

ISKCON
**HIDDEN
HISTORY**

*COUP, SCHISMS,
SCANDALS,
UTOPIA LOST*



~VOLUME FIVE~
PERSONAL AMBITION SERIES

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PERSONAL AMBITION SERIES

PRABHUPADA TRUTH COMMISSION

THE CRIMINAL TAKEOVER OF THE HARE KRISHNA MOVEMENT BY
AMBITIOUS MEN AND POISONERS OF THE FOUNDER-ACHARYA

THE HIJACKERS FALSELY POSED AS ACHARYAS WITHOUT
AUTHORIZATION, WREAKING HAVOC WITH THEIR DESPOTIC RULE

THE POISONERS OF SRILA PRABHUPADA'S BODY THEN POISONED
HIS MISSION WITH DEVIATIONS, ASSISTED BY THEIR FOLLOWERS

QUOTES FROM LATE 1977 CONVERSATIONS:

“Someone has poisoned me.” (Srila Prabhupada)

“So who is it that has poisoned?” (Tamal Krishna Goswami)

“At the last stage, don't torture me and put me to death.” (SP)

Study The Facts And Truth, And Be Rightly Informed

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PRABHUPADA TRUTH COMMISSION

Prabhupada Truth Commission consists of present and former ISKCON institutional leaders and senior devotees who have served as GBC members, Temple presidents, Directors of special projects, who resigned, withdrew, or are anonymous, and do not support the deception, cover-ups, and corruption of ISKCON's leaders. They are dedicated to the unadulterated teachings of His Divine Grace Srila Prabhupada and restoring his divine mission.

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ABBREVIATIONS INDEX:

SP: Srila Prabhupada	GBC: ISKCON governing body
SHPM: <i>Someone Has Poisoned Me</i> (1999)	SPL: Srila Prabhupada Letter
SPConv: Srila Prabhupada conversation	CC: <i>Chaitanya charitamrita</i>
NTIAP: <i>Not That I Am Poisoned</i> (2000)	Tamal: Tamal Krishna Goswami
SPLila: <i>Srila Prabhupada Lilamrita</i>	ISK70: <i>ISKCON in the 1970's</i>
BTG: <i>Back to Godhead</i> magazine	ConvBk: <i>Conversation Books</i>
SPLecture: Lecture by Srila Prabhupada	SBhag: <i>Srimad Bhagwatam</i>
BGita: <i>Bhagavad Gita</i> (Srila Prabhupada)	TransD: <i>Transcendental Diary</i>
HSUnpub: Hari Sauri unpublished diary for Oct-Nov 1977 (printed 2022)	
ENE: <i>Eleven Naked Emperors, H Doktorski</i>	BBT: Bhaktivedanta Book Trust
ZA/Zonal Acharyas: Precursor edition of <i>Eleven Naked Emperors</i>	

PERSONAL AMBITION Series:

Volume 1: *Srila Prabhupada: Triumphant Departure: Poisoning Evidence*

Volume 2: *Anti-Prabhupada: Deviant Impact of Tamal Krishna Goswami*

Volume 3: *Pursuit of Srila Prabhupada's Poisoners*

Volume 4: *Srila Prabhupada's Mysterious Health Decline 1976-1977*

Volume 5: *ISKCON Hidden History: Coup, Schisms, Scandals, Utopia Lost*

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DEDICATION

**To His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada,
Founder-Acharya, 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
nirvishesha-sunyahavadi-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.*

INTRODUCTION TO SRI SIKSASTAKAM (Srila Prabhupada, 1967)

“Lord Chaitanya Mahaprabhu instructed his disciples to write books on the science of Krishna, a task which His followers have continued to carry out down to the present day. The elaborations and exposition on the philosophy taught by Lord Chaitanya are, in fact, the most voluminous, exacting, and consistent, due to the unbreakable system of disciplic succession, of any religious culture in the world. Yet, Lord Chaitanya in His youth, widely renowned as a scholar Himself, left us only eight verses called Siksaktakam.”



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FOREWORD

By Dhira Govinda das, June 3, 2023

“One of the saddest lessons of history is this: If we’ve been bamboozled long enough, we tend to reject any evidence of the bamboozle. We’re no longer interested in finding out the truth. The bamboozle has captured us. It’s simply too painful to acknowledge, even to ourselves, that we’ve been taken. Once you give a charlatan power over you, you almost never get it back.” (Carl Sagan)

We thank the Prabhupada Truth Commission (PTC) and Nityananda das for the sincere attempt that this volume represents, towards unraveling what is bamboozle, and what is Srila Prabhupada siddhanta. My view is that practically anyone who studies this book in earnest, will see through the shams perpetrated by those in leadership in the ISKCON organization, and will awaken and rejuvenate their fresh, direct and personal relationship with Srila Prabhupada. Hare Krsna.

In a sense this publication is not pleasant reading. It’s about coups, schisms, scandals, the decadent deterioration of an organization meant to be a beacon of virtue and spirituality. Naturally we prefer to focus on the real aim, enhancing and spreading the amazing transcendental qualities of Srila Prabhupada. ***Ebe yaca ghushuk tribhuvana-*** Srila Prabhupada’s fame is spread all over the three worlds.

But, to move towards that goal, what choice do we have, other than to expose the deviations and false doctrines, often in the name of Srila Prabhupada, that cover his supernal majesty. This is about Srila Prabhupada, and ever-increasingly revealing his unparalleled Krsna conscious potency. Analogously, studying the life, teachings and movement of Jesus, is not intrinsically about cultivating negativity towards Judas, or corrupt leaders in institutions meant to represent Jesus. And, for people of the world to realize what sublime gifts are truly available to them from these pure representatives of God, sometimes it is necessary to clarify where, how and by whom the adulterations got introduced. In that way present and future generations are protected, and get to fully immerse themselves in the genuine article, without being fooled, mislead or diverted.

To transform the spiral from down to up, it is required, in this sad state of affairs, for those many who have been deceived, deluded and

duped, to, well, lose their trust in persons in positions of authority whom they've allowed to bamboozle them. *ISKCON Hidden History* goes a long way, for the serious reader, towards crushing such misplaced trust, and towards strengthening and restoring one's shelter in Srila Prabhupada and his guidance.

I don't agree with everything in this volume. My belief is that, if we gathered 108 sincere, independently thoughtful followers of Srila Prabhupada, and solicited their views on various topics related to the history and expansion of Srila Prabhupada's movement, no two would concur on every point. This of course is healthy, and relates to the essence of isthagosthi, with the synergistic whole being greater than the sum of the parts, in dedication to Srila Prabhupada.

"The hardest thing to explain is the glaringly evident which everybody has decided not to see." (Ayn Rand)

Very importantly, Nityananda's literary efforts in this series openly and respectfully discuss and explore vital issues on the foundation of recognizing that which has been glaringly evident, though most everybody connected with the ISKCON organization has decided not to see. What a breath of fresh air. To be specific- 1) Srila Prabhupada is fully, 100% present and available to be the diksha-guru, the living and current link to the parampara for all members of his movement who genuinely accept, serve and follow him in that capacity; 2) In 1977 Srila Prabhupada was given poison with homicidal intent, by persons who also, in egregious ways, poisoned his organization and teachings.

Acknowledging those undeniable truths- then there's space to enthusiastically exchange views and meaningfully discuss about how best to serve Srila Prabhupada's mission. Lacking such acknowledgement, we're left with stultifying so-called conversations about "reform", that, ultimately, often unknowingly, are dedicated to reinforcing the toxic status quo.

"The simple step of a courageous individual is not to take part in the lie." (Alexander Solzhenitsyn)

Fundamental lies, as stated above, have been to deny Srila Prabhupada's complete (nothing missing) availability, and to conceal and cover-up the fact that Srila Prabhupada was given poison with murderous intent. Building on those falsehoods, so many treacheries have been and are being perpetrated and perpetuated, and what a calamity that has engendered. So much suffering. The writings of the PTC buoy and hearten us, moving us to courage, to trust guidance from

within and not take part in the lie. *“Oh, I’m not the only one who has been thinking these things....here’s a book about it....”*

And of course some, or many, have been and will continue to resist and oppose these truths.

“It’s discouraging to think how many people are shocked by honesty and how few by deceit.” (Noel Coward)

Nityananda is in the role of the child, illuminating the glaringly obvious, that the emperor has no clothes. We can feebly attempt to avoid suffering by continuing to pretend that the emperor’s clothes are quite charming. We can do the head in the sand thing. To acknowledge that we’ve been badly fooled by institutional leaders, by whom we’ve been mentored and cared for- yes, that might collapse the social order, and may certainly, in some ways, disrupt our personal lives, our illusory safe containers of belonging, security, and popularity. So, this does require mettle.

Persons who are invested in their culture of deception to stay just as it is, might be expected to push hard to get you to sit down, stop taking a real stand, and be a good girl or good boy. It is about our relationship with integrity. And of course we want to care about those persons too, and it’s no service to them to continue to buy into their lies and deception, to continue to support their need to feel powerful, by you being dependent on them to do your thinking for you. Really, then, standing for truth in service to Srila Prabhupada’s movement, provides everyone greater chance to do similarly, and thus is win-win all around. And again, that doesn’t mean that it will be easy or painless.

Hare Krsna.

In 2006 I wrote an article entitled *The Weightiest Argument*, about a defilement to the first page of *Sri-Chaitanya-charitamrta*. That change to Srila Prabhupada’s writing related to twice deleting Srila Prabhupada’s use of the word “initiated.” The reason, or “weightiest argument”, to directly quote a BBT representative, for that change, was that Srila Prabhupada’s use of the term “initiated” does not conform with the understanding of the word, *“as we know it in ISKCON.”* BBT representatives asserted that, that book change, anyway, is *“of no great consequence.”*

From *The Weightiest Argument*- *“I suggest that sober reflection on the substance of this one change, to CC page 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 the BBT directors, or any one of them, would in itself provide momentum for this impact, and would launch torpedoes at embedded institutional structures."

Opportunities are multiplied as they are seized (Sun Tzu), and we get to seize the opportunity to assume real leadership for our lives, and pierce through the clouds of bamboozle. Come alive, launch some torpedoes to fiercely protect that which is truly precious.

"The Ravana will kill and Rama will kill. Better to be killed by Rama, eh?" (Srila Prabhupada, November 10, 1977, Vrindaban)

There's no need to give our energies to defend the kingdom of Ravana. Through Srila Prabhupada's grace we can embrace expansive opportunities for devoting our lives to blissfully contribute to Srila Prabhupada's house where everyone can live peacefully.

Hare Krsna. Jaya Srila Prabhupada.

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Founder and Director- Satvatove Institute School of Transformative Coaching,
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Krsna, Israel, and the Druze: An Interreligious Odyssey
Srila Prabhupada: The Prominent Link
Effects of the Hare Krsna Maha Mantra on Stress, Depression, and the Three Gunas (doctoral dissertation);
The Power of Bhakti: Ancient Spiritual Science for the Modern Distracted Mind Member
Board of Directors, ISKCON of Alachua, 1995-2001 (Chairperson for four of those years)
Temple President- ISKCON Tel-Aviv, Israel, 1987-88
State of Florida, Supervisor of Psychotherapy Interns (2003 to present)

INTRODUCTION

"During times of universal deceit, telling the truth is a revolutionary act." (George Orwell)

"History is a lie agreed upon." (Napoleon Bonaparte)

George Orwell wrote in his classic book *1984* that *"Who controls the past controls the future: who controls the present controls the past."* In the same way, ISKCON's leadership has worked relentlessly to distort public and members' perceptions of the institutional past, or history, by promoting false and manufactured versions of what really happened when Srila Prabhupada was mysteriously ill during 1977 and in the following decades. They rewrote history to conform to their deviant policies and doctrines, as though ISKCON and its Governing Board Commission (GBC) were the faithful executor of Srila Prabhupada's teachings and instructions. Unfortunately, since Srila Prabhupada's physical departure, ISKCON has been changed into something unrecognizable from what he created and left to us. He hoped ISKCON would be maintained without changes and he many times warned his disciples to avoid such a calamity.

"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)

In his *Introduction* to the 1946 edition of *Brave New World*, Aldous Huxley noted that the greatest triumphs of propaganda have been accomplished, not by doing, but by not doing something. Great is truth, but still greater, from a practical point of view, is ***silence about truth***. By simply being silent on certain subjects, by lowering an effective 'iron curtain' between the general devotees and such facts or arguments as the ISKCON GBC regards as undesirable, their totalitarian propaganda is even more effective than their lies. By this silence in ISKCON, by ignoring, suppressing, concealing, rewriting, and wrongly interpreting what actually took place since Srila Prabhupada became "ill" in 1976, we are not permitted to know the truth, nor are we allowed to speak openly and discuss it.

This volume summarizes and reveals the unvarnished, ***hidden***

history of the ISKCON organization from 1977, when Srila Prabhupada was poisoned with lethal levels of heavy metals (see Vol. 1: *Srila Prabhupada Triumphant Departure- Complete Book of Poisoning Evidence* for the conclusive scientific proof of this tragedy). This volume is also about Srila Prabhupada's glorious pastimes. His final instructions as to how ISKCON should be managed, especially in terms of future gurus and initiations, were suppressed and hidden in a "conspiracy of silence" by Srila Prabhupada's leading disciples, who chose their illicit ambitions over being faithful. The temptation was enormous- to become "as good as God" or an ISKCON successor guru. They would collect disciples who would worship them as pure devotees, representatives of the Supreme Lord. Wealth, power, glory, prestige, unquestioning loyalty within their own guru empires was more temptation than they could withstand, and they chose "the dark side."

To this end, they wanted to eliminate Srila Prabhupada so they could take his place, although the poisoning was done by just a few, led by Tamal. Then a dozen or so of the most ambitious and unscrupulous men conspired on a massive fraud-hoax, boldly claiming that they had been appointed by Srila Prabhupada as his guru successors. They all knew this was not true, yet they cooperatively adopted this false narrative, as promoted by Tamal, and then parroted by Hansadutta, Satsvarupa, Hridayananda, and others.

This appointment lie was accepted universally, hook, line, and sinker, and by the time it began to unravel a decade later, the bogus "living guru" philosophy and a deviant cult was too deeply entrenched in the institutional psyche to dislodge. Like the irretrievably endemic corruption in American democracy, with private interests inextricably woven into the fabric of society, ISKCON by 1987 had become an unredeemable system whereby anyone could easily become a guru, and thousands were hopelessly infected with the disease of this subtle desire.

The starting point and very basis of reform, of restoring Srila Prabhupada's Divine Mission to its original condition of purity, must be the revelation of siddhantic truth and actual history. One is the spiritual theory, the other is the practice as it occurred. Then, by practically applying the undistorted instructions of the Founder-Acharya, "reformers" or fundamentalists can either revive the original institution, or a new one be established from scratch. This is the purpose of the Personal Ambition Series, to assist in uncovering truth, history, and the best path forward for Srila Prabhupada's faithful followers.

From the introduction of Henry Doktorski's *Eleven Naked*

Emperors is a summary of the ISKCON era March 1978 to March 1987:

*“During a single scandal-filled decade, eleven leading managers of the 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 from 1966 to 1977 by the society’s founder and spiritual preceptor...*

*“After Srila Prabhupada’s 1977 departure, eleven senior disciples (“zonal acharyas”) installed themselves as successors. An ‘acharya’ is the spiritual head of an Indian religious institution and ‘zonal’ means a geographic ‘zone’ of control. Therefore ‘zonal acharya’ refers to a spiritual leader who presides over a specific geographical region. Each of the 11 had their own ‘kingdoms’ where they were worshipped as good as God. Their orders were considered 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.**”*

While most ISKCON devotees readily accepted the deception of the supposedly appointed zonal successor gurus, some had doubts, and a few became increasingly adverse to what they sensed or understood was a concoction and deviation, if not a colossal fraud. Soon these doubts increased, especially after the appearance of a quick succession of mounting troubles and anomalies that beset ISKCON post-1977. The doubters became more vocal and some became outright dissenters, who were ruthlessly crushed by the now oppressive and corrupt ISKCON leadership. Gradually the doubters came to see that Srila Prabhupada’s directions had been grossly disobeyed and that those directions needed to be excavated from the institutional philosophic misinterpretations. Then it would be possible to discern the correct path forward.

Dissenters and “objectioneers” wanted the issues researched and openly, honestly discussed to find out what Srila Prabhupada had really intended for the future of his beloved ISKCON. They knew it was not what they were told by their guru Godbrothers whom they knew were

conditioned souls, not fit for delivering fallen souls as a new link in the disciplic succession. The reformers' discovery process was done by the tedious circulation of Xerox copies of typewritten philosophical tracts and essays. It was an underground circuit of secondary leaders exchanging their considered opinions and shastric realizations.

“If the GBC had been more astute, they might have recognized that the subject of initiations was generally little understood, and commissioned a panel of Brahmins to comb through Prabhupada’s books, lectures and conversations and compile his statements about initiations and the guru-disciple relationship. They could have studied the May 28, 1977 conversation and the July 9, 1977 appointment letter... “Perhaps the committee could also have interviewed [devotees] who had been privy to Prabhupada’s last conversations regarding the guru succession system for ISKCON. The committee might have even been able to locate the missing tape recordings. In the meantime, a moratorium could have been placed on new initiations. Everyone could have waited a year for the results of this study.... A serious disciple is always conservative in regard to taking license from his guru’s instructions and would not take liberties about such an important act as initiating as a new guru before this study was completed.” (ZA p. 75).

ISKCON’s hidden, largely unknown history from 1977 is a one of pain, turmoil, discord, vanity, fraud, and ruination of the first worldwide and truly spiritual organization for propagating pure love of God. The same happened to the Gaudiya Math in India after Srila Prabhupada’s spiritual master had departed in 1936. Although both acharyas gave clear instructions, they were neglected, hidden, misinterpreted, and superseded with concocted deviations. This has effectively reduced ISKCON to a shadow of its former glory and potential. It continues to lose spiritual purity and potency as deviant doctrines and grave offenses to Srila Prabhupada, shaktyavesha avatar of Kali Yuga, increases daily into its fifth decade. This should not continue, and must be forcefully, urgently rectified by clear-headed and uncompromised sincere devotees.

This guru hijacking of the Hare Krishna movement was a secretive, vile scheme executed in 1977 and into 1978 by some senior ISKCON leaders, led by Tamal and collaborators like Kirtanananda, Satsvarupa, Hrdayananda, Hansadutta, Bhavananda, and Jayapataka, as well as more passive abettors such as Harikesh, Bhagavan, Ramesvara, and Jayatirtha. The intense ambition to become an initiating guru was the conspiracy’s fuel. Tamal carefully groomed his façade of devotion and protectiveness towards Srila Prabhupada while the poisoning went on,

little by little. He concealed Srila Prabhupada's instructions as hundreds of tape recordings in his care went missing, especially during the last six months before Srila Prabhupada departed, when much instruction for the future was given. He controlled who visited Srila Prabhupada, what was discussed, and successfully evaded any proper medical attention or diagnosis so that the poisoning was not suspected or discovered.

Both the May 28 conversations and the July 9 Order (letter) were, for the most part, concealed, neglected, and unexplained. A tacit pact coalesced within a group of senior men that they would become the new gurus after Srila Prabhupada departed. This began with Tamal, then Bhavananda, Bhakticharu, Jayapataka, and perhaps a few others, in the poisoning that began July 20, 1976 or even a bit earlier. As it became clear that Srila Prabhupada would be departing, by October-November 1977, Tamal induced the other ritviks that had been appointed in July to join his guru-jacking conspiracy. This is clearly seen between the lines in Satsvarupa's diary *ISKCON In The 1970's* and in other sources.

Open discourse and free speech, amongst other things, are healthy and empowering to an enlightened person. Otherwise one becomes a victim of ***belief disconfirmation paradigm***. But there were no open discussions, no research panels or committees, no brahmanas or pundits consulted, no istagoshtee meetings; nothing except a silent conspiracy climaxing in a coup at the March 1978 Mayapur GBC meetings. The schemers had lined up a majority vote on the GBC body, which then suddenly publicly announced ***for the first time*** that Srila Prabhupada had (supposedly) appointed eleven senior devotees as the next ISKCON acharyas. This was a surprise to all ISKCON members, as it had only been discussed amongst the 11 plotters. ***And it was a bald-faced lie.***

There had never been an appointment of gurus, as Tamal himself confessed at Topanga Canyon on Dec. 3, 1980 (see Vol. 2: *Anti-Prabhupada*). The argument that the appointed ritviks were meant (without any evidence, "*it was just understood*") to become full initiating gurus after Srila Prabhupada's departure did not appear until many years later, only after the zonal acharya system and guru appointment was exposed as a deceptive scam. This was another back-dating cover-up rationalization of their crimes.

In 1978 the GBC blatantly lied that Srila Prabhupada had "appointed eleven new successor acharyas." This lie was finally admitted by the GBC decades later, but they explained it was just an immature misunderstanding on their part. However, it was greed, lust, desire to become as good as God, as the representative of God, as the

spiritual master. They had seen Srila Prabhupada command so much love, service, worship, and absolute authority amongst his disciples, and they wanted the same thing for themselves. This was as good as it could get in the material world. They wanted the ultimate position: GURU. To get it, some poisoned Srila Prabhupada and they all engaged in a conspiracy to take over as succeeding acharyas, each getting a slice of the ISKCON pie. No one wanted to be just lowly “officiating acharyas.”

*“...I am not performing **merely a priestly function**, however. That is **ritvik-acharya**. I link them to Srila Prabhupada, their parama-guru, and that goes at once to Krishna. Now they should also turn to me for instruction. We have to have an ongoing relationship- **they have to worship their spiritual master** I have talked at length with Hridayananda... Once I come and perform a ceremony, what then?... I do not want the man myself. But I do not want (**I dread**) **to think of myself as a mere priest** coming to ‘bless a few heads’ and leave with no inner (only outer) effect on the disciple... I have also been thinking... I should be a transparent medium.”* (Satsvarupa, ISK70s, Mar. 28, 1977)

Unfortunately for them, their evil plans were destined to fail, which came quickly. By disobeying Srila Prabhupada’s instructions for ISKCON’s future, they ruined themselves and the Divine Mission (at least temporarily). So many problems arose, and it was an unbelievable havoc. Thousands of sincere Srila Prabhupada disciples were driven out of the institution back into the material world. Srila Prabhupada’s teachings, instructions, and philosophy of Krishna consciousness was twisted and adulterated to accommodate their hidden agenda of securing followers, wealth, and power for themselves. These evil men used the program of “kill guru, become guru” that Srila Prabhupada had warned about: *‘Now I am so advanced that I can kill my guru and I become guru.’ Then he’s finished.*” (SPConv Aug. 16, 1976)

Many will experience shock when confronted with this hidden history, and due to cognitive dissonance, may try to reconcile the new information with their previously held convictions or hopes by denying its veracity. By denial, avoidance, argumentation, or disbelief one may postpone acceptance of reality, but it remains fact.

“I think that the biggest impediment is cognitive dissonance. When someone believes something to be true and then is confronted with evidence/data that contradicts that belief, one of the ways that they cope with the dissonance is to find evidence or an explanation that supports their original belief.” (Anuttama dasi, 2016)

As aptly described by Mahesvara das: *“For the love of money is*

the root of all evil.' But money itself is not evil. For love of money, so much that they were prepared to deny Srila Prabhupada's instructions for the future of the mission (the criminal take-over motive) and for that reason they wanted to get rid of Srila Prabhupada (give him poison)-THAT is evil. The manipulation plan was that they could then usurp Srila Prabhupada's disciples (make them slaves), grab assets, money, control media, and change/distort the sacred books to replace Srila Prabhupada with bogus gurus' ideology and power control."

(1) *"In India, we have a saying: guru-mara-vidya. You sit opposite a guru, learn from him everything, then you kill him, move his dead body aside, and sit in his place, and then you become the guru."* (Srila Prabhupada, cited by Mukunda Goswami, Miracle on Second Avenue)

(2) *"We are not proud of this; however, the truth must be explained."* (CC Adi 7.95 purport)

(3) *"We have to defeat tyranny in the realm of thought and create a will for world peace."* (Srila Prabhupada)

(4) *"And of all plagues with which mankind are cursed, ecclesiastic tyranny's the worst."* (Daniel Defoe)

Most Hare Krishna devotees do not know much about the facts of ISKCON history. Many blindly believe what their superiors, friends, or ISKCON guru has told them. The record must be set straight, in light of so much false propaganda and obfuscation from those who want to fend off discovery of historical truths. Institutions falsify the past to keep their membership loyal and subservient to their corruptions (the theme of Orwell's 1984). The material world is a dirty place, and it is imperative to clear up the lies and misconceptions which obscure what has happened to Srila Prabhupada's Divine Mission. Cheating narratives are based on falsified history and science, or on distorted perceptions.

FALSE, HIDDEN HISTORY NEEDS CORRECTING BY REAL TRUTH

"History is a record or narrative description of past events which should be a factual representation of events that transpired over time. However, history is prone to be rewritten or deconstructed to depict a version that is more appropriate to the needs of the power elite, rather than an unbiased account of the past. This has been the case with ISKCON where the history of the movement, with regards to the hostile takeover of ISKCON by the eleven ritvik-representatives appointed by Srila Prabhupada, who, mere months after Srila Prabhupada entered into Samadhi and without any authority or previous order by Srila Prabhupada, converted their ritvik status into that of acharya and diksha-guru, successfully taking over the movement.

“The history of lies and false doctrines of ISKCON’s GBC is well known amongst the movement’s older devotees, but younger devotees and disciples of today’s ISKCON gurus are not aware of the actual history of how the present guru system came into being. They are given the propaganda that the institution wants them to believe, which is mostly preposterous lies. ISKCON is a multi-guru organization that places the ultimate managerial authority in its Governing Body, a group rather than a single person. ISKCON’s bona fide guru system was initiated and put in place by Srila Prabhupada from 1970. Currently the GBC is entrusted with both spiritual and secular leadership of ISKCON, and it votes to approve new gurus. The current ISKCON guru system was developed by the GBC. False propaganda and rewriting of history is employed by the GBC to convince naive neophyte devotees that Srila Prabhupada established their diksha-guru by a vote and rubberstamp system. (Krishnachandra das, Dec. 2016)

*“Satyam, truthfulness, means that facts should be presented as they are, for the benefit of others. **Facts should not be misrepresented.** According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. The truth should be spoken **in a straightforward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth.** Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.” (BGita 10.4-5)*

This volume is a comprehensive historical reference, using **revisionism**, to bring history into accord with the true, revealed facts, and aims to set the record straight about ISKCON history. It is an uncovering of lost, hidden history which was obscured, untold, and forbidden by the powers that be. For example, past wars are still being historically studied to understand what happened and to extract the lessons of history. This volume is a discovery of truth and facts, which only sincere and honest-minded persons can grasp. Unfortunately those under the spell of false preachers and their false narratives will miss out due to **vested personal interests** and **calcified institutional corruption**.

Truth be known. No more cover-ups. Take courage. Face the facts.

PART 1: GURUJACKING THE MOVEMENT

“Our duty is therefore to be very, very careful. The poison is personal ambition.” (SPL, Nov. 1, 1970)

“Let people chant the Hare Krishna mantra constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.” (SBhag 10.1.64 Purport)

“In trying to get out of the entanglement of material life, there are many who want to be one with the Supreme. Even in their transcendental activities, this lower-grade mentality of tamisra continues.” (SBhag 3.20.18)

*“...in this Age of Kali there are many mundane persons in the dress of Vaishnavas, and 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.** [...] such a Vaishnava is not a Vaishnava at all but a disciple of Kali-yuga. (CC Mad 1.220 Purport)*

“It is also said, phalena pariciyate: 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. [...] One who works for Lord Vishnu is free from this material world [...] A karmi, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence...” (SBhag 8.9.28 Purport)

SRILA PRABHUPADA POISONED WITH HEAVY METALS

As is fully presented in Vol. 1: *Srila Prabhupada- Triumphant Departure: Complete book of Poisoning Evidence*, Srila Prabhupada’s poisoning by lethal levels of heavy metals has been forensically, scientifically proven. It is no doubt that this was a malicious, homicidal

act by some of his own caretakers, led by Tamal (see Vol. 2) and assisted by others (see Vol. 3). For the sake of brevity, and to focus on ISKCON history, we will cover Srila Prabhupada's poisoning later, in Ch. 23, and refer readers to Personal Ambition's Vol. 1, 2, 3, and 4.

A series of neutron activation analyses on 6 samples of Srila Prabhupada's hair relics, arranged by the GBC themselves, were completed by the Prabhupada Truth Commission from 2002-05, except one by Balavanta das in 1999. Dr J. Stephen Morris at MURR, a nuclear research facility at the Univ. of Missouri (Columbia), found lethal amounts of cadmium at an average 15.73 ppm (and very elevated arsenic at 2.6 ppm). These average levels covered the span of a year mid-Nov 1976 until his departure a year later.

Srila Prabhupada exhibited a set of about a dozen physical symptoms in 1976-77 that are unique to heavy metals poisoning, such as photophobia, phimosis, chronic mucus and cough, and which are not found in diabetes or kidney disease.

Srila Prabhupada himself stated 3 times Nov. 9-10, 1977 that he thought he was being poisoned. He did not speak about bad medicine. His caretakers engaged in a serious discussion about malicious poisoning and they all acknowledged Srila Prabhupada's belief of being poisoned homicidally. They did not argue against this until 1998.

On Nov. 11, 1977, a tape recording captured four whispers by some caretakers, which have been many times forensically certified by top-notch audio analytics laboratories: "The poison's going down..." "Is the poison in the milk?" "Poisoning for a long time... To me?"

Four Vrindaban kavirajas all agreed that Srila Prabhupada had been poisoned, and one, N L Gupta, prescribed an antidote which was not given in time. Tamal also suspiciously rejected all proper medical care for Srila Prabhupada, and after Srila Prabhupada complained of being poisoned, Tamal, as the personal secretary, did nothing in response.

The facts and evidence establish Srila Prabhupada was poisoned for a year at chronic and sub-acute levels, primarily with cadmium.

CHAPTER 1: THE SINISTER MOVEMENT

(1) “...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.**” (SPL Hansadutta, 1970)

(2) “There are **many renegades** from the Brahma-sampradaya whose only business is to make men more forgetful of the Lord and thus entangle them more and more in material existence. Such persons are never dear to the Lord, and the Lord sends them deeper into the darkest region of matter so that such envious demons may not be able to know the Supreme Lord...” (SBhag 2.9.20)

(3) **BGita 16.4:** Arrogance, pride, anger, conceit, harshness and ignorance--these qualities belong to those of demoniac nature, O son of Pritha. **Purport:** In this verse, the royal road to hell is described. The demoniac want to make a show of religion and advancement in spiritual science, although they do not follow the principles. They are always arrogant or proud in possessing some type of education or so much wealth. They desire to be worshipped by others, and demand respectability, although they do not command respect. Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done. They do everything whimsically, according to their own desire, and they do not recognize any authority... [sounds exactly like Tamal and some of his friends]

PSEUDO-DEVOTEES ENTER THE HARE KRISHNA MOVEMENT

“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. Most devotees, not only the most neophyte, were enchanted by their tricks. In this way Kali's agents expertly introduced karma, jnana, and anyabhilasa in the Vaishnava sampradaya and caused suddha-bhakti to vanish from the world.” (Bhaktivinoda Thakur, Sajjana Tosana 18.2.13-14, 1915)

DIVINE & DEMONIAIC NATURES MIXED IN CONDITIONED SOULS

Chaitanya Bhagwat states that demons will take birth in brahmana

families in Kali Yuga to corrupt and destroy the brahmana class. This has happened in ISKCON- plunder the spiritual movement by turning it into an exploitative business, a guru franchise system.

Dhanesvara das' *Divine or Demonic: Spiritual Movements and The Enemies Within* (2019, 480 pg) examines how evil and the demonic have infiltrated ISKCON since Srila Prabhupada departed. We live in this fallen age of Kali Yuga, and it would be naïve to expect that this nasty environment would not affect our spiritual family, the Hare Krishna movement, and the ISKCON organization. Their participants, and everyone in this material world, are subject to material contaminations, which can result in the worst corruptions and abominations. For spiritualists to transcend all degradation depends on three things: (1) Spiritual sincerity as displayed in our standards of sadhana, or spiritual practices, (2) Renunciation and purification of the material desires and ambitions harbored in our hearts and minds, (3) Obedient service to the Acharya without offenses.

Everyone in this material world, except Srila Prabhupada, the pure devotee, is under the influence of the modes of nature. We should not be so naïve and gullible to think that all the leaders in the Krishna consciousness movement are fully divine and can do no wrong.

Impersonalism is the primary material disease; conditioned souls are deeply contaminated with the *mayavada* misconception, and when attracted to the Hare Krishna movement, some will apparently become devotees of Krishna but retain their *mayavada* mentality. This results in a class of pseudo-devotees who have strong material desires which they try to fulfill while living in the society of devotees. Eventually their conditioned nature becomes prominent by display of envy, tendencies to control others, sense gratification, and all kinds of maya. This describes some early “devotees” attracted to Srila Prabhupada in the 1960’s who were constantly struggling and vacillating between their ambitious designs of sense gratification, and serving the pure devotee.

Pseudo-devotees pursue of profit, distinction, adoration, and they envy the pure devotee and his loving, faithful, surrendered disciples. Just as all of us chose to envy Lord Krishna and were exiled to the material world, many who come into contact with Srila Prabhupada also chose to envy his position and glories. We even witnessed gross imitations of how Srila Prabhupada spoke, sat, walked, or held his head.

Why is it a surprise that demons, karmis, and pseudo-devotees have entered the movement? They are everywhere in this material world, preachers canvass amongst them, and some will “join” the movement

with private agendas of fulfilling material desires; they are conditioned souls who tried to follow the spiritual path while overwhelmed by their desires, causing havoc. Persons envious of Srila Prabhupada have entered the movement. We must learn from Srila Prabhupada's books to avoid false gurus and misleaders. In the world many have surrendered to false gurus, and this also happens in the Hare Krishna movement.

"Srila Prabhupada told me something personally. [he] said... 'There are those among us wearing dhoti, sikha, tilaka and neck beads, but they are not devotees. They are agents of kali who are here to try to stop our movement. You (all of us...) should find out who they are and weed them out.' That's an exact quote." (Nanda Kumar das)

THE SINISTER MOVEMENT IS WITHIN OUR SOCIETY

Even as early as 1970, Srila Prabhupada recognized and warned of the internal "sinister movement." With the *Direction of Management*, Srila Prabhupada created the GBC in mid-1970. Soon after, Srila Prabhupada was restricted to his Los Angeles quarters and his mail read, filtered, and withheld. Details are vague but Srila Prabhupada was very upset. Four senior devotees began preaching impersonal ideas, that Srila Prabhupada was Krishna, and they were given sannyas and exiled from the temples to preach alone while traveling around the USA. This is described in *Radha Damodar Vilasa* by Vyasaki das.

Srila Prabhupada then spoke how he had understood that a "sinister movement" had entered within ISKCON. He referred to an element that had already caused much disruption due to twisting his teachings. It appeared the intent was to separate "church" (Srila Prabhupada) and "state" (the GBC), armed with American "know how," which was condescendingly assumed would be beyond Srila Prabhupada's "simple Bengali background" to comprehend. Thus the conspiracy to take Srila Prabhupada's place had already begun in 1970, that it was never extinguished, and that in 1977-78 it evolved into Srila Prabhupada's poisoning and the successor acharya hoax.

*"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... so you may all try to save the society from this dangerous position... Regarding the **poisonous effect in our society**, it is a fact and I know from where this poison tree has sprung up and how it has affected practically the whole society in a very dangerous form." (SPL, Hansadutta, Sept 2, 1970)*

Srila Prabhupada had divine vision and extraordinary perception due to his mystic powers as a pure devotee. However, the exact nature

and source of the sinister movement was never revealed by Srila Prabhupada. Some will think that it came from the Gaudiya Math or his Godbrothers. Some will think that the demons from lower regions, who have come to earth to exploit resources and innocent souls, have infiltrated ISKCON to sabotage and harm its purity and progress. But whoever or whatever exactly the sinister movement is, one thing is sure: it is *anti-Prabhupada and seeks to undermine his teachings and his Divine Mission of spreading Krishna consciousness*. The sinister movement will automatically be defeated once the members of the Krishna consciousness movement strictly adhere to Srila Prabhupada's teachings without deviation.

Srila Prabhupada's surprise decision in early 1977 not to appoint any successor and to arrange for officiating priests instead (greatly disappointing the ambitious senior men), led to an acceleration of the take-over conspiracy. When these rascals saw that their ambitions to become acharya were being sabotaged by Srila Prabhupada's ingenious scheme for appointing only ritviks, *they became more dangerous*. When they learned of Srila Prabhupada's ritvik intentions some weeks prior to the May 28, 1977 talks, they felt an urgency to *remove Srila Prabhupada before those intentions could be fully implemented*. Thus the suppression and concealment of the May 28 talks, July 9 Order, Final Will, missing tapes and letters, sequestering of Srila Prabhupada and rejection of his proper medical care. Tamal controlled all information and visitors, preventing anyone asking Srila Prabhupada for clarifications on the future, to "lovingly give him peace and quiet."

TAMAL KRISHNA GOSWAMI: ANTI-PRABHUPADA

Volume 2: *Anti-Prabhupada* examines the deviant impact on the Hare Krishna movement by the poisonous Tamal Krishna Goswami, an infamous disciple of Srila Prabhupada. "Tamal" was an influential leader 1968-2002 as a leading GBC member. He took sannyas in 1972, and throughout 1977 he was Srila Prabhupada's personal secretary and primary caretaker. Charismatic, dominating, intelligent, and savagely ambitious-- he was intensely powerful and influential.

Tamal surreptitiously masterminded the "guru-jacking" of Srila Prabhupada's beloved ISKCON by orchestrating the March 1978 hoax and lie that Srila Prabhupada had appointed 11 successor acharyas and that the GBC could add gurus later as they thought necessary. After a decade, the zonal acharya regime unraveled from its own unsustainable absurdities and when the majority of Srila Prabhupada's senior disciples were alienated to the point of open revolt. Recognizing the inevitability

of change, Tamal cleverly rebranded himself as a sympathizer, subverting the guru reform movement by luring reformers to share the spoils as additional gurus. He influenced and maneuvered the GBC to adopt a new and bogus policy for approving initiating ISKCON gurus, leaving the five remaining zonal acharyas (including himself) intact.

In 1990 Srila Prabhupada's July 9, 1977 instructions for a ritvik initiation system were uncovered, rediscovered, which had been hidden, suppressed. Tamal rallied the GBC against those advocating ritvik representatives instead of gurus. Tamal's ambition to be the sole acharya resurfaced in his 1995 attempt to install Narayan Maharaja as ISKCON's Acharya (and aiming to be his successor). This failed and finally Tamal sought to become the distinctive academic authority of (and in) ISKCON as "*Srila Prabhupada's the most intimate disciple,*" who knew best how to spread a reconfigured mission (i.e., with defective doctrines, deviations, and disobedience to Srila Prabhupada).

Tamal relentlessly and insidiously minimized Srila Prabhupada's position and glories. As Ravana disguised himself as a holy sannyasi, Tamal used saffron dress to befool innocent devotees to reject the true Acharya as the living link to the parampara and to instead accept *himself and other rascals* as the next, exclusive disciplic succession links to Lord Krishna. They were snakes in saffron. Each time Tamal's deviant plans were exposed or crumbled, like a black Phoenix rising from the ashes, he shape-shifted again as a reformed devotee, but with a new subterfuge, continuing to spoil what Srila Prabhupada had struggled to establish, and *he did it all as if the great defender of Srila Prabhupada.*

Tamal was the ***Anti-Prabhupada***, the lead agent of the sinister movement, of the dark forces opposing the Sankirtan movement. This is the subject of Vol. 2: *Anti-Prabhupada*. He appeared like a sincere devotee who just had some hangups, but one must judge from the results of his life, deeds, and influence in what effect he had on ISKCON. The objective person, setting aside sentimentality and fear of ISKCON leaders' condemnation, cannot but conclude he was none other than the Anti-Prabhupada. Vol. 2 also clearly shows that Tamal was the chief poisoner of Srila Prabhupada, to a 98% degree of certainty.

Vol. 1 has laid out the conclusive, irrefutable scientific evidence and facts which prove that Srila Prabhupada was poisoned throughout 1977. That Srila Prabhupada was poisoned homicidally, maliciously, and lethally is established beyond doubt as an irrevocable fact, and cannot be undone by all the lies, deception, cover-ups, and fraud perpetrated by corrupt institutional deniers. It is what it is, and we must

make conclusions based on history, facts, testimonies, and evidence, and not sink one's head in the sand of institutional conformity and ignorance, afraid to face the facts, horrible as they may be.

STUDY OF TAMAL'S LIFE AND DEEDS IS NECESSARY

It is found, unfortunately, that Tamal was extremely destructive and counter-productive to the transcendental welfare of Srila Prabhupada's preaching mission. Therefore, as our spiritual duty to truth and Srila Prabhupada, we should recognize that Tamal's influence and mark on the movement must be thoroughly purged. Judging by the results of his so-called "service," Tamal is seen as ISKCON's Ravana and as *personal ambition personified*. Reviewing Tamal's checkered history, which is not for weak stomachs, it is seen he was an enigmatic paradox: ostensibly a Vaishnava, but also capable of great cruelty and deception.

Srila Prabhupada engaged Tamal in Krishna's service for 34 years. Tamal rendered significant service and recruited many devotees, although he ruined the spiritual lives of far more. Srila Prabhupada very kindly accepted service from all that Krishna sent to help in his mission, but said that Krishna only sent him fourth and fifth class men. Distasteful as it may be, it is *necessary* to study Tamal's life to:

(1) Understand his personal ambition (2) Analyze his words, actions, and writings, esp. re: Srila Prabhupada's illness and 1977 events (3) Guard against misinformation obscuring truths critical to the welfare of Srila Prabhupada's mission (4) Ascertain a motive in Srila Prabhupada's poisoning (5) Understand his multiple, changing versions of guru and initiation systems (6) See his systematic *subordination of* Srila Prabhupada's instructions with his own goals and speculative ideas (7) Understand how to rectify the Divine Mission.

Restoring Srila Prabhupada's mission requires a study of Tamal's legacy (and of others). He was a of powerful influence on a genuine spiritual movement, and to study the Hare Krishna movement, we must study Tamal. He was intelligent, expert, talented, and remembered by some as a great contributor to Srila Prabhupada's mission. *But actually, is this so?* Many insist the Hare Krishna movement was much damaged by Tamal. His net input was very negative, and many believe he was (or may as well have been) a disguised agent of anti-spiritual forces (e.g., Kali, the agent of anti-dharma). The poisonous effects of his "service" to ISKCON will not be easily cured, cleansed, or remedied.

SRILA PRABHUPADA SPEAKS ABOUT TAMAL

"SP's reply was brusque and revealing: 'Personal ambition!' [...] *'Of all the GBC, he,' indicating Tamal, 'is the most intelligent. But*

the problem is, those with intelligence want to control everything. And he wants to control the whole society. He wants to be the supreme controller.’ [...] *‘First resolution, then revolution, then dissolution- no solution! I have to manage everything myself! I give you a little power, and you create havoc!’* (TransD, Hari Sauri das, Prabhupada’s servant)

“I have studied this man carefully, and he is not a Vaishnava. I have remarked. He always tries to be number one. That is not our Vaishnava philosophy. Our philosophy is simply ‘gopi bhartuh pada kamalayor dasa dasa anudasa.’ To be servant of the servant of the servant. I have received many complaints. You leave it to me; I will take care of this. From now on you can be my personal sankirtan party.” (Srla Prabhupada to Yasodanandan das, re: Tamal, Dec.31, 1973)

And what did Tamal tell Balavanta das in 1999 in Dallas, revealing his true feelings? **Tamal:** *“Srla Prabhupada ruined my life.”*

TAMAL: “ONE DAY WE WILL ALL HAVE TO BE ACHARYAS”

Tamal operated the Radha Damodara traveling buses book distribution program, which terrorized the North American temples just like pirates. Tamal would steal men and take over the prime book distribution and collection spots which supported the householder-run temples. He campaigned that all families, women, and children be sent to the new Australian farm, and the temples should become book distribution centers manned by celibate men (under his charge).

The temple presidents were furious with Tamal. His takeover plans were terminated by Srla Prabhupada in March 1976 by being sent to China to preach, a banishment in slight disguise. Tamal resisted and argued, refused to go, and Srla Prabhupada became very upset, yelling at him. Finally Tamal acquiesced. Tamal was also somehow present at all of Srla Prabhupada’s health crises: 1976- May 3, July 20. 1977- Feb. 26, May 16, Sept. 8, Oct. 1. He also spoke two of the poison whispers. And he was present through 1977 while Srla Prabhupada’s physical condition relentlessly, mysteriously declined. This is all too coincidental.

Tamal several times asked Srla Prabhupada who would lead the movement or who would be the next acharya after his departure. Srla Prabhupada told him to discuss this with the GBC. Srla Prabhupada told 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.”*

Tamal is responsible for most of the problems, turmoil, deviations, and crises ISKCON has undergone, even after his demise. Tamal’s life may be one of the best examples from which sincere devotees may

study and learn how not to succeed in Krishna consciousness by the pursuit of personal ambitions. All Tamal's schemes failed, but his history has scarred ISKCON. In a July 13, 1977 letter, just after the July 9 Order was given, Tamal hinted at his own plans: *"One day we will all have to be acharyas and give guidance and accommodations to all kinds of people, just as our Spiritual Master has done. Are we preparing our consciousness for this time to come, and do we have a program to meet everyone's needs? And can we save the world alone, or the chances better if we work together?"*

Tamal was a central figure in the Hare Krishna Movement. He received many letters from Srila Prabhupada, was GBC chairman in 1975 and 1987, led the largest USA book distribution operation, was Srila Prabhupada's personal secretary for 1977, and was prominent in the inner GBC circle which formulated institutional policy and doctrine. Tamal has directly influenced ISKCON's course since Srila Prabhupada's departure, and he has invariably been at the center of one serious ISKCON crisis after another. He had a checkered, colorful, controversial history and is widely, wildly misunderstood.

Oblivious to the widespread suspicions in ISKCON that Tamal was the prime suspect in Srila Prabhupada's poisoning, *BTG* magazine in mid-2002 featured a big spread on Tamal's "glorious" life. Some praise his decades of service. Others are disturbed by his being the architect of deviation and corruption in Srila Prabhupada's mission, and upon his demise, they felt that a great burden had been lifted from the earth.

"...we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine." (SBhag 1.7.42)

Srila Prabhupada once pinpointed activity by some devotees as politics, diplomacy, fraud, cheating, and he mentioned their names. We also should not be silent and allow the movement to be spoiled. We should consult with senior devotees and refer to Srila Prabhupada's instructions. But wild fault-finding is detrimental, seen in some crazy crusades with arrogant, aggressive in-fighting. ConvBk, July 13, 1974:

SP: *Now, the Revatinandana and this man and Syamasundara is making a clique. I can understand. What they are planning, that also I know. But I don't wish to disclose it. So if these things come, then how this movement will go on? Politics, diplomacy, fraud, cheating, these are the general qualification of the western countries. [...] Politics, diplomacy, fraud, cheating. These things are the general qualification of*

the western people. Do you admit or not? Devotees: Yes. SP: If they are, these things come within our movement, then it will not be successful. [...] One has to become purified. [...] There must be now checking that all these rascals may not join and spoil the movement ...

COMMENT: Those named were devoted to Srila Prabhupada, but they were acting wrongly. Srila Prabhupada warned that the movement could only be stopped from the inside. We must guard against deviation. Some become agitated by these truths, saying truth is “blasphemy,” but truth is never blasphemy. Only wrong accusations are blasphemy.

Just as Tamal was about to complete his PhD at Cambridge University, with his dissertation being a book about Srila Prabhupada’s mundanized contribution to the world with a new religion... Lord Krishna had enough of his nonsense and disturbance, and arranged for his speeding taxi to meet at high speed a large mango tree outside Mayapur. He was in a coma for an hour and at his own funeral he laid with eyes wide open... Tamal Krishna Goswami: 1945-2002.

Unlikely that he will rest in peace, not for a long, long time.

Actually we can see Tamal’s early death at age 56 as the mercy of the Supreme Lord. Srila Prabhupada explained in a CC class, Apr. 19, 1967 that the same special grace was given to Prof. Sanyal:

“Our Godbrother, Professor Sanyal, he was a very nice man. But after [Bhaktisiddhanta’s] departure, he became a party man and he created havoc. But Guru Maharaja saved him, that he died very soon after his activities. [...] my spiritual master never designated anybody acharya. [...] But this man wanted to post one of his pet fellows on to the acharya post and the result was the whole missionary activities were disturbed. He did not follow the instruction and there was havoc...”

“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 interpreted the appointment of ritviks as the appointment of gurus.” (Tamal, Dec. 3, 1980)

CHAPTER 2: MAY 28 DISCUSSIONS CONCEALED

In this chapter we look at how the May 28, 1977 discussions were hidden and concealed from the Hare Krishna devotees for many years, during which time miscreants were able to establish their bogus guru systems. How these discussions have been wrongly interpreted will be explored in Volume 9.

SUMMARY

On May 28, 1977, a committee of about 6 of the 23 GBC members met with Srila Prabhupada in his Vrindaban quarters to discuss arrangements for his departure, about various bank accounts, adding new GBC members, and how future initiations should go on after he had departed. Srila Prabhupada introduced a new terminology, that of “officiating acharyas,” those whom he would appoint to initiate his own disciples (in the future, after he departed). The short discussion quickly became confusing as Satsvarupa and Tamal obviously were not communicating well with Srila Prabhupada, seemingly clinging to their hoped-for understanding. Srila Prabhupada also seemed aggravated and perplexed by their confused questioning.

Amazingly, no follow-up taped conversations, discussions, or instructions on this subject are available today, except for the July 7-8 taped appointment of ritviks, some 6 weeks later. The May 28 tape was withheld from the general devotees, kept hidden by top leaders for many years after the 1978 appointment hoax had been perpetrated. This concealment of the May 28 talks (and the July 9 Order as well; see Ch. 3) was a key and necessary element for the hijacking of the movement.

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 online] **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.

MAY 28 DISCUSSIONS OMITTED FROM REPORT TO GBC

Dec. 13, 1999 on VNN.org (Story #5073), ***GBC Suppressed the Truth*** by Locanananda das revealed that the much debated questions and answers about future initiations from the May 28 GBC meeting with Srila Prabhupada had actually been concealed. The "Summary Report" of those May 27-29 GBC meetings, including the May 28 talks with Srila Prabhupada, was prepared by the GBC Secretary, Satsvarupa das, and it was sent by Ramesvara at the BBT to the GBC members in a special report. Satsvarupa listed the topics that were discussed with Srila Prabhupada, **but he left out** those about initiations in the future, especially after Srila Prabhupada would no longer be physically present. This key item was **omitted**, not even mentioned.

However, everything that was discussed was duly recorded in the GBC Minute Book, although according to Satsvarupa's "interpretation." So, unless someone went back to compare the GBC Minute Book with the BBT Summary Report, no one would be the wiser. In those days, all news from Srila Prabhupada, book distribution results, and major developments were communicated in the BBT newsletter sent out from Los Angeles by Ramesvara. In this case, the Summary Report was only for GBCs. At that time, there were only phones, letter mail, and telegrams. No internet, Skype, VOIP, Zoom, etc. By simply not including something in the BBT's GBC reports or general newsletters, it was easy to control the flow of information and to suppress the news of Srila Prabhupada's new "officiating acharyas" or "ritviks" for the future. It is implausible that Satsvarupa accidentally omitted this item.

Between 7 and 9 of the 23 GBCs physically attended the May 28 talks. Rupanuga has stated he was present and that the full GBC body, meeting away from Srila Prabhupada's rooms, chose "six original charter" GBCs as a committee to present the list of questions that the GBC body had just drafted. Tamal, Bhagavan, Kirtanananda, Ramesvara, and Satsvarupa each spoke on tape. It is unknown if Jagadish and Bali Mardan attended as scheduled. Bhavananda was there

as a caretaker. Tamal said in Dec. 1980 that “5 or 6” persons attended.

Bhagavan das in a letter dated Gaura Purnima 2000 admitted that he was not fully mentally present during the May 28 conversations:

"I must admit that although it was our duty to clarify these very pivotal issues for posterity, to concentrate on asking him these terribly painful questions about what to do if he should no longer be present, was so spiritually borderline, repulsive and bizarre to me, that I found myself in an incredulous state of mind and not fully present."

(<https://iskconirm.com/docs/webpages/bhagavan>)

THE REASON FOR THIS OMISSION AND CONCEALMENT

Tamal and Satsvarupa were partners in the discussions with Srila Prabhupada, obviously working together, trying to get confirmation that they would become future initiating gurus. After the meeting with Srila Prabhupada, Satsvarupa (and undoubtedly with the collusion of Tamal, if not others) did **not** include anything about future initiations in his Summary Report to the GBC as GBC secretary. This was a calculated

move to conceal the May 28 talks from other GBCs and the devotees, and this is supported by how the GBC itself would later restrict access to the “appointment tape” from 1978 until it became available at the Archives in the late 1980’s.

The less the other GBCs knew of these talks about future initiations, the easier it would be for Tamal and his cohorts to pull off their coup, the gurujacking of ISKCON. Tamal also prevented anyone from clarifying this matter with Srila Prabhupada for the balance of 1977.

So, even while Srila Prabhupada was still with us, six months before his departure, there is proof of a **conspiracy** to hide the May 28 conversations with the instructions Srila Prabhupada had given for future initiations. Even

For 100 devotees for India. The members of this committee will take this task as their highest priority.

Resolved! The following questions will be taken to Srila Prabhupada for his answers. They will be presented by a committee of Tamal Krishna Goswami, Satsvarupa Goswami, Jagadishya Rupanaga, Bhagavan, Kintananda Sivami, Bali Mantu

- 1) How long should GBC members remain in office?
- 2) How can GBC members who leave be replaced?
- 3) In the absence of Srila Prabhupada what is the procedure for first, second and samnyasa initiations?
- 4) What is the relationship of the person who gives this initiation to the person he gives it to?
- 5) Is there any provision for publication of other translations of Vaishnava scriptures by the BBT, after the disappearance of Srila Prabhupada?

though Satsvarupa's handwritten notes show they took Srila Prabhupada's answers to be supportive of their understanding that they would become initiating gurus after Srila Prabhupada departed, still Satsvarupa and Tamal (seen in his letters thereafter) felt it necessary to conceal the ritvik item from ISKCON.

If the May 28 talks were not concealed, then surely many would ask Srila Prabhupada for clarifications and this would spoil their guru take-over, or gurujacking. Tamal (and others) knew that Srila Prabhupada was only appointing ritviks and not initiating gurus, which Tamal confessed on Dec. 3, 1980. It would serve their purpose and coup much better to keep these statements by Srila Prabhupada hidden and *to prevent any discussion*. If the matter was kept vague, undiscussed, unclarified, then they could make fraudulent claims later and no one would know any better. It was a cat-and-mouse strategy until Srila Prabhupada succumbed to poisoning and the cheese could be stolen.

LIST OF QUESTIONS TO ASK SRILA PRABHUPADA

ABOVE, we see the questions that Satsvarupa had written in the GBC Minute Book that the GBC body had decided they would ask of Srila Prabhupada. Question #3 is: *"In the absence of Srila Prabhupada what is the procedure for first, second, and sannyas initiations?"*

And question #4: *"What is the relationship of the person who gives this initiation to the person he gives it to?"*

So obviously they already knew that Srila Prabhupada was going to appoint *some kind* of initiators, but they were unsure who the new disciples would belong to. There must have already been discussions with Srila Prabhupada about "ritviks" who would initiate devotees in the future. During the May 28 talks Tamal asked: *"Is that called ritvik acharya?"* This means he had already heard Srila Prabhupada speak about ritviks, and that he had told the other GBCs, or how would they as a group know to draft this question? But there are no available pre-May 28 tapes on ritviks; they are missing. Tamal is on tape stating in early 1977 that "everything is recorded." Tamal (1980 Topanga confessions):

"What actually happened was that Srila Prabhupada mentioned that he might be appointing some ritviks, so the GBC met for various reasons, and they 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?'"

Thus Tamal confirms Srila Prabhupada spoke about choosing ritviks *before* May 28. It would be at this previous time, likely March-April, when Tamal first learned about the idea of ritviks. Asked later

about this, Tamal claimed he first heard about ritviks in south India, **but** he also said, “*Srila Prabhupada mentioned [before May 28] that he might be appointing some ritviks.*”

“‘Ritvik’ was not part of the devotee lexicon at that time. Obviously Srila Prabhupada spoke about ‘ritviks’ on previous occasions which were never recorded, or the recordings were hidden or destroyed, or how would Tamal think to ask this question?” (Pratyatosh das, 1998)

“When Srila Prabhupada spoke of officiating acharyas, Tamal asked: ‘Is that called ritvik acharya?’ because he heard Srila Prabhupada talk about it in the garden days before. I stood before Srila Prabhupada, serving him with the chamara fan during this time.” (Gauridas Pandit, 1998)

“As you may know I was one of Srila Prabhupada’s personal servants back in 1977. I was in Hrishikesh with Srila Prabhupada when he first told us that he wanted to go to Vrindaban to leave his body. This was mid-May. So we went to Vrindaban the next day where Prabhupada asked to see all of the devotees in his room. After all the devotees that could settled in, Srila Prabhupada started to speak. He said that he had come to Vrindaban to leave his body but we devotees didn’t need to lament because he would live on in his books. There is a tape of this arrival address.

*“Half of the devotees including Yasodanandana Swami, began to cry and begged Srila Prabhupada not to leave. It was a sad shock to us all to hear these words from His Divine Grace. **About a week later** I was attending to Srila Prabhupada in his garden when his secretary asked him if he would appoint a guru to succeed him after his departure. Prabhupada said that **he would appoint ritvik representatives** who would initiate on his behalf. Later, on May 28th 1977 Tamal asked if that was also called a ‘ritvik’ having heard him mention it earlier and Prabhupada said, ‘ritvik yes.’” (Gauridas Pandit, June 8, 2009)*

Srila Prabhupada arrived in Vrindaban from Hrishikesh on May 17, 1977, so "about a week later" is about May 24, when, even before May 28, Tamal heard of the ritvik representative arrangement for the future, even after departure of Srila Prabhupada. But maybe this was discussed even earlier. On April 22 Srila Prabhupada stated, “*I shall choose some guru*” while discussing how Hansadutta was being worshipped as a kind of guru in Germany, and likely this was when Srila Prabhupada introduced the idea of ritviks.

“The 22 April, 1977 conversation hints about this discussion of

ritviks. When Srila Prabhupada says about Hansadutta's attempts to become a guru in Germany and adds, 'So many complaints,' Tamal says a mysterious phrase, 'Therefore change is good.' It seems he referred here a change in guru-initiation system, where they would not be made initiating gurus, but proxies instead. But proxies would not be a change of any parampara system principle, and Srila Prabhupada points this out: 'No, you become guru, but you must be qualified first of all. Then you become... What is the use of producing some rascal guru?' Tamal says further 'Maybe one day it may be possible.' But again, where are those previous talks Tamal hints about? They seem to be missing." (Alexander Stegantsev, 2023)

Unless Satsvarupa, Tamal, and likely others, **already** knew and were

discussing amongst themselves about ritviks being appointed, how would they know to draft a question asking **whose** disciples would future initiates be? This question only arises when a ritvik would initiate for Srila Prabhupada as a proxy. The question of "whose disciples" is derived from the idea of ritviks- where else?

For the purposes of recording information, Srila Prabhupada's answers to the above questions are given as follows:

- 1) GBC members shall remain permanently. If a member leaves, the GBC can appoint new GBC members.
- 2) Srila Prabhupada said he will appoint several devotees who shall perform initiation in the future, even after his disappearance. The disciples they accept shall be their disciples and Srila Prabhupada will be their grand spiritual master.
- 3) New translations of Vedic works can be published in the future, even after Srila Prabhupada's departure, but they can only be done by one who is very expert. At present, Srila Prabhupada acknowledged, there are very few such men.

SATSVARUPA NOTES HIS PREFERRED UNDERSTANDING

ABOVE we see how Satsvarupa noted Srila Prabhupada's answers to their questions in the same GBC Minute Book, where #2 is:

"Srila Prabhupada said he will appoint several devotees who shall perform initiation in the future, even after his disappearance. The disciples they accept shall be their disciples and Srila Prabhupada will be their grand spiritual master." [So what were ritviks for, Satsvarupa?]

Although Satsvarupa has noted his preferred understanding that "several devotees" will be making their own disciples, he conspicuously does not use the ritvik word, because ritviks only initiate as a proxy

priest. Decades later, and not previously, the GBC came up with the argument that ritviks were *temporary until Srila Prabhupada departed*. But then why the “henceforward” in the July 9 Order? Satsvarupa, Tamal, and others did not want to share the actual May 28 conversation with the general devotees- just so these questions were not asked.

When Satsvarupa (his style, format and not on BBT letterhead) typed up the Summary Report to the GBCs, seen **BELOW**, there is no mention at all of the question about future initiations. Between items 3a and 3b, this question and its answer is **MISSING**. *The report omitted any mention of the discussions about future initiations.*

<u>GBC MEETINGS</u>		Vrindavana (Krsna Balarama Mandir) May 27-29, 1977	
<u>Signatures of Attendance</u>			
Adi Kesava Swami (acting GBC)		Harikesa Swami	
Atreya Rishi dasa		Hridayananda Goswami	
Balavanta dasa		Jagadisha dasa	
Bali Mardan dasa		Jayapataka Swami	
Bhagavan dasa		Kirtanananda Swami	
Bhavananda Goswami (non GBC member)		Pancadravida Swami	
Brahmananda Swami		Ramesvara Swami	
Gargamuni Swami		Rupanuga dasa	
Giriraj das (non GBC member)		Satsvarupa Goswami	
Gopal Krsna das		Swarupa Damodara dasa	
Guru Kripa Swami		Tamal Krsna Goswami	
<u>SUMMARY REPORT</u>			
<ol style="list-style-type: none"> 1. A list of trustees for all ISKCON properties worldwide was submitted to Srila Prabhupada at his request. Properties in India can never be sold, mortgaged, etc. Properties outside India in principle should never be sold, but in the event it is necessary, they can be mortgaged, etc. only with the signed approval of all the appointed trustees. The list of trustees (and instructions for setting up this "trustee-system" legally) will be circulated by the GBC Property Committee to all GBC members and temple presidents for immediate implementation. 2. For ISKCON India, committees were formed to protect the Society by making improvements in the original "charter", expanding the Bureau of Management (for India), and seriously researching permanent residency visas as our top priority. 3. A list of questions was presented to Prabhupada, some of which he said he would tell us later. Two significant questions His Divine Grace did reply to are: <ol style="list-style-type: none"> a. GBC members shall remain permanently. If a member leaves, the GBC can appoint new GBC members. b. New translations of Vedic works can be published in the future, even after Srila Prabhupada's departure, by the BBT but they can only be done by one who is very expert and advanced in his realization. At present, Prabhupada acknowledged, there is no one yet qualified. 			

THEY KNEW THEY WOULD NOT BE MADE GURUS

Satsvarupa, undoubtedly in collusion with Tamal, and maybe a few others, like Bhavananda etc, knew Srila Prabhupada did NOT want succeeding acharyas or regular initiating gurus, but only officiating or ritvik acharyas. They knew better but still decided on a coup. Here are two discussions with Srila Prabhupada that clearly indicated he was not going to name future acharyas; he would only appoint ritviks:

(1) Discussions on April 22, a few weeks earlier:

SP: People complained against Hamsaduta. Did you know that?

Tamal: I'm not sure of the particular incidences, but I've heard general...

SP: In Germany. In Germany. **Tamal:** The devotees there. **SP:** So many complaints. **Tamal:** Therefore change is good. **SP:** No, you become guru, but you must be qualified first of all. Then you become... 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:** Hmm. **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 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. Just see our Gaudiya Math. Everyone wanted to become guru, and a small temple and "guru." What kind of guru? No publication, no preaching, simply bring some foodstuff...* (ConvBk 32.356)

(2) And the first half of the May 28 talks itself:

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.

Though the second half of the May 28 talks apparently contradicts the first half above (it does not: see Vol. 9), unquestionably, the first half supports that ritviks will initiate as proxies for Srila Prabhupada.

The extensive philosophic analysis of the May 28 talks is in Vol. 9.

So of course they wanted these talks hidden and suppressed, and then after Srila Prabhupada departed, they could have the GBC body, which they controlled, falsely claim that Srila Prabhupada appointed them as successor acharyas. Nobody knew the better because no one had the May 28 transcript, nor the July 9 Order either. It was a take-over conspiracy which worked, fooling many of the GBCs as well.

We can imagine the avalanche of questions and the furor that would erupt if the May 28 talks and July 9 Order had been released society-wide (as they should have been!) But at the 1978 Mayapur meetings, the

GBC did not assemble the devotees to listen to the May 28 tape , nor did they distribute copies of the July 9 Order, nor did they allow any discussion of this issue of future initiations (“*only the GBC should discuss...*”), nor did they explain that the appointed ritviks were only temporary, nor did they give any proof that they were appointed as successor acharyas. If devotees did not know of the May 28 talks, there could be no discussions about it, and there could be no clarifications sought from Srila Prabhupada. Thus the May 28 talks and July 9 Order ***had to be*** concealed and suppressed. Srila Prabhupada’s instructions were hidden from the devotees by a clique of ambitious rascal Ravanans.

Although the May 28 tape was suppressed, it was not totally disappeared like hundreds of other tapes, because it was their only half-way support and evidence to their guru appointment claim. This is why for years after 1977, only partial, inaccurate transcripts were released. But the full conversation was a confusing exchange where the parties were clearly on very different wavelengths. The May 28 tape was only some preliminary talks; the July 9 Letter was the formal, signed Order.

LOCANANANDA DAS COMMENTS MAY 28, 2023

*“We should study what Srila Prabhupada recommended with regard to initiation protocols to be introduced when he would no longer be physically present. Those instructions were meant to be implemented by the GBC. Because those directives were **hidden from most devotees and later misconstrued**, leading devotees today have no clear idea how to explain guru-tattva to devotees at large or how to resolve the misunderstandings of the past 45 years. In early 1977 Srila Prabhupada was very concerned about how initiations would be conducted when he would no longer be with us. He had to put some mechanism in place to assure that the movement he started would have longevity and the millions in the future who would receive formal initiation into the Vaishnava sampradaya. So he called the GBC to Vrindaban to reveal how things were to proceed once he had entered maha-samadhi.*

*“The GBC meetings began May 27, 1977, and it was arranged for a committee of six GBC members to approach Srila Prabhupada with their questions about when he would no longer be present. All their questions and Srila Prabhupada’s answers were communicated to devotees worldwide [actually only GBCs] in a summary report, all **except** the question and answer he gave concerning initiations when he would no longer be present. There was no mention in the report of Srila Prabhupada’s direct, succinct, clearly and forcefully stated immediate response to the initiation question. Anyone hearing his reply on the tape*

recording will acknowledge the power of his statement. It is clear his response had been contemplated over a period of time and was divinely inspired by Krishna. **"I shall recommend some of you to act as officiating acharya."** It behooves us to give submissive aural reception to this pronouncement by Krishna's pure devotee.

"You have to ask, **'Why was this information hidden** from the devotees?' It was not in the report, and it was mis-stated in the minutes of the GBC meeting signed by everyone present. When the GBC went to consult with Sridhara Maharaja in March 1978 about implementing initiation protocols, they did not mention Srila Prabhupada's officiating acharya directive. In the 45 years since, no GBC resolution refers to "officiating acharya", nor has anyone conducting initiations ever been referred to as an officiating acharya.

"A Godbrother of ours, Pita das, staying in Vrindaban during that time, told me he heard Srila Prabhupada make reference to **officiating acharyas on numerous occasions** as those who would conduct initiations **when he would no longer be here**. Srila Prabhupada did not manage ISKCON through his books, so we do not find these instructions there. He did so through his correspondence with the leaders and by instructing them face-to-face. He had each GBC travel with him for one month to strengthen them for the service they would be charged with when he would no longer be present to instruct, chastise or correct them. Ultimately, he had to leave things in Krishna's hands."

TAMAL CONCEALS THE MAY 28 DISCUSSIONS FROM HANSADUTTA

Hansadutta, being in Sri Lanka, missed the May 27-29 GBC meetings, and so he wrote Tamal to ask what had happened. Tamal was notably completely silent about the significant discussions about future initiations. Tamal wrote Hansadutta, June 25, 1977:

"Yes, there was a GBC meeting. I do not know how you failed to get the message but probably it was due to your traveling. In any case they have sent out the notes to all the GBC men along with Ramesvara's monthly newsletter. If you do not receive it then kindly inform me and I will make a copy for you. Actually it was not a scheduled meeting, rather all the GBC men were called to be with Srila Prabhupada. He immediately said that now make plans in case I should depart. Therefore we held our meeting..." [It appears the notice was only to the GBCs].



Concealing the May 28 talks from Hansadutta indicates he was not yet a party to their conspiracy, although by Nov. 1977 he certainly was deeply involved in the guru take-over. It also reinforces that Tamal and Satsvarupa were suppressing Srila Prabhupada's instructions. Later, when Srila Prabhupada was finally departing, Tamal would bait the other ritvik appointees into the gurujacking appointment hoax. Later, in July, Tamal would send Hansadutta two letters on being "ritvik representative of the Acharya," because Tamal was obliged to pass on Srila Prabhupada's responses to Hansadutta's letters, lest he be caught in his suppression activity.

TAMAL NEGLECTS THE MAY 28 INSTRUCTIONS 9 DAYS LATER

Amazingly, June 6, 1977, days after the May 28 talks about future initiations, Tamal wrote to Kirtanananda:

*"I approached His Divine Grace Srila Prabhupada regarding the initiations recommended by your good self. Srila Prabhupada said that for now he will not be initiating anyone new until his health improves. His Divine Grace **did not suggest any alternative at this time** [uhh, what about the ritvik plan from May 28?] but simply said that everyone should wait. This is true for both first and second initiations. Kindly inform Ramesvara Maharaja to inform all the GBC men throughout the world that until further notice no new recommendations for initiation should be sent to Srila Prabhupada. Srila Prabhupada's health has not at all improved. Dr. Ghose, who we were waiting for, has finally arrived, but he is not very hopeful of Srila Prabhupada's condition."*

So Tamal ignored how Srila Prabhupada said on May 28 that he would appoint some "officiating acharyas" for future initiations. Such a novel and crucial discussion was not referred to by Tamal even to Kirtanananda, who personally attended the meeting! However, just after Srila Prabhupada departed, Kirtanananda intuitively jumped into the take-over program by initiating his first four disciples on Dec. 25, 1977.

DEVOTEES IN SOUTHERN USA HAD NO MAY 28 TAPE UNTIL 1987

Puranjana das, former Spanish BBT manager in 1976, explained:

"What happened in regards to the May 28th appointment tape was: it was not being circulated at all. I got a few sentences on a paper in 1979 after badgering Vicitravirya das in England, but it was barely more than a little snippet. Then (finally) in 1984 Sulocana das got a copy of the 'appointment tape' by bribing a member of the Archives."

At the Mississippi New Talavan farm and New Orleans temple, Nityananda das and the devotees there had not even **heard** about the "appointment tape" until 1982. The underground, East Coast USA

temple president's discussion forum arose by exchange of Xerox copies of anonymous, typewritten, discussion letters sent by mail. Nityananda received perhaps a dozen essays about the ongoing problematic zonal guru system, some discussing the "appointment tape." It was an era of tyranny in ISKCON, and doubters of the new successor acharyas risked harsh repercussions. The expressions of discontent were acute, and it was in these circulars that the first partial transcripts of the May 28 conversations were seen by southern USA devotees.

The first time the devotees in New Jaipur, Mississippi obtained the actual tape was in the late 1980's. The GBC was able to conceal the May 28 talks and July 9 Order (see Ch. 3) for many years, excepting some leaks from the Archives. The only way to distribute the copies of the May 28 tape was via poor quality, bootleg copies of copies.

WHERE ARE THE RITVIK DISCUSSIONS AFTER MAY 28?

Just as there were ritvik conversations before May 28 that are "missing," there must be many conversations *after* May 28 on this topic, but all are now conspicuously missing. Why are there no tapes on this critical subject in the next 6 months? This is implausible. *These tapes disappeared.* It is unimaginable the subject was not discussed again. The tapes of these discussions went missing, being culled by Tamal.

MAY 28 TALKS WERE NOT AVAILABLE FROM TAPE MINISTRY

The May 28 tape was not available to the general devotees until long after Ramesvara left Los Angeles in late 1986. The Archives either did not have it, or the GBC ordered the Archives not to distribute it. In 1983 Nityananda ordered all the available cassette tapes of Srila Prabhupada's lectures, room conversations, walks, arrival addresses, etc that was available from the Archives, including Srila Prabhupada kirtans and bhajans, but no May 28 tape was included. This confirms its being restricted and unavailable to the devotees in general.

The decade 1978-1987 was an oppressive tyranny, with suppression of evidence, no open discussion permitted, and even threats of bodily harm. Jadurani dasi, Srila Prabhupada's first female disciple, was physically beaten and badly injured in New Vrindaban in 1981 due to challenging the bonafidity of ISKCON's gurus. The May 28 tape was hidden by GBC design, locked up with various letters and other documents in Ramesvara's office safe. Only he had access. Ramesvara has been contacted in recent years to explain events of those years, but he never responds. He should just be honest and truthful, and end his silence about the past. Only then can he restart his service to devotees.

YASODANANDANA'S ACCOUNT

Throughout 1977 and 1978 Yasodanandana das knew very little about the May 28 conversations. Only because he was in Vrindaban at that time and because he had close association with other senior devotees, did he know at least something about them. Over time, he saw partial transcripts and finally listened to the actual tape in 1985.

“In the first few years after Srila Prabhupada departed, there were three or four different versions of the transcript of the May 1977 ‘successor guru appointment’ conversation. We could not get a reliable transcript. The tape [...] was protected in the BBT Archives. No one was permitted [a copy].” (ZA, p. 115)

Yasodanandana clearly recalls Nara Narayana das in Los Angeles in the early 1980’s requesting Ramesvara for a copy of the May 28 tape. He was denied and told that only the GBC could have copies. Many others also said they could not obtain the May 28 tape. What was the reason for concealing these instructions? ANSWER: Concealment of Srila Prabhupada’s instructions would enable the elite leaders to perpetuate their own false claims that Srila Prabhupada had appointed them as successor acharyas. From Yasodanandana’s 1977 diary notes:

“This is a conversation about 9.30 in the morning between Bhavananda Goswami and Yasodanandana which occurred on May 30th 1977 in the courtyard of the Krishna Balarama temple in Vrindaban, India. Bhakticharu Swami, Bhakti Prema Swami, and Bhakti Chaitanya Swami were taking sannyas, the last three sannyasis who were given sannyas by Srila Prabhupada. We were facing east, getting ready for the fire sacrifice. Several gurukula children were also getting initiated that day. Srila Prabhupada was in his room:

YAS: *So how is Srila Prabhupada’s health?* **BHAV:** *Improving. It fluctuates.* **YAS:** *What about this ritvik acharya thing? What does that actually mean?* **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. (He suddenly exclaimed:)* **BHAV:** *I can’t wait till we start to do this. I can’t wait!*

COMMENT: We note that 2 days after Bhavananda attended the May 28 talks where Srila Prabhupada says he will appoint some officiating ritviks to initiate *after his departure*, he says *“I guess we don’t know yet.”* This raises questions. He didn’t know on May 30, but 10 months later he knew it meant he would become an initiating guru? And what is it he could not wait to do? Start initiating as a ritvik, which

was already being done for many years, or to be an initiating successor acharya? How could he not wait to do this when he does not know yet?

SATSVARUPA ADULTERATES THE MAY 28 TRANSCRIPT

In 1983 Satsvarupa published the final biographical volume of *Srila Prabhupada Lilamrita*. It included a very adulterated version of the May 28 transcript (Vol. 6, p.324-5), supportive of ISKCON's unauthorized gurus. The deceptive transcript fudging and his misinterpretation in his book reveals Satsvarupa was a primary participant in the ISKCON gurujacking by falsifying Srila Prabhupada's instructions. His transcript is so far off from what was spoken, he must have thought the actual tape would never be released. The tape and transcript remained unavailable for another two years; a total of 8 years. Thereafter he pleaded "artistic license" to explain his biography deceit to those with less intelligence.

Satsvarupa invented his own version of the May 28th, 1977 conversation with Srila Prabhupada (which he never corrected). Comparing what was actually said with the Lilamrita version:

SATS: *"So they may also be considered your disciples."*

SP: *"Yes, they are disciples."* (Archives Vedabase)

LILAMRITA: *"So they may also be considered your disciples,"* said Satsvarupa, referring to those persons initiated on Prabhupada's behalf by the ritvik acharya. *"They are their disciples,"* said Srila Prabhupada. Now he was speaking of initiations after his passing away."

Lilamrita's use of speech marks claims these were Srila Prabhupada's words verbatim. But Srila Prabhupada's answer: *"Yes, they are disciples,"* when asked if they are his disciples, is changed to *"They are their disciples."* The answer "yes" was deleted, and the word "their" was added. By this change of Srila Prabhupada's words, Lilamrita has changed the ownership of the disciples accepted by the "ritvik" on Srila Prabhupada's behalf, from Srila Prabhupada to the "ritviks" themselves. Lilamrita also adds that this refers to initiations after Srila Prabhupada's "passing away". These changes allow Lilamrita to claim that Srila Prabhupada is stating that the ritviks he will appoint will be initiating their own disciples after Srila Prabhupada's physical departure, i.e. acting as successor diksha gurus. This fabrication was made to claim Srila Prabhupada appointed individuals who will be successor gurus.

FIRST ACCURATE, UNDERGROUND MAY 28 TRANSCRIPT IN 1985

The first publication of an accurate, complete May 28 transcript was included as an attachment to Ravindra Svarupa das' essay *Under*

My Order in 1985. This transcript was "edited and checked by Jayadvaita Swami," a BBT editor. Ravindra Svarupa had challenged the GBC-approved guru system and by 1987 some partial so-called reforms were implemented in ISKCON. Ravindra Svarupa admitted in his 1985 essay he obtained a copy of the May 28 appointment tape from '*unauthorized sources*' (meaning, not from the Archives). The GBC tasked Ramesvara, in charge of the Los Angeles Bhaktivedanta Archives until 1986, to keep various sensitive tapes and documents in a locked safe. Sulochan das also got Srila Prabhupada's letters and the May 28 tape by somehow circumventing Ramesvara, who threatened him to return the material or be "dead meat on a hook."

WHY IS THE MAY 28 TAPE CONFUSING?

The part of the tape about future initiations is short, but confusing to many. If the tape was doctored or edited, perhaps it was concealed and unavailable because it was not edited well enough to support ISKCON's unauthorized guru system? Maybe it is the editing that has caused the confusion? Otherwise, much of the confusion comes from Tamal and Satsvarupa's pre-rehearsed and leading questions which aim to elicit support for taking their own disciples after Srila Prabhupada's departure. Srila Prabhupada was not speaking confused, garbled contradictions; it is the questions that create the confusion. Srila Prabhupada was asked confusing questions by a confused Satsvarupa.

Tamal says, "*That's clear,*" although it is not to many others. Tamal stated Dec. 3, 1980 that it was very clear to him that Srila Prabhupada was *not appointing gurus but only ritviks who would initiate disciples for Srila Prabhupada after his departure*. Yet the GBC Minutes above, the GBC announcement of successor acharyas in March 1978, and ISKCON's official position 1978-1987 was that the ritviks would be full gurus. Someone is right, the others are wrong.

If one understands that Srila Prabhupada answered in the third person, as he often does due to his humility, then the conversation clears up (see Vol. 9). But the *most important and final evidence* on this issue is the July 9 Letter, a written order signed by Srila Prabhupada, which, being the "last order," supersedes the May 28 talks, which were only initial indications. The officiating ritvik representative initiation system does *not depend* on some interpretation of the May 28 talks.

The devious GBC loves to pick words out of context, interpret them in isolation, and ignore the rest of the conversation, trying to justify their false guru system. The words grand-disciple and disciple of my disciple, that the GBC loves to quote, is portrayed as though

contradicting Srila Prabhupada's previous announcement of appointing officiating acharyas to initiate for him after he departs. Obviously the two sections must be harmonious, and since the first section is very clear, and it coincides with the July 9 Order, the second, confusing section can be taken as simply some miscommunication confusion.

WAS THE MAY 28 TAPE TAMPERED WITH?

Ever since the first copies of this tape began to finally appear in devotees' homes, out of sight of ISKCON authorities, there have been allegations of it being edited, spliced, or tampered with. There are strange clicks, noises, voice distortion, amplitude drops, and an unusual double syllable when Srila Prabhupada said "*they are dis... disciples of my disciples...*" It is a very unusual stutter in Srila Prabhupada's voice. There are allegations of differing transcripts in the past, which implies editing, although these different versions could not be located for comparison. Trust is very low amongst the majority of devotees in the May 28 tape's authenticity. Was the May 28 tape was tampered with?

The original tape is held by the Bhaktivedanta Archives and it is now included on their audio "Vedabase." A poorly-arranged, GBC-funded study of a copy of the May 28 tape by Norman Perle in Los Angeles in 1997 cost only \$500. Perle was not apprised that these tapes had repeated stop-starts, as the conversation stopped and started, and he thought these points were *possible* editing points. So this study did nothing to verify the tape's authenticity and was useless.

Another study in 1998 by Mitchell at CAE (New Mexico) found no evidence of tampering, but did not completely rule it out either (see Vol. 1). If the Archives "original" tape is itself a copy of an edited tape, then tampering may be undetectable by any tests. ***The authenticity of the original May 28 tape should be forensically determined*** if it is possible to do so without any chance of harming the tape. Authenticity of the May 28 tape can be verified only by tests on the original tape, not on copies, and by examination of "tank tracks" on the edge of the magnetic tape made during the original recording. Perhaps an expert audio forensic laboratory could determine if there was editing or splicing.

Rupanuga das, who was in attendance on May 28, confirms that the tape matches what he remembers of the conversation. But ultimately, whether the tape was tampered with or not tampered with, it still validates, as it is, that Srila Prabhupada would choose ritviks to initiate his own disciples after his departure. More on this in Volume 9.

FROM AN ESSAY ON MAY 28 TAPE TAMPERING POSSIBILITIES

"In order to bypass the ritvik system that Srila Prabhupada had

established, and to institute a zonal acharya system instead, any relevant instructions Srila Prabhupada may have given would have to be suppressed. Tamal's 1980 Topanga confession was not entirely honest. He did not **misinterpret** what Srila Prabhupada said. If he were **fully** honest, he would have said '**fraudulently interpreted.**' Considering Srila Prabhupada's obvious frustration with his Godbrothers' failed attempt to appoint gurus independent of any order from Bhaktisiddhanta, it is unbelievable that Srila Prabhupada would be negligent in giving clear orders on ISKCON's guru succession.

"Sometimes devotees say that the matter of guru succession was obvious, and that everyone knew whatever that particular devotee thinks. But it was certainly not obvious, and the proof of this was the fact that Satsvarupa, speaking on behalf of the GBC, on May 28, 1977 felt the need to ask Srila Prabhupada directly:

"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.

"So the GBC did not already know the answer to this question. I've read the conversation and for a long time I found it **incomprehensible.** The discussion seemed like their **communication was broken,** almost incoherent, like Srila Prabhupada and his disciples had different ideas in mind and could not bridge the gap. Where Tamal said "That's clear," I would exclaim "That's not clear at all!" Then I finally got a clue and it all made sense. [...] It should be no great surprise that the tape was not made available to the devotees until years after the bogus guru system had become entrenched.

"But the tape still **has some validity in the sense that an impeached witness can still incriminate himself.** [...] They continue to **quote from it out of context.** Still, Srila Prabhupada begins by indicating that initiations **after his disappearance** were to be conducted by ritviks and he concludes that they could become regular gurus **only on his order,** an order which he apparently never gave.

"Considering all things, obviously the Zonal Acharyas never thought they had been appointed as successor acharyas. It was fraud and an almost unimaginable offense against the parampara. As stated by Vishvanatha Chakravarti Thakur:

'apujya yatra pujanya pujevanam ca vyatikramah'.

(In the place where those who are not to be worshipped are worshipped, there is offense to those who are actually worshipable).

and 'pratibadhnati hi sreyah pujoyajya-vyatikramah. (Improperly

understanding who is to be worshipped and who is not to be worshipped will impede one's progress in life).’ SB 10.74.30

“They say there was reform, and many want more reform so that anyone can become guru if they can somehow get an aspiring disciple, but none of it was authorized by Srila Prabhupada. This ritvik order was abandoned as soon as he departed. Tamal admitted: ‘Guru, oh wonderful! Now I am guru, and there is only eleven of us.’ (Dec. 3, 1980) So today there are many gurus, and many have fallen, but none were appointed by Srila Prabhupada. Nor is the GBC authorized to appoint or vote for them. ‘A guru can become guru when he is ordered by his guru. That’s all. Otherwise nobody can become guru.’ (SP Lecture. Oct. 28, 1975).” (Paul Howard/ Caitanya das, 2010)

Fraudulent editing of the May 28 tape is widely suspected, but there is no proof of this yet. Ramesvara’s suppression and editing of Srila Prabhupada’s instructions are detailed in Ch. 3. So we cannot say that the May 28 tape was not edited. There are precedents, and it is entirely possible. Still, the tape, as it is, does not support the appointment of initiating gurus, something which has been agreed upon, admitted to, and apologized for by the GBC itself in 1999. Instead, the GBC now claims they were given absolute powers by Srila Prabhupada as his executors to do anything they deem appropriate, including concoct their unprecedented and crazy vote system of approving gurus.

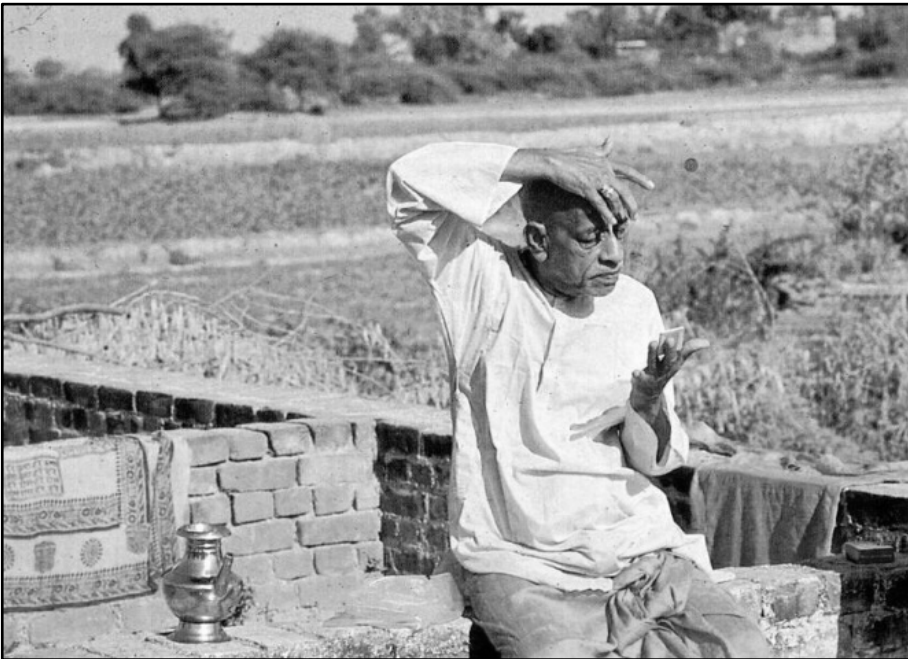
CONCLUSION

The May 28 taped discussions were hidden from the devotees by ISKCON leaders because only through twisted misinterpretations and taking phrases out of context, could they justify their appointment hoax. Although they used it to support their hoax, they hid it as well, so no one could see their deceit. If devotees did not know what Srila Prabhupada had actually said, how could they contest the GBC claims that they were following Srila Prabhupada’s instructions?

Then, when devotees finally had the tape and its transcript, by then ISKCON had been so deeply infected with the dreaded acharya disease, with everyone wanting to be a guru, so there was no going back. Real reform was impossible due to massive vested interests. Those wanting to return to Srila Prabhupada’s instructions were outnumbered and outsiders. The GBC simply created a new scam- that they had been given supreme authority by Srila Prabhupada. *“Since Srila Prabhupada did not give us a solution for future initiations, and since there is the need for ‘living’ gurus, then by votes new gurus can be approved”* (buyer beware). That the GBC had lied about the 1977 appointment

somehow did not affect their credibility to foist a new hoax. The GBC never thought that now they should properly apply the ritvik instructions Srila Prabhupada had given in 1977. Total illogic and insanity, yet, the institution has gone on in this atmosphere of lies.

As the East German Stasi secret police records became publicly available after the communist government collapsed, so the May 28 tape leaked out after the decade-long zonal acharya system collapsed. Srila Prabhupada discussed an appointment of proxy, officiating initiators, whom he did not say would become diksha gurus later. The July 9 Order and other Srila Prabhupada letters dispel this notion with the clarifiers “future,” “continue,” and “henceforward.” Concealment of this tape shows that the hijackers of the institution were substituting concocted doctrine and lies for the instructions contained in the tape. Somehow the ruse that Srila Prabhupada appointed them as successor acharyas succeeded for a decade. Then the new ruse was that the GBC was authorized to invent a system of approving new initiating gurus by political procedures and votes.



CHAPTER 3: JULY 9 ORDER, LAST WILL SUPPRESSED

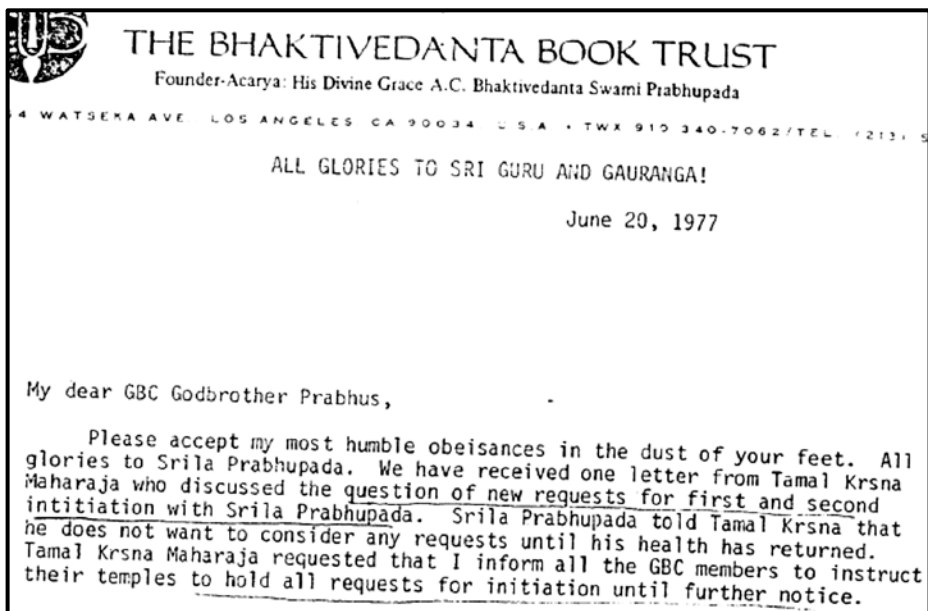
The full philosophical significance and meaning of the July 9 Order is discussed in Vol. 9, while this chapter only deals with how it was concealed and suppressed.

INITIATIONS TO BE HELD UP UNTIL FURTHER NOTICE

At Topanga Canyon, Tamal revealed another missing, significant Srila Prabhupada instruction which must have been recorded on tape:

“Later on (after May 28) there was a piled up list for people to get initiated and it was jammed up.” (Tamal, Dec. 3, 1980)

Tamal said he discussed this with Srila Prabhupada and sent a letter about it to Ramesvara. Ramesvara, in a June 20, 1977 BBT notice, informed all GBCs that due to Tamal’s discussions with Srila Prabhupada about new initiation requests, *that they should all be withheld until further notice. (BELOW)* So, especially when there were *specific and vital discussions*, there are no tapes of them. There is no tape of Srila Prabhupada’s holding up initiation requests? (see Ch. 4).



OFFICIATING ACHARYAS

On May 28, 1977, Srila Prabhupada announced: “I shall

recommend some of you to act as officiating acharyas.” The following week, Srila Prabhupada completed his Final Will and it was recorded, and new bank account signators were arranged, as well as a fund for supporting Srila Prabhupada’s former family members. However, it was not until the first week of July, when Tamal pointed out how there were many requests for initiations from Srila Prabhupada that had piled up and were waiting, that Srila Prabhupada actually named who would be the “officiating acharyas” that he mentioned over a month earlier.

Nine senior disciples were chosen by Srila Prabhupada on July 7, and two more were added the following day. On July 9 Srila Prabhupada signed a **formal one-page order**, with the signatures of both Tamal and Srila Prabhupada, and which was addressed to all temple presidents and GBCs. However, it was disregarded and suppressed.

COPY OF JULY 9 ORDER TEXT BODY

“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:

<i>HH Kirtanananda Swami</i>	<i>HH Satsvarupa dasa Goswami</i>
<i>HH Jayapataka Swami</i>	<i>HH Tamal-Krishna Goswami</i>
<i>HH Hrdayananda Goswami</i>	<i>HH Bhavananda Goswami</i>
<i>HH Hansadutta Swami</i>	<i>HH Ramesvara Swami</i>
<i>HH Harikesa Swami</i>	<i>HG Bhagavan dasa Adhikari</i>
<i>HG Jayatirtha dasa Adhikari</i>	

“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."

JULY 9 ORDER: DISREGARDED, CONCEALED, SUPPRESSED

The July 9 Order was concealed from the devotees, it was neglected and not discussed. This is substantiated below. After very poor distribution and no discussions or explanations, finally, in March 1978 the GBC completely circumvented and abrogated the July 9 Order by suddenly announcing that Srila Prabhupada had appointed 11 successor acharyas (a total lie). It was thus bypassed with false claims of appointment to the thrones they coveted while waiting for Srila Prabhupada to pass away. Srila Prabhupada's poisoning was meant to facilitate their coup and ascension to full guruhood, not just priesthood.

The July 9 Order was anathema to these wicked plans, so it had to be suppressed. Ramesvara, BBT controller, knowingly or unknowingly assisted Tamal in this suppression. Tamal essentially quarantined Srila Prabhupada in his rooms and advised that no more letters should be sent to Srila Prabhupada. He replied to the letters that still came and chose which ones to read to Srila Prabhupada. He controlled what information or instructions went out to ISKCON.

TAMAL CONTROLLED AND RESTRICTED ALL THE LETTERS

After Tamal became Srila Prabhupada's personal secretary in Feb. 1977, he gradually took over replying the letters Srila Prabhupada received, signing his name as the secretary. Srila Prabhupada's signed letters dwindled to a halt by May 1977. This is seen by examining the VedaBase™ letters from Srila Prabhupada and those from Srila Prabhupada's secretaries. Tamal discussed with Srila Prabhupada about the issues and questions that came in the mail, and then composed his own replies without Srila Prabhupada's initials or review. By June 1977 Tamal stopped reading Srila Prabhupada's mail to him and would only share select bits of "good news." Often Tamal would not consult with Srila Prabhupada on issues that came in the mail; Tamal did not "trouble" Srila Prabhupada, deciding himself what to reply. He became the sole access to Srila Prabhupada. He managed the correspondence and no one could reach Srila Prabhupada except through him.

SRILA PRABHUPADA WAS ESSENTIALLY QUARANTINED

Tamal's tight control of Srila Prabhupada's correspondence, visitors, finances, medicines, doctors, itinerary, and everything else allowed Tamal to control what information came in or out, and also which tapes, instructions, or letters would go out and be available to the

devotees and the society. **Tamal could cull tapes, correspondence, and visitors as he saw fit.** In *Our Srila Prabhupada: A Friend To All*, p. 192, Dr. Verma, who shared his Vrindaban rooms with Srila Prabhupada during the 1972-74 temple construction: said, “I went to visit Srila Prabhupada in his last days, but was not allowed in to see him.”

That only senior men could visit Srila Prabhupada is seen in *ISKCON in the 1970's* (p. 297), Aug. 11, 1977: “I (Satsvarupa) am among the privileged few who are allowed to enter into his immediate presence, and if I ask, I will probably not be denied direct bodily service along with his secretary (Tamal) and servant (Bhakticharu, Upendra). Now I should take advantage of this privilege.”

In 2004 Bhaktisiddhanta das told Nityananda das: “I was in the room a lot. They were always whispering. The mood was sinister. Tamal had taken complete control.” As disinformation the GBC today says Srila Prabhupada was fully accessible in 1977, so how could a secret poisoning go unnoticed? The fact is, under Tamal’s control, Srila Prabhupada was “off limits.” Tamal practically **quarantined** Srila Prabhupada in isolation as the lethal poisoning exacted its gradual effects. As 1977 went on, Tamal increased the restrictions while Srila Prabhupada became increasingly weak and bedridden. Tamal controlled everything with a heavy hand, as testified to by numerous devotees.

Tamal even advised the GBCs that devotees should no longer write to Srila Prabhupada. Nityananda das: “I remember receiving these instructions from our GBC man and then explaining this in a class at the New Talavan farm in April 1977. I was very affected by this instruction; for years we worked hard for preaching results that I could report to Srila Prabhupada in my periodic letters to him. Not wanting to bother Srila Prabhupada while he was ill, I stopped writing to him. When a farm devotee named Dasanudas secretly wrote to Srila Prabhupada anyway, and a reply came for him in the mail, it was more painful that I could not write to Srila Prabhupada.”

JULY 9 LETTER UNAVAILABLE, HIDDEN FROM 1977 UNTIL 1990

The July 9 Order formalized a proxy system of initiations that has been widely debated since 1990. Extensive research has found that the July 9 Order was **very poorly distributed** in ISKCON, and its significance and meaning was **neglected, suppressed, and undiscussed**. If Tamal, as the only one really knowledgeable of this new initiation system, having asked Srila Prabhupada so many questions about it, did not elaborate on it [and he did not at all], then no one else would know of its meaning or import. He acted as though it was a minor event, a

terrible dereliction of duty on his part, being Srila Prabhupada's personal secretary. But this was a deliberate concealing of Srila Prabhupada's instructions in a conspiracy to succeed Srila Prabhupada.

Tamal mailed the July 9 Order on July 10 to Ramesvara from India to Los Angeles, to be copied to all the GBCs and temple presidents, but his accompanying cover letter explained nothing about the new initiation system: "...find enclosed a letter addressed to all Temple Presidents and GBC, regarding initiations which should be photocopied and sent out to all Presidents and GBC." Tamal treated it as though no big news. Tamal could not avoid sending it to Ramesvara but he did not have to explain anything about it, and he did not. The Archives original July 9 Order was kept by Ramesvara in his office safe through the 1980's and he still refuses to confess his role in this suppression.

As further proof that the July 9 Order was not well distributed and actually hidden and suppressed, we see in a Jan. 1, 1979 letter from Yasodanandan (representing many dozens of early objectioners) to the GBC, listing discussion topics for the 1979 GBC meetings:

(1) Discussion of the meaning of the term ritvik acharya (2) Where is the conversation of Srila Prabhupada and Tamal regarding the appointment of the 11 diksha gurus? (3) Reason and nature of the appointment of the 11 diksha gurus? (4) **Can we see the July 9 letter** by Tamal Krishna? (5) What is the difference between ritvik acharya and sampradaya acharya? (6) Where is the referenced letter dated July 9, 1977? (7) Where are the subsequent statements by Srila Prabhupada re: the 11 diksha gurus? [they seemed to know nothing of May 28 talks.]

Gauridasa Pandit personally heard Srila Prabhupada give specific instructions for the future in July 1977. *"After Srila Prabhupada actually left the planet [...] I returned to Vrindaban in early 1978 and met Tamal in his room. I asked him why Vyasasanas were being put in the temple rooms when we both heard SP say not to do such a thing. He asked me if I thought SP could have said anything else after I had to leave Vrindaban at the end of July, 1977 because my visa had expired. I said, 'I don't know why he would have when he'd talked about the Ritvik System for months before his departure.' Tamal said, 'Well he did, and if you don't believe me you can ask Kirtanananda Swami.' I asked if there was a tape or letter to that effect and he responded by slamming his fist down on the desk and said, 'I don't want to hear another word about this Gauridasa!' I left his room disappointed. "* (VVR #12, 1990, p.43)

Apparently Kirtanananda was Tamal's co-conspirator. Gauridasa

then sent a 20 page paper in early 1978 to Satsvarupa, the GBC Chairman, and he may have been the first to express doubts in writing about the new ISKCON guru system. His report was ignored. He disclosed all this in VVR #11, p. 55, Dec. 1989. Also his life was threatened by one of the zonal acharyas. (VVR #11, Dec. 1989, p. 17)

OTHER MISSING LETTERS AND DOCUMENTS

Well before Srila Prabhupada's departure, the Bhaktivedanta Archives' precursor BBT Tape Ministry collected originals/copies of Srila Prabhupada letters and those of his secretaries. The secretarial system for years was to save carbon copies of Srila Prabhupada's and his secretary's letters separately in two file folders, for future archival reference. With some research we located 7 letters that Tamal or Ramesvara wrote in July 1977 and that reference the July 9 Order, but which were ***not*** in the Archives. [For sure there are more.] So, these 7 letters were not saved in the secretarial files which were periodically turned over to the Tape Ministry, but somehow, by chance, they became public as copies of the originals were shared by someone, somewhere.

In 1999 Nityananda das physically examined the carbon copies of Srila Prabhupada's secretarial letters at the Bhaktivedanta Archives. There were almost 100 letters from Tamal as Srila Prabhupada's secretary, but ***none described the new initiation system*** and these 6 letters (and one from Ramesvara) were not there. Not coincidental, this was a deliberate exclusion of "sensitive" material from the secretary letters copies file. One exception was a letter to Vasudeva das (GBC Fiji) Oct. 18, 1977, but which only ***vaguely*** mentioned the new system.

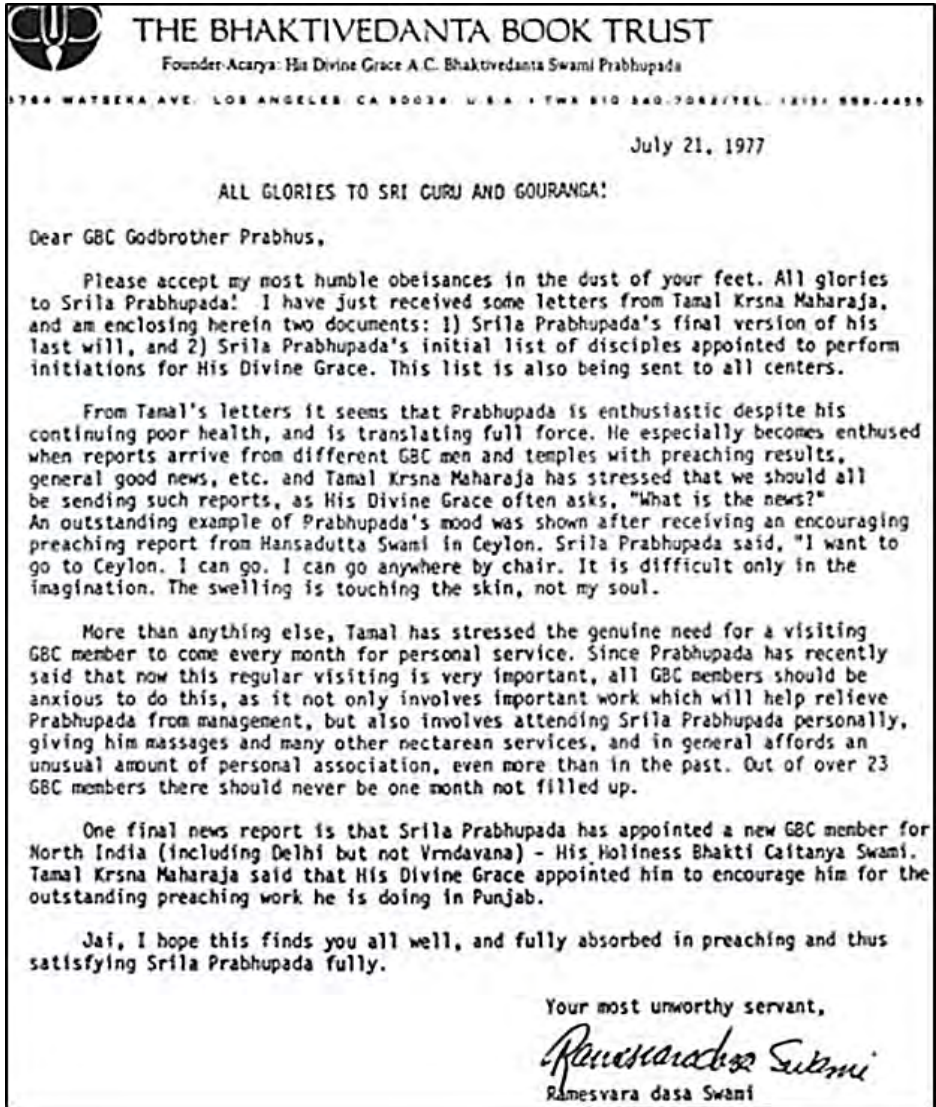
By 2017 the Archives also had a July 18 letter from Tamal that only very vaguely referred to "new directions," and nothing more.

Srila Prabhupada's secretaries always saved copies of their correspondence, as all secretaries do, but copies of these 7 letters ***were not saved***, and they all ***referenced the new ritvik system***. Tamal, meticulous in details, specifically chose to disappear these letters.

Tamal's cover letter to the July 9 Order was itself missing for 42 years until somehow obtained by the Archives in 2019. Six other letters in July 1977 from Tamal were missing from the Archives until they somehow surfaced decades later. This was a deliberate act of concealment. (See Ch. 26, Hiding Srila Prabhupada's Instructions, Volume 2: *Anti-Prabhupada- The Deviant Impact of Tamal Krishna G*)

"You may send the names of such worthy persons to any one of the eleven devotees whom Srila Prabhupada has designated to initiate on His behalf, and after receiving the sanctified beads and new names, you

can then perform the initiation ceremony.”



The 7 hidden Tamal letters, as Srila Prabhupada's secretary, were:

- (1) To Hansadutta in Sri Lanka, July 10.
- (2) To Hansadutta in Sri Lanka, July 31.
- (3) Ramesvara Swami to GBC members, July 21 (ABOVE).
- (4) Tamal to Kirtanananda Swami, July 11.
- (5) Tamal to Ramesvara Swami, July 22.
- (6) Tamal to Harikesh, Suchandra, Avinas Chandra, July 12.
- (7) Tamal's July 9 Cover letter, July 10, to Ramesvara Swami.

The July 22, 1977 letter from Tamal to Ramesvara (listed above,

#5), also lost for 42 years, finally appeared in the 2019 VedaBase:

“...I thought it would be in order to give some instructions to the 11 disciples of His Divine Grace whom He chose to represent Him for giving first and second initiations. I thought you could photocopy this letter and send a copy to each of them. The system that His Divine Grace has always followed in the case of initiations is that first of all He receives a recommending letter from the temple president. In the case of first initiation requests, His Divine Grace replies by saying: ‘As you have recommended him I accept as my initiated disciple.

“His spiritual name is. Now you should hold a fire ceremony and he must vow to follow the four regulative principles and chant minimum 16 rounds daily. Teach him to be an ideal Vaishnava by your example.’ His Divine Grace has authorized all of the GBC and senior sannyasis in the past to chant on beads for initiation, so this is already going on. In the case of second initiation, Srila Prabhupada writes:

“As you have recommended him I accept [xxx] for second initiation. His brahmana thread, duly chanted on, is enclosed herein along with the Gayatri mantra sheet. Now you should hold a fire ceremony after which he may be permitted to hear the Gayatri mantra tape in the right ear. Teach him to be brahminical, always keeping clean internally by chanting Hare Krishna, and externally by regular bathing.’ The process of chanting on the thread is that during one of the times when you are saying your normal Gayatri mantra, you hold the thread to be chanted on (which should remain twisted up, that is not open) in the right hand, and by chanting on your thread the Gayatri mantra, this new thread is considered chanted upon. I would suggest that His Holiness Ramesvara Maharaja may supply each of the 11 representatives sufficient copies of the Gayatri mantra sheet.

“I think it would be appropriate in your letter to the president or the person who is being accepted for initiation, to remind him to send Guru-daksina to His Divine Grace. This is no longer being done very regularly, but actually it is the proper etiquette to be followed. I hope this letter is helpful to you, and if there is any further clarification required, please do not hesitate to write. Your servant, Tamal Krishna Gosvami /Secretary to Srila Prabhupada P.S. Please remember to send the names of all new initiates (1st initiation only) to me for inclusion in Prabhupada’s Initiated Disciples Book. Include former karmi name.

Ramesvara Swami c/o ISKCON LA /Copies to all rittiks”

COMMENT: In this letter Tamal only rehashes the initiation technicalities already established previously, without explaining what to do **after Srila Prabhupada departs**. After all, that was Satsvarupa’s

question on May 28, and the July 9 Order is the reply to that question. Thus Tamal deftly and cunningly circumvents the real purpose of the July 9 Order.

The Archives adds materials to their VedaBase™ updates as they collect or locate them. Letter #4 above was not physically at the Archives in 1999 but by 2003 it was included in the VedaBase™ under *Correspondence from Srila Prabhupada's Secretaries and ISKCON Officers*. Their 2015 version had 27 of Tamal's secretarial letters for July 1977, but *not* #1, 2, or 3 above, so Nityananda das sent them to the Archives and they were included in their future VedaBase™ updates.

And although Ramesvara's above July 21 letter to the GBC about the July 9 Order was not in the 2015 VedaBase™, many other letters from Ramesvara (under Secretaries and ISKCON Officers) were included. This indicates suppression of the July 9 Order by Ramesvara as well. ***Tamal and Ramesvara were both specifically concealing copies of letters referring to ritvik initiations.*** This is not coincidental. The Archives has thousands of letters from Srila Prabhupada and his secretaries, yet these particular 7 were missing and found only by chance decades later. ***Surely there are other missing letters.*** Like the missing tapes, this selective elimination of instructions from Srila Prabhupada was a ***deliberate concealment by Tamal and Ramesvara.***

Through 1977 Tamal was deliberately concealing instructions for future initiations and gurus. Tamal wanted as little reference to ritviks as possible for posterity. Missing tapes, missing letters, missing Srila Prabhupada instructions. In this vacuum, the 11 ritviks were readily able to posture they would be gurus with their own disciples when Srila Prabhupada departed. At that time, Tamal was ***the only GBC who understood*** the new July 9 arrangement, and his suppressions allowed the eleven to claim they were appointed as successors. Oh, so clever and slick was Tamal.

Tamal wanted to be the sole future acharya, but Srila Prabhupada outsmarted him with 11 appointed ritviks, so there could never again be just one. His ambition of being the sole acharya was frustrated. After the July 9 Letter, all Tamal could then do was obfuscate whether ritviks were temporary or permanent. The 11 exploited this vacuum, and the new gurus conveniently proclaimed, "*it was clear all along.*" There was no guru appointment, but they lied and got away with it.

Ramesvara's July 21 BBT notice to the GBCs (**ABOVE**) included the July 9 Order, and was devoted 95% to minor issues and had ***only 14 words*** on the new initiations program. ***How could it have been more***

brief or designifying? Such an important watershed document as the July 9 Order received not even two lines.

The July 9 letter was addressed to “**all GBCs and Temple presidents,**” and Ramesvara says in his July 21 letter to the GBCs: “*This list is also being sent to all centers.*” But it appears Ramesvara **did not** send it to the temples, so if not Tamal or Ramesvara, then who did? It would have been up to each GBC to do so, but as it was **ambiguous whether Ramesvara had already done so**, many GBCs would not have sent it to their temples. Was this all accidental or a deliberate and sneaky way of suppression?

In which temples did the presidents or devotees receive the July 9 Order? Was it posted or read and discussed there? Research indicates that some temple presidents received it, but most did not. But who would understand its import without an explanation of its meaning from Tamal? Maybe some GBCs sent it to their temple presidents. And most GBCs did not understand it either. With no explanation, **the July 9 Order was forgotten**, treated as just some odd minor and temporary adjustment due to Srila Prabhupada’s illness.

The fraud engineered by Tamal and other conspirators to keep Srila Prabhupada’s true intentions for future initiations a tightly held secret, and then to mis-construe, based on no evidence, that the ritviks were to be actual initiating gurus on their own behalf was a stunning success. Everyone fell for it, largely because of:

- (1) the 240 missing tapes (Ch. 4),
- (2) no May 28 transcript,
- (3) and no July 9 Order.

In the absence and dearth of Srila Prabhupada instructions for future initiations, in March 1978 the GBC was able to claim, without evidence and without showing the July 9 Order or May 28 transcript, that Srila Prabhupada had appointed eleven men as **successor acharyas**. This was a fraud possible only because many tapes and letters were hidden or missing. They and the GBC simply announced Srila Prabhupada had appointed them as the new initiating gurus.

We note that the 1970 Direction of Management (DOM), Srila Prabhupada’s Final Will and Codicil, and the 1972 Topmost Urgency notice from Srila Prabhupada were also not included in the printing of *Srila Prabhupada’s Letters* books in 1987, though all signed by Srila Prabhupada. They are key instructions from the Founder-Acharya. When Sulochan secretly acquired of Srila Prabhupada’s letters in 1984, these items and other letters **were not included**.

When Niscintya secretly acquired a microfiche copy and printed Srila Prabhupada's letters in 5 books in 1987 (after Ramesvara had abdicated), these letters and documents were not included, being so well hidden that they did not turn up even after being "bought" from the Archives' backdoor.

Initially Tamal hid these items, and later, Ramesvara, on behalf of the GBC, hid them as confidential, top secret documents not suitable for the devotees. This crime deprived devotees of Srila Prabhupada's critical instructions for the future management of ISKCON, and in this vacuum, *it was easy to hijack and exploit the movement's assets as "successor acharyas."*

It was a "bloodless coup" by deceit and lies, similar to Ravana's deceitful kidnapping of Sita by *posing as a brahmana*. Snakes in saffron, in the guise of a spiritualist. This history deserves to be better understood. **Tamal:** *"Guru, oh wonderful! Now I am guru, and there is only eleven of us."* (Dec. 3, 1980)

VERY POOR DISTRIBUTION OF JULY 9th ORDER

Any GBCs or general devotees who did see the July 9 Order in 1977 received no hint at all what the ritvik representative arrangement meant for future initiations. From 1977-1990, nothing about the July 9 Order was explained or discussed in any forum, **NOTHING**, until 1990. The GBC obtusely referred to Srila Prabhupada's appointing 11 men in July 1977 to justify their successor acharyas. When the July 9 Order was uncovered in 1990 and devotees started asking questions about it, **only then** did the ISKCON leadership come up with newly-crafted and devious explanations, *"Oh, ritviks were temporary and certain phrases from May 28 are more important."*

Why didn't the GBC show the July 9 Order or the May 28 transcript at any time previous to 1990, like when they announced their successor acharyas in March 1978? Instead, they suppressed and hid Srila Prabhupada's instructions, and when they were finally found, they said ritviks were only operative for 4 months up until Srila Prabhupada's disappearance. The guru-initiation debate evolved through the 1980's and 1990's, and the GBC "explanations" gradually evolved and developed bit by bit over the years, as they struggled to generate lie upon lie with more fraudulent interpretations to rewrite history.

Awareness of the July 9 Order was near ZERO until 1990, when it was a major (re)discovery. Previous, it was almost non-existent and unknown. The revelation gave big headaches and pain to the GBC as they were confronted with a crisis of evidence contradictory to the

policies they had adopted.

In 1977 the July 9 Order was suppressed. The only reason such an obviously significant document was not discussed anywhere in ISKCON at that time is that, led by Tamal, the 11 named ritviks participated in a *conspiracy of silence* to ignore it and wait until Srila Prabhupada departed, then lie with their false claim of guru appointment. Apparently only a few of the 23 GBCs sent copies to their temples, and even in those cases, since there was no guidance as to its import, those few devotees who saw it could not grasp its significance.

Most devotees do not remember seeing or hearing about the July 9 Order before mid-1990. Narasimha das, from memory, wrote (2015):

“In late Dec. or early Jan. 1978, as I recall, Ramesvara sent the July 9th Order to Honolulu, merged with his newsletter. I think he was planning to become the new GBC and zonal acharya there. Very bad copy, almost unreadable. The Order was not posted there long, because when I came back to the bulletin board to read it carefully, it was gone. But he sent it only after Srila Prabhupada had disappeared. It was apparently not sent out in July of 1977 because no one saw it then. (I came back to Honolulu temple on Nov. 15, 1977). At first this July 9 Order was passed off as a guru appointment letter, but in Honolulu a few of us noted that there was no mention of gurus.

“Ramesvara later claimed there was an appointment tape that clarified that the ritvik order was just a temporary stop-gap adjustment and that the real order was for gurus. He said all this was fully explained on an earlier tape (May 28). Of course that tape also mentions only ritviks (and other statements that have been constantly misinterpreted by various parties). Point is this: the July 9 Order came after the May 28 Conversation as clarification of the latter. Not that the May 28 conversation was a clarification the July 9 Order, which was buried until VVR revived it in 1990. Obvious deceit and conspiracy.”

It appears Ramesvara did not send the July 9 Letter to his temples in July, but waited until Dec. 1977, after Srila Prabhupada departed, and then he did so only to validate his becoming a guru (as his name was on the list of 11). This again shows how the eleven had already been planning their guru coup (gurujacking) months before the GBC would announce the zonal acharyas in March 1978. Another account:

“As temple president of the New Orleans temple and farm (1971-1984), I received Ramesvara’s regular monthly BBT reports with ‘nectar’ stories, book distribution results, and news from ISKCON in India. If I had received the July 9 Order, it would have been amongst

the letters I received from Srila Prabhupada. It was addressed to temple presidents, and I was one of them. I had a thank you letter from Srila Prabhupada for the Vyasa puja offerings sent by many temples.

“But I did not receive the July 9 Order. It was never sent to us. I meticulously kept all my Srila Prabhupada letters and copies of his letters to dozens of other devotees. I made copies of them for the New Orleans temple in early 1980. After I lost everything in a fire May 1, 1980, I went to New Orleans to get copies of those letters, which I still have. The July 9 letter was not among them.” (Nityananda das, 2015)

Almost certainly Satsvarupa (GBC for New Talavan) did not send July 9 Order copies to the temples in his zone. Satsvarupa was complicit with Tamal in the suppression of Srila Prabhupada’s instructions. In an informal survey, most devotees from the 1970’s do not remember receiving or seeing the July 9 Order in 1977, nor hearing about it until 1990. Mahasrngā das in 2016 stated: *“I didn’t see the July 9 letter until years later.”* Some vaguely recall seeing it or hearing about it in 1977, but with little understanding of what it meant, and it was soon forgotten. Most ISKCON leaders were also oblivious to the July 9 Order’s significance. Tamal also disappeared all the complementary audio and correspondence about the appointment of ritviks that he could.

“And, for myself, it was 1996 before I read the July 9th letter for the first time- 19 years after Srila Prabhupada wrote it. [...] I’ve only talked with just a couple of devotees myself who were Temple Presidents at that time. Neither had any memory of having received it. One was an adamant supporter of the GBC side on this issue [...]. He admitted that as of 2009 when I spoke with him, he still had never read the July 9th letter. He even [...] referred to it as “Ritvik Poison.” Still, he admitted if he had got the letter in 1977, he would have shared it with the devotees at his temple. Another devotee told me the same thing- he never got it. Also, I have read articles by a other Temple Presidents saying they never received it in 1977, and I have never seen or heard of any Temple President say that he did receive it. [...]

“In March of 1978 the GBC distributed an official paper about initiations now that Srila Prabhupada was no longer with us which mentioned the ‘list’ of the 11 new gurus. Baradraja, who was senior to Ramesvara, asked Ramesvara, our GBC in LA, if he could see the list to verify for himself that it was valid. Ramesvara denied Baradraja request, saying that the List or letter was for GBC members only. Ramesvara told him that Srila Prabhupada had given the GBC verbal instructions that were not given in the List, so if devotees read that List

they'll reach the wrong understanding. Therefore the GBC would not let devotees see it. Ramesvara told Baradraja to TRUST the GBC. Trust? When your leaders keep such important instructions from your spiritual master away from you?" (Ameyatma das, www.rtvik.org)

Hansadutta received a copy when he was in Sri Lanka, sent to him by Tamal from Vrindaban. It made sense for Tamal to send it to Hansadutta, who would later support the wrong interpretation of the ritvik appointment as for full gurus after Srila Prabhupada departed. It was, as Hansadutta later told both Yasodanandana and Nityananda, **“a conspiracy of silence.”** Hansadutta also in the 1990’s admitted frankly that when he received the July 9 Order from Tamal, he felt great disappointment of having been only appointed as a ritvik representative. This clearly shows that he (and likely most of the 11) knew what the July 9 Order was, but then fraudulently, deceitfully acted to disobey it.

Damaghosa das, in a 2009 Bangalore ISKCON interview stated: (<https://youtu.be/Yi3fiX4SjE0?t=120>) that in 1977 he did not see the July 9th Order in the Vancouver temple, although he was a close friend of Bahudak das, the temple president.

A 2009 Yasodanandana interview: youtu.be/yj-ORGGR13A?t=729

“...the original written instruction of Srila Prabhupada that he had given in July of 1977... Although he had instructed that it should be disseminated or distributed throughout all the temples... Because we have spoken to many devotees who were there physically at the time in different parts of the world—not everybody heard that instruction.”

Tamal, in a letter to Viswakarma July 18, 1977, makes no mention of initiations in the future when Srila Prabhupada had departed.

“Regarding the devotees whom you have recommended for initiation, both first and second, a letter has been sent out to all Temple Presidents and GBC instructing them on the process to be followed. You should be receiving this letter soon and then you can resubmit the recommended names according to the new directions.”

Viswakarma said he and the Canadian temples did receive the July 9 letter, but without any guidance whatsoever, and after the appointment hoax was announced, he was told, like everyone else, that ritviks were only effective for 4 months until Srila Prabhupada’s departure.

The exact history is difficult to reconstruct from memories after almost a half a century, but the general picture of a gurujacking coup by devious, dishonest, and scheming men is unquestionable.

JULY 9 DIRECTIVE WAS NOT IN THE LETTERS BOOKS?

For two years Niscintya das worked to prepare the five volume *Letters From Srila Prabhupada* books, finally published in 1987. He said it was an “*undercover operation*,” and that great precautions were taken to keep it secret from the ISKCON leaders, who would surely put an end to it if discovered. Secretly, through the Spanish BBT, he had gained access to all Srila Prabhupada letters in the Archives’ microfiche files. Only the various BBT divisions had access to these letters.

Niscintya das said in 1986 that about 20 or so letters were “unavailable” by order of “the higher ups,” due to private or embarrassing contents. It was a rigid GBC policy that Srila Prabhupada’s letters were not to be public, although entrusted for safekeeping at the Archives. It was common knowledge that embarrassing Srila Prabhupada letters to top leaders were locked away at the Archives. But the July 9 Order, Direction of Management, 1972 Topmost Urgency Letter, and more were not in the *Letters Books*, meaning they were not even in the Archives. They were hidden in Ramesvara’s office safe.

Srila Prabhupada’s letters were unavailable until 1987 when the *Letters Books* came out as an undercover publication in great demand. Nityananda sold 100 sets 1987-1995, including to many ISKCON leaders. A GBC resolution March 2, 1985 is proof that access to the Archives was restricted, and in 1985 it was opened only once to a few selected GBC-approved “researchers.”: * *The Srila Prabhupada Archives make available its resources to all devotees assigned as researchers on the GBC/ Temple Presidents Research committee.*

The July 9, 1977 letter was not on the microfiche that Niscintya’s two typists tediously copied the letters from. (It was also not on the 1984 bootleg copy that Sulochan somehow acquired from the Archives.) All types of Srila Prabhupada letters were included: to various temples and their devotees, to banks, politicians, newspapers, temple presidents and GBC’s, immigration, shipping companies, devotee parents, religious groups, Srila Prabhupada’s son, lawyers, industrialists, life members, printers, and caste goswamis, even from the 1940’s - 1950’s.

The July 9 Order was not included, obviously by deliberate design. Even after Ramesvara left ISKCON in 1986, it remained unavailable.

THERE WERE NO DISCUSSIONS ON JULY 9?

Srila Prabhupada appointed 9 ritviks June 7, and later (1) added two more. On July 9 Srila Prabhupada (2) signed the July 9 Directive. There is, however, no audio recording of these two events, when surely there was some discussion about it. Perhaps Tamal had first made a draft and

reviewed it with Srila Prabhupada before typing up a final letter. For sure Tamal read it out loud to Srila Prabhupada so he could approve of what he would sign. ***Where are these missing tapes?***

Tamal admits that in the morning of July 9 there were discussions on ritvik system, but there is no tape available. Throughout the whole book *TKG's Diary*, Tamal mentions the word "ritvik" only 2 times:

(1) July 8: *"The next morning, Srila Prabhupada added Hamsaduta Maharaja and Bhavananda Maharaja. These eleven devotees are called 'rtvik' --representatives of the acharya."*

(2) July 9: In the evening Tamal read to Srila Prabhupada a story from Brijbasi Spirit about a 16 year-old boy, and Srila Prabhupada said, "Krishna knows I am very fond to move everywhere. It would be dangerous. And they [the deprogrammers] would be very happy if I came. [...] They would have dragged me to court. Better the rtvik go."

July 9, evening: What else did Srila Prabhupada say about ritviks? Where is this tape? At this time Srila Prabhupada spoke on this topic often, such as in letter replies to Hansadutta in Sri Lanka. Yet Tamal strangely did not even mention the July 9 Order in his diary at all.

"Later on July 5th I was attending to Prabhupada in his garden in the morning as usual when Tamal read some letters to Prabhupada. They were from temple presidents asking for initiation approval for their local devotees. Srila Prabhupada said that he would appoint some ritvik representatives soon. Then on July 7th he heard more requests for initiations and started to name the first group of ritvik representatives of the acharya. The secretary said that all the devotees the representatives initiated would still be Srila Prabhupada's disciples. Srila Prabhupada said, 'Yes.' So it was understood by the secretary, TKG and I thought this is what would happen. Needless to say I was shocked to see what happened after His Divine Grace left." (Gauridas Pandit, 2009)

TAMAL, THEN GBC, CONCEALED FUNDAMENTAL DOCUMENTS

Tamal acted in collusion with others in the concealing of fundamental documents from the general devotees. After some poisoned Srila Prabhupada, others took advantage of the missing tapes and letters to join the poisoners on the Acharya's seat. ***From 1977 onwards there was a deliberate collusion of concealment, first by Tamal, then by the GBC, to deprive devotees of Srila Prabhupada's vital instructions and documents.*** Open discussion of guru-tattva (truth about what Srila Prabhupada instructed) was not permitted, at the risk of banishment, physical harm, social intimidation, threat of lawsuits, loss of privileges.

The three editors of *Vedic Village Review*, because of publishing

philosophical discussions regarding guru-tattva in 1988-1992, were formally excommunicated from ISKCON, and the GBC passed resolutions banning any further discussion of the ritvik-acharya system. It was characterized as spiritual suicide and *mayavada* (impersonalist) contamination. The GBC even banned the 1990 video of the San Diego GBC and VVR debate on the guru/initiation issues.

The concealment of Srila Prabhupada's instructions and ban on open discussions continues today. ISKCON staggers along with members oblivious to the real issues affecting the institution's spiritual health. One day this repressive regime will end. Truth will emerge from the shadows, plain and clear to all. Honest men must see that this day comes the soonest possible.

MORE CONCEALMENTS OF SRILA PRABHUPADA'S INSTRUCTIONS

Below are four examples where Tamal in 1977 prevented or blocked other devotees from seeking clarifications from Srila Prabhupada on the initiation arrangements for the future after his departure. Tamal filtered what came in and out from Srila Prabhupada. He micro-controlled everything related to Srila Prabhupada, even restricting what Srila Prabhupada had spoken in his private quarters.

Tamal also cleverly and masterfully limited our understanding of the July 9 letter by not sharing anything about discussions he had with Srila Prabhupada in April, May, June, July or anytime later in 1977. Tamal did not say if the ritviks were temporary or permanent after the July 9 Order was issued, and he privately led the 11 appointed ritviks to assume they would be full gurus soon. On one side was Srila Prabhupada, whom Tamal wanted to think they would follow his directions for the future. On the other side were the 11 who Tamal misled that they would succeed Srila Prabhupada. Intrigue of hypocrisy.

"The fact is that there is no way that they didn't question Srila Prabhupada extensively about diksha after his departure..." (Anuttama dasi, July 2017) But due to the approx. 240 missing tapes, all these crucial instructions have been lost.

(1) One day in early July 1977 Gauridas Pandit das was fanning Srila Prabhupada, who was discussing details with Tamal about the new ritvik representative initiation procedures soon to be formalized in the July 9 Order (these discussions are not available on tape). Later that day Gauridas Pandit told Yasodanandana what he had heard, who in turn went to ask Tamal further about the subject. Tamal became *extremely* angry with Gauridas Pandit, who recalled the incident:

"Tamal called me into his office and said: 'I told you never to say

anything about what Prabhupada says to anybody without clearing it through me first! You'll never do anything for Prabhupada again!' He told me to 'get out.' Why was this? Was there some plan going to conceal something from the devotees? Isn't whatever Srila Prabhupada says should be available to all devotees for their spiritual growth? Why hide things unless there is some political or ulterior motive?"

Tamal then fired Gauridas from his service, although he was reinstated the next day due to Upendra's intervention and Gauridas' pleas for leniency. Tamal vigorously restricted and concealed certain critical instructions from Srila Prabhupada.

(2) In late July 1977 Yasodanandan recorded a Vrindaban conversation in his 1977 diary:

“Gurukripa to Bhagavan: Why don't we go and ask Prabhupada what he means by this ritvik acharya thing? How is it supposed to work? Can anyone else do this besides the eleven named in the letter? What is the GBC's role in all of this? Let's go and ask him. Bhagavan to Tamal: Let's go and see Prabhupada and clarify this ritvik acharya thing. Tamal to Gurukripa: Prabhupada is not well. Besides, I think he's busy. Let's not disturb him with this. It's all clear anyway.”

Tamal then changed the subject and disallowed any clarification from Srila Prabhupada. Tamal would not let devotees see Srila Prabhupada unless he approved and knew of their intentions.

(3) Satsvarupa, from VVR #12 Mar. 1990 p. 23: *“In Oct. [1977]... I was talking with Jayadvaita Maharaja... at Krishna-Balarama Mandir. I expressed to him my understanding that the list of persons whom Prabhupada had picked to initiate [in July] on his behalf, was also the list of persons who Prabhupada had promised he would pick in May when he said that he would appoint some of his disciples who would initiate their own disciples after Prabhupada's disappearance... Jayadvaita Maharaja... did say strongly that I had better get this in writing from Srila Prabhupada. He said this was very important and that it was really not clear. He said that unless it was in writing it would be contested by devotees later. I was surprised to hear that because it all seemed quite clear to me. But Jayadvaita Maharaja insisted that I get it in writing from Prabhupada. So on his advice I thought he must be right that it was very serious. I went down to Tamal KM and asked him about it. I asked Tamal-Krishna Maharaja to please get this in writing. He asked, 'Why?' I said, 'Because people will not understand that Prabhupada picked regular gurus when he named the persons who*

would initiate while he was still with us.’ Tamal KM replied that **he himself knew very well what Prabhupada intended** and that was good enough for him. I tried again to ask him to ask Prabhupada to sign something, but Tamal was not willing.”

However, Satsvarupa’s diary *ISKCON in the 1970’s* tells it quite differently (p. 323-5): “Oct. 8: Some say there are still some questions we haven’t asked about who will initiate in the future, but actually, he has said it.” [and] “Oct. 9: Some GBCs are hoping to ask Srila Prabhupada some last questions. Hrdayananda said [we should] ...”

But as far as testimonies or the existing tapes show, no one asked Srila Prabhupada any further questions about future initiations, because Tamal would not allow them access or to ask these kinds of questions.

(4) HSUnpub p.18: “[Srila Prabhupada] said suddenly, ‘Anything to ask before I depart?’ Tamal answered quickly: ‘No, you have already told us everything.’”

The same incident is in *ISKCON in the 1970’s*(p. 323), Satsvarupa: “Srila Prabhupada replied, ‘Don’t pray for me. I have to go.’ Then **he asked TKG if there were any further questions that had to be asked. The answer was ‘No, you’ve answered them all.’**” “Is there anything to ask him? No- or anyone- it’s too late... But I have nothing to ask.”

Of course, in the years after Srila Prabhupada departed, many would regret not having had the chance to ask Srila Prabhupada questions about the future of the movement. **Tamal did all he could to prevent these discussions** with Srila Prabhupada or the asking of questions. In 1978 Tamal claimed Srila Prabhupada had **clearly appointed** eleven new successor acharyas, then in 1980 he confessed that **clearly** they were only ritviks and **were not appointed** as gurus. In 1981 Tamal again claimed they **were appointed**. In 1987 it was exposed that they were **not appointed** but somehow Tamal retained his guruship.

Tamal lied about and concealed Srila Prabhupada’s instructions, and he blocked clarifications from Srila Prabhupada. Other leaders were intimidated by Tamal not to ask obvious questions from Srila Prabhupada. Some were complicit with Tamal in the plan to hijack the institution. Although perhaps not all formally allied in tandem in a concerted conspiracy, each of these ambitious men knew when not to press for clarifications and when to remain silent so that their future as guru was not “clarified.” They were just like vultures.

TAMAL CLAIMS HE WROTE THE JULY 9 LETTER

Decades later Tamal would claim the July 9 letter was not intended to apply after Srila Prabhupada’s departure, when the ritviks would

cease to function. 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, and 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 knows what the word "henceforward" means, and that it only means until Nov. 14, 1977.

Tamal believed Srila Prabhupada just signed *his letter* and he was the real authority and brains behind this letter. He says we should consult him as to its meaning, 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.

RAMESVARA SUPPRESSION AND EDITING

(1) There is also a disclosure, told by Gauridas Pandit das, from one of the 1970's BBT transcribers (Siddhanta's wife) that Ramesvara modified a passage (about how a good wife should provide three things for her husband: a nice household, good meals, and sex) in a Bhagwatam purport, considering it too controversial to print.

(2) Ramesvara, in league with Tamal and others, modified Srila Prabhupada's call that all devotees come see him (Ch. 5) in Oct. 1977.

(3) Also, on his own initiative and without asking Srila Prabhupada, Ramesvara in 1974, while Srila Prabhupada was here physically, deleted parts of a Srila Prabhupada audio tape about Varnashrama because they were "too heavy." From his 1980 ISKCON history interview:

"...I asked [New York 1976] 'Prabhupada, can you please tell us what are your plans for actually taking over America, turning it into... just conquering it. What are your plans for conquering the world?' ...Prabhupada sat back on his Vyasasana and looked at all of us ...It was quite a crew Tamal had... There was a few moments of silence... he was looking at us to see if he could trust us, if we were mature enough or ready to handle what he was going to say... and then he shook his head, and he said, "No. Because if I tell you my plans, then they may be spoiled." Then he quoted some Bengali proverb about how you should not reveal your plans to anyone lest they be spoiled... You're not ready yet. There were some other incidences like this long in the past.

"Prabhupada said 'If people knew what I was thinking, they would have me killed.' Prabhupada said that in 1974 on the Varnashrama walks in Vrindaban. Those talks are very heavy. When I published that

book in 1974 called the *Varnashrama Walks*, **I edited out statements** that Prabhupada made about Vaishnavas having to kill demons, dealing with blacks or other minority races, because they are very heavy statements. So I told Krishna Kanti, who was releasing the tapes, ‘You can keep the master, the original but you have to make a new master for duplication with **the same editing** that I am doing on the walks. You can’t release this even on a tape. It’s too heavy.’

“And I had remembered that Prabhupada said, ‘If they knew what I was thinking **they would have me killed.**’ And someone else had told me Prabhupada once said, ‘If they knew what I was thinking they would put me in jail.’ So having that in my mind, the general tapes that were distributed to the Society on those varnashrama walks **in about four places are edited. Things were taken out. Just a few sentences here and there, about four places.** So that means there were two masters, one the original and one for the duplication. So I don’t know which versions Satsvarupa and the biography staff has to work off of. Probably the second version.

“Prabhupada had revealed a lot of very heavy things at those varnashrama walks about a future Krishna conscious government, an army under a Krishna conscious government, conquering the world for Krishna. He revealed very heavy things in addition to his vision for varnashrama.” (https://krishna.org/ramesvara-1981-interview-on-history-of-iskcon-full-text/)

(5) Ramesvara was in charge of the BBT and printing, distributing Srila Prabhupada’s books until 1986. Jayadwaita Swami’s edited 1983 Bhagavad Gita was published and reprinted many times by Ramesvara. He never objected to the changes to Srila Prabhupada’s books that were being made during his watch. Though he today presents himself as opposed to the book changes, while he had the responsibility, position, and wherewithal to protect Srila Prabhupada’s books from being massively edited, he sat by complacently, silently, thus being complicit by aiding and abetting such a colossal offense. This casts more suspicions on Ramesvara’s proclivities towards editing tapes and books.

COMMENT: If Ramesvara thought himself authorized to: change Srila Prabhupada’s request for all devotees to come see him in Oct. 1977 (see Ch. 5), unilaterally edit a Bhagwatam purport, and edit (cut, splice) Srila Prabhupada’s Varnashrama Walks tape (and transcript), wouldn’t he have hidden the July 9 Letter and other key documents? And maybe edit, with cuts and splices, the original May 28 tape? He knew how to have an original master and an edited copy for distribution.

These are confirmed precedents. Ramesvara was quite fanatical about Srila Prabhupada's books, and these kinds of people thought they knew better than everyone else, seeing the "need" to make secret changes. He needs to answer some questions but refuses to answer emails.

The July 9 Order was unavailable until years after Ramesvara's abdication in 1986 as a zonal guru because he and the GBC concealed it, considering a threat to their guru businesses. The May 28 tape and July 9 Order contradicted their guru system frauds and so they were concealed as long as possible. Not only were the sincere followers and rank and file devotees lied to, abused, mistreated, alienated, and harassed into exile, but the sacred and most dear instructions of Srila Prabhupada were hidden, concealed, and denied to them. This was a great crime and the historical truth must now be clearly understood.

GURU HIJACKER'S HISTORY OF EDITING

- (1) Serious questions about May 28 tape editing
- (2) Satsvarupa sends edited Sridhara Maharaja talks to GBCs in 1978
- (3) Ramesvara edits 1974 TAPE and transcript
- (4) Ramesvara edits Bhagwatam controversial purport
- (5) GBC approved of Jayadwaita's endless book changes

(6) After the March 1978 GBC meetings, Satsvarupa (upon Tamal's suggestion) sent a letter to the GBCs, stating: "*Enclosed is material for understanding the role of initiating gurus in ISKCON. After most of you left Mayapur, there was a 2nd meeting [Mar. 26] with Sridhara Maharaja, that is recorded here. We agreed the unedited transcription of these talks **should be kept confidentially, for your own reference. The edited versions of the 2 talks should be widely distributed amongst the devotees.***" This is yet another example of GBC concealments to mislead devotees about the gurujacking of the movement. Another example of GBC editing, concealment. Did they edit the May 28 tape?

- (7) GBC's highly edited, out of context fraud in their *NTIAP* book

THE JULY 9 LETTER WAS UNKNOWN UNTIL JUNE 1990

"From 1987 to 1990 when the early Vedic Village Reviews were sent out to devotees globally from the Mississippi New Jaipur community, creating a discussion forum for the guru and other issues, the July 9 letter was unknown. None of the hundreds of letters from devotees worldwide sent to the VVR editors mentioned the July 9 letter, because no one knew of it. For several years we conducted a discussion forum on the guru issue, and the magazine was read by practically everyone in the movement; 2000 were mailed out four times a year. There was ZERO feedback about a July 9 letter.

“It is safe to assume that no one had a copy, knew about, or remembered it, or they kept it secret. Actually the discovery and understanding of the ritvik representative system given by Srila Prabhupada in 1977 evolved gradually in 1989 when the VVR editors listened to the 1977 Prabhupada conversation tapes. Rupa Vilas would borrow ten tapes at a time from the complete set I bought from the Bhaktivedanta Archives. There was no internet, no Vedabase, and only the early 1970’s were available in the Conversations Books. Our New Jaipur team in 1989 transcribed by hand the May 28, July 7-8, and other tapes, supplemented by quotes from Srila Prabhupada’s books and letters, as well as Tamal’s Topanga Canyon confession. There was no mention of a July 9 Letter or Order in any of these materials.

“In this way the ritvik formula for future initiations after Srila Prabhupada’s departure was understood as Srila Prabhupada’s arrangement and desire, but without reference to the July 9 letter itself. We challenged the GBC to provide evidence that their system of self-appointed and vote-approved gurus was what Srila Prabhupada had arranged, or else to adopt the ritvik system. We attended the “ritvik debate” in San Diego in January 1990, and the 150 devotees present there voted unanimously that the matter required further discussion and research. Only after all this, in mid-1990, did Yasodanandana finally find his July 9 letter copy in his file boxes which he had in a remote storage locker.” (Nityananda das, 2015)

The July 9 Order remained hidden and essentially lost until finally published in *Vedic Village Review* #13, page 68, June 1990. It was supplied by Yasodanandana das, who rediscovered it in a garage filled with file boxes of papers and documents. He got his copy in Vrindaban in July 1977 and saved it in his historical document library. This is the only known copy besides the Archives original which was kept hidden in Ramesvara’s safe until well after 1987.

For 13 years it had been essentially hidden from Srila Prabhupada’s disciples. During these tumultuous years in ISKCON, and amidst the horrors experienced due to the various GBC mandated guru systems, the July 9 Order was concealed and unknown to practically all devotees. Those who knew of it were silent. This was the first time almost all devotees in the movement had seen the July 9 Order where Srila Prabhupada officially gave instructions for future initiations. Immediately there was much discussion about it and its import.

Extensive historical research finds that the July 9 Order was ignored, concealed, not discussed, and very poorly distributed, if at all.

All eleven ritvik appointees conspired to avoid any discussions about the July 9 Order, and they only referred to the July 7-8 tapes which they claimed was when Srila Prabhupada had appointed them as successor acharyas. It was a lie and a hoax, and among the heaviest of sins.

The entire GBC body of 24 men ratified the zonal acharya hoax in March 1978, a blatant deviation from the July 9 Order. Much later the GBC apologized for the “misunderstanding,” but made no amends for damages caused. The last five lying zonals were not removed in 1987. Usually if you lie your way into office, and get caught, you are removed in disgrace, and often prosecuted for fraud. Satsvarupa, Hridayananda, Harikesh, Tamal, Jayapataka held onto their stolen positions. And they kept rubber-stamping more bogus gurus. A grandfathered-in privilege?

DOES MAY 28 OR JULY 9 HAVE MORE WEIGHT?

The July 9 Order formalized a proxy system of initiations, that has since been widely debated and contested. Although ISKCON rejected its zonal acharya appointment claims in 1987 (adopting a new vote guru approval system), and the GBC apologized for in 1999 for the zonal era, the GBC still had to confront those who believed the July 9 Order was valid indefinitely. Thus they continue to use their false interpretation of the May 28 talks in their attempt to supersede the July 9 Order. But Srila Prabhupada made clear that his *last* instruction always prevails, so May 28 is preliminary and July 9 is the final order in the initiations issue.

AFTER CONCEALING, THEN FRAUDULENTLY INTERPRETING

ISKCON apologists criticize “ritvikism” that their position depends on the word “henceforward” from the July 9 Order. After their concealment failed, they try to fraudulently re-interpret the July 9 Order in many ways to confuse the innocent. (see Vol. 9 for full discussion).

THE STORY CHANGES FROM JULY 1977 TO MARCH 1978

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 departure*. Yasodanandana wrote a July 10, 1977 conversation down in his diary, which he still has today:

Tamal: Yasoda, did you see this? **YAS:** No. What is it? **Tamal:** This is signed by Prabhupada. (Tamal showed Yasodanandana the July 9 Order and pointed to Srila Prabhupada’s signature on the left hand bottom corner. Yasodanandana read the entire letter and then asked questions.) **YAS:** 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. **YAS:** And when Prabhupada departs?

Tamal: They'll be ritviks. That's what Prabhupada said. It's all on tape.

Yet, somehow the story changed by March 1978 when the GBC announced, out of the blue, that Srila Prabhupada had appointed 11 senior disciples to succeed him as diksha initiating gurus.

SRILA PRABHUPADA'S LAST WILL ALSO CONCEALED

Srila Prabhupada registered his Final Will in June 1977 and modified it slightly in Nov. 1977 with a Codicil addendum, adjusting financial provisions for his ex-family members' maintenance. The Final Will was not seen by 99% of devotees until at least the late 1980's. This is another example of the GBC concealing letters, documents, and conversations that might be threatening to their ambitions as GBC-for-life and as initiating gurus.

These documents, letters, and tapes were deliberately concealed as long as possible, *giving time for the eleven to solidify their corrupted guru system*. If the leadership had any desire to distribute these vital documents and instructions, they could have easily been made available for the devotees' spiritual edification. But they were concealed. Still, the plans of dishonest cheaters have been foiled, and the truths they tried to hide have come to the light of day after all. Unfortunately, the concealment has done so much harm to the Movement.

A key clause in the Final Will is Srila Prabhupada's appointing an initial set of property trustees for all 1977 ISKCON real estate properties, and he specifies that *future trustees must be his disciples*. If Srila Prabhupada stopped initiating upon his physical departure, as the GBC would have it, then soon there would be no more of his living disciples to be property trustees, frustrating the execution of his will.

Unless one thinks that Srila Prabhupada did not have sufficient foresight when he was preparing for his departure, such as going to Vrindaban "to die" and making his Final Will, then this must be a confirmation of his initiating after his departure through proxy representatives. Why would Srila Prabhupada place something in his will that could not be possible after 60 years, when he had built his Movement for the next 10,000 years? It is simply not credible that Srila Prabhupada would have overseen or missed this point.

[Full discussion of the Final Will is in Vol. 9].

"In Berkeley, Rohini Kumar Swami finally after 6 months, asked me what the basic problem was. I said there was never any appointment of 11 gurus, even Hansadutta agreed. We went over the incomplete May 28 transcript version we had at that time. The more we studied it, he had to conclude it did not appoint any gurus, and finally conceded,

"OK, Srila Prabhupada never appointed any gurus." He wrote a little paper explaining that the GBC had misrepresented the idea of guru.

"I learned he had access to Srila Prabhupada's will, the Topanga talks transcript (where Tamal admits there was no guru appointment) and other documents, locked in the temple's safe. So I got him to sneak in one day, open the safe, and pull these documents out. I photo-copied the Last Will and then circulated copies. It was never openly distributed by the GBC. 'The Will' cast more doubt on the guru appointment, as Srila Prabhupada wanted his initiated disciples to manage his properties indefinitely after his departure." (Puranjana das)

How, when did the Final Will become widely known in ISKCON?

"I never heard about 'the Will' or saw it until 1984. I also could not get a copy of "the appointment tape," 1977 conversations, the letters, so many documents despite asking many ISKCON managers. They were being hidden until we got them by hook and crook much later. The Will was not openly distributed. Later I asked Rohini Kumar Swami- to copy the Will in the Berkeley temple safe. Then it was clear no guru appointment would be ordered. Hridayananda came to Berkeley and he was astounded I had a copy. I began to distribute copies to all the devotees I could find. In 1988 Nityananda das published it in VVR – I think I sent him a copy." (Puranjana das, Nov. 23, 2008)

At some point Tamal and his cronies reassured Srila Prabhupada they understood everything, but they concealed those verbal and written instructions as they executed a gurujacking coup. The concealing was done to hide something so they could bring in something different later.



The fact remains, however, that institution of successor-acharyas was created when an almost inconceivable degree of misunderstanding of the spiritual master's order was the established doctrine in ISKCON."

(Ravindra Svarupa das, "Under My Order," Aug. 17, 1985)

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 Prabhupada 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 Kirtananda Swami
His Holiness Satsvarupa das Goswami
His Holiness Jayapataka Swami
His Holiness Tamal Krsna Goswami
His Holiness Hridayananda Goswami
His Holiness Bhavananda Goswami
His Holiness Kaseshdutta 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 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 representatives. 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,

Tamal Krsna Goswami

Tamal Krsna Goswami
Secretary to Srila Prabhupada

Approved:

Bhaktivedanta Swami Prabhupada

CHAPTER 4: THE MISSING TAPES

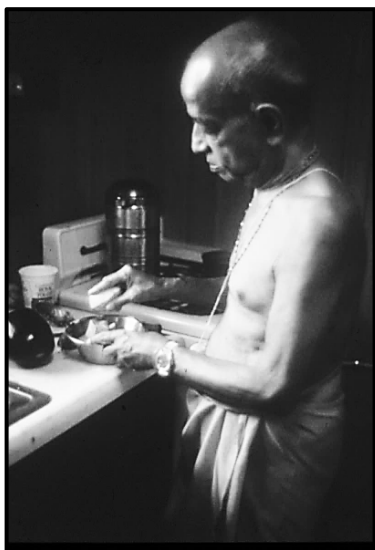
The full research and examination of the missing tapes issue is found in Volume 2: *Anti-Prabhupada: Deviant Impact of Tamal KG.*

THE MYSTERY OF 240 MISSING 1977 TAPE RECORDINGS

As Srila Prabhupada's health declined in early 1977, senior ISKCON men speculated: What would be the arrangement for continuation of the guru and initiation process in ISKCON after his physical demise? Srila Prabhupada initially discussed this topic (there is no tape of this) sometime before the May 28 conversation which was when a GBC committee asked Srila Prabhupada questions. This short, profound (but confusing-to-many) conversation is still available today.

In early July Srila Prabhupada chose 11 senior disciples as "officiating acharyas" or "ritvik representatives" who would initiate on his behalf. A July 9 Order addressed to all ISKCON GBCs and temple presidents, signed by Srila Prabhupada, explained the process of initiations "henceforward." This Order's import was suppressed by Tamal, Ramesvara, and later others. The May 28 and July 7-8 tapes are the only recorded evidence of the ritvik representative initiation system, and although many more audio recordings were definitely made, which

contained vital dictates from His Divine Grace, *they are now missing*. What happened to the other tape recordings?



Tamal was His Divine Grace's permanent secretary, being the gatekeeper and keyholder to all the instructions that flowed forth from Srila Prabhupada. In the vacuum of key instructions that went missing and are now unavailable, Tamal and company were able to misconstrue Srila Prabhupada's known directions on the future guru system, bringing much chaos into the movement. The GBC later admitted they lied, although they by then

invented new mis-constructions. Over four decades later the May 28,

and July 7-8 tapes' import is still fiercely debated among several "camps," while the ISKCON institution remains petrified in a vague, undefined, evolutionary, 10th generation doctrine on their guru-initiation process (their doctrine has changed ten times already).

These missing 1977 instructions from Srila Prabhupada are not found in the Bhaktivedanta Archives' audio trove or anywhere else. There were many tape recordings and letters that definitely existed but have vanished. Many instances of missing tapes and instructions about the future of the movement after Srila Prabhupada's departure were seen in the previous two chapters. This was a concealment from Srila Prabhupada's disciples by a few leaders, who then took ISKCON's assets for their own self-aggrandizement via a coup. Research and the available evidence indicates the nature of these obscured instructions. The spiritual and managerial directions that Srila Prabhupada imparted in these missing tapes and letters were likely destroyed, although there is a tiny chance some or all of it still exists somewhere.

THE OBVIOUS ABSENCE OF MANY 1977 TAPE RECORDINGS

Partrikananda das compiled a report in 1997 on suspicions that tape recordings from 1977 had gone missing, through comparison to the dates on tapes which *are* available from the Bhaktivedanta Archives. His findings are combined below with excerpts from other essays. A tape list for 1966-1977 shows how increasingly, over the years, more of Srila Prabhupada's speaking was taped. In the early years, the recordings were occasional, usually only of classes, but by 1973 hundreds of tapes a year were being recorded. In 1976 there were only 47 days that did not have a tape recording. The "no tape days" decreased each year from 1970 to 1976. The increase in recordings is attributed to a better understanding of the importance of capturing these recordings for posterity and beyond the few who directly heard from Srila Prabhupada.

On May 24, 1977, Tamal told a guest: *"We tape everything Prabhupada says. Everything he says, we tape [...] We're not taping for any other purpose, but our Guru Maharaja's words are very sacred to us, so we tape all the time, whether you're here or not here."* We note Tamal also stated he made a list of the tapes sent to the Archives.

Then suddenly in March 1977, and continuing through September, in those 7 months, the number of tapes *decreased dramatically*. This was exactly when Tamal was responsible for the tape recordings and sending them to the Bhaktivedanta Tape Ministry, as had been done faithfully by all his predecessors. One wonders why the number of "no

tape days” dramatically increased from 47 days in 1976 to 151 days in 1977 under Tamal’s superior management skills? This is **367% less**.

This aberration is even more glaring when we consider that as it became painfully obvious Srila Prabhupada could depart soon, his every word was increasingly vital to preserve. Tape recorders had become portable and lightweight and were much easier to operate with pop-in cassettes. Even though Tamal **bragged** he was being very diligent in making tapes in 1977, yet strangely there are many missing tapes, especially at junctures when Srila Prabhupada is known to have spoken on key issues: “...*he mentioned that it was because of his diligent recording that these tapes are now available to us. He was taking credit for the fact that the tapes were now available and that he had nothing to hide. He said he was recording constantly.*” (Naveen Krishna, 1998)

SOME BASIC DATA ANALYSIS OF THE MISSING TAPES

The months of Jan-Feb. and Oct-Nov. 1977 are “normal” and their “no tapes days” are in line with the averages for 1976. Surprisingly, these normal levels also apply to these last 2 months of Srila Prabhupada’s life, namely Oct. and Nov., **even though this was when His Divine Grace was the most ill**. Tamal’s lame excuse for missing tapes as being due to Srila Prabhupada’s illness thus hold no water. Srila Prabhupada’s illness is not the reason for missing recordings.

Out of the 105 days of “normal rate of recording” of Jan, Feb, Oct. and Nov. 1977, only 15 days have no tapes. So, at the start and finish of Srila Prabhupada’s long health decline, the tape recordings are just as abundantly available as they were in the peak year of 1976. However, the time of March to Sept. 1977 are NOT normal, with huge gaps of missing tapes during the exact time when Srila Prabhupada was imparting instructions about the future of ISKCON, its gurus and initiations. Those instructions spoken by Srila Prabhupada, known to have been given from testimonies/ other indications, are all missing.

THE MISSING TAPES OVER 7 MONTHS (MARCH–SEPT. 1977)

The months of March thru Sept. have an extremely high number of “no tape days” -and September has **no tapes at all**. March 1 to Sept. 30, 136 of the 214 days (64%) have no tapes. There are also large blocks of consecutive days with no tapes, most notably:

(1) **19 days in March** while Srila Prabhupada was in Vrindaban and Bombay. This is unexplained while Srila Prabhupada remained quite active with many visitors.

(2) **14 days in June**, just after the key May 28th appointment tape discussions. There MUST have been plenty of room discussions with

Srila Prabhupada in follow-up to the dramatic announcement of an officiating acharya system for initiations after Srila Prabhupada's departure. This is ***very suspicious*** that there are so few tapes available from this critical time period. Tamal was busy culling many tapes.

(3) A staggering 45 empty days from Aug. 18 to Oct. 1. Actually, after the July 9 Order, there are only 15 tapes in the next 53 days. This is ***highly unusual***. The obvious suspicion is that tape recordings containing discussions and clarifications on the officiating acharya or ritvik system announced by Srila Prabhupada on May 28 and July 9 were recorded but deliberately disappeared.

May 28 to Oct. 1 (4 months) had 55 tapes, while October had 62 tapes, when Srila Prabhupada was far more ill. Four times 62 means May 28 to Oct. 1 should have produced ± 248 tapes, but it was only 55, or about ***200 missing tapes***. And, March to May 28 have perhaps 40 more missing tapes. So where are these 240 missing tapes?

The recorded tapes were sent to Los Angeles in bundles of 20, so how could 12 bundles be lost in 7 months unless on purpose? Srila Prabhupada would daily sit in his garden and talk with visitors or servants (he could not stop speaking). What can possibly explain the absence of so many tapes? We will see that specific tapes are known to have been made, but are now missing. The charts in Vol. 2 show very erratic patterns of days with no tapes, a day or two here, one there, then a 5 in a row, and suddenly, there are 3 tapes for one day.

WHO WAS RESPONSIBLE FOR THE TAPE RECORDINGS IN 1977?

April 18, 1977, Tamal wrote Radhaballabha at the LA BBT: *"...Regarding the UHER tape recorder... So I am keeping it here as the spare. Regarding the tapes of Srila Prabhupada's daily conversations and lectures, I am doing this, not Upendra. Enclosed please find a list of the tapes which were sent. I have noted on a list which of the tapes are particularly excellent."* (Bhaktivedanta Archives)

On May 11, 1977, Tamal again wrote Radhaballabha das: *"Srila Prabhupada's health is slightly improving since we have come here to Rishikesh... the conversations are extremely enlivening as you will be able to tell when you get the cassette tapes."* (Bhaktivedanta Archives)

We note Tamal makes clear he is solely responsible for the recording of Srila Prabhupada's tapes and for sending them to the Archives, and he is very focused on this responsibility, even pointing out which tapes he felt were especially "enlivening." So, he knew very well what was on all of them. It would be no problem for him to identify and disappear the ones he felt were not ***excellent*** to his coup plans.

Each Year/ No Tape Days

1966	230
1967	324
1968	225
1969	245
1970	313
1971	256
1972	142
1973	119
1974	95
1975	60
1976	47
1977	151

No Tape Days In 1977:

JANUARY	3
FEBRUARY	5
MARCH	20
APRIL	11
MAY	14
JUNE	16
JULY	18
AUGUST	27
SEPTEMBER	30
OCTOBER	5
NOV. 1-14	2

TAMAL'S EXPLANATIONS ARE UNSATISFACTORY

On April 18, 1977, Tamal wrote in another letter he was *"personally taking responsibility for the tape recordings."* Each tape was dated with a fine felt-tip pen in Tamal's handwriting. He had an office for secretarial work where he gathered, labeled, and bundled batches of 20 tapes to be sent to the LA BBT. ***Tamal's job was to see that the tapes were properly recorded, collected, dated, and delivered to the Archives.*** After becoming Srila Prabhupada's permanent secretary, any missing tapes would directly be his responsibility.

Tamal was asked by the Bhaktivedanta Archives by letter in 1996 if he could explain the gaps with missing tapes, and replied with very vague, ifs, maybes, perhaps, buts, etc. ***Tamal's answer was very weak, as was another statement he made publicly in May 1998.*** *The conclusion is Tamal purposely vanished many tapes,* depriving us of vital Srila Prabhupada instructions for the movement's future.

The full study on the missing tapes is in Ch. 25, Vol. 2: Anti-Prabhupada- Deviant Impact of TKG on the Hare Krishna Movement.

Even though Srila Prabhupada spoke less when ill, the tape recorder was simply left on, and about the same number of tapes were made, albeit with maybe less conversation. Srila Prabhupada speaking less during severe illness is understandable, but that he said nothing for months is unbelievable. The recorder was left running, so tapes would have had less spoken content, as they do in Oct/Nov. Also, lying in bed, Srila Prabhupada had nothing else to do but speak—no walks, no engagements, no travel, so there should have been more tapes, not less.

And it is not plausible that the BBT Tape Ministry would either lose or not receive this many tapes in two patterns: many missing in a row, leaving big gaps on the chart, and, ***in addition,*** one day missing

here or there over many months. These patterns are not from carelessness. These 240 missing tapes are by deliberate, calculated intent, not accidental losses. If a batch or two of 20 was misplaced and lost, what about the other 200? In 1975-76 there were no gaps like in 1977. The patterns of the missing tapes seen on the charts are explainable only by deliberate culling, not from random accidents. Why are there no many fewer tapes only during these 7 months in 1977?

And why are there big holes right after the key times of May 28 and July 9? *The obvious conclusion is that Tamal got rid of these tapes because they had instructions from Srila Prabhupada about the future of initiations and gurus, which he did not want to become known.*

Tamal's excuses do not even begin to address the overall scarcity of tapes from March to Oct. 1, 1977. The only and best explanation is that ***Tamal got rid of these tapes.*** His feigned ignorance of what happened by disowning responsibility insults our intelligence. If he had really wanted, there would be no missing tapes. As a control-aholic and micro-manager, ***Tamal's defense is rejected.***

Tamal refers to Hari Sauri noticing that some tapes were mislaid in 1976. But we see *no gaps in 1976* like the huge glaring holes of 1977. *Good try, Tamal, but there is no similarity.* Tamal recorded in his diary so many minutiae of health, banking, what Srila Prabhupada said, medicines, doctors, quantity of urine, etc-- but he has absolutely nothing to offer on when, to whom, or how often he sent "batches" of tapes to Los Angeles? He is playing dumb and can't remember anything? Why take all the trouble to record tapes, lugging a heavy recorder around, finding an operator, turning it on/off hundreds of times, labeling/dating tapes, and then they do not arrive in Los Angeles? Tamal was diligent about recording, but not about their delivery? This makes no sense.

Tamal also wrote to Radhaballabha of a precise system to transcribe and edit Srila Prabhupada's book dictation tapes, involving teamwork, showing his exact control of every step and aspect of this operation. But he doesn't know where the tapes went? *He sorted and labelled the tapes but only some went to the Tape Ministry and others were discarded.*

Why did the normal volume of tapes suddenly resume when Srila Prabhupada returned to Vrindaban on Oct. 1? Because Hari Sauri was back on the team and he would notice if there were any missing tapes? The paucity of tapes abruptly ended and reverted to normal again. This extraordinary anomaly is unexplained by Tamal.

KNOWN EXAMPLES OF MISSING TAPES

We either know or deduce that specific topics were discussed by

Srila Prabhupada at certain times, but find no tapes available of these discussions. Also there is testimony that the tape recorder was on at specific times, but that recording is missing. Many examples are listed in Vol. 2 of when Srila Prabhupada would have given crucial instructions that were recorded but those tapes went “missing.” This points to **a calculated, deliberate purge of specific instructions** from Srila Prabhupada concerning the system for future initiations.

SRILA PRABHUPADA ADDS TWO MORE TO THE LIST OF NINE

After Srila Prabhupada chose nine persons on July 7 to initiate on his behalf (which is on tape), he added 2 *more to the list* before he signed the July 9th Directive. ***But there is no tape of the two additions.*** Why? Nor is there anything about choosing more ritviks in the future. These two items were discussed and recorded, as per the testimony of Gauridas Pandit das, Tamal’s assistant in Vrindaban, May/June 1977. This is also mentioned in *TKG’s Diary* and 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 [him]. So SP said, ‘No, not unless he’s qualified.’ Before I got ready to type the letter, I asked him, ‘SP, is this all or do you want to add more?’ He said, ‘As is necessary, others may be added.’”* Where is the tape with the appointment of two more ritviks (Bhavananda, Hansadutta), and the question about Brahmananda?

SPLila.6.345: “That’s all,” said SP. “Now you distribute. For the time being seven names.” Then he added two more. “So without waiting for me,” said SP, “Whoever you consider deserves. That will depend on discretion.” SP said nothing else, and after a few minutes Tamal asked if SP would like to hear a kirtan. SP assented by a slight gesture, and the chanters, who had been waiting, came to join him. The next morning SP added two more names, making a total of eleven disciples who would act as ritvik, or representatives of the acharya. Srila Prabhupada had not liked the idea of newcomers to ISKCON having to wait unnecessarily long to be initiated. Now initiations could continue regularly at the discretion of his 11 selected men.”

Where did Satsvarupa get this conversation to include in his biography? ***It is not on any tape!*** He used the July 7 tape for his 1983 biography, but how did he know of the last 2 ritviks? Not being with Srila Prabhupada at that time, and with no tape of the last two ritviks, ***how did he know?*** This tape between July 7 and 9 of Srila Prabhupada adding Bhavananda and Hansadutta to the list ***is now missing.***

WITNESSES HEARD A DOZEN TIMES ABOUT RITVIK SYSTEM

Ameyatma das testified Pita das told him that he heard Srila Prabhupada in mid-1977: *“One other thing he mentioned in the same letter was that he heard Srila Prabhupada say at least a dozen times in Vrindaban in 1977 that initiations would be performed after his departure by the "ritvik acharya...”* Pita das confirmed this, as did Gauridas Pandit das as well. ***Where are these missing tapes?***

TAPES DISAPPEARED TO HIDE PRABHUPADA’S INSTRUCTIONS

Tamal colluded with others to hijack the Hare Krishna movement by illegally taking the position of successor gurus. There was a standard procedure to record everything Srila Prabhupada spoke, with the tape recorder and its operator always ready. Tamal rigidly controlled this recording process, and he was responsible for these missing tapes. Tamal selectively culled Srila Prabhupada’s 1977 tape recorded instructions. ***It was a purge of information about ISKCON’s future guru and initiation system.*** About 240 tapes with crucial information were disappeared. What other conclusion is there?

Curiously, there is absolutely nothing on existing tapes about ISKCON’s future initiation system except for May 28, July 7, and a tidbit on Oct. 18. Such a huge issue, and known to be discussed extensively, this is too thorough to be an accident. Srila Prabhupada spoke about this extremely important subject only twice? No, this was a demonic purge. Tamal's excuses for missing tapes are laughable, raising more questions than they answer. How could 240 tapes go missing under his watch? *“He said he was watching everything like a hawk from Feb. ’77 to Nov. ’77 and that nothing went past him...”* Yes, many tapes never made it past Tamal.

These tapes were a threat to Tamal and others’ guruship ambitions because they provided for a contrary system of priests, not gurus. Tamal was very ambitious to be the sole succeeding ISKCON Acharya. Open knowledge of Srila Prabhupada’s directions for an initiation system that excluded absolute gurus was a death knell for those false ambitions. Hence, the tapes disappeared. Tamal had to make it appear Srila Prabhupada did not give clear instructions on future initiations and gurus, allowing the coup with lies and misinterpretations to prevail.

From Chaitanya das/ Paul Howard’s 2010 essay (abbreviated):

“It makes perfect sense why there are only 16 tapes in the 12 weeks following July 9, 1977. Unfortunately we can only imagine exactly what Srila Prabhupada was saying then, but obviously he had been giving instructions on how to manage ISKCON after he was, as Satsvarupa put it, “no longer with us.” (May 28) Considering everything, including: (1)

*Srila Prabhupada's saying "officiating acharya... ritvik, yes," (2) The persistent suspicions that the May 28 tape has been fraudulently tampered with, (3) The content of the July 9, 1977 letter, with its opening reference to the question of initiations after SP's disappearance, (4) SP's never naming any successor acharyas, (5) SP's heavy criticism of his Godbrothers' disobedience to their guru in the matter of succession, (6) The clear desire of the 11 appointed ritviks to falsely take the title of acharya, (7) Testimonies that SP spoke extensively in July about the ritvik system, (8) Testimonies about tapes that have disappeared, (9) Tamal's assertion that everything SP spoke had to be recorded, (10) Proof that SP was speaking during the period of no tapes ...the conclusion becomes obvious. These tapes are gone because that was necessary for **CONCEALING** Srila Prabhupada's order for initiation to be conducted by ritviks on his behalf and [then] the creation of false acharyas instead."*

Regardless whether one believes an ongoing ritvik system was Srila Prabhupada's intention, **still, the fact is these tapes are missing**. Tamal did not want us to know what was on them- so he and his associates suppressed Srila Prabhupada's instructions.

THE MISSING TAPES: WHERE ARE THEY?

ISKCON today is deviated from Srila Prabhupada's directions, much of which is missing. The missing tapes represent a major disobedience of Srila Prabhupada's instructions for the future of his movement. There is a chance these missing tapes are still stowed somewhere, such as in a safe, box, or closet in an obscure location. Although Tamal met his demise in 2002, there may be others who know of these missing tapes. If they were in the Bombay almirah cabinet in Oct. 1977 or in Dallas/Houston in 1978, as testimonies in Volume 2 indicate they were, it means they were not destroyed right away, they may not have been destroyed later, and these tapes could still exist. After all, Tamal's death was sudden and unexpected. Crimes are often left open-ended and stolen goods eventually recovered, like a missing Da Vinci or Rembrandt that re-surfaces centuries later. We can only hope so. And look in Tamal's Dallas locked-up personal quarters.

TKG's Diary contains numerous "entries" matching the existing tapes **verbatim**, and Tamal clearly copied them straight into his book. He also included many detailed conversations and statements by Srila Prabhupada in quotation marks that are unique and not on any tape. ***Did Tamal use missing tapes in 1998 when he wrote his book?*** It looks like he got that material from missing tapes. This idea arose while

researching *TKG's Diary*. It seems Tamal used tapes that we do not have, but that he did. No one has inspected Tamal's original diary, files, or personal effects in his now-locked-up quarters. Henry Doktorski was given an entire shipping container of Kirtanananda's files and records in 2004, as an historical resource. Tamal's stuff needs to be located and studied by devotees and objective religious historians.

We envision Tamal sitting in his Vrindaban office in 1977 sorting through batches of tapes, culling those he did not want others to hear. He already knew the contents of most tapes, or he may have listened again to some to check their contents, or he just set bunches of them aside, like those after Aug. 17. All these rejected tapes were locked up in the Bombay almirah, then moved elsewhere. Maybe Tamal secretly kept them, thinking they would be useful to him later?

After Srila Prabhupada's departure, Tamal went to Bombay and felt secure as zonal acharya, guarding the hidden tapes in his private office and quarters. Maybe Tamal took them to Dallas/Houston at the end of 1978, which is where and when Pita das saw them, when Tamal left Bombay. It appears Tamal spruced up *TKG's Diary* credibility in 1998 by using missing tapes, and if they were there in Dallas in 1998, they almost surely were there when he unexpectedly passed away in 2002. And Tamal's Dallas quarters have been locked up ever since his death.

Sept. 2, 2020 Parama-rupa das at the Archives wrote: *"As to Bombay, this is speculation whether the "missing tapes" were ever in Bombay. I went to Srila Prabhupada's Bombay quarters in 2016 and had a locksmith open locks with no keys. No tapes did I find, even in Srila Prabhupada's private locked safe. So that is a dead end."*

ULTIMATE CONSEQUENCES OF MISSING INSTRUCTIONS

Nevertheless, Srila Prabhupada's written books, Bhagavad Gita, Bhagwatam, Chaitanya Charitamrita, etc, do not require any missing tapes or letters to clearly understand his teachings and intentions for his Divine Mission. Srila Prabhupada made it clear that everything necessary for our success in spiritual life was in his books. His available instructions are definitely sufficient for all his sincere and honest followers. To hold that missing instructions are vital to the success of the Hare Krishna Movement is a distraction from the facts.

Even if these missing instructions from Srila Prabhupada are never recovered, more than complete guidance will be found by pure-hearted sincere persons to understand Srila Prabhupada's plan for the future of his mission. The Hare Krishna movement's available didactic material has no lack of divine guidance. Of course, rather than simple, direct

instructions that may be missing in lost tapes, one will need to carefully study and realize the deeper imports of spiritual philosophy by, as. Srila Prabhupada told us, reading, rereading, and studying his books, daily, all our life. Ultimately, Srila Prabhupada and Lord Krishna have been sure that all essential instruction are there for all sincere souls. This is further explored in Ch. 24 with many Srila Prabhupada quotes.

If somehow these missing tapes were to be found, they would be further confirmation of Srila Prabhupada's existing teachings. Some say the situation of missing instructions is a divine plan to give leeway to those with ulterior motivations to pursue their selfish designs, but while still slowly progressing spiritually, ultimately becoming purified of their cumbersome personal ambitions. At the key juncture, just after Srila Prabhupada's physical departure, these missing or hidden instructions created sufficient doubt and confusion to provide an opportunity for ambitious pretenders to illegally seize the assets of Srila Prabhupada's mission. Eleven senior men became zonal successor acharyas, like

ISKCON viceroys or kings. They gained materially for a few years but lost their souls in offenses to the pure devotee. Missing tapes have given more latitude to the insincere and cheaters to wrongfully interpret Srila Prabhupada's teachings and to misguide others.

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Gradually the truth of this ISKCON history is becoming known and understood for what it was; and in time the Hare Krishna Movement will be properly restored according to Srila Prabhupada's complete instructions (studied carefully). This is the subject

of Vol. 8. Ultimately, the truth and Prabhupada siddhanta will prevail and thus the inevitable restoration of his Divine Mission. Krishna always has His plans and arrangements to simultaneously facilitate the desires of all parties, whether devious, ambitious, or sincere.

Tamal and his cohorts did not want any discussion on or adherence to Srila Prabhupada's instructions for ISKCON's future, and thus they were able to "shape the narrative." And this continues to be the state of affairs today with a corrupt GBC misleadership.

CHAPTER 5: SRILA PRABHUPADA CALLED ALL TO COME

ALL GBCS WERE NOT CALLED AS SRILA PRABHUPADA ASKED

HSUnpub (Sept. 29, 1977): After 5:30 pm Srila Prabhupada met with a few GBC and his servants to discuss going to Vrindaban from Bombay. Everyone agreed with Srila Prabhupada's desire to go. Also:

"Tamal also brought up the question whether the other GBC's should come and whether it should be compulsory. Srila Prabhupada said: 'It is just like they have to come for the Mayapur festival.'"

So, "they have to come" would mean **compulsory**. It is clear that **all the GBCs** were to be called to Vrindaban on Sept. 29, 1977, to come right away. However, **they were not called**. Some came but most did not, not because of disobedience, but because they never received the message. They were all called in May 1977, and came. But at the end of Sept. 1977, no such message was issued from Bombay nor in Vrindaban during Oct. - Nov. A dribble of GBC's and devotees came to see Srila Prabhupada in Oct. and Nov., and as some came, others left. Somehow the message Srila Prabhupada gave to Tamal, and which Hari Sauri also knew about and recorded in his diary, never was relayed.

SRILA PRABHUPADA ALSO CALLED ALL DEVOTEES TO COME

Little bits of historical evidences have been put together to reveal a colossal misdeed by a few of the top ISKCON leaders in Oct. 1977 whereby they conspired to conceal Srila Prabhupada's request that all devotees should come to be with him in his last days in Vrindaban. Srila Prabhupada returned to Bombay in mid-Sept. 1977 and around Sept. 29-30 expressed his desire to Tamal to have all of his disciples come to see him in Vrindaban immediately. Tamal told several devotees about this when Srila Prabhupada was en route to Vrindaban by train from Bombay on Oct. 2, 1977. But this message never reached the devotees around the world because it was deliberately modified: -that only a few senior devotees should come on a rotational basis.

"Once, in the past 20 years, I was in Vrindaban. And an old Prabhupada disciple came up to me and we talked. He was there also at the time of Prabhupada's departure. He knew that Prabhupada sent a telegram to the west asking all the devotees to come, and that Satsvarupa was sent to Mathura to send the telegram. He also told me

he met Satsvarupa when he came back from Mathura by rickshaw, and asked him, “Did you send the telegram?” And Satsvarupa said, “No, I didn’t send it.” Poor Satsvarupa. He couldn’t stand up to the Big Boys, weak man that he was.” (Govinda dasi, May 30, 2022)

This is one of the greatest tragedies for many devotees: that Srila Prabhupada had called each of them to come see him a final time and be with him as he departed for the spiritual realm, but they never got the message. It was concealed and altered by a few top leaders. Narasimha das recalls that Jagat Guru das had started arranging for pandal tents and accommodations on the temple roof, expecting over 1000 devotees. The sources include HSUnpub Oct. 3 (“changed the message”), Tamal, Satsvarupa, BBT newsletter, Jayadwaita Swami, Ameyatma, and others.

SRILA PRABHUPADA CALLS ALL TO COME SEE HIM

Jayadwaita Swami’s (who sometimes likes to critique the ISKCON leadership) item #1 from his March 1987 *List of Grievances*:

“In 1977, when Srila Prabhupada was lonely (‘I have become poisonous’), he wanted many devotees to come be with him in Vrindaban. But the GBC falsely conveyed that what he wanted was GBC men and very senior devotees. The GBC then arranged to send only a handful of men, in rotation, and preached to the other devotees that “for service” they should stay home. The devotees stayed home, and Srila Prabhupada left the world.”

Jayadwaita candidly states that Srila Prabhupada **“wanted many devotees to come be with him in Vrindaban.”** However, other sources indicate that just before leaving Bombay for Vrindaban at the end of September, Srila Prabhupada had actually expressed his desire to Tamal that not “many” but **all his disciples should come to see him now**. But, actually the general devotees were told **not to come** (see below).

TWO MEMORIES OF THE “CALL” TO COME TO VRINDABAN

*“In mid-Oct. 1977 my GBC Satsvarupa das called me by phone when I was the president of the New Talavan farm. Satsvarupa said many temple presidents were going to Vrindaban to be with Srila Prabhupada while he was very ill, and suggested that **if I wanted, I could go also**. He did not mention Srila Prabhupada’s call for all devotees to come and see him. There was no mention even that Srila Prabhupada wanted his senior men to be with him. The message was simply a suggestion for just myself to go. However, the thought of mixing with my senior Godbrothers was not attractive, so I declined. It was with the unpleasant thought in my mind of associating with ‘the big guns’ that I told Satsvarupa, ‘Why would I want to go there?’ I had bad*

memories of bullying and cronyism from attending previous Mayapur festivals. When the news came a few weeks later that Srila Prabhupada had departed, it was a shock- we really didn't think Srila Prabhupada was so ill or that he would leave. Of course now I do wish I had gone, but at the time, as we had all been trained, the highest surrender was dedication to our local service." (Nityananda das, 2015)

"During Prabhupada's final moments, Brahmananda was not there. **He had left Vrindaban** nearly two weeks earlier to tend to management issues in Africa. After all, this was his service ...he never believed that Prabhupada would really go. Although he could see that his guru was seriously ill, it seemed unlikely that he would depart this world while there was yet so much to do. Brahmananda saw his teacher as superhuman and was thus unable to accommodate the fact that all mortal beings must die..." (Brahmananda das, Swamiji)

In both memories, which was the typical understanding amongst all devotees outside of Vrindaban in late 1977, there was no knowledge of any call to come to Srila Prabhupada's side. In the case of Brahmananda, he even went **back to Africa** two weeks before Srila Prabhupada's departure. **The devotees in general were NOT told that Srila Prabhupada wanted all of them to come to Vrindaban to be with him in his last days.**

IF 1000 DEVOTEES CAME TO BE WITH SRILA PRABHUPADA?

Only one reference to Srila Prabhupada's calling all devotees to come to see him is found in *TKG's Diary*, on p. 208 (Sept. 29, 1977), the day before he left Bombay for Vrindaban. Tamal does not directly mention Srila Prabhupada's call for the devotees, but it can be understood indirectly.

"I questioned that since Brahmananda Maharaja, Bali-mardana, and others would not want to be separated from Srila Prabhupada, how would they work on the opening for the temple? **They would all want to come to Vrindaban.** To this Prabhupada replied, **'I have no objection.'** We explained that it would be necessary to **postpone the opening**, and Prabhupada said we should do whatever was best. I mentioned that **if one thousand devotees came to be with Prabhupada, would it matter if our ISKCON work slowed down a little for now?** Prabhupada again said he had no objection."

So it is clear that Srila Prabhupada was not concerned about any setback in ISKCON, including the postponement of the Bombay opening for which he had pushed so hard, by devotees leaving their posts (in Bombay too) to see Srila Prabhupada and be with him once

more in his last days. *Even if a thousand came.* Yet we will see below how Srila Prabhupada's desire that all his disciples should come to see him was ignored, changed, and concealed. Instead of a thousand or more, only a few dozen devotees came because they were never given the message by the leaders with whom Srila Prabhupada had entrusted his request. They knew what he wanted but did otherwise. If ISKCON leaders at that time could so boldly change Srila Prabhupada's instructions, by outright lying and at the expense of all devotees, what else were they capable of changing and lying about?

CHANGED TO ONLY GBC'S AND SANNYASIS SHOULD COME

From HSUnpub, p. 11, Oct. 3, 1977: Hari Sauri went to Delhi for "phoning" and buying items for Srila Prabhupada. In those days the Vrindaban phones were horrible and devotees went to Delhi for international calls. Hari Sauri had been instructed by Tamal and "others" to call New York and *change* the message that all devotees should come to see him. Hari Sauri called New York:

*"Also I informed Adi Keshava that **only the GBC's should come to see Srila Prabhupada at present.** Tamal Krishna had previously informed the USA men that Srila Prabhupada's health was very bad and*

IF THE MESSAGE FROM PRABHUPADA WAS CLEAR, WHY WAS IT RELATED TO THE DEVOTEES THAT ONLY 1 OR 2 DEVOTEES SHOULD COME TO VRINDAVANA?

WHY WEREN'T ALL THE DEVOTEES INFORMED ABOUT PRABHUPADA'S DESIRES.

GUROR AVAJNA ?

*that **whoever wanted to come should come. Then later we decided that if so many men came then there would be no programme.** Then they may stay around for weeks and they may not even be able to see Srila Prabhupada either. I phoned to tell him that **only GBC's and sannyasis should come.** The call was just in time! Hundreds of*

men were preparing to come."

ABOVE: From Yasodanandana's Oct. 1977 personal diary is confirmation of the concealment of Srila Prabhupada's order for all to come to see him in Vrindaban.

COMMENT: Who is the "we" that Hari Sauri speaks of? Tamal, Hari Sauri, and who else? Another was Ramesvara, as seen below. It is also interesting how at first *all should come* was modified to *whoever wanted to come* and later to *only GBCs and sannyasis*. We also note that this very significant decision to stop devotees en masse from coming is not mentioned in Tamal's diary. He deliberately left it out

because he could not admit to concealing and disobeying Srila Prabhupada's last dying request to see all his disciples.

“As soon as Srila Prabhupada arrived in Vrindaban on Oct. 2, Jagat Guru Swami was told to prepare facilities for hundreds of devotees coming to see Srila Prabhupada. He began setting up tents on the roof amongst other arrangements.” (Narasimha das, 2015)

This strongly confirms Srila Prabhupada did in fact ask all devotees to come see him. Later, it was changed again to that only senior and one or two men on monthly rotational basis should come.

RAMESVARA LETTER TO ALL ISKCON CENTERS 3 WEEKS LATER

Ramesvara sent to all ISKCON temples an undated letter after Oct. 25, 1977, as below. This is over *three weeks* after Hari Sauri phoned New York on Oct. 3 from Delhi to advise that *all devotees wanting to come to India should NOT come*, but only GBC's and sannyasis.

*(abbreviated) “TO ALL ISKCON CENTERS: URGENT! URGENT! PLEASE READ AT ONCE ! All glories to Srila Prabhupada ! It is my unhappy duty to notify you of a most disturbing situation that has developed regarding Srila Prabhupada's condition. Below are excerpts from the diary of Hari Sauri Prabhu. They refer to conversations in Vrindaban on October 25, 1977. **SCENE ONE:** Prabhupada's room. His Divine Grace is resting, Baradraja and Hansadutta Swami are sitting silently in the room, Prabhupada, awakens. **SP:** (To Upendra) So everyone has left? **UPENDRA:** Yes **SP:** I feel very unhappy when no one is here. They are avoiding me. **They do not want to come.** **UPENDRA:** Baradraja and Hansadutta Swami are here. Do you want kirtan? **SP:** At least japa while I sleep. When I look around I see the room is empty and I feel very unhappy. When I see no one around me then I feel lonely. **BARADRAJA:** We'll get some others and Hansadutta Swami and I will do kirtan. **SP: Why not all of you? You cannot all do kirtan? Why not others?***

*“**SCENE TWO:** Prabhupada's room, some time later. Prabhupada has stopped eating all solid foods and is not even taking medicines. ...His Divine Grace is discouraged. Atreya Rsi arrives from Tehran. **SP: Please don't leave me here. Keep me surrounded.** That will encourage me. You keep me surrounded and chant Hare Krishna. There is very little hope for my life. Chant Hare Krishna softly, all together. Do not leave. Now I have become poisonous. Everyone is avoiding me.... [...] From the above excerpts we can all appreciate the situation in Vrindaban very clearly. The only medicine Prabhupada is taking is kirtana and being surrounded by his loving disciples. There is*

no other way to encourage Prabhupada to stay in this world and continue leading us personally. **After discussions with most of the GBC representatives in America, South America and Europe, [that would be Satsvarupa, Bhagavan, Hridayananda, and others] I would like to urge all temples to act immediately as follows:** From every corner of the world, temples should send men (at least 1 or 2 men) immediately to Vrindaban for the month of November. In December send replacements if the first men cannot stay longer than one month. These men will have the unique privilege of being with Prabhupada 6-8 hours daily, chanting, massaging, hearing His Divine Grace translate, carrying His Divine Grace on parikrama...

“Every temple should increase their kirtan program to 24-hour kirtan if possible. Prabhupada is personally present in each temple and can receive the encouragement and love of His disciples who surround his Vyasasana in the temples around the world to petition the Lord for his health to be returned. Special sankirtana marathons should be planned and all devotees should participate for petitioning the Lord to please cure His pure devotee. Immediately after the Christmas distribution the devotees who were scheduled to go to India for pilgrimage this year can be **sent in shifts** (Jan.-Apr.) so that there is a continuous flood of loving devotees surrounding Prabhupada and chanting for him. This year’s pilgrimage should be centered around His Divine Grace. Finally, I would humbly remind all temples that there shouldn’t be one moment’s hesitation or delay in sending men immediately for Nov. and Dec.. How can we forget that all the money in ISKCON is SP’s money and all the time is meant for serving him, that he is in need of personal service right at his bedside and we must hasten to his call! **If each center sends only one or two men for Nov. and Dec.**, which are the critical months, there will be dozens of senior devotees attending to His Divine Grace. There is no question of not doing this for Srila Prabhupada... Ramesvara dasa Swami, GBC representative. PS: One senior GBC man said that if we don’t **send senior men** to be with Prabhupada at this time, it is practically demonic.” (END)

COMMENT: Very self-righteous, isn’t it, after changing the “all should come” order to “why aren’t you senior men (but not all) going”?

The conversations about all devotees coming to Vrindaban for Srila Prabhupada’s departure are amongst the missing audio tapes. In the days and weeks after the devotees were told **not** to come, Srila Prabhupada complained about being lonely, about having become “poisonous,” and

that no one wanted to come see him. Weeks later, in response, Ramesvara consulted and colluded “*with most of the GBC representatives in America, South America and Europe,*” and they decided that although all devotees should **not go at once**, they **conceded** that some should go rotationally in shifts, over time. Meanwhile Srila Prabhupada departed and 99% of devotees were denied Srila Prabhupada’s last association **as he had wanted**.

The GBC thought they knew better, modifying his instructions. Apparently Ramesvara colluded with Satsvarupa, Bhagavan, Hridayananda, Tamal, and others. Their flawed assumption in their rotational plan was that Srila Prabhupada would stay for a long time, but he left within a few weeks of Ramesvara’s letter. This affair was a disobedience to Srila Prabhupada’s expressed desire that all his disciples were to come see him in early Oct. A day before Srila Prabhupada’s departure (Nov. 13), Ramesvara received news from Vrindaban and sent out another letter to all temples. He concluded: “*And every zone must go on sending senior men to be with Prabhupada in India at once!*”

CASUAL REFERENCE IN SATSVARUPA’S DIARY ENTRY

“*Srila Prabhupada is on his way to Vrindaban. [...] The opening of the Bombay temple is postponed. GBC members are going to be with him; more than ever it seems like the last time to see him and be with him. Srila Prabhupada said he had no objection if devotees came to see him. ‘I have no objection. We have a nice new building. They can live in our gurukula.’*” (Satsvarupa’s ISKCON in the 1970’s, Sept. 30, 1977)

This diary entry was made in Los Angeles, just before Satsvarupa himself left for Vrindaban. It is clear that he had got this news by phone. Srila Prabhupada was expecting at least hundreds to come to fill up an empty gurukula building. Satsvarupa, nor anyone else, conveyed even this truncated message to the devotees. Weeks later he called Nityananda and told him **if he liked, he could go**, and that other temple presidents were going, but he never conveyed to the devotees in his US zone that Srila Prabhupada had called for all devotees to come.

THOSE WHO CAME PERSONALLY THANKED FOR THEIR SERVICE

Srila Prabhupada asked for all his disciples to come to see him as he was preparing to leave this world. But Tamal and others told Hari Sauri to call New York and give the false message that all devotees should **not** come, and that only GBC’s, sannyasis, and one or two senior men from each temple were supposed to come, on a rotational monthly basis. But Srila Prabhupada wanted all his disciples to come see him:

“*Now practically every meeting with the older disciples is very*

emotional and intense as though he is finally calling them to his lotus feet for the last time. Each man that comes, he thanks for his service and he remembers all the nice things he has done for him to help spread Krishna consciousness.” (HSUnpub p. 21, Oct. 8, 1977)

To have prevented all the devotees from seeing Srila Prabhupada one last time and to receive his appreciations for their service, and to bid Srila Prabhupada farewell in those final kirtans, participating in his glorious departure, ***was a very serious crime against Srila Prabhupada’s disciples.***

WHY DENY THIS LAST SRILA PRABHUPADA ASSOCIATION?

Why would Tamal and other ISKCON leaders conceal, change, and disobey Srila Prabhupada’s last wishes to see all his disciples, risking the displeasure of Srila Prabhupada and so many devotees?

“In seeing all the testimonies, along with the Jayadwaita letter, it is clear that ISKCON leaders did not want many devotees going to Vrindaban to be with Srila Prabhupada in those final days. That can be further verified by the fact that only a handful were in Vrindaban when Srila Prabhupada passed away and most of those had come very recently or were already there. Of those few, it seems clear, fewer still were allowed to come into or remain in Srila Prabhupada's room... until perhaps the final hours or minutes. Prior to that, others had been turned away at the door. Was this all deliberate... or a spontaneous mismanagement compounded by financial fears and a deep-rooted unwillingness to deal with hundreds of additional devotees? In any case, those responsible for this crime should be held responsible--at least in these pages.” (Narasimha das, 2015)

Apparently the material motive was their fear that ISKCON would suffer in its operations and finances if too many devotees abandoned their services for an indefinite time and went to India to be with Srila Prabhupada. What kind of leaders would have such little faith in Srila Prabhupada’s judgement? Did they think he was senile, old, and dying, no longer capable of rational decisions? This was already documented in Vol. 2. This faithlessness is further evidenced below. For others such as Tamal, the motive for this crime was that ***the fewer devotees that were around Srila Prabhupada:***

(1) The less chance that the poisoning would be noticed or discovered, (2) the less chance that Srila Prabhupada’s health problems would be correctly diagnosed, and (3) the less chance that Srila Prabhupada would be asked again about initiations in the future, or about the May, June, and July discussions about officiating “ritvik

representatives of the acharya.” (4) Most devotees did not know how ill Srila Prabhupada actually was, thinking he would not depart, and as such, there was no urgency to see to his health, or ask questions about the future. However, if they came to see Srila Prabhupada, these questions would surely arise. Tamal had for months rigorously guarded Srila Prabhupada from being asked these questions and from any fresh medical initiatives.

Tamal and company had already invested a lot in keeping Srila Prabhupada *away from* most devotees. A flood of a thousand or more visitors could very easily upend all they had worked for, *namely sequestering Srila Prabhupada while the poisoning took its ultimate effect*. These were very pressing reasons for their decision to contravene Srila Prabhupada’s clear request:

LET ALL MY DISCIPLES COME TO SEE ME.

Even after Srila Prabhupada asked why there were not more devotees coming to see him, Tamal was silent, and did nothing. Noted is that in *TKG’s Diary* (p. 43), Tamal writes (May 22, 1977, regarding the May GBC meetings) that Srila Prabhupada said: “‘*Actually all devotees should come.*’ Then he corrected himself, ‘*All important devotees can come.*’” But this is not on tape, and it sounds and looks like planted information when he published his diary in 1998.

TESTIMONY ON RAMESVARA’S CONFESSION (Abbreviated)

In 2009 Ameyatma das shared his experiences in this matter.

*“The GBC, Tamal and company withheld from the devotees of ISKCON the fact that Srila Prabhupada wanted to have all of his disciples come to Vrindaban to see him in Oct. 1977. This GBC (Ramesvara, Tamal, whoever) did not just ‘withhold’ that Srila Prabhupada asked for ALL his disciples to come to his side in Vrindaban, but they lied to us, cheated us, telling us, in Srila Prabhupada’s name, that Srila Prabhupada **did not want** us to come. That is something I cannot forgive- they cheated Srila Prabhupada too.*

“ It is a very personal and sore issue for me. I was in LA; we all knew Srila Prabhupada’s condition was not good. I was with FATE project and Baradraja went to Vrindaban to be with Srila Prabhupada. Other devotees were leaving, more were talking of going. I decided I had to go, to be with Srila Prabhupada, to see him one last time. In just days I would get the money for my ticket. I was making arrangements for someone to do my Pujari service. Then Ramesvara shows up from Vrindaban. Satsvarupa was on his way to India, but was diverted and also wound up in LA (where BTG was located). The two of them sat in

the temple, before Rukmini Dvarakadish, and they told us, mostly Ramesvara, that **Srila Prabhupada sent Ramesvara to LA to inform us that Srila Prabhupada did not want us to come to his side, that he wanted us to remain where we were so that the services would go on. He did not want us to come.**

“When I heard this, I had to use all my strength to keep from crying out loud, but inside I cried. I was heartbroken. I wanted to be at Srila Prabhupada's side, I wanted to see him again. Why Srila Prabhupada, have you asked us NOT to come? But, if Srila Prabhupada wants it, then, I had no choice. So, I gave up on the idea and stayed in LA.

*“Two weeks after Srila Prabhupada departed Baradraja came back from India. For days, he would tell the devotees at FATE, in detail, all that he saw, all that went on for the month that he was there. [...] Then one day he mentioned that he was in the room and Srila Prabhupada asked that ALL his disciples come to Vrindaban, that he wanted ALL of us to be by his side. WHAT? What did Srila Prabhupada ask? He told me again. I was bewildered, this was the **opposite** of what Ramesvara and Satsvarupa told us. Ramesvara came back and told us Prabhupada sent him to tell us NOT to come. Baradraja said that days later he heard Srila Prabhupada ask, ‘Where are they, why they have not come?’*

*“The next day I confronted Ramesvara; I told him what Baradraja told us, that Srila Prabhupada wanted us ALL to come to his side. Ramesvara looked around, and said, “Come with me to my room so we can discuss this in private.” Ramesvara told me what Baradraja said was true: **‘Yes, Srila Prabhupada did make that request.’** He told me he asked the GBC members there to discuss this and it was his idea that he return to the US and tell everyone NOT to come. He said if the book distributors all came, there would be no money, no way to pay the mortgages and bills, in weeks the temples would be out of money, and everything would collapse. Ramesvara then boasted how he saved ISKCON. From who? Srila Prabhupada? At the time, I just went numb, I lost all feeling. The numbness finally wore off years later, and it hit me what really took place. It began burning a hole in me.*

*“Whether it was Tamal or Ramesvara's idea, or all GBCs together, how could they do this? They cheated me out of my last chance to ever see Srila Prabhupada living in this world again. But, even **worse**, they **cheated** Srila Prabhupada of his departing request, to be surrounded by ALL his loving disciples! They denied him his last personal request. Even non-devotees will grant the last dying request of a condemned murderer, but these men had no feeling of love for Srila Prabhupada?*

Rather than carrying out Srila Prabhupada's order, they were more concerned that the ISKCON financial condition be intact for their takeover. Overpowered by selfishness they didn't even think of trying to please Srila Prabhupada. It was such a low act, to lie to us on Srila Prabhupada's name! To cheat us, to cheat Srila Prabhupada himself.

“A few months later we were told Srila Prabhupada named 11 men as Acharyas, and I knew something was very wrong. How could Srila Prabhupada name as a next acharya someone who just lied to and cheated both us and he? It made no sense. After being told so many times Srila Prabhupada named them, I felt obliged to believe it and accept it, but it was a direct challenge to my faith in Srila Prabhupada. How? Why? He made Acharyas out of men who just lied to us? I did not know how to deal with it, philosophically, so we numbed ourselves because for most of us there just wasn't any option. I put the whole idea out of my mind. I saw only two choices at the time; make a big scene over it, and get kicked out and have to live outside on my own, or just put it on a shelf in my mind and try and forget it.

“We had service we were rendering Srila Prabhupada; we could either revolt and leave, and abandon our service, or numb and blind ourselves and carry on with our service to Srila Prabhupada. I was very engaged in the FATE diorama museum, and I know how much Srila Prabhupada was fond of the project, this was my service to him. If I was kicked out, and then what about the project that is so dear to Srila Prabhupada? I felt it was my duty to stick it out and carry on.

“A few years ago I wrote this whole story to the current unelected so-called GBC and I begged them to make a public apology to Srila Prabhupada's disciples on behalf of the past GBC for this great crime. My request created a small stir, several newer GBC asked if what I wrote was true, and several said it was (I was privy to that GBC conference), but it didn't go any further. I had told them that this was a major offense and that I would never forgive those GBC men who were responsible but, a formal apology would at least help, and they could not even bring themselves to do even that. Totally useless. They had a chance, they chose to leave the offense stand. To hell with them all...

“Recently I wrote Hamsavatara das; he told me he left ISKCON right after Srila Prabhupada departed because he heard the GBC had lied in Srila Prabhupada's name and told us not to come to Srila Prabhupada's side, when Srila Prabhupada had asked just the opposite. This was proof that with such men in control of Srila Prabhupada mission, that his mission was now doomed, so he decided he would be

better off outside. This is a very serious issue, not as serious as poisoning, but it shows their character, reasoning, and logic, and how low they would stoop. They thought of themselves far more than they cared for Srila Prabhupada. This incident shows these men could act just the opposite of what Srila Prabhupada wanted.

“In the Direction of Management Srila Prabhupada states the PURPOSE of the GBC to is act as instruments in the execution of Srila Prabhupada's will (his instructions), and in the TOPMOST URGENCY document it states the same thing. That is the sole purpose of the GBC, and yet they thwarted Srila Prabhupada's last request. They also kept the Topmost Urgency document hidden. It is incredible that Srila Prabhupada asked for his disciples to come to his side, and the GBC then telling us Srila Prabhupada did not want us to come. I have become more angry about this over time; what I really wanted to do when Ramesvara (and Satsvarupa) told me he had lied to our face on Srila Prabhupada's name, the very first reaction I felt was to attack, to smash him. I wanted to smash all of them. But, I was powerless. I couldn't really do or say anything.” (Ameyatma das)

Ramesvara in his 1980 interview said: *“...Prabhupada said in June, ‘So if you keep like this, reading and chanting by me then I can go on like this.’ Then he said, ‘Don’t leave me.’ And we didn’t understand. Everyone thought they had to go back to their duties. Prabhupada said, “Don’t leave me.” This will be a big theme in those last months. Prabhupada calling to his disciples, “Don’t leave me, stay with me, chant and read always by me.” And so many of them, including myself, left. It’s the one thing I can never forgive myself for, that I wasn’t pure enough to serve Prabhupada in that way.”*

But Ramesvara does not come clean on how he discussed with several other GBCs to change this order from Srila Prabhupada.

CONCLUSION

In ISKCON in the 1970's (p. 332): *“We are hearing that Srila Prabhupada isn't pleased that so few devotees are with him.”*

*“After discussions with most of the GBC representatives in America, South America and Europe” -these were Ramesvara's words. This indicates who was involved in the decision to change Srila Prabhupada's request for ALL to come see him, to **only senior men rotationally over many months** to come see him. Tamal, Hari Sauri, Satsvarupa & Ramesvara (America), Bhagavan (Europe), Hrdayananda (South America) were all party to this decision. It was a great offense to Srila Prabhupada and the Vaishnavas.*

CHAPTER 6: CONSPIRACY OF SILENCE

TAMAL'S MERCY-KILLING INTERVIEW (see Vol. 2)

In 1999 an article appeared online with audio clips from a 1977 tape recording that Isha das had found in his personal archives. The tape was an interview of Tamal by Satsvarupa for *BTG* magazine, recorded just days after Srila Prabhupada's disappearance. Isha was Satsvarupa's personal assistant at the time. This interview is shocking, and Tamal's outrageous claims are unsupported anywhere else.

Tamal's chilling voice rises to a nervous, squeaky high pitch as he claimed Srila Prabhupada stated: "*Can you give me a medicine, please give me a medicine that will allow me to disappear now.*" Tamal was a mastermind calculator of dark intentions, consumed by his personal ambition. His claims on this tape are incriminating, outrageous, evil, and frightening as he describes a rationale for euthanasia or a mercy killing of Srila Prabhupada. The creepy, insidious undertones in his stuttering statements are his groundwork for a defense in a poisoning, as he was simply being compliant with Srila Prabhupada's supposedly suicidal last wishes, of one most anxious to "now die." Tamal portrayed Srila Prabhupada's mood in a nauseatingly offensive manner.

ESSENTIAL EXCERPTS FROM TAMAL'S INTERVIEW

TAMAL: *"I was going to wait for the proper time to say this, but to me the incidents which stick most on my mind are how in the last few months, Srila Prabhupada would **constantly ask to be allowed to, um, die peacefully.** Comment: Allow or help him die?*

*"And, **um**, how he would constantly succumb to the requests of his disciples not to leave us. Our relationship with Srila Prabhupada has always been one of total submissiveness, and complete, **um**... So, our position with Srila Prabhupada was one of complete submissiveness to his orders and instructions, his desires, just like a menial servant. It's hardly the position of the servant to, in any way, **um**, strongly request the master for anything. He should simply receive the instruction or order and carry it out. Yet we found in the later months, in the most recent months, that Srila Prabhupada seemed to be **demanding from us a different type of attitude and emotion, at least especially from his most personal, you know, servants.***

Comment: Tamal claims Srila Prabhupada demanded from his most personal or confidential servants (especially Tamal) to do something different, namely to “allow” (helping) him to die.

“Um. A number of times he would say ‘Can you give me a medicine, please give me a medicine that will allow me to disappear now.’ Another time he said ‘I want most now to disappear. I want to die peacefully. Let me die peacefully.’ Now on one hand we could take it and give him that medicine or let him stop eating and fast until death. We could have done that. And yet it seemed that, of course we could not do that out of our love for him.”

Comment: Srila Prabhupada asked for medicine to die? Medicine that kills is poison. This “different” type of demand, assisting Srila Prabhupada to “disappear now,” “seemed” difficult due to their love for him. He says they could not do that, but also, “we could have done that.” But did “they” give poison as “medicine” to die?

*“[...] And he would bring us to the point of complete despair, he would stop all doctors, all medicines, and bring us to the point where there was no return, where he would say ‘Now there’s nothing left but for me to die’ I feel that these last months with Prabhupada were the most important months I ever spent with him. And, **ah**, somehow I feel that by seeing the way he acted and the way he dealt with me personally, **that ah, that I’ll be, ah... You can take this part off, this last sentence. Somehow, I feel ???... I mean I want to say something, but I’d prefer not to say it.***

Comment: Is he afraid we won’t understand how the penultimate act of Tamal’s loyalty to Srila Prabhupada was to assist him to “disappear”? That Srila Prabhupada trusted Tamal in this final test of submission, at the risk of being condemned by others? That Tamal was asked to give medicine to die? Note his many um and ahs.

Satsvarupa: *[...] you were talking about **Prabhupada asking for something to let him disappear, that he wanted to die.***

Comment: Clearly Satsvarupa accepted the mercy killing scenario, wanting to explore it further. Was he among “at least a few of us” whom Srila Prabhupada called upon to help him “die now,” or was Satsvarupa just a silent consentor? Or accessory after the medicine to die? Also why would Srila Prabhupada be in distress about being poisoned if, as Tamal claims, it was his wish to die? This is contradictory and shows Tamal’s mercy killing to be a cover-up.

Tamal: *Therefore after some time, the pure devotee wants to again go back to Krishna. And Krishna wants His devotee back. Therefore SP*

once said, recently he said, ***‘It is becoming unbearable. Becoming unbearable.’*** We can understand that it wasn’t simply ***the material pain that was becoming unbearable***, but that Prabhupada also wanted to be with Krishna, and ***not be burdened with this physically incapacitated body. [...] painful. That why should he be burdened or incap... with this physically, you know, burdensome form.***

Comment: These Tamal explanations are absolute nonsense.

THE GURU HIJACKERS COUP

The thesis that certain senior ISKCON leaders conspired and colluded, even before Srila Prabhupada’s departure, to later be able to assume the posts of full guruship ***is factual***. While the poisoning was underway and Srila Prabhupada’s health was in gradual deterioration, these men were quietly preparing plans for unauthorizedly assuming the absolute status of so-called successor acharyas. This is hinted at by Bhakticharu Swami, a hardcore participant in ISKCON’s frauds:

“...there was some speculation about whom he would appoint as his successor acharya. Some thought it would be Kirtanananda Swami, others thought it would be Satsvarupa Maharaja, and others thought it would be Tamal Krishna Maharaja. When Srila Prabhupada was approached with the question, his initial reaction was, ‘My Guru Maharaja did not appoint any successor acharya, so how can I?’ Soon thereafter he named ten leading devotees to give initiation on his behalf in different parts of the world while he was still present on this planet, and he said that they could initiate their own disciples after his departure.” (Ocean of Mercy, 2016, p. 200)

How contradictory! Srila Prabhupada said he could not appoint acharyas but then he named eleven of them as acharyas anyway? Of course, there is absolutely NO EVIDENCE that Srila Prabhupada said that these ritviks would become guru with their own disciples after his departure. Only by a stretched and false interpretation of the May 28 talks (while ignoring most of it, which contradicts their interpretation) do they try to justify their fraud. Some of these conspiracists were Srila Prabhupada’s poisoners (Vol. 1). Others may have known about the poisoning or suspected something was afoot, and silently acceded to the most horrible crime, while others, not knowing anything, simply jumped on board to grab their positions in the wake of the crime (they asked no questions). They illegally gained from Srila Prabhupada’s poisoning and were complicit, directly or indirectly (see Vol. 2, 3).

SRILA PRABHUPADA UNDERSTOOD HIS DISCIPLES’ CONSPIRACY

Srila Prabhupada was fully aware of the troublesome ambitions of

his own senior disciples: *“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)

“Hansadutta was ambitious and had a strong desire to distinguish himself and be recognized for his achievements.” (Srila Prabhupada and His Disciples in Germany, Vedavyasa)

“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 Hansadutta 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 [my men] say, ‘I am the Lord of all I survey,’ that is dangerous conspiracy.” (SPL, Karandhar, Oct. 8, 1974)

In a conversation on May 27, 1977, Srila Prabhupada spoke about the conspiracy to take over ISKCON after his death and dangers to his movement by imposter gurus. Srila Prabhupada tried to warn a few leading men to be on guard lest some unqualified men pose as gurus, bewilder his disciples, and usurp the position of acharya. His disciples most likely thought he was referring to the Vrindaban Caste Goswamis or his Gaudiya Math Godbrothers, whom he sometimes criticized as “envious,” but in fact, the most dangerous enemy to ISKCON was *within* ISKCON (see Ch. 1), namely from the ranks of his “most advanced” disciples. In hindsight, this is now obvious.

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. BHAV:* *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.*

It is indeed ironic and duplicitous that Bhavananda would say such a thing when ten months later he was himself posing himself as an acharya. According to Bhakticharu Swami, in Vedic Village Review, No. 14, Sept. 1990, p. 10, Srila Prabhupada warned his senior disciples:

“This movement cannot be destroyed from outside, only from inside can it be destroyed.”

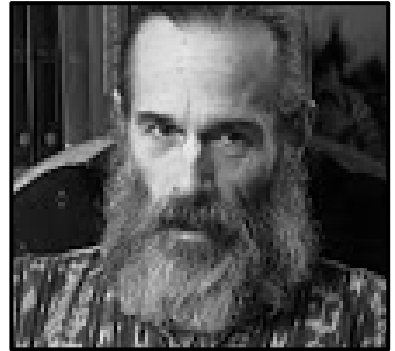
The real threat to ISKCON was from his own ambitious disciples who would falsely assume the role of gurus and spoil everything. The threat was not from the government, the Gaudiya Math, or his Godbrothers. It was the danger from the envious men within, and that is

how ISKCON was taken over (Ch. 1).

THEY ARE PRAYING FOR ME TO DIE

Srila Prabhupada twice spoke about one of his senior disciples (Hansadutta): ***“He is waiting for the old man to die.”*** Both Hansadutta and Kirtanananda Swamis did not wait for Srila Prabhupada’s departure before *moving towards* initiating their own disciples, and they both were the first ones to initiate disciples just weeks after his departure. Srila Prabhupada said to Panchadravida Swami, ***“You are praying for me to live, and they are in the next room praying for me to die.”*** Let us not be so naïve as to think that none of Srila Prabhupada’s disciples were aggressively ambitious and privately deeply envious of His Divine Grace’s position. **Nanda Kumara Das:**

Sruti Kirti das recalls from Aug. 1974: *“Srila Prabhupada said things to me that I could not comprehend. It was very disturbing. These words cut through my heart. He mentioned it to me on two separate occasions during his illness saying, ‘One of my disciples is simply waiting **‘when will the old man die so that I can become guru.’**”* (*What Is The Difficulty?* P. 188)



Srutikirti das confirmed by email in 2016 that Srila Prabhupada was speaking about Hansadutta. Nanda Kumar das, a former personal servant of Srila Prabhupada, said in a video:

“Prabhupada talked about people in our movement who weren't devotees but who had ulterior motives. On two occasions Prabhupada pointed out to me that one person in particular was of that mindset. This person was charismatic and powerful. He held a high position. When Prabhupada was ill, Prabhupada said, ‘All my disciples are praying for me to get well except for this person. This person is praying for my death so he can take over.’ Once I was traveling with Prabhupada when Prabhupada heard that there had been a rezoning of the GBC and that different people had taken different positions. Prabhupada became furious. He said, ‘This is total nonsense.’ He pointed out this person and said, ‘This person has spearheaded this because he wants to take over the world. Send a telegram to every center telling them that the GBC is temporarily disbanded. [Topmost Urgency Letter, 1972] The temple president is the only authority until further notice. You don't need to send anything to New Vrindaban.’

“At that time he trusted Kirtanananda Swami. He also said, ‘Call Karandhar and find out what the truth is.’ Prabhupada had implicit faith in Karandhar. He saw in Karandhar someone who was totally trustworthy in management and in his ability to be Krishna conscious around politics. I was in Vrindaban serving as Prabhupada's guard two weeks before Prabhupada passed away. The situation was very intense, very heavy. Prabhupada's body was frail. Baradraja was singing beautifully as he always did. [...] So, one day in Vrindaban Baradraja was singing for Prabhupada, and it was a somber mood. [...] Baradraja was emotional and his voice broke on a note. This person, who was a singer and a musician himself, elbowed Baradraja and laughed. He made fun of the mistake. I realized that I have a situation here.

“I have to decide what to do. I'm Prabhupada's guard, and Prabhupada has told me that this person prays for his death. I see this person in that mood. What do I do? My alternatives were to either kill this person or to go to the senior God-brothers and share what I knew. Of course, the first one was out. I thought about the second one and realized that I wouldn't be heard. This person wields power that I don't have. The third alternative was to leave because I couldn't be there and see that. So I left. At that time [Oct. 1977], Kirtanananda was sincerely spearheading a group of devotees who were begging Prabhupada to stay. Kirtanananda was crying, "Please Prabhupada, we can't carry on without you. We're not advanced enough, we need you here." Prabhupada yawned and said, "All right, I'll stay." Because Prabhupada said that, I thought he was going to stay. I didn't want to stir up trouble at this special time, and I couldn't watch it. So I left Vrindaban and left India, and 2 weeks later Prabhupada passed away.”

In 1977 Upendra was caring for Srila Prabhupada, who was surrounded by his disciples. According to Upendra, Srila Prabhupada said: *“You are all standing here outwardly saying, ‘You can't leave us at this time. What will we do without you? Who will finish the Bhagwatam?’ But inwardly you are rubbing your hands together thinking, ‘When will the old man die so we can spend his money?’”* Srila Prabhupada had spoken this between tears, and Upendra also cried. Upendra told this to Vatsara das, who told his close friends Vatsala das and Sashikala dasi, who related this incident in 2000 to Nityananda das.

In the Dec. 1980 Topanga Canyon talks, Tamal said: *“Jayapataka read an ultimate point that **Hansadutta Maharaja was praying for Prabhupada's death.** Sridhara Maharaja heard this and he said, ‘Yes, the same thing was there in my guru Maharaja's time. There was one*

disciple who Guru Maharaja said was in the same mentality. My guru Maharaja chose to see the bright side. Yes, because he feels checked right now in his preaching determination. He wants to preach for me and for Krishna, and he cannot.' The fact is that whatever we say, still Prabhupada named him [Hansadutta] after this incident to be a ritvik or a guru, according to your interpretation. I've been accused of the same thing. 'That you tried to kill Prabhupada.'"

TAMAL'S PLANS SEEN IN JULY 1977

Tamal wrote to the key men of the book distributing Radha Damodar bus parties July 13, 1977. He had just sent out the July 9 Order, and he was still GBC of the bus parties, New York temple, and the New Varshana (Gita Nagari) farm, although tied down as Srila Prabhupada's personal secretary. Tamal was firmly against the splitting off of Tripurari Swami from the team, clearly intent on retaining his control on as much as he could until he returned to the USA. His GBC zone was about to disintegrate, and he soon began to coax Srila Prabhupada to travel to the West... to Gita Nagari! He wanted to get back and consolidate, reassert his control over his men, as he wrote in rejecting Tripurari's request:

"...we were permitted to create the most powerful preaching force in our Society. [...] Neither is our method to allow men to decide for themselves whose direction to follow. This would destroy their respect for authority which has always characterized our Party. Krishna owns the entire creation. It is nothing for Him to give us the whole U.S.A."

Tamal wrote a very long letter to preserve his authority and power in the USA until Srila Prabhupada would depart from his poisoning. And Tamal had other plans for the future: becoming acharya.

"One day we will all have to be acharyas and give guidance and accommodations to all kinds of people, just as our Spiritual Master has done. Are we preparing our consciousness for this time to come, and do we have a program to meet everyone's needs? And can we save the world alone, or the chances better if we work together?"

Tamal mentions "preparing our consciousness for this time to come, and do we have a program," all for becoming an illegal acharya. And, to save the world... The poisoning was long underway, the plan to be acharya was in place, but Tamal could not be in two places at once. Ultimately, Srila Prabhupada lived until November, Tamal lost his GBC zone, and he went to Bombay instead of returning to the USA. Interestingly, days earlier, Tamal and others had been appointed as ritviks, not acharyas, which Tamal cleverly called "ritvik acharyas."

GORGEOUS VYASASANAS PREPARED BEFORE HIS DEPARTURE

Nadia das was one of the fearless members of Yasodanandana and Gurukripa's Nama Hatta Sankirtan Party that collected most of the funds to build ISKCON's Vrindaban Krishna Balarama Mandir, Bombay's Juhu Beach ISKCON temple, and ISKCON Mayapur's "long wall" residential quarters. Years later, Yasodanandana met Nadia again and they reminisced about old times. Nadia told Yasodanandana about an unforgettable incident in Aug. 1977 in ISKCON Mayapur, before Srila Prabhupada went to London. He saw an unusual truck delivery to the ISKCON temple compound of expensive hardwood timber and many expensive bolts of fine brocade cloth. He asked Bhavananda, the Mayapur project manager, what these materials were for, and was told: *"Why, we are constructing eleven Vyasasanas for the new gurus!"*

It took until next March before Nadia could understand what this meant, but by then he was helpless to do or say anything that would make any difference. This was maybe three months **BEFORE** Srila Prabhupada's departure, and implies that Bhavananda and others of the eleven "appointed ritviks" had already made plans for their graduation from ritvik guru to full gurus/acharyas. If this story is accurate, and There is little reason to doubt the accuracy of this account and it confirms the takeover conspiracy. And there is ample other evidence. Of course, the use of *conspiracy* terminology is presently disparaged, and the first reaction is often to reject any idea of "conspiracy," even before checking the facts. However, conspiracies are a very regular feature of material life, so common that recognizing them is difficult even when they stare in our face. Collusion is also an appropriate term in this case. *Srila Prabhupada himself used the word conspiracy regarding his ambitious disciples.* **CONSPIRACY:** An agreement to perform together an illegal, treacherous, or evil act. **COLLUSION:** Secret agreement between persons, usually with intent to defraud others.

SOME GRIEVE HIS DEPARTURE, OTHERS PLOT OR BIDE THEIR TIME

Subhananda das (Steven Gelberg), recalled the "monumental sadness" felt by Srila Prabhupada's disciples when he took his last breath. *"For several minutes there was complete pandemonium. Devotees lay on the ground sobbing or, blinded by tears, wandered aimlessly, wailing and crying unashamedly, falling into walls and into each other. The sadness was monumental, but there was also exultation. We'd witnessed, after all, a cosmic drama. To the loving eye of a disciple, Prabhupada had left his mortal body in a blaze of glory; a triumphant warrior exiting the battlefield, a sage departing to distant*

lands.” (Betrayal of the Spirit, p.7)

Newspapers and journals worldwide lamented Srila Prabhupada’s departure; ISKCON experienced a vast emptiness as devotees struggled with the news. Meanwhile some were well along in their plans to themselves assume Srila Prabhupada’s position. In *ISKCON In The 1970’s*, p. 322, we see Satsvarupa’s anxieties and strong hints about succeeding Srila Prabhupada, five weeks **before** his departure:

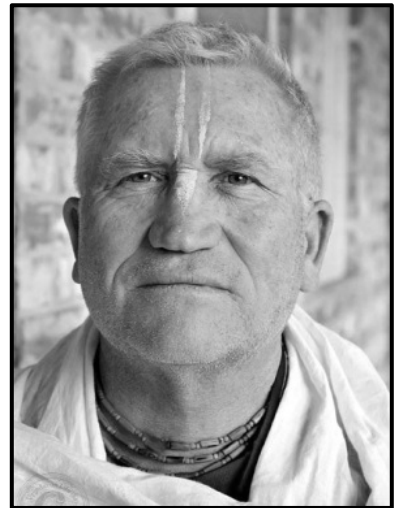
*“What about a disciple who is eager to be tested in a vani relationship, and who wants to see the work begin of pushing on the movement in separation from Srila Prabhupada? [...] My question about being eager to begin the difficult future without him is already answered. **Don’t jump the gun. It will be soon enough.** Pray for his recovery. Behave properly and submissively and positively... the test will come soon enough.”*

HOW THE SILENT CONSPIRACY TOOK PLACE

*“After Srila Prabhupada left in Nov. 1977, I stayed in Vrindaban till Gaura Purnima 1978, and there was **no discussion of guru during these three or four months**, because Srila Prabhupada's last instruction, or as the ritviks call it, ‘The final order’ [...] There was **no talk about initiations** that I heard either in Vrindaban or in Bombay during these months. If Srila Prabhupada has appointed these eleven as spiritual masters, why did they not say so and start initiating at once? Because they all knew very well they were never appointed!*

GURUKRIPA DAS: RIGHT

“We knew the philosophy, what is tattva darshi and what is Saksad Hari... but behind closed doors there was a plot simmering. In the GBC meeting of 1978 the initiation issue was brought up and it appeared they had already concluded that they were going to go ahead and say that they were appointed. [...] That is basically what happened, none of us could do anything after that. In the GBC meeting of 1978, they shouted me down and they had already decided the fix was in. This was how the future of ISKCON was going to go.” (Gurukripa das, 2009) (see Appendix 7)



Gurukripa does not subscribe to the “ritvik” understanding and has practiced Krishna consciousness outside of ISKCON since 1979.

WHEN WAS THEIR DECISION MADE?

Although, in the decade after 1977, the GBC and new ISKCON gurus would invariably claim that the appointment of eleven new acharyas was clear, well-understood, and widely accepted before Srila Prabhupada's departure, this contradicts the experience and knowledge of many or most other devotees. Most accounts describe that after Srila Prabhupada departed there was a deep sense of uncertainty in ISKCON's future. The future was anything but clear, and this was due to Srila Prabhupada's instructions having been concealed (Ch. 2, 3, 4).

Through 1977 Tamal had isolated Srila Prabhupada, restricted devotees from seeing him or hearing from him, controlled his correspondence and tape recordings (of which ±240 are missing), and he always made sure to suppress the guru-initiation issue. He had secret discussions and collaborations with other ambitious senior men such as Kirtanananda, Bhakticharu, Hrdayananda, Bhavananda, Satsvarupa, and Jayapataka. There is no doubt these men colluded in their take-over plans. This is also seen with Tamal and Satsvarupa in hiding the May 28 talks, with Tamal and Ramesvara to suppress the July 9 Letter, and with Bhavananda's construction in Aug. 1977 of 11 opulent guru seats.

After Srila Prabhupada's samadhi-funeral, from Nov. 15-27, many ceremonies and programs went on, including a Govardhan parikrama with a Srila Prabhupada deity (HSUnpub). In these two weeks there were many speeches and much time for discreet discussions and private meetings, from which the likes of honest men were carefully excluded. Ten of 11 ritvik representatives were in Vrindaban then, all but the ever independent Kirtanananda Swami. The "ten" freely discussed their take-over amongst themselves, without Srila Prabhupada's physical presence. They conspired in these Vrindaban meetings to claim they had been appointed as successor acharyas, as seen in Satsvarupa's Dec. 1 newsletter to selected leaders in his zone. Hansadutta and Kirtanananda both began initiating their own disciples in Dec. 1977.

Of course, their claim of a guru appointment was a BIG LIE which was acknowledged much later by the GBC. There was the opportunity to take-over ISKCON and they did so with a conspiracy, later exposed as a fraud. Their take-over plan was solidified and finalized in late 1977.

OCTOBER 1977 TAPE GIVES A HINT OF A CONSPIRACY OF SILENCE

On Oct. 18, 1977 there was a discussion with Srila Prabhupada, Giriraja, and Tamal where Srila Prabhupada asks if his arrangement for future initiations was clear, and they both reply, yes, it was clear. But really, it was not clear, as evidenced by controversy ever since.

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.

We see that some seem to be clear about future initiations and some are not. Giriraja and Tamal should have explained this matter not just to the Mr. Chowdury, but also to Satsvarupa, Jayadwaita, Yasodanandana, Gurukripa, and all the general devotees *that were not clear* on the subject. Six weeks later, Jan. 1, 1978, Yasodanandana sent a 3 page list of questions to the GBC Chairman Satsvarupa as discussion topics at the upcoming March GBC meetings. He asked to see the July 9, 1977 letter, which he remembered but could not find, and he wanted the transcript of the May 28 talks. He wanted to know the evidence for future diksha gurus, and what the difference between ritvik acharyas and initiating gurus would be. But all these very sensible questions were ignored- lest the ascendance of the eleven ritviks to full diksha gurus be thwarted.

TAMAL NOT PREPARED TO ANSWER ANY QUESTIONS

Yasodanandana confirmed the secrecy about future initiations and the “no-discussion” atmosphere prevailing after Srila Prabhupada left:

“When Prabhupada passed away I was with Gurukripa in Hong Kong. We returned to Vrindaban a few weeks later, around Dec. 1. Gurukripa and I spoke with Tamal on the Gurukula building roof in Vrindaban... Gurukripa asked Tamal, ‘How will this whole thing with the eleven devotees chosen by Srila Prabhupada to carry on initiations work out?’ Tamal reacted as if Gurukripa had given him a quick punch in the gut. His wind had been knocked out. Tamal was obviously unprepared for this question and he couldn’t reply. Tamal said, ‘Well,’

and he hesitated. Then he replied in an evasive tone, ‘The GBC will discuss and we will see how it works out.’”

But wasn’t everything already clear, as the GBC claimed later?

SATSVARUPA PLANS TO BE A GURU IN OCTOBER 1977

In *ISKCON in the 1970’s* we follow Satsvarupa (p. 313-) where he expresses a “death wish” for Srila Prabhupada and taking up the duties as an initiating guru:

“Oct. 3, 1977: Now when the GBC and temple presidents arrive, they may feel they were called unnecessarily. Srila Prabhupada’s departure is not so definite. [...] The leader thinks, ‘At great cost and sacrifice... I have come here... But now we don’t know when he will leave us. We shouldn’t have been called.’ He may even think it would have been worth it if Srila Prabhupada were to actually leave... be alert to control my mind so I don’t fall into any offensive mentality such as the above-mentioned death wish.

“Oct. 4: ...and when the going gets rough after his departure, I want to maintain the strict parampara... Let me behave without offense or envy of his servants or to his will to live. Let me nurture and prepare to carry out his will, expanding my own service and becoming exemplary.” “Oct. 8: Politics lurking among the devotees for sure [...] the patience of vultures. Waiting in the wings for the aftermath. [...] I’m no dhira, but I’ll take the guru title. ‘Why not? I’m as good as anyone else. Sure, I’ll take disciples. I’m one of the best.’ In this way things are going on lamentably...

“Oct. 31: ...I find within myself a subtle political ambition. ‘I shall be quiet, unassuming, and faithful... Eventually, I will be seen as the best devotee.’”

On October 4, six weeks before Nov. 14, Satsvarupa is meditating on when Srila Prabhupada will leave and how he will become an initiating guru. Obviously he did not have this idea just by himself- he was joined by Tamal and others who were planning that the eleven named on July 9 and spoken of on May 28 would become gurus who initiated their own disciples. However, while the topic of becoming full gurus was discussed privately among the eleven, **nothing was announced or discussed publicly. It was a silent conspiracy by a few.**

They could not use the May 28 discussions to legitimize their so-called appointment as gurus because those talks clearly referred to their being ritviks, not gurus, and were at best ambiguous. They could not use the July 9 Order either, as it did not say that the “henceforward” ritviks would become full gurus after Srila Prabhupada’s departure. So they

had to conceal and plot discreetly, waiting until Srila Prabhupada left. Then they could sway the GBC body, of which they were 50%, to bless their BIG LIE that they had been appointed as successor acharyas.

Satsvarupa: *“Nov. 13: ...Don't wish for Srila Prabhupada's departure. Pray he recovers. Hope against hope. TKG says Srila Prabhupada is testing us...”*

COMMENT: At least he was aware of his devilish mind, unlike most other future zonal so-called acharyas. He and others were already set on becoming initiating gurus, eagerly awaiting Srila Prabhupada's death. Some may have learnt that Srila Prabhupada's departure was being assisted by “medicine” that would allow him to “die peacefully and immediately,” as Tamal claimed in his Nov. 1977 BTG interview with Satsvarupa. But their eagerness to become guru would allow them to ignore Srila Prabhupada's poisoning. More “confessions:”

“Nov. 17: ...a few days after Srila Prabhupada's disappearance. [...] And now that Srila Prabhupada has gone, is it all survival of the fittest? Is it all vanity? [...] But how will I gain followers? I want to be respected. I remember a quote from Charles Lamb, who said, 'How I like to be liked! And what won't I do to be liked!' Is it like this? I resent my Godbrothers asserting themselves. Why don't they exalt me? ...If they just recognize me, then everything will be alright, all will be satisfied and they will be in their rightful places and will be properly appreciated by the true sovereign, namely myself. O miserable delusion of the mind!”

Hansadutta discussed with Satsvarupa on Nov. 20 about how the new initiating gurus should operate. *“Hansadutta... said what we had to do, especially those who are making disciples, was to... For him this also meant making new disciples, as he has been asked to do.”*

Then Satsvarupa described going to Tamal about how the gurus should operate. *“As for guru, I am in no position for that. As for politics- get thee behind me, Satan.”* Even though Satsvarupa recognized and agonized over the dangers of becoming a guru, for which he himself admits he is not qualified, still he could not resist the temptations for glory, respect, and recognition. *“I was just talking with Tamal about the business of gurus. The question is, 'Am I fit to be guru and give shelter to a disciple? Or even if I am not fit, for the benefit of ISKCON, should I take disciples?’”*

Tamal, Satsvarupa, Hansadutta, Hrdayananda, and others in Vrindaban in late Nov. 1977 privately covered any doubts about how they would become the new initiating spiritual masters of ISKCON.

“Nov. 22: Now Srila Prabhupada has departed in his personal presence. I am to **begin initiating disciples**... I could not tell a soul that if he simply served me nicely, I could take him **back to Godhead**... Now we have the mission of taking on disciples... However, the potency of devotional service under the direction of a pure devotee is so great that in devotional service, one **FIRST** sits on the bench of qualification (judge, sannyasi, guru), and only once there and acting as a qualified person does he gain the credentials... Nevertheless, **I am not yet qualified to take any disciples**... I can initiate and then command the soul to ISKCON’s shelter. I am responsible, but on my power alone, no... If you become guru, you have to take personal responsibility, not just initiate and say, ‘Now ISKCON is your guru.’”

So it went with Satsvarupa’s schizophrenic deliberations, waffling between honesty, doubts, and ambitions to be an exalted guru personality. But where was the order for them to become gurus?

“Nov. 23: Soon some of Srila Prabhupada’s disciples will begin initiating disciples. [...] ...should I accept the disciple anyway because that is ISKCON’s need, Srila Prabhupada’s request? Tamal, with wonderful intelligence, spoke to me today with a realization... It is not that we gurus will claim the stature to have our disciple depend on us utterly for his spiritual life, but we also turn him to the shelter of ISKCON. In fact, Srila Prabhupada made this his own practice for most of his disciples in the last few years. He accepted a disciple, then gave him to the care of the temple president and the movement, with rules and regulations to follow and the association of devotees in ISKCON

“Otherwise, who can say that any of us will ever be mahabhagavatas, even if we wait 100 years before initiating? Srila Prabhupada wants initiations, but how can we claim to be pure devotees? Therefore, we don’t have to have our disciples live with us or worship us on the Vyasasana, but they can live in Srila Prabhupada’s temple, although they will be our disciples. Then what is our relationship to them? ... ‘But in what way are you my guru? **I do not get Prabhupada as my guru, but neither do I get you.**’ The reply is, ‘You are taken into ISKCON’s shelter, but I am actually your spiritual master and you should take direction from me.’ **Tamal was asking me to immediately initiate two women [from Fiji]. All I would have to do is to chant on their beads and give them names and Vasudeva would go back to Fiji and perform the yajna...**

Actually, just chanting on the beads and giving a name, such as for the two ladies from Fiji- that was exactly the role of the ritvik

representative who initiated on Srila Prabhupada's behalf.

"This seems more like what Srila Prabhupada wanted- there is certain responsibility for the disciple, [...] but it is certainly shared with ISKCON in general. This was Srila Prabhupada's practice. He would initiate, but then sometimes never see the disciple. He would turn the disciple over to the care of the local temple... ISKCON itself is regarded as a living acharya, pure devotee, guide and sufficient teacher to follow for going back to Godhead.... feels nice and harmonious about this is that it doesn't seem an abrupt departure from the past as set up by Srila Prabhupada... As for taking on the karma of disciples ..."

Satsvarupa discusses with Hridayananda the next day (Nov. 24), whether the guru needs to be *uttama adhikari*, etc. See the mentality of wanting to be the guru and then searching for ways to justify that philosophically. They thought Srila Prabhupada was no longer living, and so they needed to step into his shoes as the next *living gurus*, even though that entailed contradictions re: their qualifications, etc. They were tempted by the bait of guruship, and they searched how to resolve the dilemmas that naturally arise from being an unauthorized guru.

They thought Srila Prabhupada's spiritual powers were limited to physical association with his disciples, and that they could do as he did, namely turn disciples over to the organization for spiritual advancement. They had no idea, and still do not, that *diksha* or initiation is a transcendental process of knowledge transmission from the spiritual master into the disciple's soul or heart, unseen to the material senses and mind, and on the spiritual platform. They had materialistic ideas about initiation and the guru, and still they insisted they had to be full gurus.

On Dec. 1, 1977 Satsvarupa sent out a newsletter to his close and trusted associates in his GBC zone. His diaries in *ISKCON in the 1970's* do not mention this important event where he addresses many questions and issues about the new initiating guru system set for announcement in March 1978. Omission of his "guru" newsletter is telling (see below).

"Dec. 24, 1977: Another thing is the upcoming guru business. If we believe in the shastra and guru, then as soon as I take a disciple I will be open to all kinds of suffering when he does misdeeds. Suffering will come, and when it does, I should also accept it."

PLAN DECIDED LONG BEFORE 1978 MAYAPURA MEETINGS

Conspicuous by its absence from his diary book, on Dec. 27, 1977, Satsvarupa Maharaja came to the New Talavan farm in Mississippi (USA) as the local GBC representative and took the farm president Nityananda das for a private walk and discussion. He explained that he

was touring the temples in his southern and eastern USA zone to gauge the response from senior devotees as to what he would disclose to them. As though he had rehearsed his lines, he quietly and carefully recited:

“The leaders have discussed and decided that some of us will be taking on the service as new initiating spiritual masters.”

Nityananda was shocked and pained. Satsvarupa explained nothing about what Srila Prabhupada himself had wanted, ordered, or said about future initiations. He made no mention of the May 28 or July 9 events, when Srila Prabhupada had given instructions for ISKCON’s future. He presented the situation as though the GBC was filling a void left by Srila Prabhupada. Nityananda strongly protested:

“Why? Why can’t Srila Prabhupada still initiate now? He could initiate through his picture, because he is same as his picture, just as Bhaktisiddhanta Maharaja took sannyas from Gaura Kishore after he passed away... Why do we need new gurus? Srila Prabhupada can still do it! We don’t need anyone else!”

Satsvarupa replied, *“Yes, that would be nice but unfortunately that won’t work. We need new gurus now that Prabhupada has left us.”*

He spoke about the traditions, etiquette, and need to continue the disciplic succession. Satsvarupa explained all this had already been discussed by the senior ISKCON leaders, and, as seen from his diaries, the matter was even decided well before Srila Prabhupada departed. Meanwhile, elsewhere, such as in India, other devotees were not told what the GBC had decided, but were advised the opposite: to wait for the Mayapur March meetings when the GBC would decide what to do.

Satsvarupa’s diary mentions about their becoming initiators as early as Oct. 8, 1977. The coup plotters had agreed on their plan almost 6 months before the annual Mayapur GBC meetings, when it was officially announced. If the plan to become full gurus was made months before the meetings when this matter was ostensibly to be properly discussed in concert with the whole body of devotees, it shows a conspiracy to deprive the devotees of participation in the outcome. The scheme to become new gurus was underway long before Srila Prabhupada departed. Tamal even moved into Srila Prabhupada’s personal quarters weeks after Srila Prabhupada departed in Dec. 1977.

MORE FROM SATSVARUPA’S CONFESSIONAL DIARIES

“Dec. 28: Caru Prabhu [a future ISKCON guru] astonished me by saying that a number of devotees would ask me for initiation at Mayapur [in March]. On what basis would I accept some and not others? How many will I accept? [...] Preparing myself for becoming

an initiating guru means becoming more humble, stronger...”

*“Dec. 29: The ‘new’ guru or ‘spiritual successor’ question comes up to the mundaner. We have to be sure of these things ourselves. We say the movement will go on without change. But to receive initiation from one of his disciples; **how can it be the same as initiation by Srila Prabhupada?**”*

Good question! Answer: It will not be the same. Actually it will be a farce and ineffective, as was later seen. From Dec. ‘77 to March ‘78 the general devotees were ignorant of the guru program the 11 had planned. Almost everyone was told that the GBC would deliberate the matter in March 1978 at the Mayapur festival annual meetings, and so everyone held their breath, waiting for what would come. Then Satsvarupa writes about the ritvik representative system:

“For years the movement has been so large and Srila Prabhupada has not been locally available to most students. Therefore, many initiated devotees had no physical relationship with His Divine Grace. They receive his instructions through his books, tapes, and from his leading disciples. Why wonder if it can continue to function with potency in his physical absence? It already is functioning. Another thing that already exists as an unrealized mystery is how, by sending a name through the mail, a student’s karma is accepted by His Divine Grace and the initiate is linked in parampara. To extend that faith so that in his physical absence one of his disciples does the initiation, is not a cause for philosophic confusion or doubt.”

However, Satsvarupa missed that it is only the maha-bhagawata pure devotee who alone has the spiritual power to do this and take his disciple back to the spiritual world. He admitted he could not do this.

*“Jan. 1, 1978: In 1978, the concept began that only eleven persons should be initiating acharyas. [...] why don’t we have faith in his representative [who] is our peer, a few years ago he may have been a drug-addicted hippie, and even now he is not free of obvious material tinges. Or even if he behaves well, he has no stature as jagad-guru, maha-bhagavata. **How will initiation by him be the same as initiation by Srila Prabhupada?** [...] Why one successor guru? Why not hundreds? Feb. 5: But I’m no acharya...”*

And so Satsvarupa continues to agonize how he and the other ten can expect to “become” initiating gurus, and it never occurs to him, at least in this diary, that he should not try to be something he clearly is not. He is being dishonest, just like when he left out the May 28 future initiations instructions by Srila Prabhupada from his GBC report. The

program of concealment and rationalization of cheating others begins with lying to and cheating of oneself.

“March 3, 1978: ...as GBC, sannyasi, and soon, initiating guru, my preaching is... March 10: Talks with senior GBC’s on different matters such as the upcoming GBC meeting... [it] will decide what I am to do.

*“March 11: Leaders are political beneath their rhetoric. I too have desires maybe separate from the best interest. This has to be given up... Srila Prabhupada said there was no ‘next leader’ of ISKCON... Politics will ruin us... The whole history of the Gaudiya Math stands before us... It almost seems like an arrangement of providence to teach us what can happen to our ISKCON. Big guns on opposing sides of political struggles have approached me and told me their side. Now who is right? Now we have to judge... **Religions all deteriorate and institutionalize.** They say it is inevitable.*

*“March 12: There is no single successor. There is no single best party. We are all parts of this great movement. But one can easily cheat. It is futile to try to **take over Krishna’s movement**... so uncouth and untrained that we fight for position. It seems we would fight to the death over it. Unless we cooperate with each other... we will be attacking the guru. No one is Srila Prabhupada’s replacement. A Vaishnava simply doesn’t have the taste for fighting or pushing himself forward.”*

We see the power struggle between those who would be the next **sole Acharya** in ISKCON. It appears some were campaigning heavily for this position. All are itching to take disciples. Kirtanananda and Hansadutta already did, months earlier.

“March 15-16: The new duty given us as initiating gurus... Everyone has his own understanding. TKG says he won’t do it. Hridayananda says he will. What would Srila Prabhupada want me to do? ...take many disciples [or] only very sparingly... We are still playing games of ‘your territory and my territory.’ ISKCON growing pains: awkward gurus, awkward Godbrothers, awkward disciples. ...when to take disciples. For yesterday and today I’ve put thoughts of being diksha-guru out of my head.”

How clever of Tamal, to not appear eager to become an initiating guru. Satsvarupa, as he has confessed, is simply overwhelmed by stronger personalities and comes under their negative influences. But he easily succumbs to his desire to become guru. Conscience be damned.

“March 22: Just finished 3 ½ days of intense GBC meetings. I am chairman for this year. I was given the order to write an official biography of His Divine Grace. Soon I will probably initiate disciples.

Being chairman of the meetings, and also gaining understanding of the order to become guru, have increased my seriousness. Gaura Purnima: [I accepted] two disciples, Murali-Manohara and Haribhakti-vilasa.

“March 28: ...visits to temples where I am to act as initiating guru. I have to be an exemplary guru.... But mostly this year I’ll initiate devotees who were trained to the point of initiation by others [for Srila Prabhupada] I am not performing merely a priestly function, however. That is ritvik-acharya. I link them to Srila Prabhupada, their parama-guru, and that goes at once to Krishna. Now they should also turn to me [ME!] for instruction. We have to have an ongoing relationship- they have to worship their spiritual master [ME!]. I have talked at length with Hridayananda... Once I come and perform a ceremony, what then?... I do not want the man myself.

“But I do not want (I dread) to think of myself as a mere priest coming to ‘bless a few heads’ and leave with no inner (only outer) effect on the disciple... I have also been thinking... I should be a transparent medium. ...we can make an arrangement to avoid me lecturing from the Vyasasana and the GBC sitting on the floor. I’m willing to forego it, but what about necessary sraddha of the disciples? What sraddha in me?”

Whew! Satsvarupa swims into the dark side. It turns out he **does** know exactly what ritvik-acharyas were supposed to do, but he doesn’t **want** to be merely a priest, he wants to have disciples worship **him** and to have a major effect in their lives. He wants to be a full guru, seeking to be “important” to others (prestige). These topics were being debated.

“March 30: Back from India. Busy disseminating procedures on introducing new gurus to ISKCON. It’s going well so far. Devotees willing to accept. Leaders cooperating. Mahadyuti in Dallas wants to have me there as guru. ...especially the world of ISKCON for whom the words ‘spiritual master’ could only mean Prabhupada.”

The private meetings for months before and after Srila Prabhupada’s departure resulted in a GBC approval of 11 successor gurus, and the imposters embark on their pirate tomfoolery of stealing Srila Prabhupada’s followers as their own “disciples.” It was a colossal fraud- the devotees were told Srila Prabhupada appointed the 11. This completely false, BIG LIE was published in *BTG* in black and white. What Srila Prabhupada really wanted, and had clearly instructed, remained concealed and hidden from the innocent, loyal ISKCON members, some of whom later gradually came to see the hideous fraud.

SATSVARUPA’S INITIATION NEWSLETTER

On Dec. 1, 1977, upon returning to the USA from Vrindaban,

Satsvarupa sent his thoughts on guruship issues to a handful of his GBC Godbrothers in **“Newsletter Concerning Initiations and Initiating Gurus.”** Clearly he and others (like Tamal, Hridayananda, Hansadutta) had been discussing their guru take-over in great detail well before Srila Prabhupada’s departure. The full newsletter is in Volume 3. Some parts:

(1) If any of Srila Prabhupada’s disciples think that now they have become acharyas like he, they would commit a great offense.

(2) But that they can become gurus is already a fact since he has empowered them to do so.

(3) My policy would be that I would only allow worship of Srila Prabhupada in ISKCON temples, and not the worship of any new initiating guru. Guru-puja should be [only] to Prabhupada.

(4) The official policy is simply that the eleven chosen men may initiate disciples and they are actually the guru of that disciple.

(5) We will wait to hear the GBC discussions in March before initiating new disciples, but admit that others might chose not to wait.

(6) Some gurus would probably take disciples before Gaura-Purnima, and “we can gain some experience by this, and perhaps the GBC will have something further to say on the matter when they meet.”

So while the eleven “chosen” GBC men privately discussed among themselves how they would operate as the new initiating gurus, they deliberately did not disclose these plans with the regular devotees, who were kept in the dark. That so much was already decided as of Dec. 1, 1977, just 2 weeks after Srila Prabhupada’s departure, shows there were extensive, secret discussions amongst the eleven even while Srila Prabhupada was still physically present. There were secret talks amongst the 11 while leaving out all others. It was a guru-jacking. They already agreed that some of them would start initiating right away, while the rest would await official endorsement from the GBC body. They preferred to have the GBC’s political backing and policy issues settled first, regarding Vyasasanas, altar photos, guru pujas, etc.

KIRTANANANDA AND HANSADUTTA START INITIATING DISCIPLES

The first of the eleven to do so, Hansadutta initiated his own first disciples on Dec. 15, 1977. Kirtanananda held his first initiation ceremony in New Vrindaban on Dec. 25, 1977 for four disciples, Jadabharata das, Hayasirsa das, Rantideva das and Bhadra devi dasi. Kirtanananda and Hansadutta, close friends, “jumped the gun” and paved the way for the others by abandoning all caution and brazenly rushing forward with full confidence. They each had wanted this for years. The other nine appointed ritviks waited for the GBC to endorse

their secretly well-rehearsed plan that they would thereafter act as full initiating gurus, claiming Srila Prabhupada had arranged for this.

Satsvarupa initiated his first two disciples on Gaura Purnima, March 26, 1978. Hari Sauri das, "The Hand of Fate" (March 5, 2010):

*"When the GBC held its first meeting in the absence of Srila Prabhupada in Mayapur in early 1978, the issue of how to proceed with initiations was the main agenda item. We had no experience and many members felt that the more input we had on it the better... Kirtanananda I think was the exception. **He had started giving initiations almost immediately after Srila Prabhupada's disappearance.**"*

This shows how anxious they were to be gurus. Kirtanananda and Hansadutta's immediately taking disciples led the way and would help cement their takeover. These precedents had broken the ice.

GURUKRIPA TALKS ABOUT THE HUSHED, SILENT MOOD

On Sept. 3, 1982, Gurukripa spoke in the Buffalo, NY Gaura Nitai Mandir run by Yasodanandana at Laksmisvara das' artist compound. He said the mood in Mayapur, March 1978, as being **"hushed, silent."**

*"...to be on an equal level with His Divine Grace? Their mood in the spring of 1978 when they came for the festival and were going to deal with this guru thing, their mood was hushed, it was silent. They were very silent. This whole guru bit never came up while His Divine Grace was visibly present. I never even heard about it until after his departure. All I heard previous to that was, **'We can initiate on Prabhupada's behalf.'** There was no meeting. There was no talk about it. And then all this all of a sudden came. In the spring of 1978. It started getting strong. People, these gurus and GBC's were still in doubt to some extent. Only Kirtanananda took any disciples (by then)..."* [actually, Hansadutta did also]

It is interesting that he heard **"We can initiate on Prabhupada's behalf."** Srila Prabhupada had sabotaged the dreams of any disciple who wanted to become the next sole acharya of ISKCON by naming eleven ritviks and not one successor acharya as was common in Indian maths and ashramas. Thereafter the best that the ambitious disciples could do, was to confuse the issue, whether the 11 were to continue as ritviks after Srila Prabhupada's departure or not. In this they were very successful, and it remains a contention decades later. Gurukripa's description fits in with a **conspiracy of silence**. No open meetings or discussions, and then the guru-jacking "all of a sudden came." Gurukripa noted the insistence on no discussions amongst general devotees, so that at their exclusive GBC meetings, their guru coup could

be railroaded through legislatively as an unassailable and official ISKCON policy. The conspiracy of silence thus precluded any input from the society of devotees, and the official decree of new zonal acharyas would have to be accepted by dint of the GBC's "authority."

"In the spring of 1978, this whole bogus thing expanded. They got together and began to realize that Prabhupada was no longer there. They thought, 'We can do it now.' They were just too excited with the prospects. They didn't really want the truth to come out. They were harboring and nurturing their own desires. If the truth came out, their prospects might have been stopped and they would have felt too much frustration. In Feb. of 1978, at least one GBC (Tamal) was approached about what was going to be done. His reply was, 'No one should discuss this. Only the GBC should discuss. Everyone else should just accept what they decide.' This blind acceptance is condemned for the devotees. Everything should be accepted with care and caution."

Gurukripa characterized the 1978 GBC meetings as creating "**some kind of monopoly after conspiring together.**" Again there is confirmation of a conspiracy of silence, where the top leadership's position for the four months between Srila Prabhupada's departure and the March 1978 GBC meetings, was: "**no one should discuss this. Only the GBC should discuss.**" (which meant "**Everybody should wait and just accept what they decide.**")

CIRCUMSTANCES AND SETTING JUST PRIOR TO 1978 GBC MEETINGS

In 1978 the annual GBC meetings in Mayapur were scheduled for March 24, 2 days before Gaura Purnima. The main topic for the GBC and all devotees was how ISKCON would carry on in the future, especially in regards to initiations. Except for a very few leaders, no one had seen the May 28, 1977 talks or the July 9 Order, which defined ISKCON's future initiations and guru system. Even though Kirtanananda and Hansadutta had already started initiating their disciples, before the meetings, the general devotees were in the dark, waiting for the GBC to act.

The 11 senior leaders appointed the previous July as officiating priests held no discussions or meetings with the general devotees. They did not discuss the May or July instructions from Srila Prabhupada. There was a conspiracy of silence amongst the 11 ritviks – they were biding their time for the annual GBC meetings where their majority vote would cement and endorse their coup as 11 successor acharyas.

Yasodanandana and Gurukripa (close friends) were staying with Bhagavan and Tamal (close friends) on top of the long wall residential

Mayapur building. One day between March 6 and 16, Yasodanandana found himself alone with Tamal, and disclosed his thoughts:

"Many devotees have many questions about the whole initiation issue. There are not many clear answers. Why don't we transcribe all the conversations with Srila Prabhupada in the months before he departed? We can assemble 50-60 brahmanas and research these conversations, as well as all of Prabhupada's statements about disciplic succession, disciple, spiritual master, initiation, first class devotee, second class devotee, third class devotee, etc and compile all that information so it can be discussed in front of all the devotees. What do you think? We should start transcribing and publishing all of Prabhupada's conversations during the last few months of his life. Everyone in ISKCON deserves to know exactly what Prabhupada said about how initiations will continue in the future."

Tamal was speechless, but composed himself: *"Well, Prabhupada said if we have questions about anything we can go to Sridhara Maharaja and ask him questions."*

This was news to Yasodanandana, who asked incredulously: *"Did Prabhupada really say that?"* Tamal: *"Why don't you go and ask Sridhara Maharaja about what should be done?"* In 2015, Yasodanandana reminisced about the early 1978 circumstances:

"Remember, we only had incomplete information about this whole issue at that time. We did not have access to all the conversations until many years later. But at that time I wanted the transcripts of all the conversations with Srila Prabhupada, but Tamal declined. Now we know why: Srila Prabhupada's mention of poison. In March 1978 all the devotees were there, but general open discussion was discouraged and sidelined. And although I remembered the July 9 letter, there was no access to the rest of the conversations. We had no transcripts or tapes for many years. I never heard the May 28 tape or saw a transcript until many years later. Tamal and the GBC exercised complete control and suppression of the evidence. These were the seeds of the takeover."

Next day, Yasodanandana was the first to visit Sridhara Maharaja in Navadwipa about the guru issue and he tried to ask questions about the issue of continued initiations. Sridhara Maharaja asked Yasodanandana if Srila Prabhupada had given further instructions other than for 11 ritviks on July 9, 1977. When he replied he *did not know*, Sridhara Maharaja advised: *"If they have questions, they can come and ask me directly."* Yasodanandana returned to Mayapur and relayed the message.

PROLONGED CLOSED GBC MEETINGS HASH OVER THORNY ISSUES

At the 1978 closed-door Mayapur GBC meetings, which actually started informally in Feb. with the early arrival of many GBCs, daily meetings hashed out the course for the future. These meetings were “dramatized” in *Monkey On A Stick* (1988, p. 205-7), based on Hansadutta interviews, Ravindra Svarupa letters, and other devotee accounts. The eagerness to rule ISKCON as gurus conflicted with the few voices of moderation, such as Ramesvara. Intense arguments and rough language marked the rowdy debates.

“The reason the 11 went to Sridhara concerning the guru issue was simple,” one Godbrother explained. “The GBC were convinced that Srila Prabhupada wanted the eleven ritvik representatives to become regular gurus when he left. But, after Srila Prabhupada left they found themselves totally in the dark on how to set up such a multi-guru zonal acharya system. Srila Prabhupada had not given them one single instruction—zero—nothing, on how to set up such a system.

“Were the gurus to have their own Vyasasanas? Should they remove Srila Prabhupada's paintings and murtis (statues of a deity or the spiritual master) and sit in his seat? Should all the temples have all the photos of all the gurus on their altars all the time, or only a photo of the local or visiting gurus? Are gurus to be authorities over the GBC, or was the GBC still to have authority over the gurus? They found that they had a million questions, and Srila Prabhupada had given them one single instruction [to initiate as ritvik representatives], not a word or a vague hint how in the hell was the whole damn [zonal acharya] thing supposed to be set up and how was it to work? The GBC found themselves totally in the dark.” (Ameyatma das, Sept. 13, 2013)

In their secret discussions amongst themselves since May 1977, and then intensely during these March 1978 meetings, the eleven realized that by posing as the new successor acharyas, there would be many thorny issues to contend with.

(1) How would the new gurus relate to their own Godbrothers, while their disciples saw them as absolutely perfected souls?

(2) Should Godbrothers worship them too?

(3) How would the gurus relate to each other? Absolute authorities would inevitably clash.

(4) How were the absolute gurus to accept the superiority of the GBC, made up of many non-acharyas?

(5) Was the guru or the GBC the final authority, and in what areas?

(6) How were they to cooperate and respect each other's zones if it was a matter of choice by the initiates whom they chose as their guru?

(7) How would Srila Prabhupada, now physically departed, fit into the new scene as far as Vyasasanas, altar photos, guru pujas, and Srila Prabhupada murtis go? This was a subject of huge contention. Srila Prabhupada had not given any instructions on this, so whatever they came up with would be speculation.

(8) Should new temples for the new gurus be established, leaving the old ones for Srila Prabhupada?

(9) Were the new gurus pure devotees now by Srila Prabhupada's mercy, or just limitedly empowered by Srila Prabhupada?

(10) How could non-liberated persons like the new gurus deliver their disciples back to the spiritual world?

Kirtanananda refused to come to the meetings and he sent Kuladri das as his proxy, a preview of his future non-cooperation. He maintained that as an acharya he needed no GBC approval. Meetings went on as more GBCs arrived in Mayapur. One agreement was that the GBC was the new absolute authority of ISKCON, in all managerial and spiritual issues. Whatever the GBC decreed, everyone should follow without question because the GBC was Srila Prabhupada's mechanism for the future maintenance and expansion of ISKCON. The GBC, in which the devotees had great trust, was the springboard to implementing the take-over of ISKCON by the new gurus. The secret meetings were also a process of getting all eleven on board with the same convictions. From *Monkey On A Stick* (p. 208), Ramesvara is quoted: "**Prabhupada appointed us ritviks, not acharyas!**" to which Hansadutta screamed back, "*There's no difference!*" The research by the authors of this book was quite amazing considering that the "ritvik controversy" did not even appear in ISKCON until 1989, the year after the book was published.

REHEARSING THEIR LIES TO AVOID DETECTION

There was considerable debate over the new guru's Vyasasanas, something Satsvarupa had previously thought inappropriate to introduce in his zone. But since most of them wanted to be treated equal to Srila Prabhupada, Satsvarupa and others were forced to conform. At the end of the meetings, according to several sources, Satsvarupa led the GBC in a closed-door **review and rehearsal** of the details in their official position, so that "**everyone is on the same page. Otherwise, devotees will think something is wrong if we do not all say the same things.**" Yasodanandana sat outside and could hear them yelling and haggling.

Although Kirtanananda had independently declared himself as acharya, and Hansadutta had already started taking disciples, and Tamal pushed his own position ("*I am the only one really qualified to lead the*

movement” (*Monkey On A Stick*, p. 208), there was no avoiding a system of 11 new gurus. This was due to the May 28 tape and the July 9 Order, which although were not widely known, still, the leaders knew enough of them, and each staked their competitive claim as guru.

Several were frustrated they could not be the next sole acharya, but they could not circumvent the fact that 11 had been named. All they could do was declare the ritviks would become full gurus. Actually the GBC simply announced that Srila Prabhupada had appointed 11 “new successor acharyas,” with no reference to the May or July instructions. The zones were defined and the world split up. For the better part of a year, Tamal had been quietly lining up a majority vote of the 24 GBC men, consisting of the 11 “chosen ones” plus their allies and supporters, many of whom were lied to about what Srila Prabhupada had instructed, or were compliant to the designs of the “eleven.” Some were led to believe that Srila Prabhupada wanted the ritviks to become initiating gurus after he departed. But where did Srila Prabhupada ever say that?

ISKCON HISTORY ACCOUNT GIVEN APR. 2, 2000 By Puranjana das

“The Hansadutta Saga: OFF TO BERKELEY, 1984: It was winter in Mount Shasta and I was out shopping when I saw a familiar classic Mercedes parked on the side of the road. Was this the ‘guru’s’ car? Hansadutta and his faithful servant Chakravarti das emerged from a store. Hansadutta invited me to come over to visit him at another devotee’s house in Mount Shasta. When I arrived the next day Hansadutta was resting and Chakravarti explained that Hansadutta’s condition was that of being ‘overdosed’ on several drugs and alcohol. He was sleeping all day and only awake one hour a day, close to dying. He was going to a professional ‘detox center’ but it was not helping. I asked, ‘Why is he taking so much intoxication?’ Chakravarti said, ‘It’s those constant chronic migraines. He just can’t take them anymore. And we came to Mount Shasta for the health spas.’

“Hansadutta emerged and we sat at a large table. ‘I should just die and get it over,’ said Hansadutta. I said, ‘No! You will leave behind so many confused people, especially your followers. You have to set them straight.’ ‘I can’t,” said Hansadutta, ‘I’ve told them their guru is really Srila Prabhupada, but they insist on worshipping me.’ But had he really tried to convince them? ‘We have to start by dismantling the bogus guru appointment,’ I said. ‘The GBC saying they were ‘appointed’ by Srila Prabhupada as his guru successors needs to be corrected.’ Hansadutta agreed, adding, ‘That is right.’

“The 11 of us held secret meetings after Srila Prabhupada

departed where we hammered out this whole bogus appointment thing. Ramesvara and Kirtanananda wanted to leave the meeting right away, saying that they already had tons of people waiting in line for initiation. But Satsvarupa said, "Wait, you cannot go yet. We have to make sure we all give the same answers to the same questions, or this appointment thing will fall apart in two weeks." Satsvarupa played Devil's advocate and he mock debated us until we all got this whole appointment idea worked out. It's all a big scam." I told him his headaches probably came from taking the karma of disciples. Srila Prabhupada told us not to even let people touch our feet casually, or we would get their karma, get sick and have to suffer. And sitting in the pure devotee's seat is very offensive, another negative reaction. So your constant chronic migraines are probably warning you to stop this now. Hansadutta said, 'Yes, this is probably all true.'

"I proposed we stop all his worship and re-establish Srila Prabhupada's worship. He was happy and relieved and said, 'OK, let's do it. We can start in Berkeley temple.' He would let me stay there, and soon my little family landed on the Berkeley temple's doorstep. Hansadutta was there. Most of his followers were very tense, since he had not told them we were coming. I already had a reputation for 'challenging the gurus.' He held an emergency meeting right then, but I was not invited. I am not sure what he told them except to be polite. I would walk around and say, 'Oh these gurus were never appointed, Hansadutta admits they all lied.' Many were very upset, yet restrained by Hansadutta's order. My presence was reminding Hansadutta of the whole bogus platform of his 'guru' post. I heard him repeatedly shouting in the temple foyer, 'Tell a lie so big no one will believe that it could be a lie.' His men finally had to take him away to his room. He was having a sort of nervous breakdown."

YASODANANDANA DISCLOSURES TO HENRY DOKTORSKI

"Before Prabhupada passed away, none of the GBC members thought, 'This is my zone where I reign supreme. These devotees in my zone are my subjects who must obey me unconditionally.' No. They thought, 'This is my zone which Prabhupada gave me to show by my own example how to cooperate together to spread ISKCON; to spread Lord Chaitanya's movement.' But after Prabhupada passed away, everything changed. The eleven appointed ritvik acharyas began thinking in terms of I, me, and mine. 'This zone is mine. I am the supreme lord of all in my zone. All must obey me unconditionally.'

"The eleven zonal acharyas were frauds. They were never

appointed by 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 Prabhupada passed away, there was also no public announcement of that. Only at the March 1978 Mayapur meetings, they announced that they had been appointed as acharyas and diksha gurus. If Prabhupada had actually appointed them, Prabhupada would have announced their appointment during his manifest presence, or they would have announced it shortly after his passing.

*“But no, they waited four months to announce their appointments. Why? Because Prabhupada never appointed them. During those four months, and probably even before 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.” (Zacharyas, later ENE)*

SUMMARY

The devotees were kept in the dark until, as Gurukripa das puts it, “the fix was in.” This is called steamroller tactics. The new guru system was hatched in secret and ushered into ISKCON official law and policy before anyone knew what had happened. There was no debate, no discussion, no research process. There was no evidence provided showing where Srila Prabhupada had actually ordered them to be successor acharyas. Nothing.... Ex-zonal acharya Hansadutta das also called it... **“A CONSPIRACY OF SILENCE.”**

The silence was to shut out all others while the conspirators secretly refined their plans for a gurujacking take-over of the movement. The May 28 talks were practically unknown to anyone. The July 9 letter was poorly distributed and hardly known, discussed, or understood. Devotees did not know about them. Tamal knew exactly what Srila Prabhupada had instructed regarding initiations after his departure- it was the perpetual ritvik system whereby anyone in the indefinite future could become Srila Prabhupada’s initiated disciple via officiating acharyas. Tamal admitted this in his Topanga confessions, Dec. 1980.

However, as the influential and all-controlling personal secretary, Tamal concealed this information and carefully nurtured the false understanding that Srila Prabhupada had appointed 11 successors. The 11 ritviks were sucked into this fraud, blinded as they were with illicit ambitions to be guru. Within and without, they accommodated their deviation with dishonest rationalizations (“to continue the disciplic

succession, for the good of ISKCON”). The next ten years of zonal acharyas history would reveal to what extent they would cheat, lie, and tyrannize their worshipping followers with false pretenses.

*“I also 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 I think many of the leaders did have similar desires.”* (Hansadutta letter, 1998)

“It is possible that some of the eleven ritviks may have been blissfully ignorant of Tamal Krishna Goswami’s deception... Without Tamal Krishna’s all-consuming ambition and shrewd duplicity, the zonal-acharya takeover of ISKCON probably would not have happened. Perhaps it is no coincidence that Prabhupada’s disciple Tamal betrayed his master in the Krishna-Balarama Mandir garden, just as Jesus Christ’s disciple Judas Iscariot betrayed his master in the garden of Gethsemane. Every great guru, it seems, has a powerful disciple who betrays him and causes havoc.” (ENE, p 48)

Many crimes are solved by asking, “Cui bono”? Who benefited the most from Srila Prabhupada’s poisoning and early departure? The answer is the “successor gurus,” whose motive was clear. Srila Prabhupada stood between them and what they intensely desired, namely the glory, position, power, assets, and prestige as Srila Prabhupada’s successors and ISKCON overlord controllers.

There was an enormous motive to remove Srila Prabhupada, who himself stated that some disciples were praying, waiting for him to die, to take his assets. Tamal had a revenge motive due to perceived mistreatment from Srila Prabhupada (see Vol. 2). These motivated men also wanted Srila Prabhupada’s disciples, to take new devotee recruits as their own, and to use Srila Prabhupada’s temples as their own property, for collecting money, men, worship, false glories, and false prestige. Some of them poisoned Srila Prabhupada and the rest followed the poisoners in exploiting the property of the Founder-Acharya.

We can compare Dhritarashtra’s life and character evolution to the poisoners who were at first devoted to Srila Prabhupada, but later developed a motive to kill him for personal gain. Initially Dhritarashtra was fully supportive of the Pandavas, but gradually, due to material attachment to his sons and his own prestige, his heart became foul and he endorsed schemes to poison and kill the Pandavas with deceit and treachery. Dhritarashtra consulted his chief minister, Kanika:

“Kanika then advised, ‘O King, you should act in such a way that

your own sons will always be protected from the might of the Pandavas... any person who had become one's enemy, never mind whether he be a son, friend, brother, father, or even a GURU; he should be killed by any means possible. He can be killed by curse, by POISON, by deception, by weapons, or by any other method... After listening to the advice of his chief minister, Dhritarashtra became very pensive and melancholic, for his mind had become so poisoned that whatever sympathy he had for the Pandavas was now destroyed."

That the poisoners, due to the motive of material gain, poisoned Srila Prabhupada to usurp his assets, is proven beyond a doubt in Volume 1: *Srila Prabhupada- Triumphant Departure*. ISKCON history shows the original successor zonals, and others coming afterwards, were clearly consumed by these desires. Some of the primary poison suspects remain as GBC members, gurus, or top managers. Some are positively identified in the forensically certified poison whispers (Vol. 1). To



become a successor guru in ISKCON, and be as good as God Himself, was ***one of the most powerful motives imaginable.***

"Hiranyakashipu wanted to receive a benediction from Lord Brahma so that in the future he would be able to conquer Lord Brahma's abode. Similarly, another demon received a benediction from Lord Siva but later wanted to kill Lord Siva through that same benediction. Thus self-interested persons, by demoniac austerity, want to kill even their benedictors."

(SBhag 7.3.1)

CHAPTER 7: CONSULTING HIGHER AUTHORITIES?

SRILA PRABHUPADA GAVE ALL NECESSARY INSTRUCTIONS

If Srila Prabhupada's instructions for ISKCON's future was clear, as Tamal and the other ten would claim, was there a need to seek outside guidance? Srila Prabhupada said, May 17, 1977:

“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 doesn't matter.”

Actually Srila Prabhupada had given clear instructions (see Vol. 9), but when the eleven illegitimately conspired to become full gurus after his departure, that was the change which created the thorny issues and need for “consultations.” All the problems in post-1977 ISKCON arose from *disobeying Srila Prabhupada's orders*.

DID SRILA PRABHUPADA SAY TO CONSULT SRIDHARA MAHARAJA?

Tamal, Ramesvara, Hansadutta, Tripurari, Jayapataka, and Giriraja all claimed that Srila Prabhupada had twice advised in late 1977 that if there was any *practical or philosophical questions* in the future, Sridhara Maharaja could be consulted. However, these instructions were never recorded on tape or in letters, and no one has offered even a transcript from memory of what Srila Prabhupada supposedly said on this. Also, each of these persons had a heavy conflicting interest which may have affected their perception or honesty.

However, there are many records of Srila Prabhupada warning his disciples NOT to associate with ANY of his Godbrothers. So if Srila Prabhupada ever said this, undoubtedly it would have been in regards to technicalities, and not consultations on the same major issues which had broken the Gaudiya Math into pieces. Srila Prabhupada had *already given instructions on everything necessary* to continue the Hare Krishna Movement, so no consultations were necessary. The soon-to-be zonal acharyas wanted to visit Sridhara Maharaja, not to better understand Srila Prabhupada's instructions, but how to disobey and circumvent them successfully. It was a devious move.

Sridhara Maharaja's authority and seniority might bring some harmony and guide the GBC how to solve the numerous anomalies and contradictions arising from their covered disobedience. To try to settle

the confusing new issues involved with establishing 11 new ISKCON acharyas, the GBC decided to go to Sridhara Maharaja in Navadwip for “guidance and consultation with higher authorities.” Of course, if the ritvik officiating acharya system had been implemented just as instructed by Srila Prabhupada, none of these questions or dilemmas would have arisen, and there would have been no need to consult him. Actually, the proponents of going to Navadwip had calculated that Sridhara Maharaja would endorse their zonal successor acharya ideas. Given Sridhara Maharaja’s history in the splintering of the Gaudiya Math, there was little doubt he would give counsel for a successor guru program- he himself was one in the splintered Gaudiya Math.

The GBC told Srila Prabhupada that everything was clear to them on Oct. 18, 1977, so then why did they go to a Gaudiya Matha advisor in March of 1978 and take advice on the initiation issue?

ADVICE FROM SRIDHARA MAHARAJA: MAKE AN ACHARYA BOARD

Mar. 20, 1978, Sridhara Maharaja, at his first meeting with the GBC (Tamal, Jayadwaita, Hansadutta, Jayapataka, and others), said:

*“The other day, one gentleman, the teacher of the Vrindaban gurukula, Yasodanandana Swami, he came and asked me, ‘Gurudeva appointed 11 ritvik, and whether now the initiating capacity will be confined to those eleven only or it may be extended.’ I told him that only the appointment of the ritvik is not sufficient. **Any other instructions-whether he has left or not- that should be taken into account. To any particular individual or in any group, has he expressed any wish who else will be able to initiate, to take this responsibility of initiation?**”*

The GBC went twice to consult Sridhara Maharaja (March 20 and 26, 1978). Yasodanandana foresaw that politics and intrigue were involved and decided not to attend. At the first meeting, Sridhara Maharaja was falsely informed by GBC spokesman Jayapataka that Srila Prabhupada had chosen and appointed eleven senior disciples to be the next initiating gurus for ISKCON. This shows a secret consensus amongst the 11, by which Jayapataka was able to so openly mislead Sridhara Maharaja. It also revealed their secret agenda since there had yet been no understanding nor any announcement to this effect in ISKCON. While other devotees were wondering what to do, they already had their plan and lines set. Jayapataka told Sridhara Maharaja:

“...when our Srila Prabhupada left, then he has given instruction that for initiating and for carrying on the sampradaya there would be eleven—in the beginning, he appointed eleven devotees, his disciples—to be initiating spiritual masters or to accept disciples and in the future

that number would also be able to be increased. So we wanted to take your advice on some points as to various details of how these initiating spiritual masters should deal with certain questions.

“He has given explicit desires, but he told us that, on other technical points and other matters of philosophy, if there was question we should approach you. [...] Ritvik was during his presence, and he said that ‘When I leave this planet, then they will cease being ritvik. They themselves will become spiritual masters. During his presence they initiated, but those were the disciples of him. Only on his behalf.’”

When and where did Srila Prabhupada say that after his departure the ritviks would then initiate on their own behalf? This idea might be extracted by wrong interpretation of the May 28 talks, but were not Srila Prabhupada’s “explicit desires.” When Jayadwaita asked how non-self-realized souls could act as transparent via mediums; Sridhara Maharaja explained: *“Just wear the uniform of the guru, and if you are sincere God will direct what you have to do.”* [*In other words, just fake it?*]

It is curious that Satsvarupa wrote exactly this same faulty line of reasoning in his diary months earlier (did he secretly meet with Sridhara Maharaja?) Jayapataka asked: *“Can there be any restriction on the activities of the guru?”* Another devotee chimed in, *“It is possible that even if some members of the Governing Body, they are not gurus, but can the Governing Body as a whole make a restriction on the activity of an individual guru?”* Sridhara Swami chuckled and was amused that a non-guru could restrict a guru.

*“A most difficult thing, (more laughter), a non-guru comes to regulate the gurus. Is it not? Those who are not fit for guru, who are not considered to be fit for guru, he will come to guide the guru? So many gurus, is it? So, it would be better that all the members of the Governing Body were guru, and they are all acharyas. They will consult with each other. The Acharya Sabha, assembly of the acharyas, they will perform the function about all the spiritual matters. Acharya Board. There should be an **Acharya Board** to guide the whole thing from behind, without non-acharya within the meeting. ...then if anybody is considered to be the most expert for the management, he will work under the Acharya Board.*

“In our system—both the autocracy and democracy—it cannot go together... But ours is an autocratic thing, extremely autocratic. Guru is all in all. ...our submission to guru is unconditional. ...So, when I shall see that my guru’s followers are being oppressed by other guru, another Vaishnava, it will create a great disturbance in the mind of the sishya].

So, both absolute and relative consideration go side by side. Disciples should be encouraged by the absolute consideration mostly and Godbrothers are more free for relative consideration, but still they should not disturb the newcomers.”

ACHARYA BOARD RULES ISKCON FOR NEXT DECADE

So, *being misled by false testimony* that Srila Prabhupada chose 11 successors, Sridhara Maharaja accordingly gave advice in two meetings, regarding the details of how they should operate as new initiating gurus. These meetings were called **“consultation with higher authorities.”**

An unofficial yet very real and effective Acharya Board, as recommended by Sridhara Maharaja, thus soon became the highest authority of ISKCON, and proponents of the GBC being supreme were sidelined for several years. The 11 new gurus and their supporters ran the movement with absolute and unchecked control. This was nominally adjusted after a few years, but since 1978 ISKCON has been dominated by a GBC body with a majority of gurus and their supporters. After the 1987 so-called reforms, the “guru business” became a little more civilized, and just about anyone could become a guru.

From Tamal’s essay, *“The Perils of Succession:”* *“In their first annual meeting held after Prabhupada’s demise in the spring of 1978, the GBC decided to consult Prabhupada’s respected and closest Godbrother B. R. Sridhara Maharaja to help resolve this dilemma. But in the Gaudiya Matha, Sridhara Maharaja himself had been prominent among those advocating a successor acharya instead of the GBC that Bhaktisiddhanta had ordered after his own guru’s demise. Now the acharya at the head of his own institution, he recommended that ISKCON gurus must be similarly absolute.”*

Much of the 1978 GBC meetings were consumed by lengthy discussions and debate over a negative report on the women book distribution program (especially Kirtanananda’s New Vrindaban and Hansadutta’s Berkeley) and the infamous cases of Jiva das and Yudhamanyu das. While these 1978 meetings papered over this abuse without a solution, a vastly greater abuse was instituted with the eleven installing themselves as the “zonal successor acharyas” of ISKCON. It was a “guru-jacking” of the institution by self-interested men to exploit its resources for their own glory and gratification.

Cleverly inspired by Tamal, the eleven eagerly “became” gurus on phony credentials, and they tricked Sridhara Maharaja to legitimize their unauthorized ascension to the seats of acharyas. They never told Sridhara Maharaja about Srila Prabhupada’s May or July instructions,

cloaking their deceit and ambitions. They took the advice of the one who Srila Prabhupada said disobeyed his guru (severe offender) and who broke the Gaudiya Math. How could they do this?

No one asked Sridhara Maharaja if Srila Prabhupada's ritvik system after departure was bona fide and appropriate to the continuance of the disciplic succession. These greedy men only wanted to receive sanction for their take-over and instructions on the details of bogus guruship. Tamal knew very well all about Sridhara Maharaja's role and history in the establishment of unauthorized acharyas in the Gaudiya Math. He rightly guessed that Sridhara Maharaja would support and give practical advice on their false guruship business. And Sridhara Maharaja was eager to do so. In *Eleven Naked Emperors*, Doktorski sums it up:

"... (they) followed the recommendation of B. R. Sridhara Maharaja and established the acharya board. As we will see, this committee of eleven imperfect (and a few especially ambitious) men created havoc in ISKCON by influencing the agenda and dominating the voting at GBC meetings for nearly a decade. Ravindra-Svarupa noted, 'After Srila Prabhupada's demise, those eleven members quickly became elevated in an extraordinary way above all other devotees in the movement, even their colleagues on the GBC. Within the GBC, the gurus formed a special sub-committee, which had jurisdiction on all matters concerning gurus and initiation, including the exclusive power to appoint any new gurus and to deal with any problems concerning gurus.'"

A group of senior men had conducted a very slick and criminal take-over of ISKCON. It was a coup, masterminded by Tamal. That which Srila Prabhupada had given instructions not to do was now being done anyway, just as Srila Prabhupada had warned against and feared.

THEY IGNORED SRILA PRABHUPADA'S INSTRUCTIONS

At the time, except for Tamal and a few others, the general devotees, including Yasodanandana, had not heard Srila Prabhupada heavily criticize his Godbrothers for disobeying the instructions of Bhaktisiddhanta by installing unauthorized acharyas. Now the same history was repeating itself in ISKCON. Bombay, on Apr. 22, 1977:

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 (Bhaktisiddhanta) was disgusted.*

Srila Prabhupada directly told Tamal that both parties, namely Sridhara and Bhaktivilasa Tirtha, were "**severe offenders**;" yet still he misled the GBC to consult with Sridhara Maharaja about a most sensitive internal issue. In the next two years, during the Mayapur meetings in 1979 and 1980, many GBCs personally consulted with Sridhara Maharaja as further questions arose about ISKCON's zonal acharya system. Personal problems, disputes, and questions led many GBCs, sannyasis, and general devotees to "consult higher authority."

However, by 1982 the GBC had reversed their position, admitting that consulting Sridhara Maharaja had been a mistake and that this was NOT approved by Srila Prabhupada. By then too many devotees were going to take advice from Sridhara Maharaja, who openly welcomed all disaffected ISKCON members who came to him. ISKCON was losing swarms of devotees, including Jayatirtha and hundreds of his followers, who were rejecting the heavy-handed ISKCON gurus and "taking shelter" of Sridhara Maharaja. To remedy this problem, the GBC, who now no longer needed Sridhara Maharaja, banned devotees from going to see him. Sridhara Maharaja was sometimes condemned privately by GBC members as a demon. Bhavananda paid a man to kill Sridhara Maharaja. Initially they "consulted" with him just to get their guruship endorsement. Srila Prabhupada very clearly warned his disciples many times NOT to associate with his Godbrothers (see Vol. 2).

SRILA PRABHUPADA'S LETTER TO RUPANUGA APR. 28, 1974

*"You are right about Sridhara Maharaja's **genuineness**. [See notes below] But in my opinion he is the best of the lot. He is my old friend, at least he executes the regulative principles of devotional service. I do not wish to discuss about activities of my Godbrothers but it is a fact **they have no life for preaching work**. All are satisfied with a place for residence in the name of a temple, they engage disciples to get foodstuff by transcendental devices and eat and sleep. **They have no idea or brain how to broadcast the cult of Sri Chaitanya Mahaprabhu**. My Guru Maharaja used to lament many times for this reason and he thought if one man at least had understood the principle of preaching then his mission would achieve success. 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, Tirtha Maharaja, 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.”*

Rupanuga das later explained this as being a *lack of genuineness*; he had written to Srila Prabhupada that Sridhara Maharaja was openly trying to recruit members of ISKCON **in 1974**, seen during a visit to his Navadwip ashram. Rupanuga das wrote in July 2017:

“When Srila Prabhupada said I was right about Sridhara's ‘genuineness,’ he was referring to my point that he was NOT genuine when he thanked the devotees for helping them (Gaudiya Math) spread the movement all over the world.”

(SPL June 8, 1974): **“Their policy has been all along to suppress me and take credit... Their proposal for cooperation is a myth. They**

*haven't done anything which is cooperative... you know they managed to write in such a way that Madhava is doing the world movement and we are his subordinates. From the beginning that has been their mentality. So there is no possibility of cooperation with them. **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. Krishna and Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura are our only hope and they are helping us."*

The GBC's taking advice from Sridhara Maharaja was **a major deviation from Srila Prabhupada's instructions, and caused great and lasting confusion and harm to Srila Prabhupada's mission.** The GBC consulted with the one whom Srila Prabhupada claimed was responsible for the Gaudiya Math's breakup. No good could be expected from this grievous offense to Srila Prabhupada . **It led to a great schism** (Ch. 15).

GBC CONSULTS SRIDHARA MAHARAJA, THEN REJECTS HIM

In March 1978 a GBC committee went to see Sridhara Maharaja for advice on setting up their zonal successor acharya system. Naturally Sridhara Maharaja gave exactly the advice they were looking for, as his own history was one of promoting unqualified men to be acharyas. Srila Prabhupada held him responsible for disobeying Bhaktisiddhanta and the breakup of the Gaudiya Math. The GBC disregarded the risk in seeking his advice, as they also wanted to disobey the Acharya, in this case Srila Prabhupada's prescription of using officiating acharyas for future initiations. They wanted a so-called "higher authority" than themselves, and other than Srila Prabhupada's instructions given in the July 9 Order (which was suppressed and hidden), to validate their plan to become the new initiating gurus in ISKCON. Sridhara Maharaja gave them what they wanted, and they then officially established the zonal acharya system "in consultation with higher authorities." After all, he was Srila Prabhupada's "special Godbrother and old friend."

But there were unintended consequences. GBCs like Tamal, Ramesvara, Hansadutta, Jayatirtha, and countless others started going to Sridhara Maharaja for all kinds of advice. Regular devotees and sannyasis went for the association of an elderly Bengali Gaudiya saint, many dissatisfied with GBC policies and decisions. In one short year, the GBC realized they had a problem: Sridhara Maharaja was now taken as a higher authority than the ISKCON GBC, an unacceptable development. They took it as subversion of their authority and control

over ISKCON. At the 1979 GBC meetings, restrictions were imposed on going to Sridhara Maharaja. Now the GBC saw Sridhara Maharaja and others in the Gaudiya Math as competitors, threats. And they were.

GBC RESOLUTION, 1979: *“That although all respects should be shown to his Holiness Sridhara Swami and all the other senior Vaishnavas of the Gaudiya Math, no one should independently approach these respected personalities with the intention of begging advice or opinions regarding management or any controversial matters pertaining to ISKCON. The GBC has been designated by Srila Prabhupada as the highest ISKCON authority, and the final word rests with that body in all ISKCON affairs.”*

PRABHUPADA’S WARNINGS BECAME A FIRM ORDER

“NOTICE TO ALL CENTERS: 8 Nov. 1975. [...] 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... And 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 and I hope this meets you in good health. Your servant, Brahmananda Swami, Personal Secretary, Srila Prabhupada.*”

(CC Adi 7.95-6): *“Sri Bhaktisiddhanta Sarasvati Goswami, 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.”*

CHAPTER 8: APPOINTMENT HOAX, TAKEOVER COUP

“Not one of these Zonal Acharyas, not even the discredited and retired ones, or those who've gone off, outside of ISKCON– not even Hansadutta, Ramesvara, or Bhagavan– have ever revealed what went on during those four months between the time Srila Prabhupada departed and the time they launched their Zonal Acharya system. They obviously had many meetings with one another to discuss their plans. By the time they announced the official position they had taken, at the Mayapur GBC meetings in March 1978, there had been plenty of get-togethers and strategy sessions. How much of a role Tamal Krishna Goswami played in all that, none of us can be sure. Only the Zonal Acharya participants themselves know the truth, and they're not talking.” (Rochan das, 2011)

Still, we have pieced together a pretty good picture of the events and key players in the guru hijacking of ISKCON 1977-78.

BTG ANNOUNCEMENT PRECEDED LATE MARCH GBC RESOLUTIONS

When Srila Prabhupada departed on Nov. 14, 1977, the Dec. *BTG* issue (Vol. 12, No. 12) was already at the printers and arrived at the North American temples by Dec. 1. Many North American ISKCON temples ran out of *Back to Godhead* magazines in early Jan. 1978. But the January 1978 issue, to be delivered Jan. 1, 1978, was very late. No one could understand why the January *BTG* was so late. There were eleven *BTG* issues every year, delivered to the USA temples like clockwork, and included a double issue (No. 3/4) for March-April when many devotees went to the Mayapur India festival. Instead, the first 1978 issue was another double issue, No. 1/2, for Jan.-Feb., and it arrived at the USA temples in mid-March, ten weeks overdue. This was at the start of the March 15-26 GBC meetings. What happened?

*“In New Orleans we had a standing monthly *BTG* order of 10,000 because people always looked for the latest issue and we sold a lot of them every day on the streets. We never had much overstock because we were efficient, organized, and the devotees went out every day selling them. So when we ran out in January, the book distributors were upset and demanded more. Although I called the BBT several times, and I even spoke twice with Satsvarupa himself, there was no explanation for the delay. I remember 1978's first issue did not arrive until end of*

March, during the GBC meetings in India.” (Nityananda das, 2014)

This first 1978 issue was the *Srila Prabhupada Memorial* issue on his passing away from this material world. It was the same 36 pages as usual, with only four short articles about Srila Prabhupada’s life and departure, so why the holdup? There was no additional preparation needed for this issue than any other issue. From Nov. 14, this *BTG* issue honoring Srila Prabhupada could easily have been produced and delivered by the Tennessee printers between Jan. 1-15 at the latest. Each magazine issue was started and finished within 4-6 weeks, called “lead-time.” There was no reason for this long delay. So *BTG* #1-2 was held up for well over 2 months, and arrived in temples March 18-20 or so, **before** the GBC decided or announced the new gurus on March 24. . It was similar to the New Zealand newspaper announcement of President Kennedy’s assassination 8 hours before it actually happened.

However, due to the normal lead-time required in publishing periodicals, the content of this *BTG* had already been finalized and given to the printers for layout and prep-work at least several weeks earlier, or weeks **before the GBC meetings**. The zonal acharyas were secretly decided upon by *BTG* chief editor Satsvarupa and other gurus-to-be (for sure, Tamal) maybe a month **before** the GBC approved and announced them by official resolution on March 24. It was indeed a conspiracy of silence.

Apparently Satsvarupa deliberately **held up 1978’s first issue** so that it would not announce the new gurus too much before the GBC in Mayapur did so Mar. 24, 1978. A *BTG* announcement made too early would have given skeptical ISKCON members, such as Yasodanandana, Gurukripa, Balavanta, and others time to organize and challenge the GBC to allow open debate and discussion on the guru succession question. Also, it would then be clear that Satsvarupa somehow knew there would be new gurus **before** the GBC got around to deciding the same (or that “the fix was already in”).

While the general devotees had no information about the upcoming announcement of new gurus, and while Srila Prabhupada (or any ISKCON leaders) had never announced such a thing, and while everyone was waiting for the GBC to meet and decide on future initiations, meanwhile the *BTG* announcement already had been sent to the printers a month before! There was a secret decision and plan by some of the eleven ritviks to assume the post of initiating guru. This plan evolved from before May 28, 1977 right up to the 1978 GBC meetings, when the GBC votes to approve new zonal acharyas were

lined up in secret discussions. It was a gurujacking coup.

In Mayapur, the hundreds of devotees gathered there only learned of the new gurus when it was suddenly announced on Mar. 24 with the GBC policy paper on continuing the disciplic succession (see Vol. 6). In America, the devotees read about the new gurus in *BTG a week before* the GBC announcement! Satsvarupa had carefully coordinated this scheme of delayed release as a concealment of their take-over coup. It resembled how a rogue military unit will seize the Parliament and have a proclamation issued to the general public that a new government was approved by the old government, it all being lies and a hoax.

BTG MAGAZINE ANNOUNCES THE NEW GURUS

The first 1978 *BTG* announced the new gurus in just six lines, and did so without offering any details or evidence from Srila Prabhupada's letters, directives, or tapes (such as the May 28 talks or July 9 Order):

“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.” (p36)

Of course, this was the biggest lie ever. Srila Prabhupada only appointed ritvik representatives. Later the GBC even had to admit they lied, and they publicly apologized in 1999 for the harm they had caused to devotees and the society. But, in admitting their lie, they had already modified the lie, claiming that Srila Prabhupada had given the GBC absolute managerial *and spiritual* authority to do as they felt necessary, and in 1987 they created an unprecedented vote-approval system for falsely authorizing initiating gurus (a new hoax). And the illegal original zonals that remained (5 only) were left with their ill-gotten guruship positions and went completely unpunished for their hijacking in 1978.

OBVIOUS QUESTIONS TO ASK ABOUT THE GURU APPOINTMENTS

After the Mar. 24, 1978 GBC announcement of successor acharyas, many doubts plagued some independent-thinking devotees:

(1) Why was the so-called guru selection or 'appointment' not announced by Srila Prabhupada himself during his manifest presence?

(2) Why did the GBC or the eleven “appointees” not announce publicly the appointment of gurus before Srila Prabhupada departed in Nov. 1977, or at least immediately afterwards, and why did they wait until the end of March 1978, remaining silent for over 4 months?

(3) Did the GBC wait until after Srila Prabhupada's departure so

they would not be corrected by Srila Prabhupada?

(4) Why has this whole issue of Guru appointment and future initiations never been fully and thoroughly investigated by independent brahmanas or openly discussed in the devotee society?

(5) Why was no evidence from letters or tapes (or May 28, July 9) given to support their claim of appointed successor acharyas?

“Once they disobeyed their spiritual master’s instructions and embarked on the zonal-acharya diksha-guru course, they became lost in uncharted and unfamiliar waters. A catastrophic shipwreck was inevitable.” (Eleven Naked Emperors, Doktorski, p. 59)

As Gurukripa das asked: *“If Srila Prabhupada had appointed these eleven as spiritual masters, why did they not start initiating at once? Because they all knew very well they were never appointed!”*

BEGINNING OF CONTRADICTIONS AND ANOMALIES (see Ch. 10)

Thus *BTG* Vol. #13 No. 1/2 initiated an era of constant and complicating doctrinal and philosophical contradictions by the ISKCON GBC, which persist to the present day, many decades later. This *BTG* curiously contradicted their own announcement of Srila Prabhupada’s appointment of new gurus by simultaneously quoting Srila Prabhupada from late 1977: *“It’s not that I’ll give an order: ‘Here is the next leader,’ Anyone who follows the previous leadership is a leader.”*

So how did Srila Prabhupada appoint eleven successors and also say he did not choose the next leaders? The truth is that ***Srila Prabhupada actually did not appoint any successor gurus to initiate after his departure.*** Yet, *BTG* claims that Srila Prabhupada did appoint them as initiating gurus. From 1978 and on, ISKCON has continuously made conflicting statements on the guru and initiation issues, with inconsistencies and speculations, often retracting or revising positions, or never even explaining or justifying them. The anomalies have formed multiple layers, reaching levels of absurdity (see Vol. 6). Once the deviations and lies began, they compounded complexly and formed an impenetrable, miasmatic maze. If one were to research ISKCON policy and doctrinal papers, these realities become bewildering. IRM has done an excellent analysis of these faulty doctrines (www.iskconirm.org).

FIRST GBC POLICY PAPER ANNOUNCES APPOINTED NEW GURUS

The eleven convinced the other 15 GBC members (now 26, needing only 2 more to add to their own 11 votes) to approve the first GBC doctrinal position paper by Hrdayananda and Satsvarupa, on Mar. 26, 1978. It was entitled: ***“The Process For Carrying Out Srila***

Prabhupada's Desires For Future Initiations: A paper prepared by the GBC in consultation with higher authorities.” The false information and fraud in this 1978 policy paper is enormous (see Vol. 6). 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 wrong interpretation refers to the May 28 talks).

*“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.”* [Where?]

The above two paragraphs from their paper dishonestly, cleverly “pick and choose” bits out of context from the May 28 and July 7 conversations. Reference is made to “indications” that ritviks would become full gurus after Srila Prabhupada left, but such indications by Srila Prabhupada do not exist. This was a self-serving inference, that: ***“It was clearly understood by everyone at that time...”*** But this is just bluff and deceit to dispel doubts about their guru take-over. This is not in writing or on any tape. The few doubters who spoke up at that time were but weak cries lost in the coming hurricane.

1978 GBC RESOLUTIONS

In March 1978 the GBC also approved an unofficial but factual Acharya Board wherein eleven new gurus controlled the entire GBC body, which in turn approved the supposedly appointed successor gurus of ISKCON. This was recorded in the GBC resolutions, as well as two other unique new rules that very effectively exclusivized the position of the 11 gurus:

(1) Further gurus could be approved only by a three-fourths GBC vote, and (2) No one could become a guru without a pre-existing jurisdiction over a geographical zone, which would be difficult to arrange unless one of the original eleven gurus voluntarily gave up part of his kingdom in order to create a zone for a new guru (an unlikely

outcome). The world was already divided into 11 zones for the original 11 gurus, except some obscure African, Asian countries, effectively restricting any new gurus from meeting the prerequisites for approval.

WHAT IS THE ROLE OF SRILA PRABHUPADA'S GBC?

Srila Prabhupada had established the GBC, the Governing Body Commission, to help him manage his steadily growing spiritual movement. Because the first GBC secretaries had been temple presidents previously, they had tendencies to continue getting involved in the details of temple management and keep a tight control on the initiatives of the new presidents. In a letter to Hansadutta, Srila Prabhupada clarified what he had in mind as the duties of the GBC:

*“So as GBC you must see to it that the highest standards of routine work are maintained throughout all the centres, 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?**”*

The GBC was not set up by Srila Prabhupada to be the ultimate managerial and spiritual authority for ISKCON, as claimed by the GBC – it was to encourage spiritual standards and give advice to the devotees. This is studied in Vol. 8. The Acharya Board controlling the GBC was a huge deviation from Srila Prabhupada's sacred instructions and intentions, and would be the cause for great damage to the movement.

WAS INITIATION QUEUE HELD UP UNTIL AFTER HE DEPARTED?

“Later on (after May 28) there was a piled up list for people to get initiated and it was jammed up.[...] there's hundreds of devotees named, and I'm just holding all the letters.” (Tamal, Dec. 3, 1980)

“At that time, there was a buildup of people who were waiting to get initiated, about 200 people, so finally I approached Srila Prabhupada and I asked him what should we do because there is more than 200 people needing to be initiated.” (Tamal, Aug. 6, 1998, lecture)

We found a rudimentary study made from the Srila Prabhupada Disciples Database. It gives some interesting insights and raises questions. A count of only 234 devotees came up as being initiated from July 1977 until Srila Prabhupada's departure Nov. 14. It showed that Kirtanananda had only initiated 4 devotees, but we found in Hari Sauri's unpublished diary that he had brought an \$8000 dakshina from new

initiates who gave \$111 each, so that would be about 70 initiates. Aside from this and possibly other oversights, overall there were surprisingly few initiations by Srila Prabhupada's ritvik representatives between July and Nov. 1977. In the letters from Srila Prabhupada for April-May 1977, there are few initiations, as they were being withheld.

This is so especially considering that there was a huge "backlog" and a "stack of initiation letters," meaning a long queue of devotees wanting to take initiation even by early July. Tamal told this to Srila Prabhupada on tape. We estimate that there were about 1500 initiations waiting on Tamal's desk or waiting at the various ISKCON temples from April to Nov. 1977, and if only about 300 (the study's 234 plus 70 in New Vrindaban) were done by ritviks before Srila Prabhupada departed, that would mean perhaps 1000 persons could and should have been initiated by Srila Prabhupada, but were not. Why?

Anecdotal evidence shows that in the first year alone (Mar. 1978 to Mar. 1979) the new zonal acharyas initiated *thousands* of new devotees, and that very many had been waiting a year or more. These devotees had joined in 1976 or 1977 but were not initiated before Srila Prabhupada departed. Why did they have to wait until 1978, when the clear opportunity was there to take initiation from Srila Prabhupada via his ritvik representatives from July to Nov. 1977? Was the queue of aspiring Srila Prabhupada initiates *deliberately held up* so that they would then have to become disciples of the new zonal acharyas?

There are testimonies that many devotees had waited over a year to get initiated, and finally were initiated by one of the new gurus in 1978. This strongly indicates that many of the eleven ritvik representatives purposely denied initiations on behalf of Srila Prabhupada in 1977 because they planned to steal them as their disciples instead. Kirtanananda was the exception with the 70 he initiated for Srila Prabhupada between late July and early October.

This study also showed Satsvarupa, with a huge zone in the USA, only initiated 2 devotees in those four months (July-Nov). Did he hold up the queue too? Two weeks after Nov. 14, Satsvarupa had already sent out a 3 page, meticulously developed, and well-thought out letter in his zone elucidating on his becoming an initiating spiritual master, revealing his initiations plan-making well before Nov. 14. It is likely that many of the eleven did hold up initiations so that they could then get more disciples for themselves. *Those that could poison Srila Prabhupada or plan a gurujacking of the movement would certainly be capable of holding up the initiation queue as well.*

Vedic Village Review #13, June 1990, p. 20: “Another example: a good number of devotees in Italy were waiting to get initiation from Srila Prabhupada in 1977. On July 9, 1977, the ritvik-initiations letter signed by Srila Prabhupada was [supposedly] sent out to all temple presidents and GBC men. [But] These devotees never saw the letter and were never informed they could be initiated by Srila Prabhupada through the ritvik process, and thus they were forced to wait and be initiated by Bhagavan das in 1978. Why were they not informed...?”

Bhima Das in Singapore (2019): “...when the 9th July 1977 letter was signed by Srila Prabhupada and Ramesvara Swami was vested with the task to send this letter to every temple in the world. **He held back from doing so.** Which resulted from his plans for the Zonal Acharya system of initiations. I was in Bhaktivedanta Manor and London’s Bury Place in 1977 and initiations were put on hold at the time. The sinister GBCs already had their plans to wait for Srila Prabhupada to leave his body. The Final order was never sent out to every temple.”

Thus many of the hijackers deliberately had prospective initiates wait a year until they could take them as their own disciples, denying them the chance to be initiated by Srila Prabhupada and forcing their fallen selves upon them instead. This involved about 1000+ devotees.

PLUNDERING THE LEGACY

In *Monkey On A Stick*, in a chapter titled **Plundering The Legacy** is described the 1978 GBC Mayapur meetings where the zonal acharya system was inaugurated and the eleven new ISKCON gurus set off around the world to establish their respective dynasties-franchises and plunder Srila Prabhupada’s assets. It is a surprisingly astute early, factual historical assessment (1988).

“It took another week to finish carving up the world. As soon as the meeting concluded, the newly minted gurus hastened to return to their temples. Comfortably settled in first-class seats, they congratulated themselves on the agreement. But only a few were satisfied. The rest were scheming to seize control.

“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 as he winged his way back to the States. I don’t have to take over the movement; the movement will come to me.

“I’ll send sankirtan parties all over Europe, Bhagavan planned. I’ll buy palaces and convert them into temples and recruit the wealthiest people in every country. I’ll turn ISKCON into the modern equivalent of

the Holy Roman Empire.'

*"I will build a magnificent temple in Fiji, Tamal promised himself. The population is already half Hindu and growing. I'll convert them all and turn Fiji into the first Krishna conscious nation on earth. When that happens, no one will be able to deny that I am **the next acharya.**"*

The historical record shows the zonal acharyas and their successors actually did plunder ISKCON. Bhakticharu Swami was estimated to be worth \$40 million in 2010, as was Giriraj Swami. Tamal had over \$6 million when he died. All newcomers were told to accept the zonal acharya (actually a conditioned soul) of their geographic location and that Srila Prabhupada was no longer alive or an option. And whoever controlled the gurukulas would reap the harvest of students as new disciples. The more disciples and temples they controlled, their power, influence, and secret wealth increased- and they viciously competed with each other under a thin veil of superficial cooperation.

"SHOULD BE KEPT CONFIDENTIALLY, FOR YOUR OWN USE"

After the March 1978 GBC meetings, Satsvarupa returned to Los Angeles, sending a hand written letter to the other GBCs, stating:

"Enclosed is material for understanding the role of initiating gurus in ISKCON. After most of you left Mayapur, there was a second meeting [March 26] with Sridhara Maharaja and that is recorded here. I think we agreed the unedited transcription tapes of these talks should be kept confidentially, for your own reference. The edited versions of the two talks should be widely distributed amongst the devotees."

Whoa... Why should the devotees not see the full Sridhara Maharaja talks? The GBC was misleading the devotees with edited information to keep them in the dark and compliant with the gurujacking of the movement.

ISKCON BLINDLY ACCEPTS THE FALSE ANNOUNCEMENT

Gurujacking (hijacking) the Hare Krishna movement was a 1977-78 conspiracy by a group of senior ISKCON leaders *headed by Tamal*. Eleven collaborators worked as business partners or in synchronous parallel: Tamal, Bhagavan, Kirtanananda, Jayapataka, Satsvarupa, Hrdayananda, Bhavananda, Harikesh, Hansadutta, Ramesvara, and Jayatirtha. Their intense, common ambition to be an initiating guru fueled the *silent conspiracy*. Tamal assumed a façade of devotion and protectiveness towards Srila Prabhupada while the poisoning progressed. Not all 11 were aware of Srila Prabhupada's poisoning.

The conspiracy of silence entailed two parts: (1) Suppress and

conceal Srila Prabhupada's instructions on the officiating acharya or ritvik representative initiation system, meaning the May 28 talks, July 9 Order, other letters, 240 missing tapes, Prabhupada's quarantine, etc and

(2) Propagate the fallacy that Srila Prabhupada appointed 11 temporary ritviks who would then automatically become diksha gurus after his physical departure [which Srila Prabhupada never instructed].

ENE (p. 65) describes why the GBC announcement was accepted:

"The eleven members of the acharya board claimed that Prabhupada had appointed them to become spiritual masters during his May 28th 1977 "guru appointment" conversation and the July 9th "guru appointment" letter. Few doubted the claim because few had actually heard the cassette tape recording of the May 28 conversation, which was protected by the BBT and not accessible to anyone except to the highest-ranking leaders."

Actually the GBC never mentioned these May talks or July 9 Order and only obliquely referred to them. But one thing is sure, although regular devotees had no access to the May 28 or July 9 evidences, the **elite GBC and eleven future gurus did have them**, and at least some of them studied them carefully to design their claims of ascendancy to Srila Prabhupada's seat as the new "successor zonal acharyas," a newly invented terminology. It is clear that the first policy paper in 1978 was framed after careful study of these two evidences.

GBC DECIDES HOW TO ADD GURUS (BUT WAITS)

The 1978 GBC resolutions spelled out how the GBC could later authorize more gurus beyond the original 11, but they declined to add any more that year.

"The GBC will consider each year... the appointment of new spiritual masters to be approved by a 3/4 vote. However, for 1978, no new spiritual masters shall be appointed other than the eleven selected by Srila Prabhupada."

A new guru would need to acquire a geographical zone, which would be difficult since the world was already fully allocated.

CONCLUSION

"I could hardly imagine [at the time] that the Governing Body Commission's (1978) position paper amounted to a bloodless coup, but it did." (Nori Muster (Nandini dasi), *Betrayal of the Spirit*, p.31)

PART TWO: DECADE OF TYRANNY

The thesis that certain senior ISKCON leaders conspired and colluded to usurp Srila Prabhupada's seat even before his departure is *factual*. While the poisoning was underway and Srila Prabhupada's health was deteriorating, they quietly prepared plans for unauthorizedly assuming the absolute status of so-called successor acharyas.

"The best laid schemes of mice and men often go astray."

But all evil plans are destined to fail, and the failure of the zonal successor acharyas came quickly. By disobeying Srila Prabhupada's instructions for the future of the movement, they ruined themselves and severely disturbed Srila Prabhupada's Divine Mission. Great havoc arose and countless thousands were spiritually damaged and alienated. The teachings and philosophy of Krishna consciousness was deviated and twisted to accommodate an agenda of stealing followers, wealth, and power from the Founder-Acharya. Srila Prabhupada warned:

'Now I am so advanced that I can kill my guru and I become guru.' Then he's finished." (SPConv Aug. 16, 1976)

THE MAGNIFICENT ELEVEN OR THE ELEVEN PRINCES



CHAPTER 9: ZONAL SUCCESSOR ACHARYAS

The eleven zonal successor acharyas were all very intelligent men. With the exception of Jayatirtha, they were also all very cunning, ruthless, and personally ambitious. Many were expert in debate or charismatic speaking. Satsvarupa was their scribe and spokesman, Hridayananda was their intellectual and policy formulator. Altogether they had no qualms or difficulty in convincing the generally innocent and trusting members of ISKCON that they were, in essence, the new pure devotees. Srila Prabhupada had cleverly appointed eleven men as ritviks, and although they were able to convince everyone that they were appointed as successor acharyas by Srila Prabhupada, they were stuck with each other as eleven competitors. Srila Prabhupada was a prescient genius. No one could pass as the next sole acharya, and they had to work together and support each other.

They collaborated in their conspiracy, polished their profiles as pure devotees, empowered and blessed by Srila Prabhupada, and very soon most everyone took them to be paramahansa mahabhagwat miracles. However, slowly the personal ambitions and mundane desires they secretly harbored could no longer be hidden, and one by one their phony heydays expired. Within three decades, all eleven would leave or be stained characters in the history of the Hare Krishna Movement.

“Unfortunately, due to ambition which blinded them from recognizing their own neophyte status, the eleven had foolishly erected a house built upon sand; it was doomed to fall. The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.” (ENE, p.80)

ELEVEN ZONES FOR ELEVEN EXCLUSIVE ACHARYAS

Unalloyed Devotion, Vol. 2, p. 103: “The world of ISKCON was subsequently divided into eleven portions or zones, and new members or those waiting for Srila Prabhupada to initiate them would now be initiated by the guru who held dominion over the zone they lived in.”

Sridhara Maharaja encouraged geographic zones, who thought it best that as far as possible, each zone’s new devotees should have just one guru to choose from, lest gurus differ from one another and disturb the absolute position of each with confictions. Thus those who did choose a guru outside their zone were forced or pressured to go and live

in their guru's zone. And those in each zone were pressured and intimidated into taking that zone's guru as their guru, like him or not. So many devotees begrudged and were dissatisfied that they had no choice.

ZONAL SUCCESSORS QUICKLY SOLIDIFY THEIR POSITIONS

Note the progression in the three photos, how Kirtanananda Swami "became" Srila Prabhupada's equal.



His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of the International Society for Krishna Consciousness



His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Founder-acharya of ISKCON



His Divine Grace Kirtanananda Swami, Founder-acharya of New Vrindaban Commu

FIRST PHOTO: APRIL 1978;
Srila Prabhupada was exclusively "His Divine Grace"

In the months after the 1978 GBC meetings, the zonal successor acharyas became solidified as the new reality. 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 quickly cemented their ambitious programs of absolute dominion in their zones.

Soon they were well entrenched, largely due to the unquestioning compliance and assistance of their own Godbrothers and growing list of disciples. With naïve faith, ISKCON members embraced the new acharyas as the blessings of Srila Prabhupada in the next phase of the movement's growth. The **BIG LIE** had become accepted as Krishna's mercy.

SECOND PHOTO: JULY 1978-Now both are "His Divine Grace" and Kirtanananda (not SP) is Founder-Acharya of New Vrindaban

E.g., in New Vrindaban's *Brijbasi Spirit* newsletter, Srila Prabhupada's photo was inside the front cover for a decade up to early 1978. Then in the July 1978 issue

Srila Prabhupada was on the top half of the page and Kirtanananda Swami below. By August Kirtanananda had his own full page photo left and opposite to Srila Prabhupada, as he had evolved from “His Holiness” to “His Divine Grace;” he had also *replaced Srila Prabhupada* as the Founder-Acharya of New Vrindaban.

By Oct. 1978, *Brijbasi Spirit's* whole focus had shifted away from Srila Prabhupada to Kirtanananda, with Vyasa Puja offerings from his Godbrothers and guest interviews from some of the 11 who pompously flattered Kirtanananda. *Brijbasi Spirit* showed Kirtanananda riding in a kingly palanquin down the road to Prabhupada's Palace, which became his proof of great devotion and advancement in spiritual life, which he thought made him the next sole acharya. Who else could perform such wonders? Why, only the empowered acharya, His Divine Grace Kirtanananda Swami Ki Jaya!



THIRD PHOTO: OCT. 1978 *Kirtanananda now has a full page, fully equal to Srila Prabhupada as the next one in the disciplic succession.*

Similarly, all around ISKCON, at Srila Prabhupada's expense, the zonal acharyas became the center of attention, and they were proclaimed as having been blessed with the sudden and full mercy of the “previous acharya.” They were pure devotees, self-realized, perfected, liberated souls, beyond any material contamination or defect. They could do no any wrong nor ever fall down from the highest standards of spiritual life. This theme echoed everywhere in ISKCON, accepted completely. Srila Prabhupada had now expanded into 11 new Prabhupadas. They had received *kripa-siddhi* or the mercy of perfection from Srila Prabhupada. To doubt this was to doubt in Srila Prabhupada's power.

ELEVEN ACHARYAS, ELEVEN ZONES

“...wherein the ISKCON world was carved into eleven distinctive geographical zones. Within each zone, the zonal acharya would be the ultimate authority, like Prabhupada had been to the entire world. This had never been done in the history of Gaudiya-Vaishnavism. Ravindra-

Svarupa recalled, 'The division of ISKCON into private initiating zones, the installation of the exclusive Vyasasana, the ritual elevation of the gurus far above their own Godbrothers, had implicitly established eleven acharyas of the traditional institutional type, each bearing the same relationship to his zone as Srila Prabhupada had borne to the entire movement.' (ENE, Doktorski)

THE NEW GURU EXTRAVAGANZA REACHES FOR NEW HEIGHTS

This crazy phenomenon of ISKCON's focus shifting from Srila Prabhupada towards the successor acharyas spread far and wide. The level of worship offered to the eleven equaled, and then exceeded, that which Srila Prabhupada had been given. Thus the members became completely blinded to the obvious hypocrisy. The eleven demanded and eagerly accepted lavish arrangements for their personal service and glorification. While Srila Prabhupada had graciously accepted facilities



without much fuss, the eleven competed with each other to showcase their properties, opulences, royal treatment, devoted following, status. They chose suffixes as exalted titles, like Bhaktipada, Acharyadeva, Vishnupada, Gurupada, Chaitanyapada, Tirthapada, and Gurudeva, in addition to their preliminary title of "His Divine Loving Grace."

As a very clear example of the zonal insanity is the GBC claim in their official follow-up to their first zonal acarya paper, "*The process for carrying out Srila Prabhupada's desires for future initiations*" called "*Addendum: further clarification of the process*", March 1979:

"Srila Prabhupada has chosen eleven of his disciples to become initiating gurus. Previously many of their Godbrothers have dealt with these gurus as familiar friends. Now these Godbrothers are worshipped by their disciples as genuine spiritual masters. This means, for example, that they are to be considered, as stated in the Gurvastakam, as nikonja-yuno rati keli siddhyai--intimate assistanse in the pastimes of Krsna."

Actually the zonal hijackers began to see ISKCON as their exclusive inheritance, even from a material point of view. In the Introduction of the 1979 Vyasa-puja book for Bhagavan das Goswami:

"Desiring to prepare his disciples for his departure, His Divine Grace Srila Prabhupada very wisely selected eleven of his most intimate disciples to become both his material and spiritual successors."

Pita Das: "The fact of the matter was Srila Prabhupada made himself very clear on how new devotees coming into his movement were to be accepted into it after his disappearance. The word ritvik was first heard by me from Srila Prabhupada's Lotus mouth and His Divine Grace used the term many times during his last two weeks in Vrindaban. I remember this clearly because I didn't know what a ritvik was. [...] many times I was to hear him say: "Is that clear do you understand?" Yes, Srila Prabhupada its all clear Tamal Krishna Goswami would say, no questions, Srila Prabhupada, you have made everything clear. [...] After Srila Prabhupada's Mahasamadhi these 11 [...] weren't calling themselves as ritviks acharyas but gurus with big, big Vyasasana, 6 months after Srila Prabhupada's Mahasamadhi. Bhagavan was having his feet washed in milk. With some of his Godbrothers saying we are recording every word he says, we aren't going to make a mistake with him like we did with Srila Prabhupada. Bhagavan asked me in April of 1978 how do you like the temples I have inherited? When I was sent to Southern Europe to collect for India BBT library party. What they did and are still doing now for the last almost 22 yrs was to place themselves in a position incapable for themselves to maintain." ("Srila Prabhupada Coined The Term Ritvik", by Pita Das, Dec. 1, 1998).

"All of a sudden eleven so called ritviks who had become so called appointed successors they claimed that the money and the property was theirs. Jayatirtha even made a direct statement, "It's my money, it's my men, it's my buildings, and I can do what I want." (Puranjana das film, Jan. 4, 2017)

*"I had a most disturbing experience with Ramesvara. I met with him about the future of the F.A.T.E. museum project. In that meeting he started to give me the same arguments that Bhavananda had given me earlier. He told me that because he was going to be spending **"my BBT money"** (not 'Srila Prabhupada's' BBT money), he wanted to make sure all museum exhibits and audio-visual presentations produced using 'his' BBT money could only be used within 'his' zone. He said all future exhibits had to contain things about 'him', or about the temples in 'his' zone such that the museum exhibits could not be used by any other temple outside his zone. This was the disease these men had. They were no longer seeing ISKCON as being 'Srila Prabhupada's' mission, they saw everything as 'theirs.' They didn't want Prabhupada in the center, but themselves to be glorified as the center of 'their' zones."(Ameyatma das, 2022, www.youtube.com/watch?v=RK-w6hWhsXs)*

(1) Nityananda das recalled his visit to the Detroit ISKCON temple

presidents' meetings in 1980: *"All but one of the new initiating ISKCON gurus had come to Detroit. After every kirtan or arotike, someone especially appointed would dramatically and very loudly sing-song the Jaya Om prayers for all eleven new gurus, repeating three times for each, totaling 33 times of Jaya Om Vishnupada Paramahansa Paribrajakacharya 108 Sri Srimad His Divine Loving Grace [e.g.: Kirtanananda Swami Maharaja Bhaktipada] Ki Jaya! It took half an hour, because after each line, the devotees would whoop and holler, bang the kartals vigorously with a very long, drawn-out "Keeeeeee Jaaayyyyy!" I couldn't take it and left, but this was normal protocol in those days, to glorify our guru Godbrothers as the most highly exalted pure devotees, far more than we ever did for even Srila Prabhupada."*

(2) Tamal had relentlessly insisted in 1978-1980 that even his Godbrothers must worship Srila Prabhupada via himself as the current connection to the disciplic succession. He argued that the new paradigm meant he was the current acharya and he was **THE** only link. Only through me does one come to the Father (see Vol. 2 on this).

(3) Vaishnava das wrote Tamal in Jan. 1987 that when he joined ISKCON in 1980, he and other new devotees had no idea about the status of the new gurus: *"...(we) had no idea what were the qualities and character of such a guru. The temple authorities had assured us that he [Ramesvara] was the topmost servant of Prabhupada, an incarnation of Nityananda and confidant to Radharani."*

(4) In 1980 Jayatirtha, guru for UK and So. Africa, began displaying so-called ecstatic symptoms of howling and crawling on the floor in tears during very long kirtans. This was due to the drugs Ecstasy and LSD. Deviations became extreme as the gurus justified their doing anything, even the breaking of the basic regulative principles. Jayatirtha later also engaged in sex before the Radha Krishna deities.

(5) *Monkey On A Stick* described Hansadutta's guns and intoxication episodes, including the shooting out of a car dealership's plate glass display windows, police raids that seized doomsday arsenals of weapons, and the affairs with multiple competing women disciples, often in his office. It was the pure devotee's spiritual pastimes.

(6) Many (if not all) of the zonal acharyas claimed that they had been miraculously promoted from the neophyte or mixed stage of devotional service to the uttama-adhikari stage by Srila Prabhupada's inconceivable power (due to their full faith in Srila Prabhupada). Tamal: *"Prabhupada conferred his blessings upon these [eleven] disciples, seeing that they had dedicated themselves heart and soul to assisting*

him in the preaching mission. Thus he considered them to be *uttama-adhikari*, all highly advanced devotees worthy to be accepted as spiritual masters.” (Servant of the Servant, 1984)

(7) Bhakta das, at Berkeley ISKCON: “When 11 men came from the 1978 GBC meeting, no one really knew what had happened. Then Hansadutta Swami arrived in Berkeley as the new GBC and guru for the Northwest USA. ...I went to see him... He told me that at the end of Srila Prabhupada’s pastimes Prabhupada had selected him and the other ten to be the new initiating gurus for ISKCON, and that by Srila Prabhupada’s blessings and mercy they are now all paramahansa devotees and it is the duty of us, their Godbrothers, to teach their new disciples how to properly worship them.” (April 15, 2015)

(8) Two huge ornate thrones (Vyasanas) were installed in all temples for the new gurus (local and guest). They sat on the same level or sometimes even higher than Srila Prabhupada’s seat.

(9) They received daily guru-puja worship by both their disciples and their Godbrothers at the same time as Srila Prabhupada received his.

(10) Each guru audaciously had newly composed “pranams” mantras to offer respect to them, often by inserting their own name in place of “Bhaktivedanta Swami.” In other words, Srila Prabhupada’s mantra was used for them as well. Even at the present day all the gurus still use Srila Prabhupada’s mantra but with their name instead.

(11) “*The Magnificent Eleven*” claimed to have an exclusive and direct connection with the absolute truth and cause of all causes: Lord Sri Krishna. Newcomers were told that the new ISKCON gurus had previously been personal associates of Lord Chaitanya and Radharani. The self-appointed gurus conveniently assumed that everything that Prabhupada had taught about bona fide acharyas was applicable to themselves. They took to heart Prabhupada’s instructions, such as, “It is recommended in authoritative scriptures that the spiritual master should be worshipped on the level of the Supreme Personality of Godhead.” Unfortunately, the system of guru succession that the zonal acharyas established was fraught with unanticipated and unresolvable issues, least of all that the entire system was based on a fallacy.” (Krishna Killers p.36 and Eleven Naked Emperors p.69)

(12) “This is the first thing a proper detective would investigate. ‘If there was a crime, then who might have profited from it?’ Follow the money. I recall a meeting of their Bhaktivedanta Institute in Bombay, in ‘78. Naturally, only the big, important, and advanced leaders were allowed to attend, and any devotee who had actually surrendered his

life to Krishna was *persona non grata* at the function. Atreya Rishi told me later that one scientist asked another, 'How do you know who is in charge when they all have shaved heads and robes,' to which the other scientist replied, 'The leaders are wearing the gold Rolexes.' I recall the 'jump for the throne' in the wake of Prabhupada's disappearance. Tamal was the most egregious, sitting there like a marble deity, with a face that would have made Julius Caesar blush, demanding the worship of his Godbrothers and sisters, and at a time when the samadhi of the spiritual master, the founder-acharya had not yet been completed.

“Usurping the throne of Sri Guru in his own ashram is equal to raping the wife of a sage. But things got worse for the rank and file as the privileged few ascended ever higher in their ranks. They chased out their own Godbrothers and sisters, the lifeblood of the movement, and replaced them with obsequious sycophants. These new disciples were not required to preach on the streets, but were given invented ministerial posts like "Head of Tape Ministry." So who benefits from the crime of Srila Prabhupada's poisoning? Nowadays the GBC laments the different groups that have grown out of ISKCON. Well, they actually started them by chasing out the genuine devotees from 1978-on in their reign of terror.” (author's name withheld, unknown why)

AFTER MARCH 1978: “EVERYTHING IS CLEARLY DOCUMENTED”?

The subject of future initiations, which was not publicly discussed during Srila Prabhupada's physical presence, nor in the four months before the March 1978 Mayapur GBC meetings, and after a year of a conspiracy of silence, suddenly became “clear and obvious.” Out of the blue, in March 1978 the GBC declared: “...***it was clearly understood all along that Srila Prabhupada had appointed eleven new gurus.***”

Actually, the clearly given instructions by Srila Prabhupada were suppressed, concealed, and then slickly and wrongly interpreted to allow the ambitious pretenders to steal the seat of the Acharya. It was a guru hijacking coup. Tamal wrote Upananda das, Dec. 13, 1978:

“In a tape-recorded conversation (it is with the tape ministry), the GBC asked the question: In the absence of Srila Prabhupada what is the procedure for first and second and sannyas initiations? What is the relationship of the person who gives this initiation to the person he gives it to? Srila Prabhupada said he would appoint several devotees who shall perform initiation in the future, even after his disappearance.

“The disciples they accept shall be their disciples and Srila Prabhupada would be their grand spiritual master... Srila Prabhupada clearly appointed eleven successors for giving initiation...

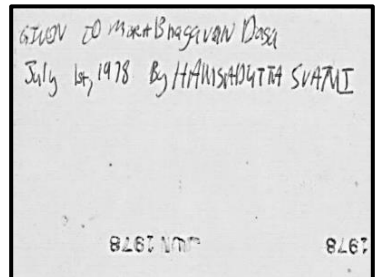
Everything is clearly documented, either by tape recordings or signed letters, so there is no room for any doubt whatsoever. Anyone who expresses doubt or disbelief is in ignorance of the facts.”

Of course, this was the **CLASSIC BLUFF**- *there were no signed letters or tapes to this effect.* The only signed letter was the July 9 Directive, which only appointed eleven ritviks “henceforward”- nothing in writing exists which appoints eleven successor acharyas. It was a hoax, but the ISKCON membership fell for it, hook, line, and sinker. As a matter of fact, there is nothing in the way of letters, conversations, etc to support the idea that “henceforward,” as stated in the July 9 Order, meant only until Srila Prabhupada departed. In an Oct. 28, 1978 letter from Hari Sauri das to Giriraja Swami discussing the new ISKCON gurus, he blindly accepts without evidence the flawed, basic premise of that time:

“So, Prabhupada has appointed eleven men to take up the role of Guru... they must become gurus and begin initiating in his absence. In other words he has recognized that these men are utama adhikari.”

THE ACHARYAS BEGIN SOLICITING DISCIPLES

For years they witnessed how Srila Prabhupada commanded amazingly high levels of total loyalty and surrender amongst his disciples. Many of these ambitious senior leaders were overwhelmed with envy of such stature and distinction, and incredibly they thought themselves fit for taking the same post as Srila Prabhupada. Now the eleven began to canvass for disciples and diplomatically advertise themselves to attract followers, although often they were not so discreet, as their competitive enthusiasm to build their empires increased. This was a manifestation of Dreaded Acharya Disease (DADS); an ailment that, once contracted, became more and more acute up to a critical intensity of either insanity or outright fall-down. Hansadutta gave out his own photo in self-promotion to prospective disciples; this one (**RIGHT**) went to Misra Bhagawan das in July 1978, signed on its rear. Dynamic classes, swooning kirtans, and charismatic darshan sessions: the eleven were in full swing, polishing their cheating and acting skills to mesmerize the



innocent, foolish, and gullible to give away their hearts to them. They pushed Srila Prabhupada into the background and themselves in front.

SRILA PRABHUPADA'S SUCCESSORS ACCEPT DISCIPLES

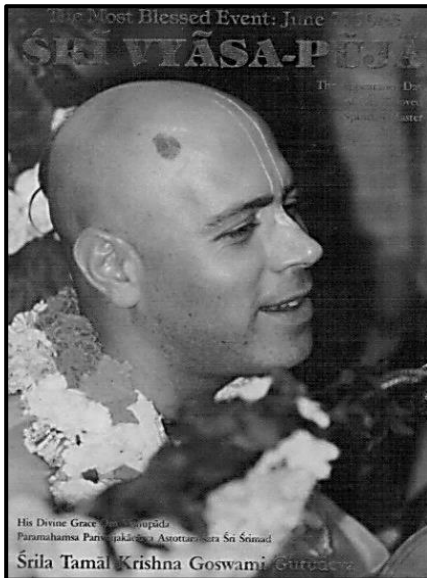
BTG magazine Vol. 13, No. 6 (July 1978) had the following news:

“Recently the International Society for Krishna Consciousness entered a new phase in its history, as eleven successor gurus appointed by ISKCON’s founding spiritual master began initiating new disciples around the world. His Divine Grace A.C. Bhaktivedanta Swami Prabhupada selected the eleven successor gurus in June 1977, five months before he passed away... (He) chose some of his most advanced disciples to carry on the chain and initiate new devotees.”

But the 11 ritvik representatives were named July 7-8, 1977, not in June; how did they get this wrong? We get a sense of how Tamal, with help from his cohorts, while managing and concealing Srila Prabhupada’s instructions for future initiations, was quietly seducing his fellow successor acharyas with out of context extractions from those hidden instructions, cleverly polished and rewritten, so to become gurus upon Srila Prabhupada’s departure. Hansadutta was not the only one praying for Srila Prabhupada to die. Some were poisoning him with heavy metals to effect a quicker departure, impatient as they were.

FULL-SCALE ZONAL ACHARYA VYASAPUJA BOOKS APPEAR

The zonal gurus also encouraged their disciples to publish annual offerings of praise on their individual birthdays, and as Srila Prabhupada



had been honored as the representative of Vyasadeva, so now they also relished the same treatment. It appeared that the zonals were competing for the thickest, most flashy Vyasa-Puja books (three shown below). “Appearance day of our blessed spiritual master,” “Om Vishnupada Paramahamsa...” and “His Divine Grace” were titles that embellished the covers of these books, as they imitated Srila Prabhupada’s style and stature. It was obvious how much the zonals loved to wallow in the mud of their being praised for what they were

not- it was a total hypocrisy. Later on these books were seen with

abhorrence and disgust. To read the contents makes one dizzy with disbelief and nausea. Inside these books from the “crazy eighties,” we find incredibly gullible disciples, largely from second and third world countries, offering their zonal acharyas the types and levels of praises beyond what were given to Srila Prabhupada previously. Godbrothers glorified the 11 zonals as well, and featured under “Godbrother offerings.” E.g.: (Gag, gasp...)

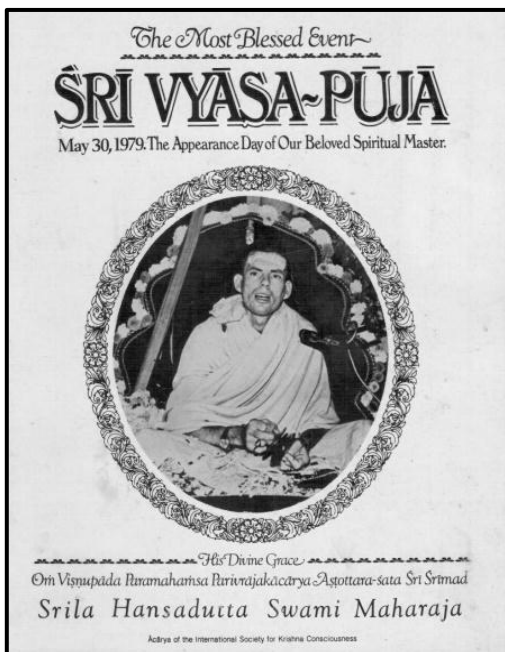
“On this most auspicious occasion of your appearance I would like to express to you my heartfelt appreciation for allowing me the opportunity to dive deep into the nectarean mellows of your association, an experience which I have been hankering after for many years...”

ALL THE ELEVEN ADOPT SRILA PRABHUPADA’S TITLES

Starting with Kirtanananda and then followed by the others, the new zonal gurus adopted the title of His Divine Grace. Although they were actually the hopeful recipients of Srila Prabhupada’s divine grace, they had the audacity and duplicity to pretend that they were now the new bestowers, the givers of transcendental mercy and “divine grace” like Srila Prabhupada had done before them (and still is to those who follow him). This was based on the appointment fraud; the logic was that if Srila Prabhupada had appointed them as the next initiating gurus, then obviously Srila Prabhupada would make them into pure devotees and give them the full potency to bless others with Krishna consciousness.

The defect in this logic was that there had been no appointment and neither were they very Krishna conscious either. Instead, they pined for mundane glory. *Om Vishnupada Paramahansa Parivrajakacharya Astosatarasata Sri Srimad His Divine Loving Grace... (RIGHT)*

They challenged anyone who questioned whether they were pure devotees or uttama adhikaris, replying that it was a lack of faith in Srila Prabhupada to think he could not produce pure devotees.



Tamal wrote this in his book *Servant of the Servant*, 1984. But **they** were the cheaters. This charade could not hold up and soon collapsed. Meanwhile they partied.

“THE MASTER AT WHOSE FEET OTHER MASTERS BOW”

In *BTG* Vol. 13 No. 8 (Sept. 1978) an offering of homages from the new ISKCON gurus (with the above title) commemorated Srila Prabhupada’s appearance day, proclaiming they were masters at Srila Prabhupada’s feet. In the article’s introduction:

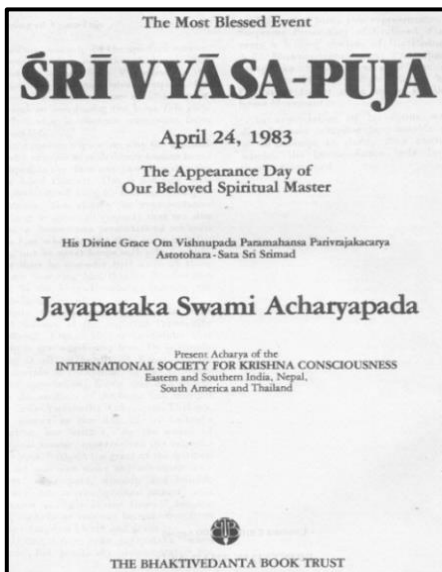
“The offerings on these pages are from the eleven disciples Srila Prabhupada chose to become gurus after him and so assist him in carrying forward his life’s work.”

Srila Prabhupada’s magazine *BTG* was employed to propagate the bold-faced lie, to the entire world, that Srila Prabhupada had appointed successor gurus. Satsvarupa as *BTG* chief editor was like Hitler’s Joseph Goebbels, the master propagandist. Also each zonal acharya developed their own mythology and mystique. Legends were fabricated: some were former Radharani or Lord Chaitanya associates. Disciples of each guru became a fan club, with zealous promotion of their guru. Recently (2016) Devamrita Swami was being openly lauded in New Zealand by his disciples as the “next ISKCON acharya.” Of course, the disciples of Shivaram Swami or Radhanath Swami would disagree.

The result is that ISKCON has become a loose confederation of semi-autonomous guru franchises, held together by convenience and overlapping opportunities for expanding their businesses and followings by exploiting ISKCON’s and Srila Prabhupada’s name and fame. From a zonal Vyasapuja book, in *“A Life Sketch of His Divine Grace Jayapataka Swami Acharyapada”*:

“When he was 11... he cured himself of a skin disease by calling

on the name of God... Srila Prabhupada told Jayapataka Maharaja that he and two other devotees were formerly associates of Lord Chaitanya... Sri Sri Radha Madhava were brought to Mayapur and he recognized them from a dream that he once had several years before...



and when Srila Prabhupada ended his manifest presence, he became guru in his own right and accepted disciples as current Acharya.”

Also another zonal (Hrdayananda Swami) went to great heights in glorification of Jayapataka (they all lauded each other):

“...and this confirms that Srila Acharyapada is such a confidential associate of their Lordships (Radha Madhava). As Srila Prabhupada states in this regard, ‘Not an ordinary associate.’ Lord Chaitanya taught that a pure devotee is known by his ability... even a moment’s association with Srila Acharyapada...”

In each zonal Vyasapuja book, first would be offerings from other zonal gurus and senior Godbrothers, to build up their credentials and estimation in the eyes of others. In gushy, flowery language, they promoted each other as the cream of Srila Prabhupada’s followers, as pure devotees, as intimate associates of Krishna... But they were cheats.

BBT BOOK: THE SPIRITUAL MASTER AND THE DISCIPLE

Subhananda das recognized that ISKCON needed a reference compilation about guru and disciple, and with the approval of the BBT director and zonal acharya Ramesvara Swami, he produced *The Spiritual Master and the Disciple*, published by the BBT in 1978. Unfortunately Subhananda did not have access to Srila Prabhupada’s lectures, letters, conversations, nor the May 28/ July 9 materials; he only had Srila Prabhupada’s books. In it he says:

“...we, the disciples of His Divine Grace, were all forced to contemplate, more deeply than ever before, certain basic, essential questions... I thought that it might be a worthwhile project to compile all of Srila Prabhupada’s instructions on the subject of spiritual master and disciple, so that all of the disciples of His Divine Grace could find shelter, solace and inspiration in Srila Prabhupada’s own illuminating instructions... I approached His Divine Grace Ramesvara Swami and volunteered to execute a comprehensive, systematic compilation of Srila Prabhupada’s instructions from all of his books, covering the subjects of spiritual master, disciple, disciplic succession, and initiation... He liked the idea and gave me all encouragement.”

The dominant mood in ISKCON was naïve optimism. Even Subhananda, a scholar, had been deceived: he considered the **“eleven new spiritual masters”** were **“directly authorized and empowered by Srila Prabhupada.”** He noted in his preface:

“I... humbly offer this book at the lotus feet of the 11 new spiritual masters, directly authorized and empowered by Srila Prabhupada. By the potent blessings of the disciplic succession, may they spread the

Krishna consciousness movement all over the world and guide many, many thousands of conditioned souls back home, back to Godhead.”

But the truth was that these 11 would be soon exposed as the worst of all frauds, not empowered to be initiating gurus, and actually authorized only to act as officiating deputies or ritviks, and instead of spreading Krishna consciousness, they basically destroyed Srila Prabhupada’s mission instead, just for their personal ambition, driving away 95% of their Godbrothers. *The underlying erroneous assumption in Subhananda’s book was that all the descriptions and quotes from Srila Prabhupada’s books about the spiritual master somehow applied to the eleven fraudsters as well... They did not.*

IF YOU REPEAT A LIE OFTEN ENOUGH, PEOPLE WILL BELIEVE IT

The lie that Srila Prabhupada had appointed eleven successor gurus was continuously repeated by ISKCON misleaders and mispublications, including even in the introductions and on the covers of Srila Prabhupada’s own books. From *BTG* Vol. 14 No. 1 (Jan. 1979) we again find this bold lie: *“His Holiness Jayapataka Swami is one of eleven elder devotees chosen by ISKCON’s founder-acharya, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, to initiate new disciples.”* The 11 had succeeded beyond their hopes. But their glory days were short-lived. Everything went downhill right from the start, as contradictions, anomalies, polycrises, schisms, discord, confusion, and repression began to manifest. These were actually the darkest of times.

“This reign of self-aggrandizement and political intrigue by the leaders [...] periodically characterized by strong-armed tactics, tainted the Society which had been painstakingly cultivated by Srila Prabhupada... Each of the eleven ‘feudal lords’ had their own ‘fiefdoms’ where they were worshipped as good as God.” (ENE, p. xx)

The questions that arose after examining the zonal acharya era are listed in *Eleven Naked Emperors* (p. xxii):

- (1) How did the zonal acharyas gain control of ISKCON?
- (2) Was the doctrine preached by the zonal acharyas bona fide?
- (3) Who were the first critics of the zonal acharyas?
- (4) Why were the first critics unsuccessful in confronting the zonal acharyas? (5) How were the zonal acharyas finally dethroned? Willingly or by force?
- (6) After being dethroned, did ISKCON return to what Srila Prabhupada instructed for after his departure?
- (7) What were the schisms resulting from the zonal era?

Eleven Naked Emperors by H. Doktorski (2020) details and studies the zonal acharya era in ISKCON in almost 500 pages.

"I contacted by email 7 former zonal acharyas requesting interviews... Hansadutta, Ramesvara, and Satsvarupa declined. Bhagavan and Bhavananda did not reply. Two [Hrdayananda, Harikesh] did reply briefly but asked me not to quote them... literally dozens of former ISKCON devotees wanted to share their horrific memories... hardly one person who supported the zonals contacted me..." (ENE, xxiii)

"THE ELEVEN STOOGES": BY PATITA PAVANA DAS: 2023

Eleven verses on the dangers of false acharyas...

- (1) O they perched on thrones, That were not their own,
Pretended grace divine, They sat so bold,
With Rolex gold, Tinsel halos shined.
- (2) Like yogis in a cave, With a countenance so grave,
That tension filled the room. But it was all for naught,
Each one was caught, Like peacocks with borrowed plumes.
- (3) Eleven earthly demigods, Became new "Prabhupadas"
Saviors of the world. Yet soon they fell,
Down straight to hell Into Maya's jaws were hurled.
- (4) "Place flowers at my feet," "Drink my foot wash, O so sweet,"
Commanded these eleven. When new ideas let loose,
Their garlands now a noose, That yanked each one from heaven.
- (5) They changed the books, And stole like crooks
Pretending to be Guru. Disciples they misled,
To the valleys of the dead, Into the jaws of rurus.
- (6) Their concocted rules, Attracted fools,
Who worshiped their façade, As each scoundrel cheat,
Soon saw defeat, Lost to the house of God.
- (7) They made a mess, Of Krishna consciousness,
Returning thousand their karma, For shame abounds,
When glory hounds, Destroy sanatana dharma
- (8) The fragrant rose, Like dust now blows,
Powdered in the wind. For fleeting is the name,
When temporary fame, Is propped by theft and sin.
- (9) False acharyadevas, Dig shallow graves,
In the pad squad cemetery, He who is not humble,
Is sure to stumble; His own soul to bury.
- (10) No road to heaven paved, No lost soul to save
Without the mercy of the Lord, False prophets nevermore

Shall ever we adore, For sharp is Kalki's sword.
(11) Yet should another one arise, With ambitions in his eyes
Just warn him of disgrace. Still, if he carries on,
Like a paramhansa swan, Just kick him in the face!

CONCLUSION

In the *Perils of Succession* (Tamal, 1997), there is a surprisingly candid and frank summary of the zonal acharya era:

“Following Prabhupada's death and the fateful meeting with Prabhupada's Godbrother Sridhara Maharaja, the eleven gurus named by Prabhupada assumed an extraordinary position above all others including the non-guru GBC members. Even within the GBC, they established their own Guru Board to appoint new gurus and handle guru problems. In the temples their status was elevated practically equal to Prabhupada's.

“They accepted honorific titles, were given elevated seats and were worshipped in the same manner accorded previously to Prabhupada. Each was allocated his own exclusive geographical area in which to initiate- his own GBC zone and that of any other non-guru GBC willing to align with him. Since all the new recruits soon became his disciples, each guru exercised an increasing influence over not only the devotees within his own GBC zone, but any other zone of which he was the initiating guru.

“Thus, for all purposes he became the zonal acharya, the head of the institution (or at least a significant geographical portion of the institution). As Ravindra Svarupa notes, 'The guru zones were more unified than ISKCON as a whole, which was becoming increasingly fragmented, turning into a kind of amphictony of independently empowered leaders.' (dasa, R. 1994: 31)

“While disciples of the new gurus found nothing strange in this new arrangement, disciples of Prabhupada who were not gurus became increasingly alarmed. In Pradyumna das' prophetic letter written just after the changes were set in place, he expresses his concerns.

(1) that the eleven gurus not having been appointed to the position of acharya and for which they are unqualified both by a) insufficient knowledge of shastra (scripture) and b) the incomplete realization of Krishna Consciousness, are accepting worship on that level-and this may lead to anomalies in the Society and personally, because of lack of complete detachment in atma-jnana (knowledge of the self), to have build-up of pride, and subsequent fall-down.

(2) that the united society ISKCON, because of a legal division and

control by a few members instead of the joint GBC will become broken up in separate societies and the unified preaching effort very much hindered. (See, dasa, R. S. 1985b) An exodus of Prabhupada's disciples followed. Within only a few years of his departure, a majority of Prabhupada's disciples ceased to actively participate in ISKCON."

The zonal successor acharya system still exists throughout ISKCON as of 2023 in a toned down version, but the geographical zonal restrictions are now less official than circumstantially effective. Instead of 11, there are over 100 and increasing, although a handful of "super-gurus" dominate ISKCON, and no one dare challenge them because they are "too big to fail." Their worship continues on a grand scale although many "lesser" gurus accept a lower profile.

Those who have more disciples and are more powerful, build their own temples populated and staffed by their own disciples. Homogeneity is absent in most of ISKCON, and zones are very much unofficially a reality. Their photos are still on temple altars, they promote their own books and lectures, neglecting and supplanting those of Srila Prabhupada. They insist they are "living gurus," essential for the spiritual advancement of their disciples. In their private guru franchises, they rule as kings with supreme power over the lives of their disciples, Srila Prabhupada being an historical "previous" acharya.

PHOTO: Somewhere in Latin America, Hrdayananda sits as the successor acharya two years after Srila Prabhupada's malicious cadmium poisoning. Everyone accepts the new successor guru fraud without asking for any evidence; hardly anyone suspects foul play.

GBC + FALSE GURU = ZONAL ACHARYA = TYRANNY



CHAPTER 10: CONTRADICTIONS AND ANOMALIES

“Any new devotee had no choice but to take initiation from the ‘zonal acharya’ in his area. If anyone questioned the ‘pure devotee zonal acharya’ it was considered blasphemy and he didn’t have much chance of staying in ISKCON. This system made ISKCON a laughing stock for the Gaudiya Math and also for Indians who were well aware of the actual qualifications of a spiritual master. Although the ISKCON ‘acharyas’ were confident they were pure devotees on the same level as Srila Prabhupada, many from outside the movement could see how ridiculous this was. Srila Prabhupada’s Godbrothers [via several major schisms] and his ‘leading disciples’ had succeeded in destroying the ISKCON that Srila Prabhupada had fought so hard to establish. Hardly one knew what was happening.” (1995, Madhudhvisa das)

It was Tamal who came up with the defective theory that Srila Prabhupada was fully capable of creating perfect new gurus, and therefore, so shall it be with the eleven of us. If we doubt the ISKCON gurus’ claim to legitimacy, then we are doubting Srila Prabhupada’s ability to create new links to the parampara. This is a type of logical fallacy and it was also exposed by history- the gurus that Srila Prabhupada supposedly created all bit the dust due to their offenses, pretenses, and weaknesses. They were conditioned souls after all. On one hand they praised Srila Prabhupada’s *shakti* (spiritual prowess), and with the other hand they pushed him off his seat and sat in his place.

THE GURU CONTROVERSIES AND ANOMALIES BEGIN IMMEDIATELY

The guru controversies and anomalies began immediately after the 1978 GBC announcement of successor acharyas and have continued unabated through the decades since. As chronicled in *Hare Krishna in America* (Rochford, 1985, p. 227-8), Tamal, who had taken over Srila Prabhupada’s private quarters as his own in ISKCON’s premier Bombay complex, demanded a larger public seat and daily worship:

“One of the appointed gurus... in Bombay, India... demanded that devotees residing (there)... extend to him all the privileges of guruship. He sought from these (Prabhupada) disciples in Bombay the same level of worship that Prabhupada had received... These actions... produced considerable ill feeling among Prabhupada’s disciples residing (there)... Many felt he was trying to equate himself with Prabhupada by

instituting such forms of worship for himself. This initial controversy also raised the more general issue of what role the new gurus should play vis-à-vis their own disciples and their fellow Godbrothers... Was it required that the gurus' disciples extend to them the same level of worship they had offered to Prabhupada? Wouldn't such worship ultimately detract from the overall importance of Prabhupada?"

Other testimonies reveal how Tamal wanted not only his own disciples, of which in 1978 there were not so many yet, but he also wanted his Godbrothers to worship him as the current, living via medium and new link in the disciplic succession, and also as the “acharya” for everyone. He insisted no one could connect to Srila Prabhupada except through him. As the zonal acharyas became consumed by their insanity, the quality of everything declined: new recruits were fooled by the pretender gurus, intelligent devotees departed, and the lectures, philosophic foundation, and atmosphere was corrupted by materialistic contamination that filtered down from the top.

The Godbrothers became either sycophants of the new false gurus, or silent, acquiescent collaborators, or were disenfranchised, alienated, often pushed out of the temples. Those that stayed became contaminated by Tamalism, the desire for position and prestige, having their own designs on comfortable leadership positions, even as a guru.

Now the zonal acharyas were unaccountable: no one dared question their behavior or drastically deteriorated standards. E.g., Bhavananda went to the temple morning program, slept in the day, and went to gay bars all night. Without basic sadhana, they became materialistic. The spiritual standards fell across the whole society, and devotees fell into maya with business, family entanglements, sense gratification, and neglect of Krishna consciousness. Even when Srila Prabhupada was present, many had difficulties with the basic practices of rising early, the four rules, and chanting 16 rounds daily. The leaders were feigning their Krishna consciousness and the art of the bluff was perfected with charisma, constant traveling, fear-mongering and intimidation.

The blind-follower, rank and file disciples tended to be pulled down, not up, by their guru association. An example was Jayatirtha and Kirtanananda leading their followers into hallucinogenic drugs and illegalities, respectively. While Srila Prabhupada had turned demons into devotees, the false acharyas had little such power of their own. The first years after Srila Prabhupada left, the zonals rode on his coat-tails with the momentum from his magical, spiritual presence. Soon that had worn off and the ISKCON situation became dire with endless problems.

The new zonal acharyas were not paramahamsas as advertised. They imitated Srila Prabhupada like “*Paundraka Prabhupadas*” and tried to inspire their followers, but they lacked Srila Prabhupada’s purity. Gradually the ISKCON misleadership and gurus lost credibility with discontent amongst their Godbrothers and disciples. The zonal acharyas purged these “envious troublemakers,” and most Godbrothers left within a few years, a phenomenon studied by scholar Burke Rochford. Also book distribution was undermined by the zonal acharyas as they shifted into businesses of selling lucrative Korean oil paintings, Persian rugs, incense, flowers, bumper stickers, candles, baseball caps, record albums, or what was termed “sankirtan paraphernalia.”

The large amounts of money that came in was vainly and foolishly wasted on gurus’ facilities or pet projects while Srila Prabhupada’s hopes of saving the conditioned souls with his transcendental books was sidelined. The street chanting parties faded away, book distributors left the airports and malls, and devotees sold banzai trees, water purifiers, and multi-level marketing schemes. Devotees stopped going to the temple programs, chanting their rounds, and became slack in their spiritual standards, due to the new style of “sankirtana” which led to a collapse of book distribution and the recruiting of new devotees.

“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)

As the zonal acharyas fell down one by one, their disciples were left bewildered and heartbroken. Some took shelter of Srila Prabhupada and continued their spiritual advancement, but too many lost their taste for Krishna consciousness and went back to material life, having been cheated and exploited by pretender, cheater gurus. The zonal acharyas did far more damage to the movement by internal deviations, contradictions, and anomalies than any outsider could ever do.

NATURALLY ATTRACTED TO SRILA PRABHUPADA

Another issue arose: although ISKCON was referring new recruits to the local zonal acharyas for initiation, many (Indians especially), were naturally attracted to Srila Prabhupada, not the Western “gurus.” They read his books, followed his directions, and were inspired by his example as an exalted devotee of the Lord. Also new recruits were trained by Srila Prabhupada’s transcendental books and supreme example. So, by what policy would ISKCON steer interested parties *away from Srila Prabhupada* and towards the new gurus instead?

“If a man feels after some time that he wants to increase his relationship with Prabhupada... then naturally he will understand that the way to do it is through... Prabhupada’s representatives, one of the new gurus. ...but at least for now people are coming on the basis of their appreciation for Srila Prabhupada (especially in India) and we should be careful not to disturb that by demanding too much from them too soon.” (Hari Sauri Letter, Oct. 28, 1978)

It would take some time to fully push Srila Prabhupada out of the picture so newcomers would no longer want to take shelter of Srila Prabhupada, but gravitate to the replacement “gurus” instead. This was the ultimate sin and corruption, the worst **bait and switch** scheme, attracting people with Srila Prabhupada and giving them a zonal instead.

ZONALISM VIOLATES THE PRINCIPLE OF NATURAL ATTRACTION

The ISKCON GBC decision to steer devotees towards the local zonal guru was an unnatural and extremely anomalous policy. The pressure to be initiated by the local zonal was not official, but it was the only practical option. To take another guru, one had to go to that zone or have no support system. Of course, in just a few short years, due to the natural and constant migration of devotees, each zone ended up with a few disciples of a “foreign” guru. These devotees were treated like expatriates in a foreign country. Just as it is not natural to dictate who one should love and marry, so the zonalization of gurus was a bad idea that created increasing difficulties as time went on. It was unnatural.

Often devotees were shunted down fenced pathways to an initiating guru they later resented. One could not change gurus after initiation. As Pradyumna das wrote in his iconic 1978 letter: the relationship between guru and disciple could not be legislated by an ecclesiastical body like the GBC. One who is actually guru may make disciples anywhere. The connection between guru and disciple is arranged by Krishna directly—and it is not subject to legislation or geographic zones. Of course, the ISKCON guru system was all maya as the result of ISKCON’s hijacking by poisoners. Due to guru fall-downs or GBC zonal reconfigurations, a zonal ended up with other gurus’ disciples in his jurisdiction. This created tensions with competition in asserting the superiority of their guru. Conflict, temple coups, and physical fights occurred. It was artificial, divisive, sectarian, party-spirited, and destructive.

Pradyumna das: *“The GBC who is appointed to be responsible for a certain zone somewhere on this planet, if a guru, will naturally make many disciples in that place—but how can he be illicitly restricted from accepting a disciple from someplace else? That is material*

consideration. It has... to do with transcendental order, by which guru and disciple make their meeting. It is not geographical.”

But the real problem was that all the zonal gurus were bogus, unauthorized, and not qualified to lead their disciples back to the spiritual world. They were frauds, and the disciples suffered. It was an insane zonal policy to legislate who would be one's guru. While many wanted the “freedom” to choose a guru from amongst these imposters, Srila Prabhupada's availability was denied and no one was the wiser.

ARE THEY PURE DEVOTEES AND FULLY SELF-REALIZED?

Another major issue was if the new gurus were pure devotees and *uttama* adhikaris. Incredibly, as the first full year of the new zonal gurus wore on, they began to insist all the more strenuously that, yes, they were *uttama* adhikaris by Srila Prabhupada's special mercy and empowerment. Why else would Srila Prabhupada have appointed them as initiating gurus if he did not enable them to do their job effectively? Doubters were heavily chastised as offenders who had no faith in Srila Prabhupada's abilities and decisions. Hari Sauri das wrote to Giriraja Swami Oct. 28, 1978 of a great concern to many thinking devotees:

*“...these men are definitely to be considered pure devotees, perfectly competent to deliver their disciples back to home, back to Godhead, and if anyone tries to claim different, then I can't see how he can avoid offenses, both to Srila Prabhupada and to his Godbrothers... They have, by His Divine Grace, also become confidential servitors who have captured the heart of the Supreme Lord. One may point to so many different verses describing the qualities of an *uttama* adhikari in order to try and recognize who is actually on that platform, but when the spiritual master himself points out amongst his disciples certain men who are fit for taking disciples, then where is the necessity to even question that they are up to the standard? One need not go beyond the opinion of the acharyas. Srila Prabhupada is so expert that even if we can't understand the position of our Godbrothers or recognize their exalted qualities due to familiarity or whatever, he has recognized them and we should accept that without any hesitation.”*

Hari Sauri, Srila Prabhupada's personal servant for years, had also fallen for the hoax that Srila Prabhupada had selected 11 men as initiating gurus and that they were now pure devotees (and were not a year earlier?) There is no audio recording, letter, or anything that Srila Prabhupada appointed gurus, and it is now widely accepted in ISKCON that this never happened. The lie was so brazen that no one questioned it. Those who knew the new gurus before 1978 were incredulous that all

of a sudden they had become pure devotees. Most senior devotees knew of the troubles, sins, and scandals of Hansadutta, Tamal, Kirtanananda, and the others. But doubts were characterized as offensive:

“You doubt Srila Prabhupada’s ability to make pure devotees?” or “The proof of their worth and stature is that devotees everywhere are becoming more ecstatic and Krishna conscious.” (Tamal, Giriraja)

The fact they were still contaminated souls soon became clear, however, when they were publicly exposed in duplicity, dishonesty, illicit sex, intoxication, and so on (see following chapters and Vol. 6).

ISKCON BECOMES A TYRANNICAL REGIME

Each zonal acharya ruled his kingdom with an iron fist. Because they were pretenders who achieved their power and positions by deception and cheating, they were extremely fearful of skeptics. Dissenters were not tolerated, forced to leave ISKCON, beaten bloody, and some were murdered (Ch. 13, 18). Bhagavan Maharaja, initiating guru and GBC for much of western Europe, had a straightforward and unforgiving policy in dealing with Godbrothers who questioned the new guru system. During an Aug. 1978 conversation with Tamal in Vrindaban, Bhagavan boasted, ***“In my zone, it’s simple. It is my way or the highway.”*** Tamal responded with a “loud laugh.” Kirtanananda Swami also subscribed to the same policy. One New Vrindaban resident recalled, *“At New Vrindaban, it was either Kirtanananda’s way or the highway. Dissenters were neither welcome nor tolerated.”* (ENE, p. 72)

IS THE GBC OR GURU IN CONTROL?

The first year of 1978 brought forward several crises to the 1979 GBC meetings. Who was in now control of ISKCON: the GBC or the unofficial Acharya Board? Srila Prabhupada had established the GBC to manage ISKCON, but multiple acharyas had made complications. Sridhara Maharaja coaxed the gurus to be the final spiritual authority for their disciples, even above the GBC. Many guru Godbrothers opposed this position, told by Rochford (*Hare Krishna in America*, p. 229):

“In a major confrontation that took place at the movement’s yearly meetings in Mayapur, India, in 1979, it was decided that the new gurus should have essentially the same relationship with their disciples as Prabhupada had had with his. The gurus should have Vyasasanas in each temple in their zones and receive worship each morning from their disciples, just as Prabhupada’s disciples had worshipped him... Those who opposed the idea were roundly defeated. But it left a lot of wounded feelings... This GBC decision proved important in a much larger way than simply settling the issue of guru worship... From this point

forward, the issue of who was to have ultimate authority within ISKCON – the new gurus or the GBC – would frame all the controversies surrounding the gurus.”

The gurus’ Godbrothers became more disturbed. They felt Srila Prabhupada was being ***systematically minimized and removed*** from ISKCON (and they as well). It had been understood previously that Srila Prabhupada was acting through the collective and representative body of the GBC. So, would not the gurus, who were not pure devotees, act for their own self interests in contradiction to the welfare of Srila Prabhupada’s ISKCON? Anti-guru sentiment among the Godbrothers became bitter, simmering under the surface, restrained only by political intimidation and fear-mongering about committing offenses (*Vaishnava aparadha*). Whispers of guru deviations and fall-downs only added fuel to the ***fires of controversy***. In 1980 three of the eleven gurus were sanctioned by the “Acharya Board”-controlled GBC, and in addition, Ramesvara was privately severely reprimanded (Ch. 14).

HOW WILL THE DISCIPLIC SUCCESSION CONTINUE?

In Vol. 8 the issue of Srila Prabhupada’s mandate to the GBC is studied. Did it include the authority to devise novel methods of guru approval by votes, as they had decided in 1978 and then did in 1982? The GBC was adamant that Srila Prabhupada had given them supreme managerial ***and spiritual*** authority, and that the GBC was non-different from Srila Prabhupada, empowered by him to do whatever was necessary to continue the disciplic succession. But this was not true. Srila Prabhupada gave the GBC a very limited role, to ensure spiritual standards and obedience to his teachings. Srila Prabhupada gave ultimate managerial authority, meaning its responsibility was to adhere to Srila Prabhupada’s instructions, but not to concoct new policies or unprecedented doctrines, what to speak of wrong interpretations to facilitate their illegal and apasiddhantic zonal successor acharya hoax.

CONFUSION DUE TO THE NEW INITIATING GURUS

In *ISKCON Review* 1.1 (1985), at the height of the zonal acharya era, Subhananda das, an early ISKCON scholar wrote:

“As this new generation of gurus began to accept disciples, certain questions arose which begat conflicting answers- concerning how to inspire and ritually formalize reverence to the new gurus without diminishing the unique and central role of Srila Prabhupada, how the gurus are “absolute” authorities for their disciples, yet only advanced co-workers for their Godbrothers. These questions provoked debate on points of doctrinal understanding and on practical matters of ritual and

etiquette. [...] for instance, the separation of ceremonial homage to the new gurus from that of Prabhupada, the simultaneous observance of which was viewed as a misleading symbolic equalization of the two.

The simultaneous daily temple worship of Srila Prabhupada and the new gurus was another major controversy which minimized the glories and stature of Srila Prabhupada as the Founder-Acharya. As the zonals' disciples increased and alienated Godbrothers decreased, the zonals' worship ceremony became dominant and Srila Prabhupada's worship would eventually fade away over the years. This contradicted the previous philosophic standard that Srila Prabhupada would always be worshipped as the Founder-Acharya, the living force and diksha guru for ISKCON. The zonals' Godbrothers were furiously disturbed by this.

"[...] Another issue [...] this one more complex and more potentially divisive, concerned the interface between administrative authority (that of the GBC) and spiritual authority (that of the gurus, most of whom also sit on the GBC). [...] A new potential conflict of loyalties thus came into being, with disciples of the new gurus being answerable both to their own guru and to ISKCON as an institution. Are the gurus fully autonomous authorities, or are they subject to the regulatory control of the GBC [...] Is the GBC an "institutional intrusion" into the spiritual guru-disciple relationship and the principle of preceptorial succession?"

THE PRINCIPLES OF COOPERATION AND PURITY

Kirtanananda was fond of saying, "Purity before unity," which he invariably used when he wanted to do something not acceptable to other gurus or the GBC. He quoted this when there was financial competition with other temples, claiming that "his project" had a higher purpose than just temple maintenance (a place of pilgrimage in the West).

Betrayal of the Spirit (p.69) explains the mood of "cooperation:" "...Prabhupada... his final instructions had been to 'cooperate together' to preserve ISKCON. The 11 gurus took that to mean 'cooperate to keep ourselves in power' and preserve the zonal guru system." They begrudgingly supported each other "to go along and get along." With this unwritten code, they operated like Mafia factions.

THE PRINCIPLE OF RE-INITIATION IS IMPLEMENTED

Jayapataka found an obscure prescription for the practice of re-initiation in *Sri Krishna-bhajanamrta* by Narahari Thakura; the GBC approved it. But Srila Prabhupada mentioned nothing in his teachings remotely similar to re-initiation. It was a convenient mechanism adopted by the zonals to deal with the issue of guru fall-downs, providing a

crude method to clean up the mess their own policies had created. Many devotees were reinitiated 3, 4 or more times in the 1980's and after.

When Jayatirtha defected to Sridhara Maharaja (Ch. 15) and was then expelled as ISKCON GBC and guru, and even as a member, his zone was given to Bhagavan das Goswami, who flew to England from France. He went about solidifying his control and ensuring the loyalty of the local leaders, changing many of them for his own disciples. He gave a week's deadline to Jayatirtha's disciples to take **reinitiation** from him or leave. It was a very traumatic and heart-wrenching for those who believed that Jayatirtha and the zonal acharyas were pure devotees.

Unfortunately, from 1982 until the present, this drama has continued to play out in ISKCON over and over, as ISKCON's bogus gurus fall down from basic Vaishnava standards, and their disciples are then canvassed and courted by other gurus for re-initiation or "shelter."

SRILA PRABHUPADA CAN GIVE SHELTER BUT NOT INITIATION?

When an ISKCON guru "falls-down" or is disqualified, as has happened so often, the GBC will remove him and issue a standard letter of condolences and advice to his disappointed disciples. E.g., when in 2016 Gunagrahi Swami, an ISKCON approved guru since 2012, announced that he had an addiction for pornography and thus was resigning as guru, the GBC issued a statement via Bhakticharu Swami:

*"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 Prabhu [no longer Swami?] 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 [but not diksha!] 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."*

So, do not worry that your initiating guru watches pornography because ISKCON "law" says that such an initiation is still "valid," and besides, Srila Prabhupada is still there for you, but only as siksha guru. Whether your diksha initiation actually happened, or your connection to the sampradaya is, or ever was, intact, are unanswered questions no one seems to ask due to the lower intelligence and dependent thinking capabilities of ISKCON members. One's siksha guru generally becomes one's diksha guru- so why does this not apply to Srila Prabhupada?

ISKCON GURUS COMPETE WITH EACH OTHER LIKE RIVALS

ISKCON scholar Thomas J. Hopkins described:

“Prabhupada had been 81 at the time of his departure, while few of his senior disciples were as old as 40. The gap between Prabhupada’s age and that of his disciples had been a significant factor in the authority he exercised over them and the willingness on their part to accept his authority. When he departed, the leadership role suddenly fell on a group of disciples who were all not only two generations younger but also all more or less the same age. Instead of accepting authority from an experienced devotee who was old enough to be their grandfather, the situation was now like having one’s brothers in charge, with all of the possibilities for sibling rivalry that that opened up.”

Eleven Naked Emperors (p.112-3) spoke of their immaturity:

“Who could mediate conflicts between the eleven? Just a few years earlier, they had been completely dependent on Prabhupada to resolve disagreements between them. When Prabhupada passed in 1977, Ramesvara was 26, Jayapataka 28, Harikesh, Hrdayananda and Jayatirtha 29, Bhagavan 30, Tamal 31, Hansadutta 36, Satsvarupa and Bhavananda 37. Kirtanananda was 40. There was no senior Vaishnava within ISKCON who could advise them. Ramesvara’s calling Hansadutta a ‘schmuck’ was only one example of the immaturity of the eleven ISKCON zonal acharyas, as conflicts and fighting between them occurred frequently. Ramesvara and Hansadutta were well known as bitter enemies, but others also fought. [...]

“When New Vrindaban secretly sent ‘pickers’ to Ramesvara’s zone, his devotees slashed their vans’ tires. When Hansadutta sent collectors into Kirtanananda’s zone, New Vrindaban dispatched a dozen men who broke into their Cincinnati warehouse, confiscated their collecting paraphernalia, and sent a message to Hansadutta: ‘This is our zone, stay out!’ In addition to collecting money outside their zones, the ISKCON gurus also competed for disciples. [...] Yasodanandana das, Vrindaban gurukula headmaster: ‘They fought each other for disciples, wealth, and power. In 1978 one claim was countered by another zonal guru; “No, this boy is my disciple! He comes from my zone.” These boys were mostly 7 to 9 years old. It was petty quarrelling. Once they began claiming proprietorship over their zones and disciples, the once-united and unified ISKCON had split and dissolved.”

DEVOTEES BECOME SUICIDAL OUT OF SPIRITUAL DESPAIR

Govinda dasi wrote about several suicidal devotees that she knew, who had suffered serious abuse in ISKCON, and were only saved by

turning to Srila Prabhupada. The history of the abuse of devotees in ISKCON was severe in too many cases, and reflects the extremes of the unaccountable ISKCON fake gurus who did as they liked without responsibility or conscience. Many suicides occurred, attributable to the extreme excesses by the new gurus; e.g., under the auspices of Tamal, one was in the Philippines, the other in St. Louis.

“I noticed the same with Gopijanavallaba Swami. I was doing books with him just days before his suicide. Some devotees also blame Tamal for his depression.” (Narasimha das, 2015) Many gurukulis, or Hare Krishna school students, have committed suicide due to of being sexually abused during the corrupt, negligent rule of the hijackers.

All these conundrums and anomalies arise from the mistaken assumption that Srila Prabhupada wanted new initiating gurus at all, and that conditioned souls can somehow deliver others to the spiritual world. He did not give any order, provision, or instructions for this. The problems arose due to suppression of Srila Prabhupada’s instructions and then concoctions based on personal ambition and speculation. Once they went down the road of disobedience to the Acharya’s teachings, they became lost in the forest of unresolvable dilemmas.

CONCLUSION

Just as one has no right to make changes to someone else’s book, or insert one’s own commentary into it, similarly the 11 zonal hijackers had no right to take Srila Prabhupada’s place as ISKCON Acharya, what to speak of make radical departures from his established teachings and invent deviant doctrines. Yet, that is exactly what happened in 1977-1978. Instead of starting their own math, ashram, or temples, they pirated Srila Prabhupada’s movement and exploited it for themselves.

SP: *Oh, yes. You have no right. Suppose I have written one book. So I have got some intention. So why should you interpret my intention with your intention? What right you have got? You have no right. If you want to speak something of yours, then you write another book. Why you are taking advantage of my book and misleading others? I want to speak to the public something, I have expressed my opinion in that way. But because it is popular, you are taking advantage of my book and expressing your views. How much cheating, how much cheater you are!* (SPConv Apr.2, 1972)

CHAPTER 11: WE CAN MAKE YOU A GURU TOO

A number of prominent senior devotees protested the zonal acharya system from its beginning. The system was politically railroaded into approval by a loaded deck of March 1978 votes on the GBC body- out of 26 GBC men, eleven were the gurus-to-be, and with their supporters, a majority vote approval was a given. Most GBC members were misled or uninformed what Srila Prabhupada had instructed for future initiations. But as 1978 wore on and significant opposition arose in some quarters, the leading, hijacker, guru-club power brokers moved to quiet some of the key doubters and “objectioneers” with the offer of becoming approved gurus themselves. It was bribery at the highest levels of a now corrupted spiritual institution. We list five instances of this type of enticement below, but this is the top to bottom institutional culture which demands loyalty and fealty to the unauthorized ISKCON gurocracy: support the system and be rewarded with a share of the pie.

First they illegally lied their way into “becoming” spiritual masters of the world, and then they bartered their stolen goods with others to strengthen their own fraudulent positions. This is a most degraded type of corruption and not one well understood. Seen in Ch. 17, by offering guruship in 1986 to “guru-reformers,” the zonals subverted any true reforms and made ISKCON into a pseudo-spiritual institution where corrupt and deviant dogma was preserved by rewarding the faithful with the rewards of false guruhood. This is a gross material contamination of ISKCON, just like the corruption-ridden governments around the world.

ONE: SUDAMA MAHARAJA OFFERED A SLICE OF THE PIE

In 1995 Yasodanandana das hosted Sudama das (ex-Maharaja) at his Badger, California home in his final months. Sudama told him the same story reported by Ramachandra das on VNN.org, June 8, 1999:

*“Sudama revealed to me something very intensely shocking and distressful. We were talking about ISKCON in general... he explained why he did not feel that Satsvarupa is a guru. Sudama revealed to me that **the day before Srila Prabhupada departed** [or Nov. 13 when Srila Prabhupada entered internal consciousness] from us, all the ISKCON leaders, including Satsvarupa, the other original ISKCON gurus and other leaders **met together to discuss how to divide up the world.***

“Sudama told me that Tamal and another sannyasi

[Bhavananda?]- approached him and said, 'There is going to be a meeting in which we are going to divide up the world. Don't go anywhere, you should be there.' (This was the exact statement used). Sudama attended the meeting, horrified at what he was hearing. **Tamal started off asking who wants to be guru.** Sudama explained that there was some hesitation and then Ramesvara answered, 'I do, I do.'

"Others raised their hands also. Shocked, Sudama was then told, 'We'll give you Japan and make you a guru later.' Sudama, completely horrified, asked, 'Srila Prabhupada hasn't even left the planet yet. How can you be even thinking like this? I would rather bloop and falldown than commit the sins that you are about to commit.' (his EXACT words) After the meeting, when it was concluded who was to be guru, Sudama, who was present throughout the meeting, said that Satsvarupa then addressed the assembly: '**Before we go back, we had better conclude on one story to tell all of the devotees.** The devotees are very smart, and if we have different stories, they will know something is wrong.'

"Satsvarupa and Tamal then **put together the story** that would be told to the devotees. Satsvarupa Maharaja wrote it all down and he and Tamal conferred back and forth with the other leaders in terms of answering all questions to make sure that there were no 'loopholes' - (Sudama's EXACT word)- in the story, and that nothing could go wrong. Sudama stayed on to the next day when Srila Prabhupada actually left... and he immediately left the movement, knowing what had transpired in that meeting, and the material ambition and viciousness of these men. He could foresee the destruction of the movement."

"This is the same as what Sudama Prabhu told me also. Sudama was a very close friend of mine..." (Bhakta das, 2015)

Bhaktadas, Partrikananda, Yasodanandana, Ramachandra, and Puranjana all personally heard the same account from Sudama while living in California. With 5 confirmations, we can take it as accurate history. However, the "loopholes" incident was in March 1978, so this appears to be a "time-merge" with meetings in Nov. 1977 and March 1978. But this does not detract from the import of Sudama's account.

TWO: ACHUTYANANDA SWAMI OFFERED GURUSHIP

Lokaguru das in Alachua, Florida is quoted in *ENE* p. 52 as stating: "Achyutananda prabhu [formerly Swami], who is my friend and tenant, told me that he was asked to be a guru but declined due to lack of pure realization. He also said he would probably object to something that the others would say and then they would assassinate him. It wasn't the GBC body which asked Achyutananda... if (he) would like to become

guru, it was a few of the eleven ritviks, Tamal, Jayapataka, etc. No one should be surprised by these things.”

Achyutananda das was contacted in July 2016 to verify this account and he did not contest the above description of this incident.

THREE: GURUKRIPA OFFERED GURUSHIP IF HE COOPERATED

Lokaguru das: *ENE* p. 52: “*I met Gurukripa in India in 2014. He told me he was asked to be a successor guru but also refused because he thought that in order to succeed Srila Prabhupada a person needed to be pure like him. So he rejected the idea. It wasn’t the GBC body which asked... it was a few of the 11 ritviks, Tamal...*”

Gurukripa das, 2009: “*That day (in mid-1978), Bhavananda, Tamal, and Bhagavan asked me to meet them in the (Vrindaban) guest house for a meeting. When I came, they said, ‘Why are you making waves? Just stop making trouble about this appointment of gurus and we’ll make you the 12th guru at the next Mayapur meeting.’*”

Gurukripa was not tempted and refused. Yasodanandan noted this incident in his diary for Aug. 25, 1978:

“Bhagavan das, Gurukripa, Tamal were in Gurukripa’s room near the balcony having a rather animated discussion in loud voices. Gurukripa could be heard in his uniquely abrasive tone pointing out that the then-current process of zonal divisions, Vyasasanas, guru-pujas, pada-pujas, vyasa-pujas, etc., was never mentioned by Srila Prabhupada prior to his ‘departure for Goloka.’ Bhagavan das pointed out that this was done for preaching, and Srila Prabhupada had also done it, so they could also do it. Gurukripa argued that this new concoction should be stopped and that Prabhupada had never meant for things to be organized like this.

“Tamal-Krishna then said, ‘We have a list of potential gurus, and if you just control these two Smarta Brahmins, this Yasodanandana and Pradyumna, we’ll also make you a guru.’ A brief, chilling silence followed. Then the conversation resumed and Tamal-Krishna Goswami said, ‘Actually, Gurukripa, don’t you realize that these two could spoil it for everybody?’ Gurukripa’s temper flared. He called them ‘nonsense’ and continued to argue.” (*ENE*, p. 84)

FOUR: YASODANANDANA OFFERED GURUSHIP TO COOPERATE

At Janmastami 1978, Gurukripa and Yasodanandana were resisting the glamorous worship of the zonal acharyas in Vrindaban ISKCON temple, and Tamal arranged a private meeting with them to make an offer he hoped they could not refuse. Yasodanandana das, 2015:

“In mid-1978, Tamal and Bhagavan told me that if I cooperated with them, within a few years they would make me a guru. I told them that was nonsense. So, did they do this for Gopal Krishna who waited until 1984? And Bhakticharu who waited until 1987?”

FIVE: MADHU PANDIT AND CANCHALAPATI OFFERED GURUSHIP

In more recent years, Madhu Pandit and Chanchalapati were offered positions as gurus in ISKCON if they would simply bring the Bangalore Group of 30 temples back into ISKCON and forget about the ritvik “nonsense.” Of course, the devil’s temptation was refused.

AND THEN SO MANY MORE WERE OFFERED GURUSHIP...

From 1978 the elite eleven gurus fought hard to maintain their exclusive positions and guru franchises in the face of other ambitious senior Srila Prabhupada disciples who also wanted to “preach” by sitting on the “guru throne.” Finally the pressure became very intense, as ISKCON witnessed the defections of sannyasis and senior men to the Gaudiya Math, first to Sridhara Maharaja (who approved them to act as initiating gurus, such as Jagat Guru and Alanatha Swamis) and then others. So in 1982 three new gurus were added by the GBC (and Jayatirtha was “lost” to Sridhara’s camp).

In early 1985 four more were added but Hansadutta was “lost” to a total fall-down from basic principles. Then there were a total of sixteen ISKCON initiating gurus. What followed has been called the guru reform movement, when the door was opened wide in 1986-87 for anyone who could get the required votes. Naturally many ISKCON members developed the desire to become a guru, as it was definitely seen as the most desirable and esteemed position of all.

The original eleven hijacked ISKCON, then later, when forced to share with other ambitious men, they offered guruship to others. Soon one could become a guru fairly easily, which was attractive to those who had this sort of desire (most of those in the material world). Now there is a growing sentiment in ISKCON, after so many falldowns of ISKCON gurus who had altogether thousands of disciples, that all good standing members should be allowed to act as initiating spiritual masters *without any vote*. Of course, to become an ISKCON guru, one’s loyalty to the status quo, the GBC policies, and the existing guru doctrines is carefully tested, guaranteed by oath and threat of removal if one betrays the club. If you follow the institutional corruptions, umm, rules... you can be a guru too. The hijackers secured their stolen positions by sharing their spoils, thus seducing and defeating their critics.

CHAPTER 12: SRILA PRABHUPADA DISOBEYED

“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.” (SPConv July 4, 1974)

After Srila Prabhupada’s physical departure, ISKCON underwent decades of internal turmoil and thousands upon thousands of devotees suffered greatly, most leaving the institution. ***This occurred because ISKCON leadership grossly disobeyed Srila Prabhupada’s instructions.*** Their deviant actions were great offenses to the true Acharya Srila Prabhupada, and the movement has endured tremendous confusion and pain. Because of a tyrannical administration allowing no open discussions, ISKCON members have been ***unable to properly study or realize*** Srila Prabhupada’s teachings, and they have thus been implicated in the institutional disobedience. True siddhantic conclusions can be understood by ardent study and open discussion of Srila Prabhupada’s instructions, and thus like-minded parties will galvanize into healthy Krishna conscious communities.

These ISKCON misleaders preyed on the gullibility and naiveness of the devotees with the false message that Srila Prabhupada was dead and gone, thus new gurus were required, regardless of their authority or qualification. This disobedience to Srila Prabhupada’s instructions must be counteracted by careful study of his written and audio legacy. It is also the subject of Volume 9. SPL Dhruvananda Jan. 4, 1973:

“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?”

SRILA PRABHUPADA FROM SRIMAD BHAGAVATAM 4.28.48-51

“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 svamis, 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** [...] Similarly, a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. As the Supreme Personality of Godhead comes down upon this earth to re-establish the principles of religion, so His representative, the spiritual master, also comes to re-establish religious principles. **It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly.** Otherwise the disciple should decide to die along with the spiritual master.

“In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and **abandon all personal considerations** [...] When one becomes serious to follow the mission of the spiritual master, his resolution is tantamount to seeing the Supreme Personality of Godhead. As explained before, this means meeting the Supreme Personality of Godhead in the instruction of the spiritual master. This is technically called vani-seva. Srila Vishvanatha Chakravarti Thakura states in his Bhagavad-gita commentary on the verse vyavasayatmika buddhir ekeha kuru-nandana that one should serve the words of the spiritual master. **The disciple must stick to whatever the spiritual master orders.** Simply by following on that line, one sees the Supreme Personality of Godhead.”

THE CAUSE OF CONFUSION AND DISSENSION IN THE MOVEMENT

[A] Not Following Srila Prabhupada's Orders/Discipline

(1) **“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.”** (CC Adi 12.9 Purport)

(2) **“The Mayavadi philosophers, they want to become one. ‘One’ means you agree to the Supreme. That is oneness. Just like we are**

conducting this international society. We have got many workers, many disciples, but we are one. 'One' means they are **carrying their spiritual master's order**. Therefore they are one." (SP Lecture Jan. 2, 1975)

(3) "Unless one is firmly fixed in the regulative principles, one may perform mischievous acts, 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)

(4) "Sri Bhaktisiddhanta Sarasvati 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." (CC Adi 7.95-6 purport)

(5) "Bhaktisiddhanta Sarasvati 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 into 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 Math, the two unauthorized factions began litigation that is still going on after forty years with no decision." (CC Adi 12.8 purport)

(6) CC Adi 12.10, Translation /Purport: *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.** /Here is the opinion of Srila Krishnadasa Kaviraja Goswami. 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) "We have got practical experience how a great institution was lost by whimsical ways. Without carrying out the order of the spiritual

master, **they manufactured something and the whole thing was lost.**" (SPLecture Oct. 22, 1972)

(8) *"The central point is the order of the Spiritual Master, and I am very glad that you are trying to give importance to this aspect of management. **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.** This is still going on for the last 40 years without any proper settlement."* (SPL Oct. 18, 1969)

(9) *"There may be different orders for different disciples, but a disciple should take the order of the spiritual master as his life: 'Here it is, the order. So let me execute it without any deviation.' That will make him perfect. [...] **You cannot deviate the order of the spiritual master by an inch if you really want success.**"* (SPLecture Feb. 2, 1967)

ISKCON deviations started with the desire for sense gratification, especially for becoming a false guru. Sadly, practically the whole mission has been spoiled simply some illusory, temporary gains by a few, at everyone else's expense. Deviations are offenses which prevent spiritual progress. Srila Prabhupada's instructions were misinterpreted, changed, modified, suppressed to suit personal ambitions after 1977.

[B] Not Reading Srila Prabhupada's Books / Hearing From Srila Prabhupada

(1) *"All the devotees connected with this Krishna consciousness movement must read all the books that have been translated (Chaitanya-charitamrita, Srimad-Bhagavatam, Bhagavad-gita and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure."* CC Mad 25.278 Prt

(2) *"I think that the best thing for you is to **study our books very carefully** and then try to write something. Do not try to concoct your own theories. This is not the process. You must write just as you have heard from your Guru and nothing else. Otherwise, your writing is useless."* (SPL Bhakta Dennis Apr. 8, 1975)

(3) *"First thing is that one must understand Srimad-Bhagavatam fully. The first verse, if you simply explain, will take volumes and volumes. So, please study my books intensely and do not fail to chant 16 rounds daily following the four regulative principles strictly. **This will make everything perfect.**"* (SPL Aticandra Jan. 4, 1975)

(4) "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 purport)

(5) "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)

The various and evolving ISKCON systems for approving false gurus are mental concoctions. We do not find anywhere that Srila Prabhupada gave these ideas, yet the ISKCON self-interested leadership has preposterously done so on the feeble plea that Srila Prabhupada unexplainedly forgot or neglected to make arrangements for the future.

[C] On The Whole: Not Serious About Krishna Consciousness

(1) **Bhagavad-Gita: 2.41: Text:** Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, ***the intelligence of those who are irresolute is many-branched.***

Purport: A strong faith in Krishna consciousness that one should be elevated to the highest perfection of life is called vyavasayatmika intelligence. [...] Service in Krishna consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Krishna, who knows the nature of the student and who can guide him to act in Krishna consciousness. ***As such, to be well-versed in Krsna consciousness one has to act firmly and obey the representative of Krishna, and one should accept the instruction of the bona fide spiritual master as one's mission in life.***

Srila Vishvanatha Chakravarti Thakura instructs us, in his famous prayers for the spiritual master, as follows: (Sanskrit omitted) "By satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied. And by not satisfying the spiritual master, there is no chance of being promoted to the plane of Krishna consciousness. I should, therefore, meditate and pray for his mercy three times a day, and offer my respectful obeisances unto him, my spiritual master." The

whole process, however, depends on perfect knowledge of the soul beyond the conception of the body—not theoretically but practically, *when there is no longer chance for sense gratification manifested in fruitive activities. One who is not firmly fixed in mind is diverted by various types of fruitive acts.*

(2) “After receiving the spiritual master’s mercy, one must repeat his instructions, and this is called *sravana-kirtana*—hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (*kirtana*). This is explained in *Bhagavad-gita* (2.41): *vyavasayatmika buddhir ekeha kuru-nandana. One who has not listened carefully to the instructions of the spiritual master is unfit to chant or preach the cult of devotional service. One has to water the bhakti-lata-bija after receiving instructions from the spiritual master.*” (CC Mad 19.152) (END)

ISKCON leaders have deviously, dishonestly reinterpreted Srila Prabhupada’s instructions to justify their mundane ambitions of becoming guru. They schemed how to fool everyone with the lie about being appointed as the next acharyas. To be a false guru is the most alluring and intoxicating pitfall that maya can offer and it is no surprise it has bewildered the intelligence of so many. This was a most serious crime against Krishna, Srila Prabhupada and the devotees.

CRIME OF THE MILLENIUM

The poisoning of Srila Prabhupada’s body with ultra-high levels of cadmium, rejection of proper medical attention, concealment of Srila Prabhupada’s instructions, changing his request for all to come and see him in his last days, the conspiracy to falsely claim they were appointed as the next acharyas, the deviations from Srila Prabhupada’s teachings... this history constitutes one of the most sinful of all crimes since the crucifixion of Jesus Christ over 2100 years ago.

Yet, most devotees, who owe their very soul to Srila Prabhupada, cannot or will not do anything about this travesty, having been compromised by propaganda, association, or facilities from a corrupted organization. Or they became weak from poor association and mundane distractions. Yet, when they come to understand what happened and regain their spiritual strength and purpose, *all hell should break loose* as the truth rises above the darkness that now prevails. The internet has helped sincere devotees understand how evil forces are enslaving the world through cheating economics, social philosophy, and politics, and it is these same influences that have corrupted ISKCON.

There is a titanic struggle taking place between Godless

materialism and Srila Prabhupada's deliverance of Lord Chaitanya's mercy. The clarion call is to help Srila Prabhupada restore his mission as it was during his manifest presence.

DISORDER AND CONFLICT IN ISKCON

“Even under Prabhupada's personal direction, ISKCON had never been a smooth-running, efficient organization. On an almost ongoing basis, he had to resolve new crises caused by blunders of management and bickering amongst his senior disciples. Prabhupada lamented, ‘Now this displeasing of Godbrothers [my disciples] has already begun and gives me too much agitation in my mind. Our Gaudiya Math people fought with one another after the demise of Guru Maharaja [Bhaktisiddhanta i] but my disciples have already begun fighting even in my presence. So I am greatly concerned about it.’” (ENE, Doktorski)

Ravindra Svarupa das also described:

“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 molded 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.”

Obeying Srila Prabhupada's instructions, all would have been well.

*“In other words, the branches or descendants of Advaita Acharya who considered Advaita Acharya the original cause of the devotional creeper, and who thus neglected or **disobeyed the instructions** of Sri Chaitanya Mahaprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Acharya but anyone who has no connection with Chaitanya Mahaprabhu—even if he is independently a great sannyasi, learned scholar or ascetic—is like a dead branch of a tree.” (CC Adi 12.73)*

*“Kirtanananda [...] recently **he has lost his link on account of disobedience**. [...] has developed a different consciousness of Maya which is called misuse of one's minute independence offered by Krishna. By misuse of one's independence one at once becomes a victim of Maya*

and thus he loses all importance in Krishna Consciousness. [...] 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)

The consequences of ISKCON leaders’ disobedience to Srila Prabhupada’s instructions about becoming false acharyas was noted by Tamal in his own essay *The Perils of Succession* (1997): “*While the entire GBC and vast majority of ISKCON devotees are today united in support of their gurus, the gurus’ credibility and even their legitimacy continues to be debated by the very large community of marginalized devotees. As the GBC labors to inherit Prabhupada’s managerial mantle, individual gurus struggle to bear the weight of guruship.*”

The credibility and legitimacy of the GBC and ISKCON gurus are actually less than zero for those who know ISKCON history. A group of senior men betrayed Srila Prabhupada by poisoning his body and others colluded with a gurujacking and poisoning of his mission. Concealing as much as they could, some rascals conspired to take over the movement. They did this with the lie that they had been appointed as the next acharyas. They fooled the devotees into believing they had become pure devotees, empowered by Srila Prabhupada’s mercy to initiate new devotees as the next link in the parampara. But they were only imitators of the Acharya, and all their folly proved to be a disaster.

Through decades of many embarrassments, the ISKCON misleadership has tried to adjust their mess with evolving speculative concoctions of methods to approve or allow self-appointments of initiating gurus. But the disobedience and deviation remains- neglecting Srila Prabhupada’s actual arrangements for the future. Only by sincere and diligent study of Srila Prabhupada’s audio legacy and his original, unrevised books can this cheating paradigm of deceit be transcended. We must study this matter carefully, discuss it with other devotees without repression, and come to our own intelligent, duly considered conclusions.

It usually takes 10 or more years of disassociation with ISKCON and its deep institutional and doctrinal conditioning to rise above its dogmatic misconceptions. Covered by layers of indoctrinating propaganda, ISKCON members must struggle to shed the false narratives of ISKCON’s bogus “living guru” and “conditioned souls can be diksha gurus” deviant doctrines.

CHAPTER 13: VRINDABAN REBELLION CRUSHED 1978-79

Within days of Srila Prabhupada's physical departure, discord and troubles began to arise. Schisms brewed. Dissidents questioned the new order which had been foisted upon unsuspecting and trusting devotees. The misleaders themselves quarreled and struggled to hold things together. The reaction by the ISKCON GBC and the eleven new gurus was a sharp turn towards tyranny, repression, heavy-handedness, institutionalization, and religious fanaticism. The history is not pretty.

THE FIRST SCHISM- SIDDHASVARUPA LEAVES ISKCON

Chris Butler was known as Sai to his 150 followers in Hawaii, who were deeply immersed in the island hippie counter-culture of surfing, drugs, and long hair. He practiced astanga and kundalini yoga and established the Haiku Meditation Center. When he met the devotees and read Srila Prabhupada's books, he accepted Srila Prabhupada as his spiritual master and dispersed most of his followers to temples around the world in late 1970. He was initiated in July 1971 as Siddhasvarupananda das and later took sannyas. His relationship with some of the ISKCON leaders was cantankerous, as they could not accommodate the different (lax) attitude of the devotees associated with him, many of whom did not shave their heads, opposed the questionable methods of aggressive ISKCON book distribution, and were stand-offish from ISKCON.

When Srila Prabhupada departed, Siddhasvarupa spoke strongly at the disappearance festival in Vrindaban (Nov. 1977):

“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.”

While he was correct in that there had been no appointment of successors, as was being secretly being contrived by others, by saying that *“all disciples have become guru,”* he should have meant, become instructing or siksha gurus, and not initiating gurus. Siddhasvarupa decided there was no scope to cooperate with his Godbrothers, and he left ISKCON then and there. He did not know about Srila Prabhupada's instructions for future initiations, and once he self-appointed himself as an acharya, there was no turning back. *“While at this event, he heard talk about the proposed zonal acharya conspiracy and recognized that*

his spiritual master would have condemned such a plan.” (ZA, p. 53)

He started the Science of Identity Foundation (1977, Hawaii) and



began initiating disciples, adopting the titles “Jagat-Guru” and “Prabhupada.” **THIS WAS THE FIRST ISKCON SCHISM.** Even 45 years later, he continues as head of his group of Hare Krishna devotees.

“Siddha declared war on the 11 new gurus, stating in his *Haribol Express* newsletter that

they would all take rebirth as worms in stool for 10,000 years. He also declared himself as ‘Prabhupada.’ You have rightly ascertained that he created the first schism. He was an outsider. And, although it was discussed in the 1978 GBC meeting in Mayapur, the idea to murder him was not approved.” (Kailasa Chandra, 2020)

Siddhaswarupa published a 12 pg. booklet to sell from his Hawaii, Philippines, New Zealand centers called “Haribol Special,” headlined “Acharya- Appointed, Elected, or Self-Effulgent?” He declared there was no appointment of acharyas by Srila Prabhupada (correct). Excerpt:

Question: Weren't these eleven disciples helping Bhaktivedanta Swami initiate disciples before he left the planet?

Jagat Guru: Yes. Some months before he left the planet, Bhaktivedanta Swami became very ill. At that time, he requested these persons to assist him in initiating his new disciples. So, they were helping him by chanting on the beads of new disciples, etc. They were not themselves initiating the students, but they were initiating them on behalf of Bhaktivedanta Swami.

Question: Does this mean they were appointed acharyas?

Jagat Guru: No. Chanting on the beads, or initiating on behalf of your spiritual master is not a sign of appointment. I am not one of the so-called appointed acharyas, but Bhaktivedanta Swami also instructed me to chant on the beads after he accepted as his disciples someone whom I had recommended for initiation. He had me chant on their beads on his behalf, and he also requested the same thing of Tusta Krishna Swami whenever he recommended somebody for initiation.

Now, this does not mean that I was appointed an acharya. It means that I was simply chanting on their beads on his behalf, and these persons were his disciples. Also, there's another example of a man named Pusta Krishna Swami who chanted on the beads of quite a few people on behalf of Bhaktivedanta Swami Prabhupada, but who is now no longer even chanting the Hare Krishna. This brings up another interesting point: if he was appointed acharya, is he still one? If a person appointed acharya, is he always an "acharya" no matter what he does?

Siddhaswarupa mocked that a bonafide guru could be chosen by votes; the GBC announced in 1978 they would this. (**correct**) He stated a bonafide guru must be recognized by his symptoms of love of God, by qualifications (**correct**). He quoted CC Mad 3.7.28, "In this way, become a spiritual master," that anyone can be an initiating guru, if qualified (**incorrect**). A careful study of Lord Chaitanya's order reveals it was for siksha, instructing gurus only. Just as the 11 ritviks were not appointed as acharyas, neither did Srila Prabhupada order anyone else to be a diksha guru, including Siddhaswarupa, who called himself Jagat Guru and Prabhupada and presented himself as a self-effulgent acharya. Many others would follow his example, as self-declaration of self-effulgence became endemic in the Hare Krishna movement.

Tamal was quick to react in order to defend his concocted guru system. From the Dec. 3, 1980 Topanga Canyon confessions:

Tamal: ...when Siddhaswarupa came out with that Haribol Special I countered it with a five-page letter. [...] it was a very good counter; it was pretty good. His whole point was this is bogus, that Prabhupada didn't appoint [11 successors] and I don't believe it. [This letter is lost]

SCHISM MEANS DISOBEDIENCE OF ACHARYA'S INSTRUCTIONS

Post-1977 ISKCON history is dominated by misunderstandings and false interpretations of what Srila Prabhupada wanted for future initiations and gurus. This was the central issue which has bedeviled ISKCON after 1977, and is explored in depth in Volume 9.

In the early 1980's Srila Prabhupada's lecture and conversation tapes became widely available. There were some leaks from the Archives, then publication of most of Srila Prabhupada's letters in 1987. A major development was in 1988-90 when the Conversations Books were published and the July 9 Order was rediscovered in 1990. Even to the present day, though most everyone now agrees that no successor gurus were appointed, ISKCON has led its members to accept that self-appointed/rubber-stamped initiating gurus are bona fide. In the chaotic decades after 1977, there came a series of ISKCON "schisms." An

interesting excerpt from Kurma's *The Great Transcendental Adventure*:

“...about the current state of affairs existing between the two camps. Satsvarupa spoke, giving his perspective, after having travelled with Prabhupada, Hawaii to Japan and Hong Kong, where he encountered almost identical problems. Although the rift between the ‘temple’ devotees and the ‘outside’ devotees appeared like a split, he hesitated to use the word. He said in Hong Kong, he made the mistake of mentioning that word. ‘Srila Prabhupada,’ he had asked, ‘what about splits in our movement?’ Prabhupada had immediately cut him off. ‘There is **no such thing as a split**,’ Srila Prabhupada said. ‘There is **only insincerity**, that's all. I chant 16 rounds and follow the principles and preach, and you do also. There is no split. Only if one is insincere and doesn't follow.’ Satsvarupa had said no more; his very uttering of the word ‘split’ had now seemed impertinent.

“Satsvarupa explained to the devotees present his understanding of Prabhupada's reply: living separately from the temple was one thing; but there was no justification for disciples working against the spiritual master's movement. His movement and the directions he gave were perfectly clear, and should be followed by everyone. If someone didn't follow, then they could not be credited with creating something separate, as if the ‘split’ was a new spiritual entity. Rather, such a person would wither spiritually. Satsvarupa gave the example of the broken branch. Although initially appearing fresh, it would eventually wither and die. Such was the fate of someone who was disobedient to the orders of the spiritual master.”

ASTUTE DEVOTEES GATHER IN VRINDABAN, PRADYUMNA'S LETTER

In 1978 Gurukripa, one of the GBCs, was the president of the Vrindaban ISKCON Krishna Balarama Mandir and Yasodanandana was the Vrindaban Gurukula headmaster. Along with Pradyumna das, Srila Prabhupada's former secretarial and editing assistant, and others, a large group of astute Vrindaban temple devotees came to strongly disagree with much of the new guru system, harboring doubts of its underlying premises and validity. Pradyumna das was scholarly, erudite, and well-versed in the Gaudiya Vaishnava philosophy, practices, etiquette, and tradition. He was given the task of completing Srila Prabhupada's Bhagwatam translation with purports. After the new zonal gurus were announced in March 1978, Pradyumna wrote a long letter to Satsvarupa and the GBC, after much study and consultations (largely with Sridhara Maharaja), listing what he felt were great mistakes and deviations.

“(7 August, 1978) Dear Satsvarupa Maharaja, Please accept my

most humble obeisances. Maharaja, I am writing you this letter with GREAT anxiety in my heart and after days and long nights of thought and careful consideration. I have been staying in Vrindaban for some time and have not visited any other center recently except Delhi. Therefore, my information about what is happening at our other centers comes only from devotees visiting here, occasional letters, newsletters and our society's magazine and other publications. But the news I hear is very alarming [...]. The matter concerns the Godbrothers who were selected by Srila Prabhupada to accept disciples.

“At the time of Srila Prabhupada's disappearance, it was most clearly understood by all of us present that Srila Prabhupada MADE NO SUCCESSOR. Everyone admitted that fact and understood it clearly. Instead, the GBC was to jointly manage ALL affairs of ISKCON just had been the case previously. This was the same solution as desired by Bhaktisiddhanta Sarasvati, who also had not made any successor, although his wishes were NOT followed. In addition to the GBC management, Srila Prabhupada also selected 11 somewhat advanced disciples to grant initiation to newcomers.

“However if was never mentioned at any time by His Divine Grace that these 11 were to be known as ACHARYAS. He simply instructed that they may now accept disciples. Otherwise, as it was understood and practiced at that time, there was NO SPECIAL POSITION given to these 11, either in the society as a whole or in relation to their Godbrothers. Management would depend on the joint GBC, and among Godbrothers and sisters, all are on the same level, with the exception of some special regard and respect shown to older (senior) disciples by [those who are] junior.

“I understand that the 11 GURUS are all 1) adopting the title of ACHARYA, 2) sitting on high Vyasasanas in front of Srila Prabhupada's Vyasasana and their own Godbrothers, 3) accepting worship and great respect normally reserved for a GURU from the rest of their Godbrothers and 4) that the previous GBC zones have all been given by mutual agreement or by invitation among the different acharyas.

“First of all, the word ACHARYA may be taken in 3 senses. [...] the word means "one who practices" or "one who practices what he preaches." [...] Secondly. The word means "one who grants initiation to a disciples." This is specifically indicating one who is a GURU. Anyone who grants initiation or is a guru may be called as "Acharyadeva," etc.- by his disciples only! Whoever has accepted him as guru must give all respects to him in every way, but this does not apply to those who are

not his disciples. Thirdly, the word acharya indicates "the spiritual head of an institution or pitha." This meaning is very specific. [...]

"It means only one who has been specifically declared by the previous acharya to be his successor above all others to the seat of the spiritual institution which he heads. He alone, among all of his Godbrothers, is given a raised set and special honor. [...] and he is the authority in all spiritual and material matters. This is the strict tradition in all the Gaudiya Sampradayas. Srila Prabhupada did not appoint any such successor because no one of his disciples at present is advanced to the level of Krishna Consciousness necessary [...]. Nor did Prabhupada make 11 such ACHARYAS. This was never mentioned by Him. They were only given permission to make disciples and the GBC was to jointly manage, materially and spiritually.

"There was never any distinctions made by Srila Prabhupada between material and spiritual management. Both are the concern of the GBC. The 11 gurus may be known as acharyas only in the second sense of the word—to their disciples as mantra-giving gurus, not in the third sense, as "the" spiritual successors of Srila Prabhupada. That was never meant to be by His Divine Grace. Secondly, [discussion about sitting higher than Godbrothers, etc] This is the general niti or etiquette. Besides this, there are, among Godbrothers, some further rules to be observed between those who are senior and those who are junior. Seniority is calculated according to the time of receiving 1st (Harinam) initiation or by his ability to perform bhajana.

"If one Godbrother has disciples, the guru-puja and Vyasa-puja of that Godbrother should be conducted in a separate place or his private room—not in front of all his other Godbrothers. In an assembly of Vaishnavas, all sit on the same level together, Godbrothers along with their sishyas. [discussion about not worshipping Godbrothers, practices in Gaudiya Math, etc] One who is actually guru may make disciples anywhere he finds someone who is worthy. The connection between guru and disciple is arranged by Krishna directly—and it is not subject to legislation. All the world-wide temples of ISKCON are controlled by the GBC. The temples are managed by them jointly and they decide each year which member of the GBC will manage in which place.

"The GBC who is appointed to be responsible for a certain zone somewhere on this planet, if a guru, will naturally make many disciples in that place—but how can he be illicitly restricted from accepting a disciple from someplace else? That is material consideration. It has to do with transcendental order, by which guru and disciple make their

meeting. It is not geographical. Secondly, no GBC who is guru may make that zone of which he is temporarily in charge by appointment of the joint GBC, into his own private place. If some other guru visits there and some newcomer wishes to accept him as spiritual preceptor, how can he be prohibited? Furthermore, all the temples of ISKCON are to be run by the GBC. No one GBC who is a guru may use the title acharya of such and such a zone. Srila Prabhupada never appointed one acharya of the whole ISKCON nor did he appoint several acharyas for parts of ISKCON. This will only lead to an ultimate division of the one ISKCON into many different fragments and destroy our united preaching work.

“If someone sets up his personal seat as acharya in different temples, how can it be removed? Who else can sit in it? Then does that temple belong to that guru or does it belong to the GBC? That means the power or control is switched from joint GBC to the 11 gurus. Srila Prabhupada never intended this arrangement. Moreover, in the future, in accordance with His Divine Grace's instructions, other qualified Godbrothers may also become gurus. Where will they go?

“In Srila Prabhupada's temples no raised seat should be given to any but Srila Prabhupada--all Godbrothers should sit on the same level. [discussion about elevated seat for class-giver] Much of the knowledge written here is not found in shastra, but is called sistacara--that which has been taught by the conduct of the past guru parampara. It has not been specifically mentioned in any shastra, but still it is accepted as authoritative because of being seen to be the conduct of previous acharyas and their disciples.

“After very much consideration and consultation and also confirmation by older members of our sampradaya, I am writing to you to see if you can rectify the present situation. Many of us here, older Godbrothers, are very concerned in two ways-- 1) that the 11 gurus not having been appointed to the position of acharya and for which they are unqualified both by (a) the insufficient knowledge of shastra and (b) the incomplete realization of Krishna consciousness, are accepting worship on that level--and this may lead to anomalies in the society and personally, because of lack of complete detachment in atmajnana, to a buildup of pride and subsequent falldown, and 2) that the united society ISKCON, because of illegal division and control by a few members instead of the joint GBC will become broken up in separate societies and the unified preaching effort very much hindered.

“Hoping for your immediate attention and kind reply. These are not

good signs for our society. Older Godbrothers and sannyasis here are very concerned that if the present trend is not checked immediately, it will have passed beyond that point and ISKCON will be in chaos in the near future. I hereby formally request that all these points be immediately brought to the attention of the GBC so that a very tactful solution for all concerned may be decided and amicably implemented in our society. [...] It is some pertinent spiritual knowledge meant for the good of all. [...] what action you intend to take as soon as possible [...] Your servant, **Pradyumna das Adhikari**”

ANALYSIS OF PRADYUMNA’S POINTS

There was no selection of men by Srila Prabhupada to initiate their own disciples- until he would give the order to do so, an order that was never given, although some take the big stretch that the May 28 talks and July 9 Letter as the order. But the GBC hid these documents because they do not support such a conclusion. Pradyumna said Srila Prabhupada made no successor, yet in contradiction, he assumes the 11 ritviks were appointed to be gurus by Srila Prabhupada. Wouldn’t that be a successor? Or the new gurus were not “successors” but only humble initiators? The question may then be: whose disciples are they?

The May 28 talks and July 9 Order were well concealed, even from the penultimate insider, Pradyumna das. He focused on the extravagant *positions and worship* of the new gurus, on the externals, on how Srila Prabhupada’s pre-eminent position was being compromised, and on how the gurus should not be worshipped by their Godbrothers. But **he did not question whether Srila Prabhupada had meant for the ritviks to become gurus after his departure**. He only questioned the etiquette and grandeur involved and not the lack of evidence that these 11 would become gurus themselves, whether humble or arrogant. But even these lesser doubts were not taken well by the GBC and gurus.

THE VRINDABAN OBJECTIONERS PRESS THEIR CASE

At Janmastami in late Aug. 1978, buddies Tamal and Bhagavan, two of the 11 new gurus, came to Vrindaban, having called in advance to notify so a proper reception could be arranged. They were greeted at the front gate with garlands and kirtan by the devotees and gurukula children and they took darshan of the deities. However, no foot bathing ceremony (pada-puja) nor Vyasasanas nor guru-puja were offered and the two gurus became visibly upset. They went with Gurukripa, Yasodanandana, Pradyumna, and others for some private discussions. A summary was recorded by Yasodanandana in his 1977 diary:

TAMAL: *Devotees in the West have accepted the new gurus*

nicely. **BHAGAVAN:** *You should accept us just like Maharaja Yudhisthira was accepted by the other Pandavas.* **PRADYUMNA:** *Prabhupada never nominated any acharyas. Prabhupada never mentioned Vyasasanas, Vyasa Pujas, special pranam mantras, pictures on the altar, and special titles like Vishnupada, Gurupada, none of this.* **TAMAL:** *Well, there has to be an appointed living representative in each temple.* **PRADYUMNA:** *All of Prabhupada's disciples are representatives of Srila Prabhupada, including all the temple presidents.* **TAMAL:** *But it has to be a living, chosen representative.* **PRADYUMNA:** *Srila Prabhupada never chose any disciples in that capacity. All of his disciples are his representative – temple presidents, sannyasis, senior devotees.* **BHAGAVAN:** *We haven't done this before. We got advice from Sridhara Maharaja; we should consult him more.* **TAMAL:** *Well, only the GBC should go see him. No one else should see him.* **PRADYUMNA:** *The fact remains, Prabhupada did not give instructions for what is now being done in ISKCON.*

After this Tamal and Bhagavan went to the next floor upstairs to speak privately with Gurukripa. Tamal protested to Gurukripa that Pradyumna and Yasodanandana were making waves and causing trouble for everyone. *“If you bring them under control we will make you a guru next year at Mayapur.”* Gurukripa replied, *“This is all nonsense.”* (See Ch. 11) The next morning Bhagavan gave the class and he admonished in veiled language that devotees should learn how to associate with advanced devotees. The message: the Vrindaban leaders were not receiving the new gurus properly. Gurukripa angrily warned Bhagavan never to give a class like that again in his temple, and the animosity of the new gurus towards the Vrindaban rebels increased.

“LET THEM ALL LEAVE- WE’VE GOT OUR OWN DISCIPLES NOW”

Excerpt from Yasodanandana das 1977 diary:

“In Aug. 1978 in the gurukula courtyard of the Vrindaban Krishna Balarama temple, I was standing on the 2nd floor of the gurukula building, and witnessed an animated conversation between Niragadev, a gurukula teacher, and Bhavananda, who seemed agitated, throwing his hands in the air, as if dismissing something. I could not hear very well, but later I asked Niragadev:

YASODA: *So what did you discuss with Bhavananda?* **NIRAGADEV:** *I mentioned Pradyumna's letter to Satsvarupa and I said that many devotees had concerns how this new guru system was being implemented in ISKCON.* **YASODA:** *So what did Bhavananda say?* **NIRAGADEV:** *He spoke loudly and said, “There is nothing to*

discuss. It has already all been discussed. We've already decided everything." **YASODA:** So what else did you say? **NIRAGADEV:** I raised the issue that many devotees and Prabhupada disciples were upset with the introduction of Vyasa Pujas, pictures on the altar, Vyasasanas in front of Srila Prabhupada. Bhavananda said, "**So what? Let them all leave. We've got our own disciples now.**" I was shocked and left. [Note: And leave they all did over the next years!]

YASODANANDANA GETS DEATH THREAT

Yasodanandana received news from devotees visiting Vrindaban:

"Radha Mohan das [Richard Campbell] visited me in Vrindaban in Jan. 1979 in the gurukula building and he related to me that Ramesvara talked to him in Oct. 1978 in Los Angeles, California about the current situation in Vrindaban. Ramesvara said, '**There is no place in our movement for smārtha brahmanas like Pradyumna and Yasodanandana, and if Kailasa Chandra and Yasodanandana don't stop talking about this guru issue, I'll have my disciples kill them.**' Ramesvara further elaborated, 'You're going to see how **the GBC will get rid of them** in Vrindaban when we go there.'"

However, Kailasa Chandra believes this threat was aimed at him alone, and he was concerned for his life and safety.

"ILLEGAL TAKEOVER"

Satsvarupa replied to Pradyumna's letter after consulting other GBCs and gurus. He stated that all these issues were already discussed thoroughly and that no adjustments were warranted, and that all should just go on as it was. The successor acharyas decided to maintain their course and change nothing. From Satsvarupa's reply:

"The introduction of initiating gurus... is causing great enlivenment in the devotees in general. At least that is my experience. In the West, **the Godbrothers are not insulted or envious, but are accepting...** it is creating positive feelings that this movement is dynamic and will go forward by Prabhupada's expert arrangements. We are following the spirit of the guru, even if someone accuses us of being arrogant. **There is not an atmosphere of offense or illegal takeover, as you have implied.** The new system, rather, seems to be working very nicely. All our Godbrothers, as well as ourselves, can feel that this is best for the new devotees."

It is interesting how the new gurus capitalized on the existing momentum of the thriving institution Srila Prabhupada created to justify their "illegal takeover," and even though Pradyumna never spoke of a takeover, Satsvarupa felt compelled to deny their "takeover." Srila

Prabhupada told the story of a thief who was heard in the house at night, and when challenged, replied, “I am not stealing anything!” However, Pradyumna did succeed in forcing second-tier leaders like Giriraja Swami and many others to reconsider and discuss these issues, leading to a growing awareness of, and resistance to, the guru takeover.

Due to this resistance, the zonal acharya system became even more vigorously defended and entrenched, and Pradyumna, Yasodanandana, Kailasa Chandra, Gurukripa were heavily criticized and demonized. The gurus made plans to crush the Vrindaban opposition, which is how they saw them. Indeed, the Vrindaban devotees were becoming more isolated by the day. Adi Keshava Swami wrote to Pradyumna “reassurances:”

“They are received enthusiastically by all the devotees... in the mood of excitement... the older devotees... have embraced with great enthusiasm the arrival of these eleven acharyas. All signs of pettiness and in-fighting are dissipating, and there is a general sense of harmony and cooperation amongst them all.”

GIRIRAJA SWAMI IS AFFECTED BY PRADYUMNA’S LETTER

After studying Pradyumna’s letter, Giriraja Swami in Bombay researched Srila Prabhupada’s books and then sent his own letter, titled “*Becoming Absolute*,” on Sept. 16, 1978 to all GBCs and new gurus. He cautioned against posing as an *uttama* adhikari when one was not on that level. Also he said the gurus should be willing to take advice from their Godbrothers. ***But Giriraja also never questioned whether Srila Prabhupada had actually appointed 11 new diksha gurus***, although he questioned whether they would replace Srila Prabhupada as the center of worship in ISKCON. Like Pradyumna, he was ***disturbed at the excesses, but not the system itself***. At that time he was not very happy with Tamal’s antics in Bombay as the pompous local acharya.



He also addressed the competition between Tamal and Jayapataka to control Srila Prabhupada’s bank accounts, like the Mayapur-Vrindaban Trust. This is proof of their interest in material wealth:

“Ever since (Srila Prabhupada) died last year, there has been an undeclared war between the American disciples and the Indians to grab the management of the trust with its several millions rupees in its

coffers.. In this war, throat-slitting, cajoling and coaxing have been deployed, letting ISKCON go astray... The tensions that erupted in Mayapur last year and in Juhu this year will always exist.”

Hansadutta wrote a 33 page letter in reply to Giriraja Swami’s philosophical points, Oct. 25, 1978, to all GBCs and gurus on his “Acharya” letterhead, with a **condescending tone of arrogance and absolute superiority that became typical in the zonal acharya era.**

“That is the first offense you have committed. [...] Why do you continue to discuss in a confused state? [...] not disrupting the entire movement... when it has been going on peacefully and happily without your opinions. [...] What is the use of your feeling? [...] Now you are just causing discord by issuing your own ideas and incomplete understandings. [...] Stop criticizing others... try to help the appointed initiating gurus to spread Krishna consciousness all over the world.

Hansa: Who claims to be uttama adhikary? He may be anything. But if Srila Prabhupada appoints a person to act as guru, it is his duty to act that way. And if he makes the attempt to serve his spiritual master, then guru and Krishna will give him all qualifications required to carry out the responsibility entrusted to him, such as initiating guru.

*“[...] Are you proposing to judge everyone, whether or not he is uttama adhikary? What is your intention? I find it quite offensive. [...] Your whole paper is based on impractical consideration. [...] what is the use of his writing like this, throwing out so many challenges and creating so many doubts? [...] Fault-finding, what is the use of it?... The business of Giriraja is to follow the order of... Srila Prabhupada, and give all assistance to Srila Prabhupada’s appointed representatives [...] Yes, you should feel that way (I am the lowest) and be quiet. Don’t write any paper. [...] **Things are going on nicely in ISKCON without your cloud of ignorance.**”*

Satsvarupa also wrote to Giriraja with weird logic: *“Why do you go to the books to disprove it, rather we have to prove it.”*

However one zonal acharya, Jayatirtha, wrote favorably to Giriraja:

“I appreciated it very much. There is no doubt that to control by force or demand respect will have no permanent value.”

Actually Giriraja had written a very gentlemanly and thoughtful letter, but he was ferociously attacked for even discussing the zonal gurus, who would not tolerate anything but absolute subservience and unquestioning cooperation from their disciples and Godbrothers alike. Giriraja briefly visited Vrindaban in Oct. 1978 to share realizations with the “rebels” but was soon intimidated into humble compliance in the

orbit of the new gurus. Oct. 23, 1978, Harikesh Swami replied Yasodanandana's letter about "the guru issue" as it was now called. He avoided discussing much and kicked the can down the road. He wrote:

"As far as this guru issue goes, actually the subject is rather distasteful to most devotees as they are simply not interested to hear about it anymore especially after Giriraja Swami made the whole affair a really blown out of proportions fiasco. I think that it is better that these things remain under the surface till there is more chance for loving reciprocation in personal contact and understanding of the various pros and cons and not basing our judgements on one or two quick and incomplete observations..."

Harikesh suggested waiting until the March 1979 Mayapur meetings to discuss issues with the separate gurus without "disturbing" the general devotees. He concluded: *"I also have no idea what is correct action or incorrect due to my foolishness."*

By Nov. 1978, Gurukripa Swami threw in the towel, "totally disgusted." He resigned himself to the fact that ISKCON had been completely corrupted, taken over by unqualified and ambitious men, and there was nothing that could be done. Resistance was futile. He left ISKCON but remained faithful to Srila Prabhupada. After some time in an Amsterdam prison, he married in Thailand, always thoughtful of his days with Srila Prabhupada, faithfully attending the Vrindaban *Kartika* festival every year. At the Feb. 1979 GBC meetings, Gurukripa was "dropped from the list of GBC members," and pedophile Bhavananda was made GBC for Vrindaban, Mayapur, and their gurukula schools.

YASODANANDANA LIST DISCUSSION TOPICS: 1979 GBC MEETINGS

On Jan. 1, 1979, Yasodanandana, on behalf of the Vrindaban objectioners, sent to the GBC Chairman Satsvarupa a list of discussion topics for the upcoming GBC meetings. Naively, he thought that after research and discussion, they would arrive at the correct understanding, and that everyone would follow it. But the new gurus did not want to discuss or research anything; neither would they accept anything except that they were absolutely unchallengeable due to (supposedly) being appointed as gurus by Srila Prabhupada. But this was a false claim, a blatant lie. A partial list of Yasodanandana's agenda:

(1) Discussion of the meaning of the term *ritvik acharya* (2) Who is actually the deciding authority in ISKCON – the 11 diksha gurus or the entire GBC board or a few members of the board? (3) Where is the conversation of Srila Prabhupada and Tamal regarding the appointment of the 11 diksha gurus? (4) Reason and nature of the appointment of the

11 diksha gurus? (5) *Can we see the July 9 letter by Tamal Krishna?* (6) What is the difference between ritvik acharya and sampradaya acharya? (7) Where is the referenced letter dated July 9, 1977? (8) Where are the subsequent statements by Srila Prabhupada re: the 11 diksha gurus? (He seemed not to know of the May 28 talks.)

Questions were asked about the grand Vyasasanas, new guru photos in the temples, new guru pranam mantras, and the guru worship ceremonies (guru puja). Although Yasodanandana was distracted by secondary issues, unlike anyone else, he was also clearly demanding proof that Srila Prabhupada had actually appointed the 11 as initiating gurus for the future of ISKCON. The zonal acharyas recognized how dangerous Yasodanandana was, and they devised a slick plan to fix the problem that he was to them. It was naïve to think that good arguments, logic, and shastric quotes would convince the zonal gurus, who were not honest men but scoundrels who had hijacked their guru's assets for their personal aggrandizement. Their motivation was for power, money, position, prestige-- not adherence to Srila Prabhupada's instructions.

KAILASA CHANDRA'S "REMEMBERING SRILA PRABHUPADA"

The Vrindaban objectioners had regular open discussions from April 1978 onwards, and their group became well convinced something was very wrong with the new guru system. They were not sure exactly what were the problems, so they tended to focus on the externals: Godbrothers having to worship the new gurus, the big Vyasasanas and extravagant worship, the titles and special guru mantras, and the mafia-like prevailing mood. Although requested, no May 28 tape or July 9 Letter was provided, being concealed. The sole source of information was from the gurus themselves, namely their claims as to what Srila Prabhupada had said regarding the future of gurus and initiations.

But the doubters were not satisfied. They wanted to openly discuss the guru issue and philosophy with the GBC and 11 gurus because their understanding was that the situation was not right according to shastra. They were well versed in shastra. So it was arranged that many of the ISKCON gurus and GBC men would meet with the doubters in Vrindaban just before the GBC Mayapur meetings. Kailasa Chandra was called to Vrindaban from by Yasodanandana. For several weeks in Jan. 1979 Kailasa Chandra produced the 40 page tract, *Remembering Srila Prabhupada*, with help from Yasodanandana and others. It addressed the issues of the day, in a very direct, philosophical manner, with evidences and argument. It was a serious challenge to the zonals.

ANOTHER CHALLENGE TO THE NEW ISKCON GURUS

This tract summarized the doubters' and reformers' concerns:

(1) *"Many such Prabhupada initiates may have viewed this compulsory worship of someone other than their diksha guru as a distraction, to put it mildly..."*

(2) *"Two gurus were overheard: 'What do you do when someone is not accepting the party line?' The answer was, 'You just rub them out. Anyone who does not fall in line should be dismissed.'"*

(3) *"...another group of disciples, almost all of them with many years of service and experience behind them, left the formal temple structure this year when this new process was installed. Who can deny this fact?"* (4) *"One of the new gurus said to an elder sannyasi, 'This new guru process will purge all of the envious people out of ISKCON'"*

(5) *"...these new gurus are being accepted as comparable to Srila Prabhupada... may turn our whole movement into a personality cult."*

The tract noted that the new gurus were about half of the GBC Body (and 80% of the influence), which could lead to self-serving corruptions impervious to the higher authority of Srila Prabhupada, shastra, and learned devotees (sadhus). Of course, this is exactly what occurred. On p. 15: *"Has the authority of ISKCON now become limited to a particular group of devotees as the all-in-all, with no shastric check and balance system?"*

The new gurus were quoted claiming that the GBC, which they controlled, was the supreme and sole authority in ISKCON. Also questioned: *"What was the actual role of the GBC in ISKCON? Was the GBC infallible? Had the GBC ever deviated previously?"* Reference was made to when Srila Prabhupada disbanded the GBC in 1972 *"due to their abortive attempt to illegally consolidate authority."* Was the GBC truly "absolute" when many of its former members had left the movement? Trying to discover more concrete justifications in Srila Prabhupada's instructions for the new guru system in ISKCON, the authors noted the tenuous nature of the new gurus' certification.

"Over-emphasizing certain statements by Prabhupada which make way for convenient interpretation or disregard for the shastras... and over-emphasizing personal instructions or intimate exchanges with Srila Prabhupada as one's basis of authority is simply an easy, rather cheap way to afford authority. That all, or at least most, of these intimate authorizations are unverifiable, and can be easily exaggerated or twisted to suit the situation, cannot be denied."

In the face of monumental intimidation, the tract very boldly requested more solid proof of the claimed appointment of 11 new

initiating gurus by Srila Prabhupada. Reference was made to a letter Hansadutta wrote Giriraja in late 1978, wherein he said:

“...if this is going to become a society of legal proofs, then the entire basis of ISKCON’s activities, namely love and trust, is destroyed. It shows a lack of faith in Srila Prabhupada. ISKCON is supposed to be a society based on love and trust... if you start demanding evidences and proofs, then there is no use in having ISKCON. Go home and forget ISKCON. Srila Prabhupada said, ‘Never mind my books. Now I am present.’ That was in London, he said, ‘Now I am here and giving instructions. Why are you quoting my books?’”

Hansadutta thus implied that the new gurus carry the full authority of Srila Prabhupada, having been appointed and empowered by him, so why consult the books? But the objectioners insisted that proof was necessary to legitimize the new gurus. Where was proof they had been appointed? They wanted further research into Srila Prabhupada instructions so that the new initiation system in ISKCON could be authorized and regularized beyond personal ambitions and impurities.

Still, on p. 20, we see the objectioners’ error: *“Before the disappearance of His Divine Grace, Srila Prabhupada organized and planned the entire future of the Krishna consciousness movement by delegating the responsibility of management to the GBC and appointing eleven senior Godbrothers in the position of initiating spiritual masters.”* Apparently the appointment hoax had fooled them too, although they had serious doubts.

The fraud engineered by Tamal and his fellow conspirators to keep Srila Prabhupada’s true intentions for future initiations a tightly held secret, and then to conveniently (mis)construe or infer, based on no evidence, that the ritviks were to be actual initiating gurus on their own behalf –was a stunning success. Everyone fell for it, largely because of the missing Srila Prabhupada instructions. Tamal’s strict quarantining of Srila Prabhupada from questions was also a key part of the plot. Only a few bits of evidence leaked out and by the time any significant number of devotees understood the guru hoax, it was too deeply embedded in ISKCON, having become the vested interest of the leaders, their disciples, and supporters.

The tract primarily addressed the excesses and anomalies of the new ISKCON guru system rather than the legitimacy of the new initiating gurus. Kailasa Chandra later admitted this was its major defect, as it objected to the terminology of new “acharyas” and their titles, worship, pictures on the altar, new mantras, etc. Still, they pressed

the case that *“their only function would be to initiate disciples, and there would be no major changes in the structure of the... movement.”*

Since the May 28 talks and the July 9 Order were unavailable, the manner in which Tamal and his allies interpreted them became the accepted basis. When the full May 28 transcript was finally seen in late 1984, “the appointment that never was” became widely exposed and in 1987 ISKCON’s guru system collapsed and was radically modified.

The objectioners’ understanding was of low-key deputies, so if the new gurus would be initiating their own disciples, why didn’t Srila Prabhupada explain it more clearly? And they understood that the new gurus were not infallible *uttama* adhikaris. They objected to how the gurus were presenting themselves as “absolute” paramahansa pure devotees. They quoted from Satsvarupa’s letter to Giriraja:

“In ISKCON in the West we are emphasizing more the absolute position of the guru, rather than his equalization with the Godbrothers.” Also Hansadutta’s letter to Giriraja: *“Now Srila Prabhupada has personally created and appointed eleven men whom he feels are fit to represent the guru parampara, whom he feels are pure devotees of the Lord... Be quiet, and follow those who have been recognized by the authority of Srila Prabhupada. There is no question of challenging...”*

Another error in the dissenter’s tract was the misunderstanding that Sridhara Maharaja of the Gaudiya Math should be consulted about ISKCON’s guru system mechanics and details; they had not seen Srila Prabhupada’s many instructions about avoiding his Godbrothers. The new gurus’ hype about not disturbing the new bhaktas by discussions of the actual status and position of the new gurus was an intimidation of their Godbrothers to accede to their fraud.

GODBROTHERS BEING REQUIRED TO WORSHIP NEW GURUS?

The tract protested the promotion by some of new gurus that it was now necessary for even the Godbrothers to worship them as an intermediary, via medium to Srila Prabhupada and Lord Krishna. Regarding an incident between Tamal and Yasodanandana:

“One guru criticized his elder sannyas Godbrother: ‘Why don’t you preach about me when you are making life members? ...you should instead be like my disciples.’ This sannyasi later begged forgiveness, and was told ‘I cannot forgive guru aparadha.’ The aforementioned sannyasi was further told to chant this guru’s [Tamal] name before Srila Prabhupada’s name, and advocated the concept that many, if not most, of Srila Prabhupada’s disciples have not developed intimate,

personal association with Srila Prabhupada because they seldom had intimate, personal time with him. Thus, the new guru was to be worshipped like Prabhupada in order to fill this vacuum.”

Such was Tamal’s conceited arrogance, lust for being worshipped.

At least Satsvarupa conceded this part of the new guru philosophy was incorrect, and he replied to Pradyumna’s Aug. 1978 letter thus:

“...(some) gurus are taking an undue position of worship from their Godbrothers. This is a sensitive point... the new gurus should not in any way convey to their Godbrothers that they must approach Srila Prabhupada through him... it should be corrected.” The tract states emphatically: *“The only intermediary is one’s personal spiritual master, and for the Godbrothers of the new gurus that would be ONLY Srila Prabhupada. Each Godbrother has an exclusive, personal, and primary relationship with Srila Prabhupada.”*

From 1978-80, Tamal, Hansadutta, Bhagavan, Bhavananda, Kirtanananda, and others were noted for this extreme self-promotion deviant idea of being the sole access to Srila Prabhupada for even their Godbrothers, which was poisonous to countless spiritual lives, and very troubling to the movement. The tract complained:

“There is so much emphasis (pressure) that we have to think of the gurus as the only real servants of Srila Prabhupada, that we have to think that Srila Prabhupada’s desire for cooperation actually means to fully surrender to the philosophy and restrictions of these new gurus, and that we have even to think that Srila Prabhupada’s primary claim to fame was the appointment of the eleven ritvik acharyas!”

Hansadutta explained at length in his letter to Giriraja that the new gurus were pure devotees created by Srila Prabhupada, and that to disregard them or minimize their stature was an offense to Srila Prabhupada. Because they were created by Srila Prabhupada, the implication was that they were as good as Srila Prabhupada. This mayavadi idea that all were one was insidious and represented the corrupt, demented egos of the most ambitious of the eleven gurus, who were so hungry for being worshipped, it betrayed their façade.

PROTESTING THE DANDA (STICK) OF POLITICS

The tract then protested the growing heavy-handedness of the GBC and new gurus. Quoting further from Hansadutta’s letter to Giriraja, it is seen how extreme and circularly-logical the exhortations would become in ISKCON’s zonal acharya regime (1978-1987).

“You are trying to overshadow Srila Prabhupada and his appointed gurus by issuing a very offensive paper throughout the

movement at an inopportune time. Because you, Giriraja, have fallen under the influence of the non-devotee class of men, you have become the branch of the tree of ISKCON joined with the ax-head of envious non-devotees attempting to chop down the tree of ISKCON... trying to destroy the entire arrangement that Srila Prabhupada left.

“So why we should accept the opinions of Giriraja, who is just rabble-rousing in the shastras to minimize the position that has been erected by Srila Prabhupada?... an upstart searching the shastras to destroy Srila Prabhupada’s appointed gurus... this rascal Giriraja Swami is talking nonsense. You are trying to drag them into the mud. He has committed the greatest offense by disrupting the peace and harmony of ISKCON. If anyone is trying to usurp Srila Prabhupada’s position, it is Giriraja Swami, no one else. This man has spit on the devotees...”

The tract pointed out that such mudslinging was not the way Srila Prabhupada taught us to deal with internal disagreements, and that the vilification process was not a suitable method to procure surrender from devotees. Devotees had legitimate questions and were not supposed to operate on blind faith, nor submit to brute force or intimidation. There should be room for independent thinking. The dissenter’s tract went on:

“These days epitaphs like ‘envious snake’ are being thrown around... whereas we are presenting these topics of discussion in a very gentlemanly manner. We are challenging that something rather serious has gone awry in the application of this new guru system. Our force must be the force of logic, intelligence, shastra, and purity. We can never suppress the truth for very long. We are trying only to defeat ignorance. Currently there is an atmosphere being promoted that the Godbrothers should not question the system of new guru worship.”

The tract also discussed how the position of the new gurus was discouraging other devotees from being preachers in their own right, and suggested that all of Srila Prabhupada’s disciples were spiritual masters of one kind or another, and that they were all representatives of Krishna. This was in reaction to some sentiment that temple presidents and leaders were only managers and on a lesser standard, and that preaching would require becoming an ISKCON GBC authorized guru.

Highlighted was the gurus’ over-emphasis on COOPERATION. Devotees felt that the gurus’ demands for cooperation was simply a smokescreen to hide their ill motivations for power and guruship. As “rectification procedures,” the tract requested that the GBC adopt a list of 23 proposed resolutions, some of which were:

- (1) Each newly-appointed initiating guru must specifically state

whether he is on the paramahansa, full –realization platform or if he is a madhyama-guru (2) Acknowledgement that more than a minority of devotees were dissatisfied with the new guru system, feeling that there were deviations from shastra and sampradaya standards

(3) Analysis and discussion should be employed rather than pressure tactics and force (4) Those devotees properly following the standards and behaving properly should not be excluded from ISKCON because of their doubts in the new guru system (5) Minimizing of Srila Prabhupada’s position as sampradaya acharya must be stopped

(6) The temples established by Srila Prabhupada must be kept for his worship, not for others’ worship (7) Forced cooperation with the new gurus and vilification of devotees must cease (8) Nothing should restrict Srila Prabhupada’s disciples from representing Srila Prabhupada

(9) It must be known Srila Prabhupada never appointed successors

(10) That a council of brahmanas be established, called Vaishnava Rajya Sabha, to give shastric guidance lest policies become politically institutionalized.

YASODANANDANA CANVASSES SIGNATURES FOR THE PETITION

The tract then demanded the opportunity to debate the issues of controversy raised if they were found unacceptable to the GBC. Conditions for a debate were mentioned, and Yasodanandana and Pradyumna would represent “our points.” In that event, “we feel no recourse but to demand debate – which is the sacred Vedic tradition.” In the tract’s conclusion was the reformers’ fatal flaw in the admission that they did not doubt “*the system that Srila Prabhupada has set up,*” but which they never imagined was a total hoax! The tract concluded:

“Sectarian spirit, a result of personality cults within an organization, is the great enemy of progress... Our movement is not a business corporation, and position does not make a person a devotee... We beg that political considerations not be the basis of decision-making in this crucial issue... please try to consider all of these our points and try to see that Lord Chaitanya’s movement is not compromised...”

The petition of demands for discussion and reforms was completed Feb. 17, 1979 and was then signed by 36 male devotees, including Yasodanandana Swami, Akshayananda Swami, Kailasa Chandra, Drupada, Bhaktisiddhanta, Jagatguru Swami, Ayodhyapati, Bhanu, Dhanurdhara, Jaya Gouranga, Dhruva Maharaja, Raghunath das, Arjuna, Pundarika, and others. It was copied in Mathura and sent out to the GBC and gurus for their consideration, with mixed reactions from the various zonal acharyas.

The new guru system was constructed on the foundation of ambitious pretenders who claimed to have the absolute sanction and authority of Srila Prabhupada and that to question them was to question Srila Prabhupada, and that to doubt their stature as pure devotees was to doubt Srila Prabhupada's "pre-eminence" and legacy. For decades after the poisoning, the unauthorized, self-appointed gurus deflected attention from their brazen takeover of the movement and disguised their selfish motives by hiding behind their mask of devotion to Srila Prabhupada.

RAMESVARA'S DEFECTIVE "SIDE BY SIDE" LOGIC

"How can the Vrindaban devotees preach successfully if there is no proper worship of the new guru who would initiate the new men? What kind of faith can a new man develop in a 'back-room' guru? The problem all along in Vrindaban is that in the name of love of Prabhupada, they have developed somewhat of an anti-guru policy.

"This is borne out by numerous visits by devotees and their subsequent doubt, confusion, and mistrust after hearing the preaching in Vrindaban. Krishna is never alone—He is always worshipped with His devotees. And there is no spiritual contradiction if Prabhupada and his devotees are also worshipped side-by-side. Otherwise, where is the possibility of preaching and making new men? ...I'm afraid if this is not cleared before the devotees arrive for the Festival, there could be serious problems." (Ramesvara letter, Jan. 23, 1979)

LAST MINUTE SABOTAGE AND INTRIGUE

Pradyumna agreed with the tract/petition's contents but declined to sign. Rupa Vilas was the only temple male opposing the petition, and days before the GBC arrived in Vrindaban, he convinced most of the men to withdraw their signatures. He feared the consequences, proposing that the tract/petition should be anonymous (he has debilitated Sun in his horoscope, a weakness for any confrontation). When Yasodanandana also withdrew, Kailasa Chandra then re-convinced him, and Yasodanandana again converted all the men to endorse the tract and to leave their signatures. The women were spared the expected GBC wrath and none were asked to sign. Tensions were as high as anyone could remember. It was showdown time.

THE VRINDABAN SHOWDOWN

Fresh copies of *Remembering Srila Prabhupada* were given to the many gurus and GBC men on Feb. 27, 1979 as they arrived in Vrindaban for a few days before going to the Mayapur meetings. The GBC were hoping to clean up the Vrindaban dissenters before facing the crowds of devotees in Mayapur the following week. At the Vrindaban

morning meeting, chaired by Satsvarupa and Jayapataka, Pradyumna spoke on behalf of the reformers, and Hrdayananda Swami spoke for the GBC and gurus. For the first few minutes, civility presided, and Pradyumna began to convincingly put forward the objections to the zonal acharya system.

There were five main topics: (1) New gurus should not accept or expect worship from Godbrothers (2) Worship of the new gurus should be held in private quarters, not in the temples (3) The worship of new gurus was excessively lavish and undeserved (4) The new guru system was a concoction and should be stopped before it was too late (5) Others were qualified to initiate too; provisions to add gurus should be made.

When Pradyumna suggested that ISKCON study the Madhva and Ramanuja sampradayas for how to continue the disciplic succession, suddenly Hrdayananda exploded and yelled, “*Who cares about the Ramanuja sampradaya!?*” He began “chastising and blasting” the offenders of the gurus, saying it was only that they themselves also wanted to be gurus, even though Srila Prabhupada had not named them. He said that the Vrindaban temple was poisoned by fault-finding and envy, but the new gurus were untouchable due to Srila Prabhupada’s empowerment. Other gurus took their turns with heavy language.

“The new gurus did not want to actually resolve anything by shastra and logic; they wanted to crush this uprising, and triumph in such a way as to increase their momentum...” (ENE, pg. 87)

Any notion that there could actually be a civil debate with these GBCs was ended quickly. Pradyumna simply left the meeting in disgust. When Jayapataka asked to hear from Kailasa Chandra, Satsvarupa shouted, “*We do not want to hear this man’s philosophy!*” Ramesvara criticized the Vrindaban devotees for not distributing books. Kirtanananda said all the devotees in New Vrindaban were enlivened by his being worshipped as a new ISKCON acharya. Panchadravida Swami said the new gurus were almost as good as Srila Prabhupada himself.

Without Pradyumna, Yasodanandana and Kailasa Chandra could hardly speak in face of the angry, excited gurus. Every attempt to discuss the points was shouted down. The morning session ended with Jayatirtha accusing Kailasa Chandra as “*the black snake who is trying to cut down the ISKCON tree,*” and Hrdayananda calling Pradyumna a “demon.” Rochan das still has the three audio tapes of the meetings.

During lunch break, Yasodanandana tried to convince Pradyumna to return to defend their positions, but he refused, as did Kailasa Chandra. “*Pradyumna said ‘These men are not honest.’ At that point,*

*it was not at all difficult for me to foresee that the second session after lunch would be the equivalent of a slaughter, which it was. **The signatooees were smashed.** It was not an ishtagoshtee. It was a tribunal. Most everyone in attendance ate humble pie and apologized to the great men.” (Kailasa Chandra, 2020)*

Starting with Yasodanandana, they demanded why he had organized the petition, who responded by asking if they had all become pure devotees overnight? Ramesvara and Hridayananda chastised Yasodanandana, and then the other reformers were dealt with in public. The “debate” and the reformers’ search for siddhanta (truth) thus ended.

“The self-appointed acharyas did not respect any traditional rules of Vedic debate. It was a ‘shut them down,’ ‘might is right’ mentality right from the start. They did not defeat Pradyumna. Pradyumna clearly defeated Hridayananda. They used bully tactics and intimidation in their so-called debate technique. They just shouted him down. The outcome had already been fixed.” (Yasodanandana das)

The next guru puja for all 11 gurus was held simultaneously with Srila Prabhupada’s guru puja, and ISKCON Vrindaban was thus re-integrated into the zonal acharya system.

“It was a macabre scene to behold! We all knew that Srila Prabhupada’s time was over and that these guys had forcefully taken control of our movement. This event, I believe, set the standard of worship for themselves in the movement. They were to be treated as acharyas and spiritual masters and be worshipped as good as God and Srila Prabhupada.” (Bhaktisiddhanta das, one of the signators)

The result was only four men refused to apologize for the petition: Kailasa Chandra, Bahushira, Dhruva Maharaja, and Bhadravardhana.

GBC MEETS IN MARCH 1979, DISPOSES OF PRADYUMNA

The GBCs openly called Pradyumna a “mercy case,” an airhead brahmana who couldn’t do much except uselessly scholarize. He was good with Sanskrit, shastrically learned, experienced as Srila Prabhupada’s assistant translator and editor, and brahminical. But at the Mayapur meeting in March 1979, the GBC took the Srimad Bhagwatam completion project away from Pradyumna. He had been given to do it by Srila Prabhupada, but citing his slow pace of progress, it was transferred to Hridayananda instead (who had called Pradyumna a demon). The GBCs publicly criticized his Aug. 1978 letter as troublemaking and totally unwarranted.

“After he sent his letter about the new gurus’ worship, big seats and so on, he was subjected to character assassination. After Pradyumna

spoke on behalf of the dissenting devotees in Vrindaban, and to quell the increasing wave of protest, he was removed from his service and unceremoniously kicked out soon afterwards.” (Yasodanandana, 2016)

Pradyumna das then left ISKCON, broken-hearted, disgraced, having no support, or sanction for further service as Srila Prabhupada had personally trained him over the years. In the 1990’s he was working with the UN and World Peace Society in New York, as this allowed him to study and write on the Vaishnava scriptures. Always remembering his treasured days with Srila Prabhupada, Pradyumna continues his translations of various Vaishnava classics, determined to make them available to the members of the Hare Krishna movement. Srila Prabhupada was very fond of Pradyumna, calling him “Panditji.”

1999 GBC OFFERS HOLLOW APOLOGY TO PRADYUMNA

On Feb. 5-16, 1999, twenty years after Pradyumna was crushed by the zonals, the GBC officially apologized for their treatment of Pradyumna das and rejection of his sagacious 1979 letter. However, the apology was symbolic and meaningless and only addressed ***the excesses of the zonal acharya system***, and not for (1) installing unauthorized initiating gurus, (2) the zonal acharya appointment hoax, (3) and did not address whether or not the 11 ritviks were supposed to become full gurus after Srila Prabhupada departed.

#403 ACTION ORDER: *“Whereas despite warnings by Pradyumna prabhu and others, for many years the Governing Body Commission, being weakened due to the Zonal Acharya deviation, failed to correct these errors to the detriment of many ISKCON members; And whereas, despite GBC Body efforts to correct the Zonal Acharya deviation as flaws in the system surfaced and many of the Zonal Acharyas left ISKCON, our society continues to be affected by the misunderstandings of that system: It is hereby resolved THAT:*

“A. Apology To Society: *The GBC Body offers the following apology to the members and friends of ISKCON: The GBC Body, both individually and collectively, wishes to express its deepest apologies to, and beg the forgiveness of, the followers of Srila Prabhupada who were offended or hurt by our past decisions resulting in the excesses and abuses of the zonal acharya system and its ongoing ramifications.*

“B. Apology To Pradyumna Prabhu From GBC Body: *The GBC Body offers the following apology to Pradyumna dasa: The GBC Body extends its heartfelt apologies to Sriman Pradyumna dasa Adhikari for any offences caused in its dealings with him in 1978-9. During this period Pradyumna Prabhu wrote to the GBC via Satsvarupa dasa*

Goswami warning them of serious repercussions with the Zonal Acharya system in his letter dated 7th Aug. 1978. Unfortunately Pradyumna prabhu's good advice was not taken seriously. In retrospect the GBC Body and ISKCON could have benefited greatly by heeding his well-meant and pertinent observations.

“Although it is now many years hence, we nevertheless wish to state publicly that we sincerely regret the actions and words of the GBC Body that contributed to his leaving his active service in ISKCON. We unreservedly and humbly beg the forgiveness of Pradyumna Prabhu for any offences caused to him by our dealings. We would also like to extend our most heartfelt invitation to Pradyumna to participate actively in ISKCON activities and we pray that Srila Prabhupada and Radha-Madhava continue to bestow Their causeless blessings upon him.”

There was no mention of the unfair and selfishly cruel act of taking away from Pradyumna his precious Srila Prabhupada-given service of completing the Bhagwatam translation, something he had worked on with Srila Prabhupada for many years and was far more qualified to do than Hridayananda. The GBC also neglected to address how Yasodanandana was effectively removed from ISKCON and Kailasa Chandra was demonized and thrown out of ISKCON, and how they had also objected to the zonal acharya insanity just as Pradyumna did. Why did they not apologize to them as well? And what is the use of an apparently well-intentioned apology and then still not rectifying the anomalies that Pradyumna, Yasodanandana, and others pointed out?

The ISKCON gurus today still (1) have PADA names, (2) their pranam mantras, (3) their photos on the temple altars, (4) sit on grand Vyasasanas sometimes larger than Srila Prabhupada's Vyasasana, (5) encourage their own lavish worship and that they are pure devotees, (6) and have done next to nothing to bring back the thousands of their Godbrothers they alienated and drove out of the Movement after 1977. Simultaneous guru pujas have ended, but not much else has changed, so why apologize to Pradyumna for what he said in 1979 when the same things are going on in 1999 and even 2023?

And in spite of their own repeated resolutions to do so, the GBC has yet to write a coherent and sensible paper to justify their guru approval system, based on shastra and Srila Prabhupada's teachings, something the Vrindaban dissenters asked for. Saying sorry for past abuses but continuing what you supposedly are sorry about is the ongoing ISKCON hypocrisy. Showbottle apology, useless doublespeak.

KAILASA CHANDRA CHASED AWAY

Kailasa Chandra das was an easy target, and the GBC **banned him** from ISKCON due to his position paper (which was a cooperative effort by all the dissenters). He was combative, unsubmitive, and fearlessly contested their guru system. As a result, the GBC resolved: *“That the yearly GBC secretary will write a letter to all ISKCON centers warning about the poisonous activities of Kailasa Chandra das.”*

Kailasa Chandra das was expelled simply for philosophically expressing questions about the new ISKCON guru system. When he returned to the USA, he heard of Ramesvara’s threats on his life and thereafter always kept a pistol and a distance from ISKCON. He continued his anti-appointment efforts for some years, then moved to a log cabin deep in the Arkansas mountains bush country. His philosophical position evolved, as noted by an early dissenter: *“By 1989 he was a living guru radical, an apologist for the living guru argument. He remains antagonistic to the ritvik order of Srila Prabhupada.”*

Ravindra Svarupa spoke about him in 1999:

“There is a devotee, a Godbrother named Kailasa Chandra... He was in Vrindaban with this first big protest... He considers himself an agent of Lord Shiva. That’s a name for Lord Shiva—Kailasa Chandra—whose job is to purify ISKCON by destruction. He’s one of these guys completely on the psychic, mystical plane... He was very critical of the GBC already, and... the yearly GBC secretary (wrote) a letter to all ISKCON centers warning about the poisonous activities of Kailasa Chandra dasa. He was already causing up a lot of anti-guru sentiment, and quite venomous actually.”

The actual poison was the GBC’s disobedience to Srila Prabhupada.

YASODANANDANA SENT TO SOUTH INDIA, THEN LEAVES ISKCON

In addition, Yasodanandana Swami, who could not be openly crushed due to the widespread respect many devotees had for him as a sannyasi and brahmana, was relieved of his position as Vrindaban gurukula headmaster, a service Srila Prabhupada gave him, on the plea of developing ISKCON in South India where he had much previous experience and success in preaching. The GBC resolutions noted:

“Yasodanandana Swami will be the official regional secretary to assist the GBC in South India.”

But it was a devious ploy. Yasodanandana reluctantly left his gurukula headmaster services and went to Bangalore, South India. Jayapataka and Bhavananda then circulated rumors that Yasodanandana was preparing to perform fire sacrifices for the death of the eleven gurus (black magic was what they were involved in). Yasodanandana publicly

confronted Jayapataka who falsely denied it. Many Orissa and Calcutta devotees confirmed that these rumors continued to be promoted by the two Mayapur gurus. After months of character assassination and political retribution from Jayapataka and Bhavananda, Yasodanandana:

“...realized I was not wanted in ISKCON anymore. I went to Portland, Oregon, then Los Angeles, where I met Nalinikanta das and others, and then joined some other disaffected devotees in a Buffalo, New York preaching center outside of ISKCON.”

For a time Kailasa Chandra and Jadurani dasi went there as well. Yasodanandana, having been demonized by his elitist zonal Godbrothers, became a paralegal in Toronto, and married. Eventually he moved to California, is now retired and has always maintained his sadhana, brahminical practices, and has compiled a massive trove of historical and philosophic materials. He formed the Hare Krishna Society in 2001 and continued to speak out on the internet, advocating the ritvik representatives Srila Prabhupada ordered July 9, 1977.

See: www.krishnaconsciousnessmovement.com

PURIFYING VRINDABAN

The zonals' next aim was to remove the Bhaktivedanta Gurukula headmaster Dr. Sharma, who had been personally installed by Srila Prabhupada and who was professional and not politically aligned. Bhavananda wanted his own men in all key positions at ISKCON Vrindaban. At the 1979 Mayapur meetings, the GBC simply retired Dr. Sharma and sent Bhavananda to Vrindaban to “clean house” (rather, he defiled the dhama; see Vol. 3) All signers of Yasodanandana's protest petition were confronted and most of them dispersed and went elsewhere. Bhavananda said: *“We had to come to Vrindaban to purify the Krishna Balarama temple.”* Yasodanandana recounted, 2016:

“The GBC removed Dr. Sharma and myself, and 40 devotees from the temple, and appointed Bhavananda, [who brought] his nest of Bengali boys and molesters to Vrindaban. The flood gates were opened for the subsequent abuse, molestation and exploitation of so many innocent children, with the ‘vote’ and silent acquiescence of the GBC.”

As for Dr. Sharma: *“No reason was given to him. He was evicted from his room and his service was taken away by Bhavananda. No one could replace the highly qualified Dr. Sharma.”*

This was the origin of the child abuse and rampant sexual molestations that took place in Vrindaban (and Mayapur) ISKCON through the following decades. It began with the GBC putting Bhavananda in charge of the children. Most of the GBC already knew

him as a homosexual and pedophile. He brought from Mayapur the Bengali boys and men he had gathered there in his own illicit affairs.

Some have described the event as the taking over of the Vrindaban temple and gurukula by a ‘nest’ of sexual and physical abusers, chasing away most of the qualified men. The gurukula structure and staff that had been supervised and overseen by Srila Prabhupada was tossed out and the place became a haven for child molesters with Bhavananda the supervisor and a participant in the sexual abuse of the boys. True facts.

ANOTHER TESTIMONY ON ISKCON HISTORY 1978-79

“I was at the Mayapur Gaura Purnima festival in 1978. I remember Satsvarupa announcing on behalf of the GBC that the 11 Ritviks would now be diksha gurus but they would keep a low profile. No pranams, no guru puja sung in temple room, and only for their disciples etc. Afterwards I went to the new Juhu Beach Bombay temple and did service as pujari and deity cook. Tamal was GBC there then. He had his quarters in one of the ‘twin towers’. I never went there, but he had his guru puja there every morning, then came down to the temple room with his followers for Srila Prabhupada’s guru puja. Gradually more of his Godbrothers were also attending his guru puja, and they would all come down chanting behind Tamal, like he was the pied piper!

“Then he had his seat built next to Srila Prabhupada’s Vyasasana. The height difference was not much. Then he had his guru puja in the temple room, before Srila Prabhupada’s! I did not like it at all. I got his permission to leave and go to Vrindaban. I had met Yasodanandana Swami in Fiji the previous year when Srila Prabhupada sent him to install Deities and open the temple in Lautoka, and I liked him a lot. Gurukripa Swami was GBC for Vrindaban, and I also liked him.

“I served in Vrindaban as pujari for a year, as those two swamis desperately tried to keep Vrindaban temple a guru free zone, with Srila Prabhupada as the center. The GBC didn’t like it. Tamal forced Bhagavan to take sannyas in front of Srila Prabhupada’s Samadhi on Vyasapuja day. Then the GBC sent an ‘inquisition’ team to take over the temple after the 1979 Gaura Purnima, and they installed Bhavananda ‘Swami’ as GBC. The 11 new gurus came to Vrindaban. I was there for the hysterical occasion when they all sat on their seats, which nearly took up the whole temple room, for their simultaneous guru puja! I didn’t like it, at all. I left and went to Sweden.” (Dwaipayana das, 2017)

SEVERE CONSEQUENCES FOR DISSENTERS, NON-COOPERATORS

Betrayal of the Spirit (Nori Muster, p. 31), about the new reality, quite the contrast to the days when Srila Prabhupada lent his guiding,

loving hand across the movement:

“There were severe consequences for any Prabhupada disciple who disrespected the zonal guru system... They made an example out of him (Pradyumna) and the incident chilled the atmosphere for anyone else who wanted to speak out. Around 1979, it occurred to me that something is wrong with the concept of appointing spiritual masters. The more I pursued the question and the more I ran into others who had problems with it (and back then we were few and far between), the more I became convinced that something was terribly wrong... I quickly got the reputation as being a victim of maya and spreading poison. I had become a demon and a blasphemer... Jayadvaita Swami... gave me such a hard time when I was bringing up the subject... for over an hour telling me what a rascal I was.” (VVR #17, Jan. 1992, p.41)

Tamal considered the reformers as malicious barking critics:

“Since the disappearance of our beloved spiritual master, we have seen... disenchanted 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. 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.” (Servant of the Servant, 1984 edition)

The philosophical essays, tracts, and discussion letters begun by Pradyumna, Giriraja Swami, and Vrindaban dissidents were continued surreptitiously, forced underground, in various quarters of the movement. On the East Coast USA a group of temple presidents, including Adarsi, Aja, Vidura, Ravindra Swarup, and others, regularly exchanged news, views, quotes, and essays with each other through the early 1980’s. This risked their positions and service, as the zonal acharyas did not permit anything but total submission. Many a devotee who spoke too openly or critically outside the official party line was harshly dealt with. Sulochan was murdered in 1986 and was a warning to all others. Akshayananda, Mahamsa, and many others had little

choice but to leave ISKCON in this time of the zonal acharya insanity.

GOVINDA DASI: WERE THERE GURU APPOINTMENTS?

ONE: *“Did I ever once for even a second believe that he appointed the eleven? NO. Not for even a second. And Bhagatji’s statement was only added proof of that truth. Bhagatji was there with Srila Prabhupada, and he saw and heard everything. His words to me were: ‘Prabhupada never appointed anyone. They have simply done this, that’s all.’” (Govinda dasi)*

COMMENT: Bhagatji (Vishvambhar das) was a Bengali close confidant of Srila Prabhupada’s who lived right around the corner from the Vrindaban temple in 1977 and told Ikshvaku he believed there was some kind of conspiracy against Srila Prabhupada in his last months.

TWO: *“... just a few months after Prabhupada’s departure. One of my friends and Godbrothers came to me and told me, ‘Govinda dasi, did you hear what they’re doing in Mayapur? They’re having meetings and they’re planning to set themselves up as gurus and have zones and get worshipped on Vyasasanas...’ I was shocked. Sruta Kirti and Kusha, my dear friends... (I) told them what I had heard... Sruta Kirti, who had been Prabhupada’s servant longer than anybody, and who had also been in Vrindaban shortly before he left, had an unforgettable response. Here is the gist: ‘Govinda dasi, that’s ridiculous. They would never do something like that. Those are Prabhupada’s temples, nobody else is going to be worshipped as guru in them, that’s absurd! They would never sit on a Vyasasana in Prabhupada’s temples. Those are Prabhupada’s temples! Why, Prabhupada’s disciples would kill ‘em! Stop worrying about this, this is just some rumor.’” (Govinda dasi)*

GAURIDAS PANDIT QUESTIONS TAMAL ABOUT NEW VYASASANAS

Gauridasa Pandit had personally heard Srila Prabhupada give specific instructions for the future in July 1977.

“After Srila Prabhupada actually left the planet the first guru Vyasasanas started to appear in the temples. I was shocked because this was against Srila Prabhupada’s direct instructions. I returned to Vrindaban in early 1978 [after the Gaura-Purnima festival] and met Tamal in his room. I asked him why Vyasasanas were being put in the temple rooms when we both heard Srila Prabhupada say not to do such a thing. He asked me if I thought Srila Prabhupada could have said anything else after I had left [Vrindaban].

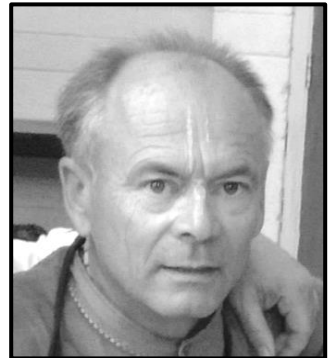
“I had to leave Vrindaban at the end of July, 1977 because my visa had expired. I said, ‘I’m sure he could have, but I don’t know why he would have when he’d talked about the Ritvik System for months before

his departure.’ Tamal said, ‘Well he did, and if you don’t believe me you can ask Kirtanananda Swami.’ I asked if there was a tape or letter to that effect and he responded by slamming his fist down on the desk and said, ‘I don’t want to hear another word about this Gauridasa!’ I left his room disappointed. “ (VVR, #12, Mar 1990, p.43)

“Thus Tamal revealed Kirtanananda Swami as a co-conspirator, who also possessed a powerful ambition to become a worshipful spiritual master like Srila Prabhupada, in the plot to repress Prabhupada’s discussions of the perpetual Ritvik System and promote the fraudulent system that the eleven were appointed as diksha gurus. As evidenced by the anger of Tamal-Krishna when he was questioned by Gauridasa Pandit, the zonal gurus did not achieve their positions by dint of spiritual potency or by following the orders of their spiritual master; rather, they had risen in power through dishonest politicking. Nandini dasi put it: ‘The more zonal territory a guru controlled, the more powerful his influence. These men had worked shrewdly for their positions, just like corporation executives.’ (Betrayal of the Spirit, 44; ENE p.71)”

GAURIDAS PANDIT DAS: 2015

Tamal’s banging fists did not make Gauridas Pandit forget what he had heard the previous year: that initiations would be conducted by ritvik acharyas after his departure and that there should be no new Vyasasanas in the temples. Gauridasa Pandit then sent a 20 page paper in early 1978 to Satsvarupa, the GBC Chairman, and may have been the first to express doubts in writing about the new ISKCON guru system.



His report to the GBC was ignored. He testified to this in VVR #11, p.55, Dec. 1989. His continued speaking out met ***with his life being threatened by one of the zonal acharyas*** (VVR #11, Dec. 1989, p.17)

Gauridas Pandit’s first-hand witnessing of events and conversations in July 1977 was feared by the zonal gurus; he was a threat to their regime. He paused his public doubting for many years, but when he saw articles about the guru issue in Vedic Village Reviews in the late eighties, he came back to life. He was excited to see others had come to understand exactly what he had been a witness to in 1977, and he began to speak up again, sharing his memories and direct experiences as evidence. Gauridas Pandit is an important witness substantiating Srila Prabhupada’s instructions for officiating acharya initiations after 1977.

“...a small, but dedicated band of concerned disciples—Yasodanandana Swami, Guru-Kripa, Pradyumna, Kailasa-Chandra, and others in Vrindaban, India, and a few years later, Jadurani in New Vrindaban and Los Angeles—had campaigned to remove the zonal acharyas from office, but they had been defeated and then shunned by the society. Jadurani had been beaten bloody.” (ENE)

From the history of the crushing of the Vrindaban dissidents in 1978-1979, we observe that ISKCON, just after Srila Prabhupada’s departure, had quickly become a tyrannical quasi-spiritual institution, having been taken over and run as private franchises or kingdoms by eleven low-class thugs who disallowed any question or discussion about their concocted and defective doctrines (see Vol. 6, *The Poisoning of ISKCON*, re: defective doctrines, corruptions, cover-ups, deviations).

The atmosphere of intimidation, corruption, and fear remains in ISKCON right up to the present day as the elite GBC and guru club in ISKCON tolerates no challenge. Largely with the inspiration of Jayapataka Swami, ISKCON transformed into a materialistic bureaucracy with multiple strata of deputies, secretaries, seminars, committees, ministries, out-reach initiatives, yada, yada, yada... Thus the GBC elite guru club’s propagandizing narratives have fully indoctrinated the institutional and congregational members with the minimization of Srila Prabhupada, living guru theology, deviant guru doctrine, and adulterated books and teachings. See Volume 6.

Srila Prabhupada never “appointed guru-disciples.” Just as a child molester is banned for life from contact with children, so these corrupted leaders should be banned for life from ever being leaders again. And this is before considering Srila Prabhupada’s poisoning, requiring a separate purge. As a felon cannot vote, so these devious men should not be allowed any say in the society of devotees.

There is also ample justification to exile them for life on a small ocean island such as St. Helena or Isla Paridas (Panama), where they may never do any further harm to the spiritual welfare of humanity. As Srila Bhaktisiddhanta said about some of his own disciples, “*When they become sahajiya, they will become more dangerous.*”

Other than poisoning the body of Srila Prabhupada, there is no greater sin or crime than to twist spiritual truths in cheating innocent souls for self-aggrandizement, what to speak of blocking Srila Prabhupada’s divine mercy. In Vol. 6, all the GBC’s defective doctrines are explored more deeply.

CHAPTER 14: GURU SUSPENSIONS: 1979-80

SRIDHARA MAHARAJA ADVISES THE GURUS TO TONE IT DOWN

On Aug. 18, 1980, after being informed of the circus taking place within ISKCON with the new guru program, Sridhara Maharaja of Navadwip advised caution and some adjustments:

“According to my consideration, as I hear it, the grandeur of the acharya, the puja of the present (ISKCON) acharyas, it is undesirable and too much and that will create some difficulty. It should be modified. The way in which the acharya puja has been established, that should be modified to suit the circumstances and some adjustment with the Godbrothers should be made. A spiritual protocol should be evolved which may not be very harmful to the body, to the association, the ISKCON organization.”

Rather than experiment, evolve, adjust, modify, and so on, it would have been better that ISKCON was not taken over by personally ambitious men who disobeyed Srila Prabhupada’s instructions. These instructions were concealed and lies were substituted that there had been an appointment of eleven initiating gurus who would be the new ISKCON acharyas. Pandemonium followed, as history shows.



His Divine Grace Satsvarupa dasa Goswami
Initiating *Guru* of the International Society for Krishna Consciousness

ONE ACHARYA’S EX-WIFE FIGHTS AGAINST THE HOAX

Jadurani dasi was Srila Prabhupada’s first female disciple, joining in 1966. She became a painter of illustrations in Srila Prabhupada’s books, eventually completing 200 pieces of art while in ISKCON and more later with Narayan Maharaja. She was married to Satsvarupa in 1968, had no children, and was a widow by 1972 when her husband took *sannyas*. Srila Prabhupada asked Jadurani to be ISKCON’s Art Director and she resided at the Los Angeles temple throughout the

seventies. She also became an accomplished book distributor on the streets, sometimes taking in \$1000 a day.

One day in mid-1979 she overheard zonal acharya Ramesvara Swami remark that zonal acharya Hansadutta Swami was a “*schmuck*,” which is New York Jewish slang for the male genital. Up until then, she had accepted the new gurus without much doubt, but this was a turning point in her life. The guru hoax was shattered- how could a liberated soul speak like this? She demanded that Ramesvara give her a copy of the May 28, 1977 “appointment tape” where Srila Prabhupada supposedly named ISKCON’s future acharyas. Ramesvara reluctantly complied, hoping to placate her. As a leading women’s book distributor, she was too valuable to ignore. The “appointment tape” was off bounds to all devotees and was locked away in Ramesvara’s office safe. Copies of this tape were available only to a few GBC’s and gurus.

When she listened to the tape, she was shocked--there was no appointment of gurus nor instructions for anyone to become successor acharya. She confronted Ramesvara and lambasted him for pretending to be an *uttama adhikari*, a pure devotee, and cheating everyone with the lie that there was a guru appointment. Ramesvara was quite affected and his conscience drove him to request Subhananda das to assist him in compiling a position paper on the proper position of the initiating guru. He made it his zonal policy to remove his Vyasasana from his temples, to receive guru worship only privately, to give up his pranam mantra, and his Chaitanyapada and Divine Grace titles. This soon led to chastisement by the GBC and he was forced to resume these practices.



JADURANI DASI IN 2012

Jadurani thought about her ex-husband Satsvarupa, and could not accept that he had become a perfect, self-realized pure devotee since he left her 8 years earlier. When she saw him in Los Angeles in April-May 1980, being worshipped on the Vyasasana, she became indignant, and began speaking openly about how Satsvarupa, especially, and the other zonals also, ***were not pure devotees like Srila***

Prabhupada. She vocally protested as to why they were being worshipped just like Srila Prabhupada had been? Ravindra Svarupa das stated (1999):

“She was particularly scathing on Satsvarupa Maharaja, whom she had been married to at one time, and Jadurani hated the book [he wrote]- Prabhupada-lilamrita. She thought it was completely offensive because it made Prabhupada seem like an ordinary person.”

Nandini dasi, a Ramesvara disciple, described how Jadurani was dealt with for her “blasphemy” of pure devotees (*Betrayal of the Spirit*):

“When the GBC came to Los Angeles in April [1980]... the tragedy it really was. Logistics –were complicated. Each GBC man needed comfortable accommodations, along with meals and housekeeping. In addition, the 11 gurus had to be worshipped simultaneously on 11 Vyasasanas. Carpenters and seamstresses worked all week before the meeting to fashion wooden pedestals and red velvet cushions. The miniature thrones lined the walls of the temple, leaving little room for the rest of us. On the last morning of the visit, I left the crowded temple to sit outside with Jadurani... I chatted with her, wondering if she felt any connection with her former husband, the guru Satsvarupa, who was being worshipped inside. If she did, I had never heard her mention it. Some of the other widows had spoken to me of their loneliness, pride, jealousy, or anger. I knew some who felt bitter because their former husbands enjoyed comfort and fame as sannyasis, while they raised their children alone, dependent on the temple.”

“A few days after the GBC meetings I heard a woman screaming outside. I ran to the window and saw two men chasing Jadurani down Watseka Avenue, toward the traffic on Venice Boulevard. The first grabbed her white sari, which was falling from her shoulder. The other tackled her and held her down on the sidewalk while another man opened the door of a waiting car. They forced her in, and the car sped away. I ran outside as devotees gathered on the street and learned that Jadurani had been ejected for blaspheming Satsvarupa, saying that he wasn’t a ‘real’ guru like Prabhupada.”

After being physically and forcibly removed from the LA ISKCON community, Jadurani went to Pittsburgh, and then New Vrindaban, where she established a small painting studio in a corner of the sewing room at Bahulaban. She continued to speak openly about how the new gurus were all unauthorized frauds. Kuladri das, the temple president, tried to warn her that she was in danger. Isani and Parayana complained to their guru Kirtanananda about Jadurani’s statements, and he told the two women to, *“Do the needful, but I don’t want to know about it.”* They then beat Jadurani bloody and blue, broke her rib, nose, and eyeglasses, and her sari was covered in blood. Screaming, they tried to

tear off her sari so they could put it on a flagpole as a warning to others. Jadurani hid with some friends near the New Vrindaban community.

Kuladri was interviewed in the Los Angeles Times (Feb. 15, 1981):

“...he asked Jadurani to leave his community after she had been kicked out of most of the temples on the West Coast. She was, he said, ‘distressing many of the new initiates’ by preaching they were the ‘illegitimate children’ of Krishna.”

In late Oct. 1980 Jadurani moved to Buffalo, New York to join a group of other disaffected devotees who had a non-ISKCON center. Yasodanandana and Kailasa Chandra were there, the latter of whom she married in Jan. 1981. Jadurani wrote (and Kailasa Chandra edited) five essays on the guru issue, which she bravely distributed to devotees everywhere she could in and around ISKCON temples. Ravindra Svarupa further (1999) described:

“... there was a little break-away group... Jadurani began distributing... [from mid-1981] five papers that she was handing out. The first one was called, “The Appointment That Never Was.” Kailasa-Chandra told me that he actually wrote the papers... the position ... was that a guru had to be a maha-bhagavata: a certified, topmost, resident of Vrindaban—liberated soul. It was clear that none of the 11 acharyas... were anything like that... and that the appointment that never was, they claimed that the appointment tape... was doctored by the GBC. That the background noise changes and there were pops and clicks... that the GBC had obviously put it together out of bits and snippets to make it sound as though Prabhupada were actually seriously thinking that these people could be gurus... Her solution... was that one had to wait for the emergence of the self-effulgent acharya... No one is fit... Nobody should take initiation until the emergence of the next self-effulgent acharya. Her karmi name was Judy Guarino, and so Hridayananda called this ‘Judy-ism,’ waiting for the Messiah [Judaism doctrine is that the Messiah has not yet come, but will...].”

In mid-1981 at the Los Angeles Rathayatra festival, Jadurani was again attacked by the zonals’ disciples for distributing her “subversive literature.” The five essays that Jadurani was distributing were titled:

- (1) Guru Is Never Appointed** (from *“In the Measure of Our Conviction,”* 1980)
- (2) Overall Considerations Of The Bona Fide Spiritual Master**
- (3) Shastric Considerations Regarding The Monitor Guru**
- (4) The Appointment That Never Was**
- (5) The Spiritual Master Never Deviates From Shastra**

During these years and until 1990, no one saw the actual July 9 letter, nor was it discussed much because its exact contents were unknown. Thus Jadurani (and Kailasa Chandra), although on the correct track to the truth, and although she recognized that there had been no appointment by Srila Prabhupada of new acharyas or gurus, she still missed the essential missing piece of the guru issue puzzle. She thought that it was necessary to wait for another self-effulgent acharya, just as Srila Prabhupada had said Bhaktisiddhanta wanted after his departure (when Srila Prabhupada fulfilled Lord Chaitanya's prophesy).

Jadurani dasi drifted around the movement and for years stayed in ISKCON St. Louis where Sura das was able to engage her again in painting and distributing books. Eventually she joined Narayana Maharaja in the 1990's, who gave her the "nickname" Shyamarani dasi, and she was esteemed among the women of that group. Thus in many ways she appeared to embrace those same principles which she had earlier so despised and fought against, namely elitism, pretense, distinction, and unauthorized gurus (see Ch. 22).

FIRST DISSIDENT CENTER OUTSIDE ISKCON

Gurukripa visited the dissident Buffalo group in 1980, which also included Yasodanandana, Kailasa Chandra, and Jadurani. Kailasa Chandra waged his propaganda war against the bogus ISKCON gurus, mailing his papers all around the movement. The guru hoax was thus pestered by these outside dissidents, usually seen as envious maladroits.

OPEN GURU POLICY AT NEW TALAVAN FARM

The temple presidents and local devotees rarely had any say in who their GBC man would be. In New Orleans Satsvarupa was GBC until 1974, afterwards Jagadish das was the GBC, then Balavanta das. By 1980 Jayapataka and Rupanuga were co-GBC's for both New Orleans and the nearby New Talavan farm, each visiting once or twice a year. Hrdayananda Swami also came. There had to be two identical, same-level Vyasasanas in the temple; one for Srila Prabhupada's deity and one for the new gurus to use whenever they came. From the start, as the New Talavan farm president, Nityananda das found it an extreme discomfort to host these zonal gurus during their ostentatious visits.

"Once Hrdayananda arrived at the farm during the noon Sri Sri Radha Radhakanta worship arotike, and he instructed us to immediately begin his guru worship ceremony. The altar curtains were drawn shut while the deity worship continued inside, and the devotees turned towards Hrdayananda's Vyasasana and his Chesire cat grin. They danced and chanted, caught cookies thrown to them, and heard the

arrival address. Each day, the swami's assistant brahmachari Ritadvaja would requisition special-order unique lunches for Hridayananda which required separate shopping trips to the distant town. On the third day, I was informed. 'Maharaja wants asparagus for lunch today!' 'But we don't have any here, can he take something else?' 'No, he wants asparagus, so you'll have to go to town and get some.'

"I blew up. 'If you want asparagus, get it yourself! I can't run to town every day for Maharaja's lunch!' Hridayananda arranged for devotees from New Orleans to come pick him up the next morning, and he was catered more faithfully there. I could not accept Hridayananda was a guru, with his clearly whimsical, egomaniacal, spoiled brat behavior and totally impractical decisions." (Nityananda das, 2015)

Jayapataka Swami would send word that he would arrive to the farm at a particular time from New Orleans. The farm devotees would prepare his lunch, shower, dress up, leave all the farm chores, and have kirtan in the temple, awaiting his arrival at the set time. They waited all day. At best Jayapataka was 8 hours late; usually he missed three or four arrival times over several days. Then he would finally, unexpectedly appear late at night and the guru worship, kirtan, and the recitation of Lord Chaitanya's ultra-esoteric pastimes would go on until at least 2 am. Nityananda das would usually retire timely and allow others to stay up with Jayapataka, who would arise at noon the next day and again have nocturnal programs the next night, missing all the morning programs. It was disorienting and intrusive, but he acted as though his disorganized, spontaneous schedule was totally normal.

Nityananda understood the implications of only one guru being the sole initiator of the farm's new devotees. When Srila Prabhupada initiated devotees, naturally everyone worshipped him. Now ISKCON was divided into zones, each with a supreme authoritative guru who expected complete loyalty from his Godbrothers and the temple presidents. Nityananda refused to surrender to these Godbrother gurus and so he adopted an "open guru" policy whereby devotees could choose from any one of them. No one guru could take over the New Talavan farm as *their project* through his disciples.

By 1984, the farm had devotees initiated by Kirtanananda, Jayapataka, Satsvarupa, and Hridayananda. The "open-guru" policy was meant to keep New Talavan an independent, Srila Prabhupada-centered project. But Nityananda das became a marked man, and was removed without just cause by Jayapataka in 1984. The Kirtanananda disciples, subtly influenced by their guru, eventually left the New Talavan farm

and went to New Vrindaban to be with their “acharya.”

MAD DOG AWARDS AT ANNUAL GBC MEETINGS

The annual, interim, and emergency GBC meetings were not conducted civilly according to rules or with decorum. *The Story of My Life* (p. 53-4, 225-6; Satsvarupa) describes those days:

“Some persons used to dominate the meetings forcing their opinions on the others and cutting in on the middle of someone else’s speech to make vitriolic speeches of their own. One of the hottest topics was ownership or possession of GBC zones... One year... a big-bodied sannyasi leaped over his desk and landed in the middle of the room loudly contesting that he was by rights the GBC of the Canary Islands... Atreya Rsi used to sit back and bait the impassioned debaters, calling them by their legal names, ‘Go get him, Harry!’ A ‘Mad Dog Award,’ an actual toy dog, was handed to the most unruly devotee who had to keep it until someone else became more outrageous...

“Kirtanananda walked out of the meetings when he liked and come back in an hour. He was disobedient. Jagadisha and I were silent. Sometimes they would prod us to say something. We were too intimidated by the level of rancor. We were disgusted. Gurus conflicted with non-guru zonal GBC’s... old GBC meetings were rowdy and unruly... when behavior was so volatile and there was always big controversies... shouting out... ‘grabbing the floor’ for an unrecognized speech... (GBC meetings) were extremely draining and stressful ...filled with disagreement, filibustering by the outstanding verbose members.

*“In 1978 I was elected Chairman... I seemed to have aged years in trying to maintain law and order... **at one point I took out a knife and plunged it into the table. This met with cheers of approval as some took it as a sign that I had guts and wasn’t going to take any nonsense...** It was a foolhardy act and didn’t bring peace (anyway)... There were all sorts of political plotting and attempts to persuade members on resolutions before the meetings. This took place weeks before the meetings by phone and at personal private meetings, by captive talks on the airplane, and by meetings in the private rooms of the GBC men in Mayapur. It continued after the meetings... sections of the GBC had an insatiable appetite for politics... (and not for the) parikramas or periods of concentrated chanting and hearing.”*

The GBC acted like low-class thieves, worse than gangsters.

JAYATIRTHA HAS APPOINTMENT DOUBTS AND LSD ECSTACIES

In early 1980, Jayatirtha das, one of the eleven “acharyas,” began to confide in some devotees that Srila Prabhupada did not appoint anyone

as initiating gurus. He discussed this at length with Detroit temple leader Naveen Krishna das. Jayatirtha sometimes acted as a more kind, people-friendly, fair-minded person than the rest of the eleven. It was natural that, as he experienced the realities of assuming the post of guru, he would honestly reflect on them, and this was his conclusion. But he became increasingly unstable and exhibited bizarre, erratic behavior, often incoherently shrieking and howling on the Vyasasana, or falling down to roll around during kirtans with tears flowing down his face. After giving Bhagwatam class, Jayatirtha would have kirtan that would often go on for up to 12 hours, and some of them were very strange.

“...in defense of his behavior, (he) claimed to be experiencing the kind of ecstatic symptoms characteristic of a self-realized devotee... One Indian man reportedly commented: ‘Finally ISKCON is showing its true potential to produce a great prima bhakti.’” (Hare Krishna in America, Rochford, p. 231)

From *Betrayal of the Spirit*, p. 83, Nandini dasi wrote:

“He lectured about the divine love of Radha and Krishna in the spiritual world and told his disciples that he was experiencing devotional ecstasy. Only the GBC knew his ecstasies were symptoms of a drug-induced psychosis. In Vrindaban and Mayapur during the 1980 GBC meetings he went out of control on heavy doses of LSD.”

Some devotees close to Jayatirtha knew about his LSD “ecstasies.” Perhaps due to the guilt and inner anguish over his guru pretenses, and the offenses therefrom, he lacked the strength to stop his LSD use, which he admitted he had never given up since joining in 1968. He also used Ecstasy, of which he allegedly became the major importer for Europe in the mid-eighties. Before joining the movement, he had been heavily involved with the Timothy Leary LSD-experiment cult and had done LSD trips while perched high in trees. He could not give up LSD.

“I saw Jayatirtha at the GBC Mayapur meetings in 1976, and he had an arm around another devotee, slowly shuffling and floating, almost stumbling along the walkway, with a blissful or “stoned” countenance. I thought he was in semi-trance, but now I think it was an LSD condition. Hearing that he never gave up drugs, that must be why he was behaving so strangely at that time.” (Nityananda das, 2016)

He was caught in the London Manor gardens in illicit relations with a woman. This was secretly photographed and used to extort money from him. Still, he was peacefully married to the devoted and beautiful Manjauli dasi and had a young son nicknamed Vish.

HARE KRISHNA, HARE KRISHNA, GUNS ‘N AMMO, GUNS ‘N AMMO

Hansadutta Swami was a unique personality in ISKCON, having a remarkable mixture of qualities. He was a wonderful cook, kirtan singer, and dancer; he could convince people with his style of persuasion and he was charismatic. He was born in Germany, became an American at nine, and joined New York ISKCON in 1967. He had much association with Srila Prabhupada and accomplished many significant feats, such as publishing books, recruiting devotees, and opening temples around the world. But he also alienated his Godbrothers, created turmoil and disruption, and sometimes made horrible management decisions. The devotees he had recruited in Germany in the early seventies later pled with Srila Prabhupada not to have him return to Germany. He attracted devotees with militant, criminal histories and dispositions. Infatuated with guns, his entourage resembled an underworld crime operation.

"I walked into his room one evening while he was going on about the glories of Hitler. I just sat there listening for about an hour." (Navayauvana das, 2008)

"Left to his own, however... he is clearly a hedonist. He has a lot of capacity to enjoy... He had very poor sadhana. He chanted japa so slowly that it would take 6 hours to do sixteen rounds, indicating that since he was seen doing japa so infrequently, he hardly ever fulfilled his initiation vow. Another thing very prominent about Hansadutta das is his criminal bent... The proof was that many of his main confidants and longtime leaders were criminally inclined... personal spiritual difficulties that included drinking in bars around Ukiah, California and regularly having sex with a cult of women sycophants and so-called disciples at the [Mount Kailasa] farm. The group was led by Uma dasi, a German Srila Prabhupada initiate who had been with Hansadutta das a decade before in Germany, and who thought of him as an incarnation of Lord Shiva. She had written a public letter that described some of these 'lilas.' This was largely the mindset of the women in the group..." (Former Hansadutta disciple, 2015, ENE p.99)

In February 1980, Hansadutta was arrested for illegal possession of multiple firearms, including a homemade submachine gun with silencer found in his illegally imported Mercedes. On March 4, the Mt. Kailasa 480 acre farm was raided by law enforcement agencies and an extensive weapons arsenal was confiscated. Hansadutta was preparing to survive the expected Armageddon by stocking firearms with plans to build a combination temple and underground fortress. Surely wacky, paranoid.

Large stocks of stolen weapons and goods were recovered amid

fraudulent use of credit cards and bad checks, and an ammunition reloading operation by a German disciple was raided, resulting in passport fraud charges. The negative publicity was overwhelming and disastrous for ISKCON; the Jonestown massacre only a year earlier was fresh in the public's memory. The Hare Krishnas were now widely seen and spoken of as a criminal cult or gangsters. Public relations were ruined, and the GBC members were also sharply divided over how to deal with Hansadutta. Some favored excommunicating him at once, while others advocated forgiveness and Vaishnava compassion.

I AM THE ONLY WAY TO SRILA PRABHUPADA

Since March 1978 in Bombay, Tamal had been increasingly voicing his position that he alone was qualified to lead the Hare Krishna Movement as Srila Prabhupada's successor (he had close association and training from Srila Prabhupada). This was of course an aggravation to the other gurus who did not appreciate the threat of having to cede their acharya positions to him. Tamal even claimed that Srila Prabhupada told him in a dream that he was "*the next acharya of ISKCON.*" (Hansadutta also had the same dream) By 1979 Tamal began insisting that all of his own Godbrothers in his zone could no longer worship Srila Prabhupada directly, but would be required to approach Srila Prabhupada through him as the current link in the disciplic succession. This greatly disturbed many, and the controversy became so intense that the GBC was compelled to address the situation.

"...began preaching to the devotees in his zone that he was the true intermediary to Srila Prabhupada. ...not only expected his own disciples to recognize him as acharya, but also wanted his fellow Godbrothers... to embrace him as their spiritual leader. He began to say that now that Prabhupada is gone, I am the way to Prabhupada. And he began pressuring his Godbrothers to see him as their guru also. Pay obeisances when they see him as if he was their guru... He was representing himself as the interpreter of everything... you had to go to Prabhupada through him." (Hare Krishna in America, Rochford, p.223)

In addition, Tamal had stopped direct book distribution in his zone amid complaints about "sankirtan techniques" and airport collection scams, resulting in bad public relations, advising devotees to take jobs or do business. Tamal's idea was this would relieve the financial pressure from book sales. The book distributors that came to Tamal's zone when he was the leading ISKCON organizer of book distribution now became deeply perturbed. They either left or complained.

EMERGENCY GBC MEETING LOS ANGELES LATE APRIL 1980

In late April 1980 an emergency meeting of 20 GBCs met in Los Angeles to deal with **Jayatirtha's** LSD trips, **Hansadutta's** gun and intoxication fiascos, and **Tamal's** crazy demands that he was the only via medium to Srila Prabhupada as next sole acharya. These three urgent scandals had already seriously undermined the legitimacy of the zonal acharyas. The falldowns of Jayatirtha and Hansadutta were especially problematic, as devotees lost faith that Srila Prabhupada had made them gurus. After all, real gurus are pure devotees who are not supposed to fall from the infallible position of spiritual perfection.

The absolute power, wealth, fame, and followers of all the zonals was at risk if they did not immediately resolve these difficulties convincingly. The gurus and GBC met privately for several days and the discussions were heated, heavy; it was a gathering of criminal bosses.

“None of them showed any transcendental symptoms. Rather they acted like Mafia bosses who sometimes cooperated and sometimes fought with each other.” (Navayauvana das, 2008)

Eight gurus plus 9 other GBCs were confronting the three trouble-makers, and they knew if they did not put an end to these scandals, their guru hoax could crumble. Devotee confidence was everything, and the situation demanded dramatic remedial action.

JAYATIRTHA: He was harshly reprimanded and suspended as a guru for one year. He was also ***forced*** to take the renounced order of sannyas ***on the spot***, *“because they (GBC) felt that his bizarre behavior was the result of ‘emotionalism’ caused by his renewing his relationship with his wife.” (Hare Krishna in America, Rochford, p. 232)* The GBC official explanation was that married life had misled him into maya with his indiscretions, and that as a sannyasi he would have less license for deviations. This was a deep dishonesty towards the ISKCON devotees, however, as the GBC knew full well all about Jayatirtha's drug activities. Kirtanananda performed the sannyas ceremony in the Los Angeles temple, and Jayatirtha begrudgingly submitted.

HANSADUTTA AND TAMAL: They were both suspended as gurus for one year, prohibited from going to their own zones and from initiating disciples, and ordered to travel, preach, and spend months in Vrindaban for “purification.” The GBC and gurus thought they had stabilized the situation. Hansadutta's zone was put in Ramesvara's care, and when Ramesvara sent his men to Berkeley, there were fist fights with Hansadutta's men. All this was a big shock to ISKCON. The illusion that the divinely appointed gurus were infallible and perfect was shattered, as three of them had been punished for wrongdoing by their

own comrades. Now, who and what was still sacred?

Disciples of the new gurus had to either adjust their ultimate allegiance from their guru to the GBC and “Acharya-Board,” or they harbored resentment over unfair and unjustified treatment of their spiritual master. The humiliation to the three deviant gurus was immense (what kind of guru is it that must be chastised due for drugs, illicit sex, etc?) Rather than mend the situation it simply highlighted the controversies and discontent in ISKCON. The malaise, anxiety, and sense that something was not right persisted in spite of everything done to solve the dogged difficulties that arose from having foolishly replaced Srila Prabhupada as the initiating guru of ISKCON.



IN THE NEWS: BAD PUBLICITY FOR ISKCON

The infractions incurred by Hansadutta were dramatically publicized in the mundane media. Newspapers ran lurid headlines that undermined 15 years of tireless preaching: *Hare Krishna Sect Faces Growing Police Scrutiny* (Oakland Tribune), *The Krishna File* (4-part series in Sacramento Bee), *The Hare Krishnas: Drugs, Weapons, and Wealth* (Hustler magazine). The New York Times and High Times also ran prominent, depressing stories. *Betrayal of the Spirit*, p. 68, described Hansadutta’s zone:

“Hansadutta band of German gangsters ran their temple like Rome in its later days. A covey of airport women slept with their male leaders, including the guru, and took speed to work long hours. Importing illegal German cars, using drugs, collecting weapons, and playing rock and roll were the mainstays of temple life, along with worshipping Krishna.”

Discussion of the gurus, which was forbidden to the rank and file devotees, appeared in the public domain. Doubts arose about all the new gurus when Hansadutta appeared more gangster than guru. Hansadutta seemed to relish the attention of being a black sheep. In early 1980 the GBC established a Ministry of Public Affairs with Mukunda das in charge. He had plenty of work to do in the ensuing decades as ISKCON was hit by one scandal after another. Most of these scandals arose simply because of ISKCON’s guru-jacking by rascal cheaters.

RAMESVARA INFORMS ISKCON OF THE DISASTER

On July 3, 1980 Ramesvara wrote a letter to the North American

GBC members and included copies of the news clippings about the ISKCON scandals in the news, describing the negative publicity:

*“The reporters started work after the first Berkeley weapons discovery and were aided by devotees who had some grudge and wanted revenge due to (bad) experiences they had... Many of the charges... are obvious distortions... Gurukripa was not a swami in our movement when he was arrested... at the Laguna drug trial the defendants lied... by claiming they worked for ISKCON and turned huge profits over to Prabhupada... But... (it was) **based on enough true facts, especially in Berkeley and Japan.** [Gurukripa was arrested with illegal funds in Amsterdam and had previously robbed jewelry stores in Japan.]*

*“Most of the alleged crimes involve blooped devotees, and perhaps our legal committee should finally research this problem of how to separate our movement from the activities of blooped members... **The damage in California... is incalculable...** It will take literally years of preaching to undo the horrible misconceptions about our movement now firmly planted in the minds of millions. Our own members have lost faith in individual leaders and in the way **we have tried to establish the position of the initiating gurus.** The temples in Hansadutta’s zone are very, very shaky, and for two months they have not collected their basic overhead. I think this damage is unprecedented and warrants our deepest consideration at the next Mayapur meeting so we can avoid ever having to face this again.”*

JAYATIRTHA’S PROBLEMS WERE NOT SOLVED BY GBC IN 1980

“...the other zonals brought him to the meeting in L.A. and confronted him. They told him to take sannyas, or they would out him as an LSD user and remove him as acharya. The poor guy was attached. He put on saffron. That was the end of his marriage and the end of any chance he had to rectify himself. It was not the end of his taking drugs.” (Navayauvana das, 2008).

Manjauli dasi convinced her husband Jayatirtha to give up sannyas since it had been forced upon him. They went on pilgrimage in India and ended up at Sridhara Maharaja’s ashram, where Jayatirtha was convinced to stick with sannyas and he developed a strong bond with Sridhara Maharaja. Manjauli was devastated. At the Aug. 1980 GBC meetings in Dallas, he proposed that Sridhara Maharaja be approved as an initiating guru for ISKCON; of course the GBC rejected this idea.

“When Jayatirtha came back to England as a reluctant sannyasi... his demeanor had changed. He revealed that he had been severely chastised and “reined in.” We feared for him and for his disciples

because it was clear that he was unhappy in the role of sannyas and disgruntled at the way his fall down had been handled... (We) felt in our hearts that a schism would eventually occur, and when it did, it came in a dramatic way.” (Unalloyed Devotion, Vol 2, p.124)

Jayatirtha still thought LSD was enhancing his devotional ecstasies. After his suspension and forced sannyas in May 1980, Jayatirtha did not amend his ways, and he called LSD the “Lotus Spiritual Dust” of Radharani’s feet. He used LSD as though it was a holy sacrament and his behavior became even more bizarre. He was not reformed.

TRIVIKRAM SWAMI ADDS FUEL TO THE GURU CONTROVERSIES

Trivikram Swami became intrigued by the writings of Amoghalila das, an American devotee who resided in Calcutta, who circulated many papers on ISKCON’s grapevine describing his dreams. Amoghalila claimed to have visionary trances of Srila Prabhupada imparting messages to him. For example: *“I never wanted this big fanfare for these 11 disciples. Now you stop treating them as special. That is their own concoction. You are all gurus, as much as you repeat my instructions and follow them.”*

Most did not believe in Amoghalila’s dreams, but the topic was exactly what was on the devotees’ minds, including Trivikram, who was also perturbed by much of the zonal acharya system. In 1980 he wrote a letter to BTG calling for an end to zonal guru worship. Although BTG never published the letter, each guru received a copy of his letter, as did many devotees in the swelling underground dissidents movement. The Amoghalila dream’s theme was: *“Srila Prabhupada is the real guru, and the others are not.”* April 28, 1980, Trivikram wrote again to all the GBC’s, conceding “dreams” had increased his interest in the guru issue:

“It has been some time now since the Amoghalila letters... I was strongly influenced by some of the points raised... but finally relented... it would give... impetus to making ‘dreams’ the basis of managing ISKCON. I... submit for the consideration of the GBC and other senior devotees some points....: (1) What is the basis for the claim to be ‘Acharya’? (2) Is there any justification of simultaneous guru puja other than ‘practicality’? (3) Isn’t the position of the initiating guru now clear? ...that they are not on the same level as Srila Prabhupada? ...that it tends to reduce Srila Prabhupada to their level?”

He sent a letter to Jayadwaita Swami and 11 zonals, June 3, 1980:

“In light of... the GBC was obliged to discipline certain initiating gurus for misconduct... The point is Srila Prabhupada has not appointed anyone as ‘Acharya’... we have seen that some have adopted

this title and incorporated it into their letterheads... thinking oneself important... is not proper Vaishnava etiquette... Re: simultaneous guru puja there are... reasons why this should be stopped:

(1) Hari Bhaktivilasa mentions in the presence of one's spiritual master no one should be worshipped [raised by Pradyumna]. Srila Prabhupada is simultaneously present and not present. He is not present so far initiations are concerned but he is very present when he is being offered guru puja. [Why he cannot be present for both?]

(2) Srila Prabhupada's position is unique; he shouldn't be reduced to their level by this simultaneous and therefore equal guru puja.

(3) No one should be forced to attend... I just cannot imagine Srila Prabhupada forcing his Godbrothers to attend his guru puja when they wanted to attend Bhaktisiddhanta's worship.

(4) ... (if) the new disciples see that their guru's Godbrothers are obliged to worship their guru... won't (they) see their 'Uncles' as 'Brothers' and thus diminish their respect (for them)?

(5) Putting Srila Prabhupada in the Centre everything will expand"

"I have been feeling all along that at best these 11 gurus are 'junior acharyas,' although I was smashed for introducing that phrase by Tamal... It is already understood by everyone that the whole matter is up for discussion and re-evaluation at our next Mayapur festival... there are arguments on both sides. I introduced separate guru puja ceremonies in Los Angeles after the Amoghalila letters."

Ramesvara's June 29, 1980 letter of reply (**BELOW**) to Trivikram agreed with his points. Bhagavan Goswami (guru) replied to Trivikram's April and June letters and was supportive, saying:

"...after the disappearance of the spiritual master it takes time for the disciples to find their way and become properly situated. My experience is that the GBC body is fully capable of coming to the right conclusions, although it may take some time... Please be patient."

Bhagavan also had separated the guru pujas. Bhavananda wrote to Trivikram dated July 19, 1980 and confirmed he had made the same changes in Vrindaban and Mayapur: *"I was missing that chance to fan Prabhupada or perform the arati or just dance and chant in front of him... Regarding the term 'acharya,' Srila Prabhupada himself in June 1977 told me that he was going to appoint 'acharyas' who would be able to initiate new members into the disciplic succession."*

Bhavananda left out the phrases **ritvik** and **officiating acharya** that Srila Prabhupada used May 28, 1977. Srila Prabhupada only appointed ritvik representatives on July 9, 1977, officiating priests to conduct the

formal initiation ceremonies when Srila Prabhupada would accept new disciples, even though not physically present. No other type of acharyas or gurus were appointed by Srila Prabhupada. While everyone was agonizing about simultaneous guru puja, new guru pranam mantras, and the PADA titles, no one thought to demand the hard evidence for how Srila Prabhupada had appointed new initiating gurus.

RAMESVARA REMOVES HIS VYASASANA

Trivikram wrote to Ramesvara, protesting the extravagant worship of those exposed as not *uttama* *adhikaris* after all, but conditioned souls

Sri Radha Goswami
RAMESVARA SWAMI

Trustee, Bhaktivedanta Book Trust
Governing Body Commissioner,
INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

July 28, 1980

Dear Trivikrama Swami,

Please accept my most humble obeisances at your feet. All glories to Srila Prabhupada!

I had just made a very major decision about the whole situation regarding Prabhupada's position and the false platform of our new gurus, when your letter arrived. I took it as confirmation of how I was thinking, and I now plan to move ahead with major changes, without waiting for Mayapur. Actually things have reached a point in my own realization that they simply can't wait any longer, for myself, and for the Society as well. I know that this unilateral action will ^{bring} great criticism but there is no question of waiting, discussing and watering down things any more. I hope you will be kind and pray for me in this humble endeavor, as I'm expecting to really get smashed for this one. As for the details, they're not completely worked out yet. I'm still completing my research, and will formulate my conclusions in a written paper based strictly on Prabhupada's books. This paper will be presented to my temple presidents at an emergency zonal president's meeting in 2 days, and after everything is analyzed by all of us thoroughly we will proceed immediately implementing the changes. It definitely involves no *vyasasanas*, chanting names in Prabhupada's temple, etc. I'm going to be completely truthful in this regards.

Hoping this meets you in good health.

Your unworthy servant,
Ramesvara Swami
Ramesvara Swami

just like all their Godbrothers. Both Trivikram and Jadurani touched his conscience. According to Yasodanandana (2015): "*In 1980 Ramesvara wanted to reject his big seat. He had some partial understanding...*"

Ramesvara was the guru for the Western USA which had many senior devotees who questioned the zonal acharya regime. Ramesvara's associates harassed him and finally he could no longer justify the big *Vyasasana* and the grand worship that was being lavished upon him and

the other gurus. Subhananda researched and drafted a policy paper, “*On the Position of the Initiating Guru for the Western Zone*,” dated July 28, 1980. Just two days before Ramesvara presented his paper to his zone’s temple presidents, he wrote a letter (**ABOVE**) to Trivikram who confirmed Ramesvara’s doubts about the guru. (**RIGHT: RAMESVARA DAS 2014**)

This essay described the new gurus as being madhyama adhikaris, not uttama, and for them to accept worship as though they were uttama-adhikaris was: “...*simply cheating his disciples. He is making a false and artificial show, and thus is inspiring cheap, superficial faith and devotion... If one who is not on the most exalted platform of devotional service accepts an abundance of material facility and worship, there is a great danger that he will become attached to his material position and thus fall down.*”



Ramesvara openly apologized to Srila Prabhupada, his Godbrothers, and his disciples for offending them by accepting worship, titles, facilities, praise reserved for uttama-adhikaris.

“Tragically, Srila Prabhupada’s unique and glorious position is being minimized and eclipsed. At certain times and places it appears even as if Srila Prabhupada is being pushed to the background, or relegated to the position of a distinguished previous acharya, with no immediate relevance. This lamentable situation has created a serious and deep-rooted offense at the lotus feet of our beloved spiritual master with subsequent reactions within the movement. There is urgent need for radical, enlightened reassessment and rectification of the problem. In carefully analyzing Srila Prabhupada’s books and letters regarding the position of the guru I have come to the understanding that I have created a great offense against Srila Prabhupada by allowing myself to be regarded and worshipped on his level, alongside His Divine Grace.”

He took his Vyasasana out of the temple, sat on the floor, and famously uttered, “*I don’t want one of those ‘pada’ names.*” (He had been called Chaitanyapada.) But, Ramesvara had identified only the tip of the iceberg. He did not admit that the new gurus were completely unauthorized and were never appointed to be initiating gurus. Rather than renounce his titles and high seat, he should have given up his guru business altogether. He recited the false axiom of devotees needing diksha from a physically “living” guru, but without shastric references,

and he only focused on how he should take a lower profile as a guru.

His 3 page document, *Selecting an Initiating Spiritual Master*, was compiled from discussions during the western USA zone temple presidents' meeting, and included earlier Sridhara Maharaja advice to the GBC. Guru titles and names were rejected, using instead only "His Holiness," "guru Maharaja," or "gurudeva." "Sankirtana-acharya" and his special pranam mantras were rejected. Recitation of his name in kirtans would be simply "Ramesvara Maharaja kijaya," at the end and not at the beginning, and only after Srila Prabhupada's name.

The new gurus or sannyasis only got a thin cushion on the floor. Ramesvara's guru puja would only be on his birthday and outside the temple. Ramesvara continued his tape ministry but encouraged disciples to listen to Srila Prabhupada's tapes. No other photos would be allowed on Srila Prabhupada's Vyasasana, and would be on the altar only while a disciple of a guru was doing that worship ceremony.

GBC MEETINGS, DALLAS AUG. 17, 1980: RAMESVARA CHASTISED

Within weeks, on Aug. 17, 1980, a new GBC policy paper was presented at a mid-year GBC meeting in Dallas. Rather than show the evidence that Srila Prabhupada had named 11 new acharyas, which was its underlying defect, the paper deviously argues (without shastric references) that the gurus *should* be worshipped side-by-side with Srila Prabhupada with two Vyasasanas in the temples. This was the reply to Ramesvara's Vyasasana removal. The GBC's wordsmith Hrdayananda craftily wielded catch-words like "unity," "one family," "GBC is the ultimate managerial authority," "continuance of the disciplic succession," and "offenses against advanced devotees."

The GBC refused to budge in their positions. Simultaneous worship of Srila Prabhupada and the new gurus, Vyasasanas for the new gurus in the temples, honorific titles such as Vishnupada, praising the names of the new gurus in the Jaya Om prayers, bringing Srila Prabhupada down to the level of the new gurus, and more – ***nothing was conceded and all was vigorously defended.*** The hardcore wing of the zonal acharyas displayed their rising arrogance and false confidence.

Ramesvara's undermining of the gurus' exalted status with his paper and partial step-down could not be tolerated by the Acharya Board. Within two weeks, ***they forced him to put his Vyasasana back in the temple and resume*** the way it was before - lavish worship, etc. *Our Affectionate Guardians*, Ch. 5, by Paramadwaiti Swami:

"Privately, this GBC guru was told that if he did not drop the whole thing and tow the party line (continued excessive worship) he would

lose his life blood, the controlling guardianship of the BBT (Srila Prabhupada's book publishing arm)-he would be fired from his beloved service by the GBC. Left with little choice, he curbed his reform."

In the years to come, Ramesvara transformed into one of the most horrific of the zonals: ruthless, duplicitous, foul-mouthed, dishonest, and vain. As his paper had warned: "...*he will become attached to his material position and thus fall down.*" Someone in his zone said: "*He is described as a two faced liar by many who know him well.*"

AUG. 1980 GBC POLICY PAPER: PURE DEVOTEES CAN FALL DOWN

This 32 page GBC policy document with cover letter also minimized the significance of the GBC's chastisements of Hansadutta, Tamal, and Jayatirtha earlier in 1980, saying that liberated souls sometimes have spiritual difficulties. Quoting the pastimes of Arjuna's bewilderment at Kurukshetra, Bhishma's failure to protest the de-robing of Draupadi, and Dhruva's great anger at the Yakshas for killing his brother, the paper dismissed the fall-downs and indiscretions amongst the members of their own Acharya Board as little more than "temporary." It was implied that these incidents are beyond the understanding of regular devotees, and that they were a spiritual drama, or, in other words, transcendental pastimes.

The question as to how those that the *uttama* adhikari, pure devotee Srila Prabhupada had supposedly appointed as acharyas could fall-down was not answered. The best the GBC could do was a 'snow job' and a bluff that all was fine and dandy after all. "*Nothing to see here folks, move along now...*" This defective doctrinal paper is analyzed in Vol. 6.

However, the shastric verdict is clear: self-realized souls never fall into illusion, or require suspension from guruhood for breaking the regulative principles or deviating from institutional doctrines. Yet ISKCON in the early 1980's propounded the opposite.

CONCLUSION

These were times of serious deviation and many devotees were disturbed. The hijackers first perpetrated the lie that they had been appointed to initiate, and then they misinterpreted Srila Prabhupada's teachings to justify their fall-downs. Srila Prabhupada never spoke of the need for a living acharya, either for Christians or for ISKCON. The essential cause of the Gaudiya Math's breakup was that they appointed themselves as initiating gurus without authorization from their predecessor guru, the same exact defect of the ISKCON gurus.

CHAPTER 15: MORE ACHARYAS AND SCHISM: 1981-82

*"This verse describes the beginning of a **schism**. 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."* (CC Adi 12.9 purport)

HOW TAMAL AND HANSADUTTA BECAME RE-INSTATED AS GURUS

Chastised and suspended as gurus, banished from their own zones, Hansadutta and Tamal struggled in guru-limbo from May 1, 1980 as they deliberated how to overcome their repressed condition. After seven months of wandering in humbled disgrace, they came to the Pyramid House in Topanga Canyon, California, the home preaching center of Nrsinghananda das. Many devotees gathered for frank discussions about the movement's problems, and Tamal confessed on Dec. 3, 1980 that there had been no appointment of gurus, but only of ritviks. The Topanga Canyon Confession, as it came to be known, was tape recorded and soon enough the other gurus (and all devotees) knew about it.

From Tamal's Topanga Canyon confessions, 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. [...] **But when it's officiating, it's whoever is nearest, and he was very clear. "Then, on my behalf, they'll initiate."** It's not a question that you repose your faith in that person. That's a function for the guru. [...]*

*"**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. He said, "My guru Maharaja did not appoint anyone. It's by qualification."***

Thus Tamal cleverly checkmated his GBC chastisers: if he could

not be guru, neither could they. Amongst themselves, the gurus urgently conferred about how Tamal's confession could end their guru hoax. If Tamal continued speaking that there was no guru appointment, their guru business could end. In a couple months the import of Tamal's confessions sunk into the thinking of the collective GBC body.

After Topanga Canyon, Tamal and Hansadutta went to India to consult with Sridhara Maharaja in Navadwipa to seek his opinion on whether their suspensions were proper or not. They postured that if Srila Prabhupada had named them as gurus, then how could even the GBC supersede Srila Prabhupada's decision? They claimed to have been wrongly sanctioned and that the GBC had no legitimate right to strip them of their guruships. The guru is the absolute authority, after all, as previously stated by Sridhara Maharaja. Of course, the flaw in this reasoning was simply that Srila Prabhupada had never appointed initiating gurus, but only ritviks, as Tamal had just confessed at Topanga Canyon, but which he would not repeat to Sridhara Maharaja.

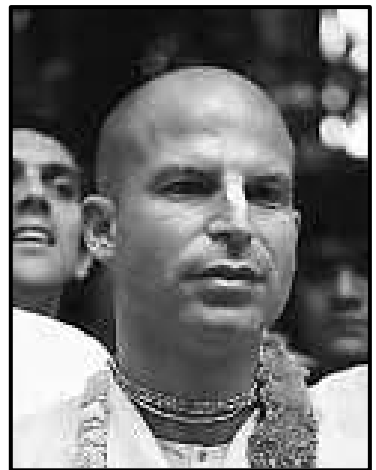
Sridhara Maharaja agreed that their suspensions were improper, and so Tamal and Hansadutta then met with the GBC Chairman, armed with Sridhara Maharaja's verdict and the Topanga Confession blackmail. The GBC Chairman for 1980 was Bhagavan Goswami, Tamal's close friend and protégé, who then lined up the votes on the GBC board to resolve Tamal's problems favorably. Shortly afterwards:

"...the GBC convened a meeting and overruled the sanctions, allowing both gurus to return to their zones and resume all the duties associated with their guruships." (Hare Krishna in America, p. 234)

This was a classic example of Tamal's cunning in ISKCON politics and illustrates how he survived so many dire controversies. After his Topanga confessions, the other zonal acharyas saw that Tamal could end their guru regime if Tamal was not again reinstated as one of them. And as a guru again, Tamal would not repeat his confession again.

BHAGAVAN DAS GOSWAMI

At the Mayapur meetings in early March 1981, both Tamal and Hansadutta were secretly but officially reinstated in their former positions with "unpublished" resolutions #21 & 22. This would not be the last time the GBC would succumb to blackmail from



one of their own members. A few copies of Tamal's confession tapes escaped their dragnet and became an ongoing embarrassment to the GBC and Tamal, which they simply chose to ignore. What else could they do but pretend Tamal never said those things? ISKCON nor the GBC have ever offered any explanation for Tamal's confessions that Srila Prabhupada never appointed anything but ritvik acharyas. At the 1981 GBC meetings, they quietly rejected the conclusions of the talks at Topanga Canyon, and earlier had issued a statement that all ISKCON gurus were *uttama adhikaris* based on their preaching abilities.

Nevertheless, even though Tamal regained his position again and returned to his headquarters in Dallas, the fallout from his actions in the previous years resulted in most of the dedicated book distributors leaving his zone. Also in 1982, the GBC meetings resulted in the loss of his St. Louis and Chicago centers from his zone as they were shifted to Ramesvara's western USA zone. Hansadutta, however, was not easily pacified and he continued to chafe under the GBC yoke, and other 1981 GBC resolutions threatened if "*there is any attack, in any way, or by his men, on any devotees or any ISKCON temples, he will be suspended from ISKCON until the next Mayapur festival.*"

The GBC chairman was authorized to accept Hansadutta's resignations from either the GBC or ISKCON if it was given. Thus, Hansadutta was given notice: he was walking on thin ice and should mind himself lest he be expelled. His legal bungles, police raids, illegal weapons, and his indiscretions with women and intoxicants were stretching the GBC's patience. Many wanted him expelled then and there. Tamal was more adept at politics and had more allies.

GBC IN 1981 RELEASE A NEW POLICY PAPER

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 initiating guru. Necessity, qualification, and vows were described in detail. Now the GBC was expanding their guru appointment fraud by delineating procedures and criteria by which the GBC could approve more initiating gurus. This policy paper is studied in Vol. 6. The GBC's real business should have been to adopt Srila Prabhupada's actual instructions, not to falsely manufacture a process for "creating" new supposed acharyas.

SATSVARUPA ASKS TO REDUCE HIS OWN WORSHIP: MARCH 1982

Satsvarupa, like Ramesvara earlier in July 1980 (who was smashed

by the GBC in Aug. 1980), also developed a guilt complex over his accepting worship as lavish as what Srila Prabhupada had been offered. His more gentle personality allowed many Godbrothers to discuss these matters with him and influence him. The pressure wore him down and at the 1982 GBC Mayapur meetings he requested the GBC to allow him to reduce his worship. ***The GBC flatly denied his request.*** Bahudak das, a regional secretary and ISKCON Vancouver president (1972-86):

“In Mayapur, 1982, Satsvarupa Maharaja requested to reduce his worship. The GBC refused him. We were very angry about it. It was the first breakthrough that one of the 11 gurus wanted to come down to a reasonable level and the other acharyas said, ‘no’.” (Hinduism Today, Sep-Oct 1986)

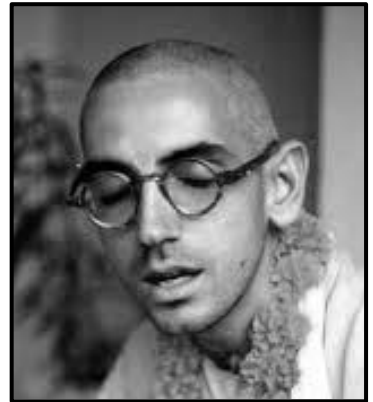
THE SECOND SCHISM: JAYATIRTHA LEAVES ISKCON

The GBC in 1982 were again forced to deal with Jayatirtha Swami.

(1) He was still taking LSD, more so than ever, (2) he was canvassing GBCs and devotees alike to take shelter of Sridhara Maharaja, (3) he still wanted the GBC to approve Sridhara Maharaja as one of ISKCON’s initiating gurus,

BELOW: JAYATIRTHA

(4) he advocated Sridhara Maharaja’s photos on temple altars, (5) he was very critical of the GBC reluctance to add more gurus, (6) many of his disciples stayed in Navadwip at Sridhara Maharaja’s ashram, and (7) he was very upset at how he had been treated by the GBC.



This perceived insubordination upset the GBC, who made *Resolution #17*:

The Manifesto on the Position of Jayatirtha Maharaja: “That the GBC gives the following directions to (JM) for his rectification: (1) He reside in Srila Prabhupada’s rooms at Radha Damodara temple in Vrindaban and write a book on the purpose of Srila Prabhupada’s mission, (2) he arrange that the disciples that are presently with him be integrated into ISKCON temples of his choice, (3) all pictures of (JM) should be removed from the temple room, (4) (JM) is temporarily suspended from his duties of GBC and initiating guru.”

At the end of the GBC meetings, being very resentful of the GBC’s attitudes and actions, Jayatirtha finally threw in the towel and marched angrily off the ISKCON Mayapur property, defecting to Sridhara Maharaja’s ashram in Navadwip, where he was welcomed. Next, on

March 6, 1982, the GBC resolved: “*That Jayatirtha Maharaja is suspended from his duties of GBC and Initiating guru,*” and that only approved acharya photos and acharya lectures could be used in ISKCON, a prohibition meant to exclude Sridhara Maharaja.

Although Bhavananda and Jayapataka then visited Sridhara Maharaja, misunderstandings and differences of opinions between him and the GBC could not be reconciled. Sridhara Maharaja thought it was an injustice to the GBC’s Godbrothers not to increase the acharyas in ISKCON. In leaving ISKCON, Jayatirtha called for his (est.) 400 disciples to come and join him. Jayatirtha’s zone included United Kingdom, south and east Africa, Detroit, and parts of India. The U.K. and South Africa was turned over to Bhagavan. Detroit went to Bhavananda, who told devotees they had two weeks to get re-initiated, or they would lose their privileges of first or second initiation.

An emergency delegation was sent to London to try and salvage the situation there and ensure loyalty to ISKCON amongst Jayatirtha’s disciples. From Satsvarupa’s *The Story of My Life* (p. 54):

“A commando committee was made up to rush to England to persuade Jayatirtha’s disciples to stay in ISKCON. They holed themselves in a building, and ISKCON cut the telephone wires.”

Many of his disciples left for India to join their guru, but those who did not were encouraged to reject Jayatirtha due to his fall-downs, disloyalty, and anti-ISKCON stance. Bhagavan picked up many of Jayatirtha’s disciples in 1982 by re-initiating them, giving them a week to submit or leave. Jayatirtha issued a statement, “*To All Devotees of Srila Prabhupada’s Lotus Feet,*” wherein he lamented bitterly his unfair treatment by his guru Godbrothers. He denounced the GBC and claimed that he would put an end to ISKCON within two years by opening temples wherever ISKCON already had one, with a counter-movement. The threat seriously intimidated ISKCON leaders and devotees, and everyone was concerned, and especially there was fear of competition from Sridhara Maharaja’s Gaudiya Math, as many senior devotees and sannyasis were already defecting and “taking shelter” of him.

Jayatirtha’s defection was a *serious schism* and blow to ISKCON. But it also had the effect of rallying ISKCON devotees around the GBC, even those who were alienated by the guru controversies. Now all the gurus completely conceded that it was the GBC, and not the individual gurus, who had the ultimate authority in ISKCON.

Jayatirtha then formed a quasi-spiritual sect (the Peace Krishnas) with LSD as their kirtan sacrament. He was officially expelled from

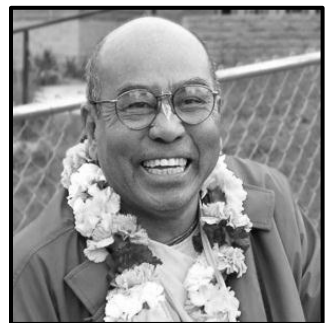
ISKCON by the GBC in 1983, due to “*not acting as a bona fide spiritual master and failing to work cooperatively within the ISKCON movement.*” There were also testimonies of Jayatirtha’s ordering the drowning murder of a dissident follower (Nitaipada das) on a boat ride in a Nepal lake (described graphically in *Monkey On A Stick*).

Returning to London, he renamed his gradually dwindling followers with Biblical names, and eventually combined sex in front of the deities with drugs and kirtan. With only a few faithful remaining, he was beheaded in 1987 by a disillusioned disciple (Navaniticara das). The grisly account is described in *Monkey On A Stick*, p. 169. His degradation and offenses were thus ended by Krishna’s mercy. His killer received a short jail sentence because apparently the London police were thankful that Jayatirtha, whom they believed to be the major importer of the drug Ecstasy into the UK, had been terminated. As deviated as he was, he is remembered with affection by many devotees.

1982 GBC MEETINGS: THREE NEW GURUS APPROVED

In 1980 three of the eleven gurus were suspended until early 1981, then reinstated, and in 1982 Jayatirtha defected and in 1983 he was expelled. Many Srila Prabhupada disciples wanted to also become gurus, and a long line of them could have stretched from the Mayapur temple grounds all the way to the Ganges River and across to Sridhara Maharaja’s Navadwip ashram. The enthusiasm to preach Krishna consciousness to the lost souls of this world, fortified by the transcendental pleasure that was thus experienced, was mixed with immemorial desires for fame, adoration, profit, distinction, as well as other kinds of selfishness that still plagues one who is not yet fully purified of material consciousness. The idea of being a guru arose readily in the minds of many naïve and young devotees who thought that this would enhance or empower their preaching capacity.

Seeing the eleven in action, many were simultaneously repulsed by their obvious mundane motivations and also attracted to their elevated positions, false as they were. Unfortunately, they underestimated the power of maya’s temptations (illusion), and they also misunderstood whether becoming an initiating diksha guru was even possible for them. Was this sanctioned by Srila Prabhupada? By the scriptures? The answers to these questions were not clear, due to the hidden instructions, but many would nevertheless go



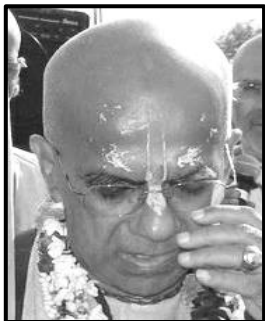
where even angels feared to tread, driven by impure ambitions.

On Feb. 27, 1982, the GBC resolved on a method for increasing the number of ISKCON gurus:

“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 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.”

The GBC policy paper was called, **“The Process for Expanding the Number of Initiating Gurus in ISKCON.”** For four long years the GBC had declined to add any new gurus beyond the original 11, to the consternation of many guru aspirants. To many it was clear the guru-controlled GBC was in no hurry to increase their competition for disciples. Like powerful businessmen, the 11 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. Firstly, new candidates for guru could only come from the existing GBC members. It was explained that this was a natural way to start the expansion of gurus.

The new system required an onerous 75% vote of the GBC, much more stringent than the simple majority vote otherwise required. With 50% of the GBC being gurus, if just six gurus voted against someone, they could not become a guru. Nevertheless, the GBC approved three more ISKCON acharyas: **Bhakti Svarupa Damodara Swami** (**ABOVE**) from Manipur, who was called Srila Sripada, **Gopal Krishna**

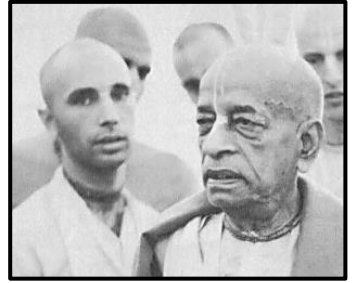


Goswami of Bombay, who was called Bhagawatpada (**LEFT**), and **Panchadravida Swami** of Latin America, called Tridandipada, (**BELOW**). Gopal Krishna Maharaja had been strongly agitating for approval of new gurus with Indian bodies. Minus Jayatirtha, the new total was 13 gurus. *But no Godbrothers from within the zones were nominated.*

Ironically the GBC paper cautioned, *“A desire to be an initiating guru may, at times, be tinged with material*

desires... we should purify ourselves of material ambitions, which even may take the form of desiring to be (guru).” Such was the audacious hubris of the new gurus at that time!

And in the next paragraph, the paper introduced a “Code of Honor” by which the gurus should relate to each other, regulating the tendency to undercut each other’s zonal positions: *“By recognition of **prabhu-datta desa** (a particular field for one to preach in), many powerful preachers can work harmoniously.*” This was understood by insiders to be an attempt to address the fighting spirits of Kirtanananda, Hansadutta, and Ramesvara in particular. Slashed tires, raided storage units, threats, hit-and-run collecting parties, and so on caused abundant hostilities and animosities between zones.



In 1982 the GBC also resolved to allow three non-GBC’s to participate in the GBC meetings under oath of secrecy, namely the Chairman of Temple Presidents, the senior-most non-GBC sannyasi, and one other senior devotee chosen by the GBC. It was a token concession to those who felt that the GBC/guru club was an elitist and closed, corrupted leadership. But the oath of secrecy confirmed the same. All ISKCON initiating gurus were required to pledge to abide by all GBC orders, ISKCON’s spiritual precepts, and that all their funds, temples, members, and new disciples belonged to ISKCON in the event of their departure: *“...if for any reason whatsoever I leave ISKCON, I shall have no claim to them.”*

The GBC did not want what Jayatirtha had done to happen again.

The GBC also restricted going outside ISKCON for spiritual association or instruction, and this was aimed at the exodus to Sridhara Maharaja. GBC resolution Mar. 1, 1982:

“That since all the spiritual knowledge and instruction required is available in Srila Prabhupada’s books and from ISKCON, no ISKCON member shall be allowed to seek spiritual instruction from any other person or institution outside of ISKCON without approval of the GBC body. That any member of ISKCON who willfully disobeys the above order will thereby sever his connection with ISKCON.”

The disobediences from 1977 and onwards led to ISKCON’s institutionalization and centralized bureaucratization.

RE-INITIATION PRACTICE OFFICIALLY ADOPTED BY GBC IN 1982

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 fall-down, and also recommended that such devotees take “re-initiation” from another ISKCON guru in good standing. This was unprecedented and controversial, but the GBC was trying to clean up the mess of guru-less yet valuable disciples.

DEVOTEE DISSENT IN ISKCON INCREASES IN 1982

From Santa Rosa and Laguna Beach, Kailasa Chandra, Jadurani, and Puranjana continued to push back against the ISKCON guru system. The rising and falling of gurus was compared to shooting ducks in an arcade game where new ones then pop up, only to be shot down later (or “whack-a-mole”). ISKCON’s discontented devotees also complained that ISKCON gurus were simply imitators of the real acharya, Srila Prabhupada, and that imitation is the sign of *sahajiya*, or pretense in spiritual life. The ISKCON gurus resorted to very unusual means of deceit to coax a continued acceptance of their authority and purity, even as some of them had fallen away. It was even explained by some GBCs that after his departure from ISKCON, Jayatirtha was a “maya Jayatirtha,” just as the Sita that Ravana kidnapped was a “maya Sita.”

This ridiculous explanation increased the general devotees’ ridicule of the ISKCON gurus as phony gurus. A wide chasm of conflicting views became widespread, between the new initiates and the wiser Srila Prabhupada disciples. In Kirtanananda’s letter to Bob Uplinger on May 22, 1982 we see the typical arrogance of the zonal acharyas and the dark cloud that had settled over ISKCON: *“Milk touched by the lips of a serpent becomes poisonous. Our legitimacy as a devotee depends on how we are representing Srila Prabhupada. If one has no faith in his guru, then we have no faith in him... We must accept Srila Prabhupada as He is. He said that ISKCON was His body, so no one who is rejecting the GBC can remain in His association.”*

ABUSES IN SANKIRTAN METHODS RESULT IN LEGAL PUSHBACK

Another major problem in ISKCON by the early eighties was the cumulative effects of many years of various shady techniques employed in sankirtana, book distribution, and funds collecting. All sorts of schemes of deception, trickery, and outright illegalities became the norm in many ISKCON zones. Women’s traveling parties even resorted to prostitution, drugs, polygamous male leaders, and numerous scams. Illegal sale of copyrighted logos, bait and switch, short-changing, collecting on false pretenses, and so on, all gradually produced legal pushback as cities, airports, fairs, states, and law enforcement networks

threw up effective blockages to the devotees' activities. The formerly very successful and lucrative airports were closed to devotees. Fairs required the use of a booth with no more moving about freely. Sankirtan abuses finally brought the reactions that should have been foreseen. Funds and book distribution dried up. A 1982 Syracuse, NY court ruling described it well:

“There is no question from the record in this case that the Krishnas are engaged in a widespread and systematic scheme of accosting, deceit, misrepresentation, and fraud on the public in their Sankirtan activities. The record shows patterns of deceptive practices... as being repeat offenders or overly aggressive, the Krishnas have continued to accept the ‘fruits’ of such solicitation methods for its own commercial gain, all under the ‘cloak’ of being a religion... have violated with unabashed arrogance.”

EXCERPT: TAMAL’S 1997 ESSAY THE PERILS OF SUCCESSION

“Sridhara Maharaja's influence continued to increase as a number of prominent ISKCON leaders including Jayatirtha defected to join his camp. ...claimed that Sridhara Maharaja, due to his qualifications, was clearly Prabhupada's successor. [...] Sridhara Maharaja, perhaps unwittingly at first, became a political symbol for growing discontent with the ISKCON management system. (Rochford, 1985: 247) Surrounded by dissidents, Sridhara Maharaja's criticism of the GBC increased, and he also raised the questions about certain decisions and actions of Prabhupada. This seemed to confirm to ISKCON leaders what they had previously learned from Prabhupada: it was best to keep away from the Gaudiya Matha. Wary of further contact, the GBC entirely separated themselves from Sridhara Maharaja.”

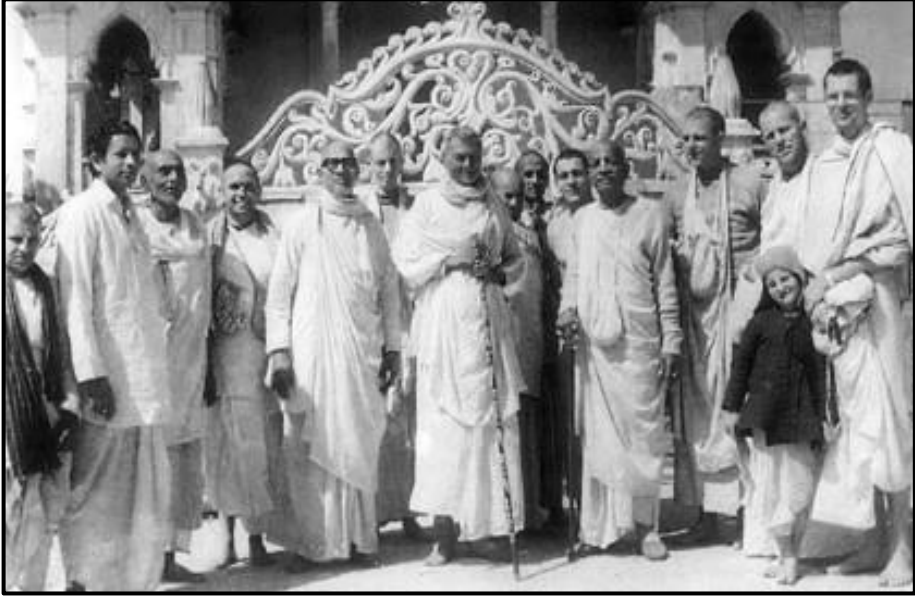
CONCLUSION

Story of My Life, p.225: “One of the big controversies was whether to increase the number of initiating gurus. Year after year the existing diksha gurus vetoed adding gurus, to the dissatisfaction of the greater society. The GBC had such power that it was able to hold off the growing grassroots of dissatisfaction for 9 years.”

Srila Prabhupada was not pleased how his mission was conducted, and neither were the general devotees. Defections of ISKCON members had increased each year since 1978, yet things kept getting worse. The rascals went full speed ahead despite the mess they were making. The schisms and scandals just would not stop. Why?

CHAPTER 16: HEIGHT OF ZONAL ERA: 1983-84

THIRD SCHISM: DEFECTIONS TO SRIDHARA MAHARAJA



SRILA PRABHUPADA VISITS SRIDHARA MAHARAJA 1973

After the GBC went to consult with Sridhara Maharaja in March 1978, calling him a “higher authority,” and then numerous individual GBCs consulted with him over the next three years, many devotees disturbed by the ISKCON situation of zonal acharyas and heavy, self-serving “politics” also went to him for advice and association. The exclusivity of ISKCON’s guru-club was a major complaint, as many senior devotees and sannyasis had the desire to become gurus as well, and *maya* caused them to think that their preaching was being impaired unless they too could acquire guruhood and disciples. They had little hope of becoming guru in ISKCON, and since they were very averse to the grand worship of the likes of Bhavananda, Tamal, and Kirtanananda, they gravitated towards the gentlemanly Sridhara Maharaja. From *Our Affectionate Guardian*, Ch. 5:

“...and for many years against all advice and Godbrother complaints, the GBC voted to not extend the number of gurus - a

decision which was to discourage so many devotees and further shake their faith in the GBC's management. Additionally, when Sridhara Maharaja expressed his dissatisfaction with their 'injudicial and potentially disastrous' decision, the GBC, rather than consider that (this) might be unfair to the Godbrothers, stated that Srila Sridhara Maharaja was trying to destroy ISKCON."

Also many regular ISKCON devotees were looking for a spiritual refuge outside ISKCON, away from politics and scandals. Hundreds of ISKCON devotees "took shelter" of Sridhara Maharaja, by holding him as their guide above the GBC, spending considerable time at his Navadwip ashrama or even leaving ISKCON and joining his math. He was like a wise and kindly grandfather, and he began to publish more of his books and lectures with Western capital that began to flow in.

Being Srila Prabhupada's friend and Godbrother, he was trusted and esteemed, especially because he gave fair, honest, just, and sensible advice. Sridhara Maharaja blessed some to act as gurus themselves, including Dhira Krishna Swami, Alanatha Swami, Jagat Guru Swami, Bhakti Sudhir Goswami, and Tripurari Swami. They were prominent ISKCON devotees that had fled from the insanity and bizarre spectacle that ISKCON had become. Some, of course, took advantage of Sridhara Maharaja to get the guruship that ISKCON had refused them.

In the early 1980s, the former temple president of ISKCON Los Angeles, Dhira Krishna Swami, operated a Sridhara Maharaja center in San Jose, California, mixing Srila Prabhupada's and Sridhara Maharaja's teachings. These devotees did not see any conflict between the two disciples of Bhaktisiddhanta Saraswati Thakur, and they rationalized away (or ignored) Srila Prabhupada's many warnings about his Godbrothers and his direct instruction not to associate with them.

Another outspoken devotee in San Jose temple was Brahma das. Because they saw the GBC as having deviated, and thinking they needed the association of advanced Vaishnavas, and thinking Srila Prabhupada was now "gone," they sought the blessings and encouragement of Sridhara Maharaja. Thus, he was a kind of saviour to them, rescuing them from the ISKCON chaos created by the GBC.

Alanatha Swami had his name changed by Sridhara Maharaja to Paramadwaiti Swami, and he wrote an analytical and historical book (*Search For Purity*) in which he described the GBC's activities over the years to be much like the Catholic Church:

"...internal management interests and power control are foremost above the considerations of the members. All attempts for reform by

Godbrothers were met with formidable opposition and usually with removal from one's service or at least discredit or ostracization by the local GBC authority... ”

Sridhara Maharaja wrote *Sri Guru and His Grace* to summarize his version of guru tattva (truth). Sridhara Maharaja had been misled in March 1978 that Srila Prabhupada had appointed 11 disciples to be new gurus, and he advised everyone who came to consult with him accordingly. Within a couple of years he began to give sannyas to some of Srila Prabhupada's disciples without any consultation or coordination with ISKCON or the GBC, and he blessed some to act as initiating gurus themselves. He became a convenient back door method to become an initiating guru outside of ISKCON, while the GBC did not open the doors for guruship until 1986. Needless to say, those in ISKCON and the GBC did not appreciate the blatant competition and “jumping over” superseding of ISKCON authority by Sridhara Maharaja.

Our Affectionate Guardians, Ch. 6, we find an historical viewpoint:

“Srila Sridhara Maharaja's advice was much sought after by many prominent GBC members officially and privately, from even before the first meeting of the GBC with (him) in 1978, until 1982 when the GBC decided that no one in ISKCON could hear from Sridhara Maharaja... At first, the GBC members openly and enthusiastically expressed their satisfaction with Sridhara Maharaja's advice, but gradually the feelings of the GBC members soured when they failed to understand and embrace (what he) suggested, and confidence in their leadership waned. Eventually, the GBC saw him as a threat to their... authority.”

This was the THIRD SCHISM in ISKCON, as many left ISKCON for Sridhara Maharaja from 1980-1990. All counted, this was a huge defection of senior ISKCON members. Exactly what Srila Prabhupada had warned about, was now taking place. It is estimated this schism was over 1000 Srila Prabhupada's disciples departing from ISKCON, which included large numbers in Latin America tied to Alanatha Swami.

BITTERNESS OVER NO “FAIR FIELD” FOR BECOMING A GURU

Many devotees were attracted to Sridhara Maharaja's scholarship and learning, plus they had serious grievances with ISKCON's GBC:

- (1) that guruship was limited only to an elite group who were not behaving in a loving or caring way with their own Godbrothers,
- (2) that the acharya-Godbrother relations were deficient,
- (3) that the grandeur of worship of new “acharyas” was unjustified,
- (4) that the new gurus were falling down but this was being hidden.

Sridhara Maharaja also attracted those who were impatient to

become gurus themselves, and he preached about “a fair field” where “guru merit” was encouraged, where the desire for guruship could be accommodated if someone had “capacity.” He advised the GBC to add new gurus every year to encourage preachers and ambitious devotees.

“A fair field should be created so that others may take up the position of acharya... Otherwise you will be jealous of one another. So, better you keep it open. This practice will be very dynamic. If needed, you eliminate some... from their position of guru and include also somebody when he is qualified.”

Sridhara’s suggestions about adding and subtracting gurus was extremely controversial. Sridhara Maharaja thought gurus could be fallible, a serious misunderstanding. He contributed to the ruination of both the Gaudiya Math, as was clearly stated by Srila Prabhupada, and then also ISKCON post-1977. The qualifications for diksha guru he speaks of obviously does not include infallibility, as is prescribed in shastra. Engaging jealous persons as gurus for diplomatic purposes cannot have any good results, but neither did the GBC policies. Both the GBC and the Gaudiya Math contradicted Srila Prabhupada’s teachings.

SRIDHARA MAHARAJA BECOMES PERSONA NON-GRATA IN ISKCON

In 1982 the GBC felt compelled to pass a resolution prohibiting devotees from going outside ISKCON for spiritual instruction. By then the GBC no longer needed Sridhara Maharaja to endorse their now well-established acharya system, and they criticized him for meddling in ISKCON’s internal affairs and policies, for initiating or reinitiating ISKCON members, and approving ISKCON devotees as initiating gurus. From the ISKCON leadership and filtering downwards, great animosity developed towards Sridhara Maharaja for capitalizing on ISKCON’s inner turmoil, with claims about Bhavananda and murder:

“There is a taped lecture of Sridhara Maharaja forgiving Bhavananda for sending someone to murder him. This man cried to Sridhar Maharaja to forgive him and admitted he had been paid by Bhavananda to murder him. I was personally at the Mayapur festival in the early 1980's when Zonal Acharya Bhavananda went absolutely ballistic, totally over the top, on the asana about Sridhar Maharaja.” (Rochan das, Aug. 8, 2005)

Sridhara Maharaja himself explained the phenomenon:

“I was repeatedly requested by Swami Maharaja, ‘Look after them...’ So if anyone is coming to seek Krishna consciousness but is going away frustrated, then naturally... I give help, whatever help I can... I am simply sitting here. I am not running hither and thither to

disturb the brains of the Iskcon followers, and those that are coming to me, how can I send them away? How can I sit tight without giving what I know, what I feel, without extending this sort of help? ...And they have become self-made authorities (ISKCON gurus), thinking that whatever they dictate, I shall have to obey that? ...what I am doing, I think it is justified... I am not an enemy, because we have a common cause.”

However, the animosity from ISKCON further alienated those who had received consolation and spiritual encouragement from Sridhara Maharaja, cementing their departure from ISKCON and future in the Gaudiya Math. Those who became gurus under Sridhara Maharaja were not recognized by ISKCON. Devotees that came to Sridhara Maharaja adopted a defensive posture to the hostility of their Godbrothers, claiming that Srila Prabhupada and Sridhara had similar moods.

“We are not fooled by the thousands running in the front door of ISKCON, we are lamenting the thousands, who for many years have been running out the back door of ISKCON with a bad taste, unable to find proper shelter. Nor are we attracted by the heavy faultfinders, whose ‘food and drink is Vaishnava-aparadha,’ although we must admit that their unfortunate situation is caused by these same wrongdoings. The situation is so discouraging that many sincere devotees in their desperation have turned to a more drastic and offensive mode of life.”

Sridhara Maharaja passed away in 1988 after he named a successor.

“[He] had already foreseen the devotees' need for uninterrupted light, for the smooth continuation of their devotional services, and therefore 3 years before he had conferred Sannyas upon Srila Govinda Maharaja, naming him as his illustrious successor, as the guiding light to perfectly ensure that no darkness could enter into his Sampradaya. [...] The elixir of nectar which has been carried around the world from Sri Chaitanya Saraswat Math is still flowing by the mercy Sri Guru and Gauranga represented in the person of Srila Govinda Maharaja, and through him it has become doubly sweet. ... acclaimed by one and all as the ‘Maker of Gurus.’” (www. Radhe.name.org)

FOURTH SCHISM: DEFECTION TO OTHER GAUDIYA MATHS

Several other Godbrothers of Srila Prabhupada also welcomed disenfranchised ISKCON devotees in their chapters of the Gaudiya Math, such as the two Puri Maharajas, the elder, and the junior.

Associated with the Sri Chaitanya Gaudiya Math in Mayapur, Bhakti Promode Puri Swami (senior) passed away at age 102 in 1999. He initiated many Western disciples in the 1990's. Almost the entire ISKCON Italy yatra flocked to the elder Maharaja, who visited Italy and

initiated or reinitiated droves of ISKCON devotees there.

In 1966 Bhakti Vaibhava Puri Maharaja (Srila Puri Maharaja, junior) founded Sri Krishna Chaitanya Mission, a branch of the Gaudiya Math which had 18 chapters in India and one in Austria.

“In the late 1990s, following the footsteps and tradition of A. C. Bhaktivedanta Swami Prabhupada, Srila Puri Maharaja began his tours of communicating Gaudiya Vaishnava Theology to the Western World. 1997 marked the beginning of annual European tours... 2001 marked his first tour around the world, at age 89. In that year, Maharaja traveled to the European Union, the United States of America, Mexico, Australia, and Thailand (hosted by Bhaktadas, Gurukripa).”

He passed away in 2009 at age 96, having initiated many Western disciples. He was a close friend of Srila Prabhupada and was very kindly, gentlemanly, scholarly, and full of praise for Srila Prabhupada, who visited his ashram in Vishakhapatnam in 1971.

Srila Bhakti Ballabh Tirtha Goswami inherited the Sri Chaitanya Gaudiya Math from Bhakti Dayita Madhava Maharaja in 1979, and around the turn of the century (2000) he toured the West several times, initiating all over US, Europe, Ukraine, Russia, etc. He passed in 2017.

Other Gaudiya Math “second generation” sannyasis who have attracted and initiated devotees from ISKCON and elsewhere are Sadhu Maharaja, Bhaktivedanta Nemi Maharaja, Bodayana Maharaja, etc.

HANSADUTTA CRASHES AND BURNS

From *Betrayal of the Spirit*, p.81, we hear of the borderline insanities in ISKCON: “...gurus everywhere were preparing for (world) war (three). Hansadutta’s activities were extreme, but only because he seemed so outwardly militant in his plans to take advantage of the chaos that might ensue. It was rumored that he bought a decommissioned battleship in the Philippines to fix up and sail into San Francisco Bay during the height of the (coming) war.”



ABOVE: HANSADUTTA, 2015

After Hansadutta’s 1980 suspension and chastisement by the GBC, he did not reform himself, but continued with drugs, illicit sex, and gambling in Reno, Nevada casinos. He engaged his disciples in illegal, fraudulent fund-raising, and he recorded albums of quirky music that were sold throughout his zone (e.g., “Guru, guru, on the wall, Who is

the heaviest of them all?” from *Nice But Dead*), the barely-veiled desire of being a rock star obvious to all. The hedonistic opportunities afforded as an absolute guru brought out Hansadutta’s sensual weaknesses and material ambitions. The lyrics reflected intense rivalry with Ramesvara:

“I once saw a guru just like you, New York Jew, nothing new, I once saw a guru, a fantastic dancer, Holy gangster, carefree prankster!”

In 1983 Hansadutta initiated nine disciples as sannyasis without the required waiting-time and approval procedures of the GBC and then sent them to Los Angeles to aggravate his arch-enemy Ramesvara. His continued association with Sridhara Maharaja also was troubling to the GBC. On July 8, 1983, the GBC resolved to remove Hansadutta from all ISKCON positions. On March 5, 1984, the full GBC:

“Resolved that Hansadutta Swami is hereby removed from his membership on the GBC, his position as BBT Trustee [and] his position as an initiating guru. He shall no longer be considered a sannyasi. All ISKCON corporations are hereby advised that Hansadutta is no longer qualified to serve in any authoritative capacity relative to such corporations. All of Hansadutta’s disciples are directed to accept initiation from another ISKCON recognized guru.”

He was thus finally expelled and removed. His zone was divided up amongst the other gurus, his disciples reinitiated, and his reputation was always tainted thereafter by memories of his days as an ambitious unauthorized guru who crashed and burned. Driving around in Aug. 1984 he shot 18-42 bullets (accounts vary) into a Cadillac dealership’s plate glass showroom and a California liquor store window in an act of depression and desperation. He was arrested, passive and drunk, with \$8600 in his pocket and four loaded guns in his Bronco.

He entered a drug rehabilitation program. For years thereafter he tried to restore his control over the Berkeley temple, and he stayed with Kirtanananda in New Vrindaban for some time, but his weaknesses undermined a comeback. He continued to travel to various disciples’ homes and centers and published inexpensive, “bootleg” black-cover Gitas and Bhagwatam sets in Singapore, to the BBT’s dismay.

Our Affectionate Guardians, Ch. 5, described how Tamal and Hansadutta were fans of principles in Machiavelli’s *The Prince*, and:

“... one GBC guru even went so far as to rent videos of Hitler to learn how to manipulate the masses [of devotees].”

Hansadutta, in *“How the Krishnas Turned Bad,”* San Jose Mercury News (June 21, 1987) said: *“I got entangled with Nadia... an extremely*

intelligent, talented woman with a tremendous amount of energy. I fell down, broke my vow of chastity. I was shattered. I couldn't sleep; I had headaches all the time; I started taking codeine, Percodan, and alcohol. I lay in a dark room for months. I was going to commit suicide.... (but) how? Guns? A car? Jump off a bridge? I became infatuated with guns. I was totally in despair... I was like a kid throwing rocks through windows in frustration."

From 1993 onwards, he apologized to his ex-disciples and Godbrothers for his role in the zonal acharya hoax, and admitted that Srila Prabhupada had only appointed ritvik representatives, and not full gurus. He published his case on this in *Srila Prabhupada, His Movement, and You*, and directed his former disciples to regard Srila Prabhupada as their diksha guru. Hansadutta initiated some devotees over the following years as Srila Prabhupada's disciples via the officiating priest method outlined in the July 9, 1977 Order.

He sometimes advocated that the 11 ritviks were special devotees recognized by Srila Prabhupada and should be held in higher esteem accordingly. Hansadutta never provided much detail on how the guru hoax was hatched or perpetrated except to characterize it as a "*silent conspiracy*" and that he, with the others, had a strong desire to become a guru. He refused to share any further details, *of which he knew plenty*.

In 1997 the BBTI (the successor to the original BBT) and ISKCON Los Angeles sued Hansadutta seeking a court declaration that he was no longer a BBT trustee who had the right to publish Srila Prabhupada's books. The late 1998 out of court settlement was mixed. Hansadutta agreed to resign his position as a BBT trustee, but gained the right to publish Srila Prabhupada's original, unchanged, pre-1978 books under license from the BBTI as Krishna Books Inc (KBI). The BBTI also secretly paid KBI an award of \$350,000, but it vanished from his attorney Gupta das' Bahamas bank account, resulting in sanctions by the California Bar Association against Gupta for 2 years.

Hansadutta then lost control of KBI due to being ousted from the KBI directors board, which included Vedaguhya, Bhagavan, and Gupta. He claimed they betrayed him when they decided he was unsuited for the great responsibility of publishing Srila Prabhupada's unchanged, original books. Disappointed again, Hansadutta thereafter led a simple, quiet life as manager of a trailer park in Geyserville, California, and sometimes visited ISKCON temples or festivals in his signature khaki vests. He survived a heart attack in 2003 when the ambulance personnel found him unconscious, prostrate before his deities.

He was the only one of the 11 zonal acharyas who came *halfway clean*. He admitted the guru hoax, his own personal wrong-doing, and advocated after 1992 for the ritvik representative system. So although he became a victim of conspiracy and ambition, he was honest enough to again make somewhat good. Still, he could not gain much credibility even as a ritvik representative. He passed away on Apr. 25, 2020 at 78.

On account of his dynamic preaching, Hansadutta won the approval and praise of Srila Prabhupada: *“You have understood the importance of my books. Without being asked, you published and distributed my books.”* [...] *“The temples may fail, the devotees may fail, but my books will live forever.”* (Sept. 1974). As a senior disciple, Srila Prabhupada gave him increased responsibility and appointed him as a lifetime trustee of the Bhaktivedanta Book Trust. More on Hansadutta in Vol. 3.

TAMAL’S BOOK BLASTS GURU DOUBTERS

Tamal Krishna looked upon dissenters dimly, with little patience for them. In *Servant of the Servant* (1984, p. 631-5), he blasted critics of the ISKCON zonal gurus. But when the zonal acharya system ended in 1987, and the new ISKCON narrative conflicted with what he had written earlier, he simply omitted four outdated pages from his reprinted 1991 edition. ISKCON orthodoxies had evolved and his book needed to be revised. The 1984 passages omitted from his 1991 edition are:

*“Since the disappearance of our beloved spiritual master, we have seen... disenchanted 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... 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 young disciples and to preserve the unity of ISKCON...*

“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. Prabhupada conferred his blessings on these disciples, seeing that they had dedicated themselves heart and soul to assisting him in the preaching mission.

*“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 with Krishna, and will they be able to instruct their disciples similarly? But such questions bring one dangerously near the precipice of **spiritual calamity**. Srila Prabhupada did not encourage such discussions, did not reveal his relationship with Krishna, nor give anyone a special initiation into theirs...*

“Ultimately, however, the greatest proof of the bonafidity of Srila Prabhupada’s successor acharyas is their new disciples. In fact, judging by the results that they are achieving in the fields of book distribution, temple worship, etc., they are even surpassing the previous generation of devotees. Undoubtedly this is only possible through the causeless mercy of Srila Prabhupada who, being greatly pleased, is continuing to shower his unlimited blessings upon the worldwide members of his ISKCON family.”

Tamal was an devious politician, and even after the ultra-embarrassing fal-downs of Jayatirtha and Hansadutta in 1982-3, he still stubbornly maintained in his 1984 book that all the ISKCON gurus were uttama-adhikaris! His lie that the 11 were appointed Prabhupada successors is like “truth is lies, lies are truth” in the book “1984.”

INCREASING DISSENT LEADS TO REFORMERS AND CRUSADERS

After Srila Prabhupada’s physical departure, a segment of ISKCON devotees experienced increasing doubts in the new state of affairs with 11 zonal successor acharyas. Doubters first questioned and dissented, as did the Vrindaban temple “objectioners” in 1978. But when they were stonewalled and repressed by ISKCON leaders and they witnessed the increasing deterioration of the spiritual movement begun by Srila Prabhupada, they became protesters and reformers. The so-called guru reform movement was formalized by 1984.

They officially maintained their support of ISKCON but pushed to reform it by trying to influence the GBC, gurus, and common devotees. But when they saw that ISKCON leaders were not willing to entertain any of the reforms they demanded, they became resisters of the

established order. They were convinced the unauthorized guru system must be dismantled in service to Srila Prabhupada's desire to maintain the mission's purity. Of course, resisters had no place in ISKCON and they were forced out. A few became fervent crusaders or martyrs.

“Other devotees began to organize themselves to protest the movement's reorganizational policies—in particular the guru system. Instead of simply questioning the spiritual and organizational abilities of specific gurus, however, the dissident elements within ISKCON and the growing contingent of ex-members overtly challenged both the legitimacy of the guru system and Prabhupada's supposed appointment of the gurus to their position. Virtually without exception, those protesting against the guru system were disciples of Srila Prabhupada who felt that Prabhupada's role as spiritual leader of the movement had been weakened by the policies initiated by the new gurus... (Hare Krishna in America, Rochford, p.236)

FIFTH SCHISM AND DIASPORA: DISAFFECTED MEMBERS DEFECT

As a result, increasing numbers of devotees after 1978 defected from ISKCON, some out of disgust, others to fight for truth from the outside, but most because they no longer had faith in ISKCON's purity of mission. While disciples of the new gurus increased, most of Srila Prabhupada's disciples had left ISKCON by the mid-eighties. By 1986 maybe 90% of Prabhupada's disciples had left ISKCON, as reported in *Hinduism Today* (Sept-Oct 1986):

*“Out of the 5,000 disciples... that Srila Prabhupada personally initiated into the Hare Krishna bhakti sadhanas, only 10%, or 500, are still official ISKCON members... What happened to the 4,500 initiates who dropped away from ISKCON? Most couldn't sustain the sadhanas, the Hare Krishna niyamas and yamas: no illicit sex, no gambling, no intoxicants, no meat-eating; and the daily rising early, doing japa, kirtan chanting, puja, study, Krishna service... But there were many Prabhupada disciples who delighted in the sadhana, loved Prabhupada and his mission, **but couldn't accept the new leadership, the successor spiritual masters.** They either left or were expelled, even formally excommunicated.”*

From VVR #5 May 1988 p.24: *“Droves of wonderful prabhhus were driven out of ISKCON's camp in past years, including many prominent preachers and leaders. Some started their own movements, some joined the Sridhara Swami Math, some went into hiding, and others... tried to carry on preaching in a new area. Many went back to material life, lost and whereabouts unknown or wishing for the good old days when*

ISKCON was led personally by Srila Prabhupada.”

Rochford’s *Hare Krishna in America*, p. 209-11: *“An unknown but significant number of Prabhupada devotees left ISKCON because they believed ISKCON’s leaders had forsaken the mission of their spiritual master to preach Krishna Consciousness... (and) as a consequence of these leadership crises... The ideological work of the leaders could be understood as no more than self-serving rationalizations.”*

And p. 236-44: *“The guru controversies of 1980 further strengthened the view of many Prabhupada disciples that the new gurus were not worthy of their guru status... Many previously faithful disciples of Prabhupada began seriously to reconsider their membership in ISKCON... While some devotees chose to defect from ISKCON during this period, many others faced serious questions of commitment. Their faith in ISKCON had been shaken by the movement’s succession problems... led them to act politically to bring about change within ISKCON. A number of ex-members of ISKCON and dissident devotees who had remained within ISKCON joined forces to push for change... from informal discussion groups within ISKCON to organized challenging groups whose goal was to overthrow the leadership.*

“PRESENT ACHARYA”

“These groups openly challenged the authority of the gurus to rule ISKCON. They argued that the improprieties of the new gurus proved that their appointments were no more than a conspiracy to grab power following Srila Prabhupada’s death. The threat to ISKCON’s new leaders became even more serious when a group of present and former ISKCON members began openly to campaign against the gurus. They claimed that the appointment of the gurus was a myth...this group argued that it was not possible that Prabhupada could have appointed such incapable men to the position of guru. ...dissident elements began actively to challenge what they referred to as the appointment myth.

The Most Blessed Event

ŚRĪ VYĀSA-PŪJĀ

April 24, 1983

The Appearance Day of
Our Beloved Spiritual Master

His Divine Grace Om Vishnupada Paramahansa Parivrajakacarya
Astotohara - Sata Sri Srimad

Jayapataka Swami Acharyapada

Present Acharya of the
INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Eastern and Southern India, Nepal,
South America and Thailand

“Literally hundreds of pages of literature criticizing the new gurus

were produced and circulated throughout ISKCON's communities... framed within an ideological or theological context. The dissidents presented a wealth of evidence from Prabhupada's books to bolster their argument that a guru is never appointed... Searching the movement's scriptures, those challenging ISKCON's leaders found nothing to support the claim that a guru can be appointed. Rather, a guru is recognized by his spiritual qualifications. Spiritual charisma, not bureaucratic appointment, is the basis for being a guru.

"The true acharya, it was thought, would emerge from among Prabhupada's disciples over the course of time. Until such a saintly individual should come forth, the challengers argued that the initiations of all disciples by the gurus into Krishna consciousness should cease. This position implied that all Prabhupada disciples should be seen as having the same opportunity to ascend to the position of guru, based upon the qualifications of spiritual purity and self-realization."

Dhanesvara das, *Divine or Demonic*, p.273-4: *"...an exodus began as dismayed and broken-hearted devotees realized they were powerless to rectify the situation... only increased over the coming years as the devotees were shocked and alarmed to see that those very persons who had taken control of the society, and who were charged with protecting it, were in fact bringing about its destruction... A hierarchy immediately developed in which devotees who subordinated to the eleven were offered perks, while dissenters were shown the door... it was not just Srila Prabhupada's disciples who could see through the charade... even the new initiates who began to see, sometimes literally, that the emperor had no clothes. They too began to defect in large numbers. Within 10 years the temples that were once bustling havens for enthusiastic transcendentalists were empty... Such was the devastation of the society under the mis-leadership of the (GBC)."*

Bhakticharu told Sridhara Maharaja (early 1980's): *"...the main consideration is many of Prabhupada's disciples are leaving the movement. They are quite unable to tolerate all this nonsense anymore."*

The wholesale defection of the majority of Srila Prabhupada's disciples by 1987, in just one decade of ISKCON turmoil, was in effect a **FIFTH SCHISM, A DIASPORA**, where devotees kept their faith in Srila Prabhupada and Lord Krishna, but distanced themselves from ISKCON because they could not tolerate the corrupted leadership. This fifth schism resulted in a worldwide, loosely-affiliated network of devotees trying to maintain their spiritual practices, struggling for

identity and solutions to having no institution for shelter and association. They settled in clusters, started new projects, communities, or loosely associated with other groups such as the Gaudiya Math. Later the internet allowed dispersed ex-ISKCON members to develop closer relationships and have cyber-association. They were called “fringies” or “devotees outside ISKCON.” Some believe Krishna arranged this to spread Krishna consciousness more widely, like dispersing seeds.

STRANGE DEVIATIONS APPEAR IN ISKCON

On Christmas day, 1980, Kirtanananda had the Srila Prabhupada deity in the New Vrindaban Prabhupada’s Palace dressed up like a king, which some called the Royal Prabhupada or “Prabhupada Rex.” He wore burgundy velvet, a jeweled crown, with a dazzling scepter. Although many senior devotees were aghast and disturbed by this, Kirtanananda maintained that it was his realization, and the issue was heard by the GBC in early 1983. “*Out of respect for Kirtanananda*” the GBC decided not to object although this was prohibited elsewhere in ISKCON. After Mahabuddhi went to Narayana Maharaja to ask about this matter, he threatened to make public the answers he had received, namely that it was an offense to Srila Prabhupada because a sannyasi is higher than a king and it was a speculative archana deviation.

Then Kirtanananda claimed Srila Prabhupada told him in a dream that the practice was a sincere exhibition of love for the guru, but since it was disturbing some devotees, it was best for him to stop it. (It is amazing how often he had dreams related to his own actions.) The practice was resumed again in late 1986 after Kirtanananda survived a vicious attack and blow to his head, and he returned from the hospital to a great welcome in New Vrindaban, including Hayagriva blowing on his

Discipelsuccessionen

*evam parampara-prāptam
imam rājarāyo viduh.
(Bg. 4.2).*

Denne Bhagavad-gītā Som Den Er er modtaget gennem følger
discipelsuccession:

1) Kṛṣṇa	18) Vyāsātirtha
2) Brahmā	19) Lakṣmīpati
3) Nārada	20) Mādhavendra Purī
4) Vyāsa	21) Īśvara Purī (Nityānanda, Advaita)
5) Madhva	22) Śrī Caitanya Mahāprabhu
6) Padmanābha	23) Rūpa (Svarūpa, Sanātana)
7) Nṛhari	24) Raghunātha, Jīva
8) Mādhava	25) Kṛṣṇadāsa
9) Akṣobhya	26) Narottama
10) Jayātirtha	27) Viśvanātha
11) Jñānasindhu	28) (Baladeva) Jagannātha
12) Dayānidhi	29) Bhaktivinode
13) Vidyānidhi	30) Gaurakīśora
14) Rājendra	31) Bhaktisiddhānta Sarasvatī
15) Jayadharmā	32) <i>His Divine Grace</i> <i>A.C. Bhaktivedānta</i> <i>Swami Prabhupāda</i>
16) Puruṣottama	
17) Brahmanyātirtha	

33) *His Divine Grace* Harikeśa Swami Viṣṇupāda

trumpet. Also, since 1978 Kirtanananda had begun using the title “Founder-Acharya New Vrindaban” and this aroused serious protest from other GBC men and devotees. In 1983 the GBC ruled that this practice was not permissible, as that title was reserved for Srila Prabhupada. Kirtanananda quietly conceded for the time being.

THE “NEXT ACHARYA” INSANITY GOES FULL BORE

ABOVE is from the 1984 Danish *Bhagavad Gita* listing Harikesh Swami as the next acharya in the disciplic succession after Srila Prabhupada (#33). It is amazing the great audacity of the 11 zonals to put their names in the Bhagavad Gita as the next pure devotee in the disciplic succession. They were named “Acharya of ISKCON,” “His Divine Grace Om Vishnupada Paramahansa Parivrajakacharya Astottarasata Sri Srimad,” “Present Acharya,” Acharyadeva, Vishnupada, etc. The zonal acharyas’ Vyasapuja (birthday) books recorded how they were seen by disciples and Godbrothers alike, the latter often showering them with great praise and adulation as the chosen and fortunate successors to Srila Prabhupada.

According to Puskar das, Kapilasya and Hansadutta saw Harikesh’s “Vishnupada” brass door plate in Frankfurt temple only weeks after Srila Prabhupada had departed. The height of the zonal acharya era was when the 11 supposed gurus (plus or minus a few) went crazy with their sense gratification, both gross and subtle. The world lay at their feet and they could do no wrong. But the conceit and insanity of deluded, bloated egos would soon bring their demise, one by one, a fall-down syndrome continuing with ISKCON gurus to this day.

“That is the difference between devata and asura. In the Bhagavad-gita, 16th Chapter, you will find the description of the asura: pravrttim ca nirṛttim ca na vidur asura janah [Bg.]. Pravrtti. Pravrtti means what sort of activities we shall do, and what sort of activities we shall not do. The asuras, they do not know. The asuras, they do not know. Anything they do. ‘For my sense gratification I must do everything.’ Therefore they become entangled. So long they are strong in this life, they do not take care of anyone. Shastra, sadhu or guru. They do not care for anything...” (SPLecture, July 26, 1973)

The new guru Vyasapuja books were printed by Srila Prabhupada’s BBT, whose charter it is to print only the Founder Acharya’s books. They thought and acted as though they were new Prabhupadas. Vol. 6 studies these misleaders spoiling Srila Prabhupada’s spiritual mission.

CHAPTER 17: PHONY GURU REFORMS: 1984-87

LETTER FROM BIR KRISHNA SWAMI

At a temple president's meeting Feb. 3, 1984, a letter from Bir Krishna Swami highlighted the mood of the day. Some excerpts:

"This brief statement [...] will give us some insight into the problems at hand. [...] The mood of these letters is characterized by suspicion, distrust, and above all a lack of Vaishnava etiquette. The relationships between the two aforementioned groups [GBC/gurus and non-GBCs] seems to have degraded to the point of mundane political confrontation. [...] It is a mistake to think that Vaishnava conflicts can be resolved by resolutions. [...] In my vision this political slant that we so want to is evidence of our spiritual and even material immaturity.

"When we call a sincere Godbrother a 'demon' it reminds me of gurukula children engaged in fighting. [...] much discouraged by my Godbrothers' immature dealings with each other. [...] We must first rid ourselves of designations that do not pertain to our spiritual identity... we are all disciples of Srila Prabhupada... But in ISKCON brothers are forced to live as dissatisfied dependents of their brothers in order to remain in the movement. [...] We should all, whatever our designation, meet as equals... The communication gap grows wider and wider..."

The letter discussed devotee relationships and the complaint that the new gurus were mistreating others. The devotees sensed that what was taking place in ISKCON was not per Srila Prabhupada's instructions and that something was seriously amiss. They tended to zero in on how the zonal acharyas had an attitude of superiority over Godbrothers and ran roughshod over everyone, wielding their feigned divine authority, causing angst, resentment, and hostility. Confusion and dissent ruled the day with no solution in sight. Srila Prabhupada's instructions on the future of gurus and initiations had been concealed, so no one knew how to rectify the situation. The real issue was whether Srila Prabhupada actually had appointed new gurus or not.

BACKGROUND TO THE "GURU REFORM"

Weeks before departing, Srila Prabhupada was asked on tape, "*Who will succeed you as the leader of the Hare Krishna movement?*" Srila Prabhupada replied broadly, "*All of my disciples will take the legacy...*

It's not that I'll give an order, 'Here is the next leader.' ...All my disciples are leaders, as much as they follow purely." However, as soon as he departed, 11 senior disciples installed themselves as succeeding acharyas. Months earlier he had appointed them only as ritvik representatives. There was no appointment other than ritviks.

A group of devotees in California circulated papers re: none of Srila Prabhupada's disciples were fit to be acharya, with suggestions that all initiations in ISKCON be suspended until a "self-effulgent acharya" emerged. Another group began organizing to combat the menace of the zonal acharyas; devotees with real political power in ISKCON, namely the temple presidents in the United States and Canada.

"At a routine meeting of the North American temple presidents during the autumn of 1984, the discussion spontaneously turned to the problem of the zonal acharyas. It seemed nearly every temple president [except Kuladri at New Vrindaban] had insurmountable problems with the ISKCON gurus. [...] At the 1984 temple presidents' meeting in Towaco, New Jersey, the Guru Reform movement, as it became known, was inaugurated. Some of the more prominent leaders of this movement were: Ravindra Svarupa (Philadelphia), Atreya-Rsi (San Francisco), Trivikram Maharaja (Berkeley), Rochan (Seattle), and Bahudaka (Vancouver)." (ENE p. 223)

Ravindra Svarupa: *"...autumn of 1984 [...] led to a collective and public acknowledgement that nearly everyone held deep private misgivings about the manner in which the position of 'guru' had been established in ISKCON. They organized an immediate second meeting, to further consider the issue, and thus the 'Guru Reform' movement was born. With the engagement of a significant number of second-tier leaders, men whose loyalty to ISKCON was not in doubt, a credible and potent movement was established. The majority of North American temple presidents believed something was drastically wrong." (Cleaning House & Cleaning Hearts)*

Rochan das (Seattle temple president) described the mid-80's zonal gurus problem: *"Before 1977, the GBC served ISKCON as Prabhupada intended: to uphold the standard of sadhana and preaching, and to inspire the devotees to serve Prabhupada's mission. The temple presidents, as Prabhupada set it up, were de facto siksha gurus. The new devotees saw the temple presidents as their link to Prabhupada, and they were willing to work to assist the temple presidents in their preaching. ISKCON was a success story due to the free labor of thousands inspired by their temple presidents. [...] Devotees were*

happy to assist the temple presidents in their preaching [...]

“However, after Prabhupada passed away, the GBC no longer functioned to assist the temple presidents; they began to control excessively and they amassed power and actively suppressed the temple presidents. When new devotees began to take initiation from the ‘zonal acharyas,’ the power of the temple presidents eroded. They no longer could motivate devotees to follow their direct instructions, let alone their vision for preaching. [...] Many problems for local temples were caused by the ‘zonal acharyas’ and the GBC, which supported them. Satsvarupa caused one type of problem. Kirtanananda caused others.

“[...] Many temple presidents saw the zonal acharya deviations and fought to uphold Prabhupada’s standard, but it was an uphill battle. The GBC were entrenched and had funding. [...] new disciples didn’t want us to spend what they collected to fight their own ‘gurus.’ Bahudaka lost his Vancouver temple because he was a very vocal critic of the ‘zonal acharyas.’ He was so bent on fighting that he neglected his own temple where he was president, and was evicted.” (ENE, p. 224)

Paramadwaiti Swami: *“Originally temple presidents could only be removed by three GBCs considering him unreformable. Also in many cases Srila Prabhupada accepted the temple presidents’ complaints over some GBC decisions... [they] did have an important function in the checks and balances of ISKCON...” (Search For Purity, p. 46)*

FIRST TOWACO TEMPLE PRESIDENTS MEETING, SEPT. 1984

The annual North American temple president’s meeting was held in Towaco, NJ, on Sept. 3-4, 1984, wherein the following was recorded:

“It immediately became obvious that most of the devotees wanted to discuss the philosophical issues facing our movement; particularly the role and position of guru... It was agreed that rather than pass a long series of resolutions, a list of survey questions would be prepared at the end of discussions to allow those present to precisely express their attitude. During the meeting, when it became obvious that very serious matters were being discussed and that there was a high level of both feeling and consensus on these matters, it was decided that a position paper should be prepared, and that a second meeting to discuss, modify, and ratify this paper should take place in the near future... in its final form will be ratified by the body of devotees, and it will become the basis of our approach to the GBC body.”

A survey was taken of the temple presidents. **RESULTS:**

(1) There are fundamental and compelling problems with the guru institution as it presently exists in ISKCON. **94% Agree**

- (2) In general, I am satisfied that our ISKCON gurus are exemplifying the spiritual standards expected of a Vaishnava acharya. **94% Disagree**
- (3) Material opulence displayed by some ISKCON gurus is excessive and inappropriate, especially considering the need for funds to complete Srila Prabhupada's Samadhi and to develop Mayapur. **94% Agree**
- (4) GBC should regulate the personal use of funds by gurus. **74% Agree**
- (5) Many of the gurus display an arrogance that is totally inconsistent with the example of humility set by Srila Prabhupada. **91% Agree**
- (6) ISKCON's standard of spiritual purity has been seriously compromised by how the GBC has neglected, and covered up, discrepancies in the personal behavior of gurus and GBC. **91% Agree**
- (7) The evolution of the institution of acharya in ISKCON has, in effect, seriously diminished Srila Prabhupada's position in ISKCON, removing him from the center. **94% Agree**
- (8) The gurus should be worshipped at the current level. **83% Disagree**
- (9) There should be immediate & significant expansion of the number of initiating gurus in ISKCON. **88% Agree**
- (10) Serious problems with the system of zonal gurus. **89% Agree**
- (11) There is a significant and distressing lack of communication between the GBC and the temple presidents. **94% Agree**
- (12) The GBC body tends to deal with the second level of management in ISKCON in a condescending manner. **91% Agree**
- (13) In recent years, the institution of the Temple President and the principle of temple autonomy, as established by Srila Prabhupada, have been significantly minimized. **100% Agree**

A 7 pg. essay called *Putting Prabhupada In The Center* stated:

"In our survey, 94% of the devotees felt that Srila Prabhupada's position in ISKCON has been diminished by the evolution of the institution of acharya, and nobody disagreed. This has happened without anyone's desire and yet our group unanimously agreed that it has happened. Individual examples of this shift are easy to point out. [...] There are many Vyasapuja books published for other gurus of much better quality, often hardbound. The Vyasapuja celebrations for the new gurus are sometimes more lavish and prolonged than that for Srila Prabhupada. When simultaneous guru puja was going on, it could be clearly noticed that the largest throng of devotees was usually in front of the new guru, not Srila Prabhupada [...]"

"We do not agree that Srila Prabhupada's position should gradually recede in importance as the ratio of new disciples increase. We do not agree that Srila Prabhupada should be seen as the previous

acharya, as we looked upon Srila Bhaktisiddhanta, while all concentration of the new disciples is directed to the new gurus. We rarely observe a new disciple chanting before Prabhupada's Vyasasana, listening to his kirtans or lectures. If their guru has written books it is not uncommon to find the disciple hankering to distribute those books [instead of Srila Prabhupada's books]."

SECOND PRESIDENTS MEETING: TOWACO OCT. 1984

Some of the key points resolved in the second meeting Oct. 12-13, 1984, chaired by Bahudak das, were:

(3) That a standing committee be formed to research Srila Prabhupada's books and our Gaudiya tradition concerning the problems and issues confronting ISKCON. The body elected Ravindra Svarupa to head the committee as Research Director and Vatsala das as assistant... The North American temple president's (NATP) body felt that deep and careful research and analysis of the present guru institution is required before the number of gurus be significantly expanded...

(4) ...only Srila Prabhupada's pranama-mantras should be chanted in temple kirtans... (5) The annual Vyasapuja for the vartmana-acharyas be celebrated one day only. (Some of the zonal gurus are having it year-round as they travel around the world)

(6) Whereas several ISKCON gurus and GBC men have fallen down in the last several years, whereas other ISKCON gurus and GBC have shown evidence of slackness in chanting their prescribed rounds and attending the morning program [etc etc]... Therefore, no devotee being exempt from strictly following the regulative principles of devotional service, we propose that all gurus and GBC in ISKCON must visibly chant 16 rounds a day; must follow the four regulative principles; must religiously attend the daily morning program in the temple, as prescribed by Srila Prabhupada.

(7) A 4 member committee be formed from the NATP to represent the conclusions of those meetings before the NA GBC in Jan. 1985.

(8) That the NATP meet again in Feb. following the NA GBC meeting, in order to hear the results of their meeting, to plan for the Mayapur meetings.

(9) The NATP are firmly opposed to the concocted idea of institutionalizing a two-tiered system of worship and identity among the vartmana-acharyas, such as embodied in the suggestion that present GBC spiritual masters will be "acharyas" but that future non-GBC spiritual masters will be merely "gurus." [...] We are concerned the "super guru" and "regular guru" not be established...

(10) The GBC resolution requiring one be a sannyasi before becoming guru is flagrantly ashastric and should be repealed.

The following was tabled for further consultation with ISKCON authorities... *“That all ISKCON gurus should be accountable for all personal accounts (Lakshmi) as well as income and expenditures at the annual GBC meeting.”* A list of participants in the meeting showed 38 secondary leaders, temple presidents, and sannyasis attended, a formidable group of leaders that the zonals began to fear.

RAVINDRA SVARUPA: “ENDING THE FRATRICIDAL WAR” NOV. 1984

From Satsvarupa’s *The Story of My Life, Vol. 1* (p. 226):

“Then Ravindra Svarupa and a number of other devotees wrote papers and spoke in separate meetings voicing their dislike of the existing system of zonal gurus, big Vyasasanas to be used only by the small select number of gurus, and other abuses. It resulted in big changes in 1986 when a number of new men joined the GBC and zonal gurus and exclusive Vyasasanas were abolished.”

Ravindra Svarupa das sent out his Nov. 16, 1984 essay with a description of ISKCON, entitled ***The Next Step in the Expansion of ISKCON: Ending the Fratricidal War.***

“The root of all problems now facing ISKCON is that we, the disciples of Srila Prabhupada, have not established proper Vaishnava relationships among ourselves. While Srila Prabhupada was here with us, we did not enjoy such relationships, and our spiritual master plainly told us that our greatest fault was our tendency to quarrel with each other. A society of devotees in which proper Vaishnava relations are not yet the norm is called a kanistha-adhikari society. It's distinguishing characteristic is contentiousness arising from envy.

“Envy is a product of false ego. Because of false ego, the members are unable to establish spiritual friendship among themselves. Instead, they vie with each other for prestige, power, and perquisites (special favors). 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 falldowns, and in so doing he develops a secretive mentality and holds himself back from entering into open and honest relations with his Godbrothers. [...] Because he has many secret misgivings about himself, he becomes eager to find the faults of others. Spiritual immaturity often leads a kanistha-adhikari to identify spiritual advancement with organizational advancement. He thinks that attaining prestige, power, and the perquisites of office is evidence of spiritual advancement. In this way competition becomes

institutionalized in kanistha-adhikari societies.

"The tragedy of ISKCON at the present time is that while the society contains many advanced devotees of the stature of madhyama and even uttama-adhikaris, the society as a whole is still operating on the kanistha platform. Although they know and intend better, the leaders of ISKCON repeatedly find themselves, to their dismay, involved in highly immature patterns of relationships with others. This anomalous situation can only be attributed to an inheritance from the past."

Ravindra Svarupa then mentions that the only means to rise to the madhyama platform is through a determined vow of strong sadhana, thereby gradually destroying the false ego. Further, he states that due to the long-standing political power-game, reform may be treated as an opposing element to be defeated.

"...any devotee who wants to institute reform must begin with himself. The prerequisite for coming to the madhyama stage is to be a strict follower of the regulative principles and concentrate on offense-avoiding japa. A reformer should recognize sense gratification and false ego as the two great impediments to Vaishnava fellowship."

Ravindra Svarupa noted there were many deep problems, even at the highest level, like the top "spiritual" leaders not following the basic principles of spiritual life- which was often emphasized by Srila Prabhupada. Other major problems revealed by Ravindra Svarupa were the leaders' entanglement in the "political power game," forcing their control on all ISKCON devotees and intolerance of all reform attempts- completely crushing the enthusiasm of so many sincere Godbrothers. This essay was unofficially circulated around ISKCON and immediately became a rallying point for all the discontented devotees around the movement, and Ravindra Svarupa was an instant reform celebrity.

Societal dissent had now burst into the open, although in cautious tones. Discussion on the guru issue was propelled to a new level and even the zonal acharyas could sense they needed to change to preserve their positions. But the essay focused on etiquette, not on what did Srila Prabhupada instruct for future gurus and initiations? And the zonals worried about maintaining their regime and minimizing the reforms.

BAHUDAK STRESSES RESEARCH OF PRABHUPADA'S INSTRUCTIONS

On Dec. 4, 1984, Bahudak das, Vancouver ISKCON temple president and the leading spokesman for the disturbed North American temple presidents, replied to Ravindra's essay, giving greater stress to research and change:

"As we intensely examine the gurus it is natural and desirable that

we also turn the spotlight on ourselves [...] to examine ourselves honestly instead of rejecting all criticism as enviousness or faultfinding [...] a great number of Prabhupada disciples are weak in their sadhana [...] These things must be rectified if we are serious about putting Srila Prabhupada and his instructions back in the center. [...] I have reservations about your proposal also [...] It certainly does not take the place of the kind of exhaustive researching of Prabhupada's books and letters that we had in mind..."

Bahudak then described that Bhakta Dayal Swami had visited and told many stories from Harikesh Swami's zone, with the mistreatment of Vedavyasa das and other "outrages." Mahavira das, ISKCON Montreal president, told him about Hridayananda's improper affair with "that woman" and mistreatment of Mahavira in Brazil.

"I will tell you that I am disgusted and appalled at the behavior of the majority of the gurus and that we must be prepared to take a very strong position. I believe that Prabhupada disciples all over the world are waking from the slumber of illusion and will and should demand sweeping changes in a system that is corrupt and entrenched. [...] I believe strong action is called for and Mayapur this year will be revolutionary in spirit. [...] We need some solid research to establish what should be the role and position of guru. With that paper we can push on strongly for real change. ISKCON as Prabhupada set it up has changed radically and the primary cause is the serious mistakes being made regarding the position of guru [...]"

The GBC gave Archives research access **only** to Vatsala and Ravindra. Bahudak and the temple presidents wanted Ravindra Svarupa to research Srila Prabhupada's instructions and discover what Srila Prabhupada's intentions were for ISKCON's future. Amazingly, the GBC had blocked devotees' access to this trove of essential materials.

Ravindra Svarupa was also in the dark, and the mystery would remain for years until the concealed instructions began to leak out, and by then it would prove difficult to reverse the embedded, well dug-in entrenchment of the political-interest class of GBCs and gurus. The peons were well indoctrinated. On Dec. 21, 1984 (letters were by slow mail; phone calls were \$0.28 min) Ravindra wrote back to Bahudak. He emphasized that the Fratricidal essay was his own opinion, and it had been given while waiting for Vatsala "and company" who *were* "still going through the Archives in Los Angeles" doing research.

Ravindra had not received any materials that Vatsala had "extracted." Again, this shows how reform-minded devotees were at a

loss because they had little access to Srila Prabhupada's instructions. It would not be until after 1996 that all of Srila Prabhupada's teachings would be available on computer with a few key strokes, whereas previously, researching Srila Prabhupada's teachings was based on memory, books, index cards, and paper copies (no Google search). Meanwhile the bogus gurus' roots into the Society grew ever deeper.

Ravindra Svarupa countered Bahudak's ideas of revolution and confrontation as counter-productive, insisting that the zonal gurus would not concede anything unless they were convinced with good arguments.

"If there is no change in the spiritual climate of ISKCON [...] then I don't think we can successfully make the needed political and institutional changes. The two must take place together."

Ravindra boasted about the positive and supportive letters he had received from Tamal, Satsvarupa, and many others. He sympathized with Bahudak's "militant spirit," but quoted from Mao Tse-tung: "Never fight a battle you're not sure you're going to win." He referred to the confrontation in 1979 in Vrindaban where the gurus came in and ousted all the dissidents. He then discussed how to best "abolish the guru-zones," namely by ending the ISKCON fratricidal war, or the disturbances caused by the zonal successors.

Ravindra supported the new gurus, but thought there should only be *some changes* to how they operated. This was the basic flaw with the upcoming so-called moderate guru reforms: they never addressed the issue of the bogus gurus, but only defined superficial policies and constraints so that everything would *look more orderly, gentlemanly*.

TAMAL AND SATSVARUPA BECAME PSEUDO-REFORMERS

Tamal and Satsvarupa, working together, saw the inevitable changes looming in the near future and planned how to co-opt and hijack the reform movement. They acted as reformers themselves, sympathizing with their temple presidents and the dissidents, with whom they discussed superficial window-dressings to the existing guru system. This would avoid any fundamental revolution and preserve their positions as initiating gurus with their thousands of disciples. *The 1984-7 "guru reforms" never dealt with Srila Prabhupada's instructions about future gurus and initiations.* It was a phony reform- with only some lipstick on the same pig, it was still ugly. Tamal and Satsvarupa supported some "reforms" while the real problem was missed. *The smarter zonals led by Tamal* saw how they could survive by infiltrating the reform movement rather than confront and fight it.

RAVINDRA SVARUPA REMEMBERS HIS ESSAY

“My realizations were quite personal; I had conducted no surveys, nor much textual research, on the guru question. So, tentatively, I mailed photocopies to 3 or 4 devotees to get their responses. (At this time—Nov. 1984—fax machines were not yet common; ubiquitous photocopying carried the reform movement.) What happened next astonished me: within two weeks strong responses—some of them very personal—began flooding in from devotees all over the world. Chain-photocopying had geometrically propagated the paper swiftly throughout ISKCON.

“I received phone calls from devotees who complained I left them off my mailing-list. [...] Clearly, I had struck a nerve. The response was overwhelmingly favorable. However, Ramesvara Swami, was outraged, and he charged me with the worst of malefactions: because I was discouraging the devotees, I was hurting book distribution. [...] It was not long before ISKCON had to confront, at last, its own shadow, as over the decade intractable failures and shortcomings—abuse of authority, enjoyment of position, attachment to material pleasures, and the like—emerged within the group of initiating gurus. The movement was forced to begin facing, frankly and openly, the gap between its ideals and its actual achievements.”

These were bona fide gurus? *“Abuse of authority, enjoyment of position, attachment to material pleasures...”* Sounds more like thieves.

ISKCON TURMOIL

By late 1984 many Srila Prabhupada’s disciples had left ISKCON. They felt Srila Prabhupada’s pure mission had become corrupted by the 11 new gurus. Some temple presidents suspected there was a fraudulent claim to guruship by the zonal acharyas. Burke Rochford confirmed:

“Other devotees began to organize themselves to protest the organization’s policies—in particular the guru system. Instead of simply questioning the spiritual and organizational abilities of specific gurus, however, the dissident elements within ISKCON and the growing contingent of ex-members overtly challenged both the legitimacy of the guru system and Prabhupada’s supposed appointment of the gurus to their position. Virtually without exception, those protesting against the guru system were disciples of Srila Prabhupada who felt that Srila Prabhupada’s role as spiritual leader of the movement had been weakened by the policies initiated by the new gurus...”

“Many devotees had been reluctant from the beginning to accept the legitimacy or the claimed spiritual status of the new gurus, because prior to their elevation they had had equal standing with them. Many of

Prabhupada's disciples found it difficult to take seriously the claim that their Godbrothers, whom they often knew rather intimately, were now 'realized souls,' pure in their Krishna Consciousness. Due to familiarity with the zonals, they knew they were not real acharyas nor self-realized." (Hare Krishna in America, p. 209, 211, 236-7)

The GBC had to confront embarrassing guru falldowns and they had made some attempts to clean house. Still, the reformers believed all the gurus were bogus and responsible for ISKCON's woes. Others just wanted in on the guru game and for the zonals to be humbled.

GBC MEETINGS MARCH 1985: FOUR MORE NEW GURUS ADDED

At the Mayapur meetings in early 1985 the GBC-guru club approved four additional gurus, making 16 "standing" gurus. They were **Bhakti Tirtha Swami** (Africa), **Agrani Swami** (Caribbean), **Gour Govinda Swami (Orissa, BELOW)**, and **Jagadish Goswami** (USA). In *BTG* magazine (Vol. 20, #6, June 1985, p. 36), Satsvarupa wrote in an article called "*The Best People in the World*" the following deceiving nonsense which was soon to be proven false:

"...their pure devotional character and spotless behavior... The appointment of new... gurus within ISKCON is... not a mere institutional formality. The new leaders are genuinely advanced spiritualists who have been recognized as such because of their pure devotional character and spotless behavior."

Of the seven new gurus added in 1982 and 1985, eventually three had sexual relations with their female disciples, one became very eccentric and controversial (Bhaktitirtha), and three endured as ISKCON gurus, which amounts to an apparent success rate of 42%, in contradiction to Satsvarupa's statement about "***pure devotional character and spotless behavior.***" In response to the groundswell of protest to the zonal acharyas, and growing demand to determine what Srila Prabhupada had actually intended for gurus and initiations after his departure, the GBC passed these token resolutions, March 2, 1985:



*(1) The Srila Prabhupada Archives make available its resources to all devotees assigned as researchers on the GBC/ Temple Presidents Research committee. [Here is proof that the Archives **were not open to any devotees until Mar. 1985**, and then only to selected "researchers."]*

(2) Until the philosophy paper on the Position of a Spiritual master

is produced, the 1978 resolution on pranam mantras be suspended.

(3) All Acharyas should make it clear to their disciples that he is not offended if his Godbrothers do not chant his pranam mantras and do not attend his guru puja. (4) Gurus can be in any ashrama.

(5) All ISKCON leaders must visibly chant 16 rounds a day, must follow the 4 regulative principles, and must religiously attend the daily morning program in the temple, as prescribed by Srila Prabhupada.

(6) Prospective gurus must have worked in an area at least three years and have recommendations of local GBC secretary, National Secretary, Regional or State Secretary, local Presidents or Temple leaders, as applicable. The recommendations of the Zonal leaders should be submitted in confidential letters to the GBC officers.

(7) Blessings to initiate apply to a particular geographical area. Gurus who change their area must go through the review process again to establish the GBC as the ultimate authority.

(8) Initiates must vow at initiation that they are entering the ISKCON disciplic succession where the founder is Prabhupada and where the GBC are the managers.

(9) Disciples must offer daily guru puja to their diksha guru.

(10) The GBC secretary in a zone is the ultimate authority, not the Zonal guru. (11) All Hansadutta or his followers' publicity or paraphernalia is banned.

The zonals were now backing up a little in response to the wave of protest that they could no longer suppress. They decided, reluctantly, to open the guruship door a little wider. But only adding four new gurus did little to address the general feeling that ISKCON was totally off-track on the issue of gurus and initiations.

Bhaktidayal Swami files charges with the GBC against Harikesh Swami due to an ugly dispute in Europe. The GBC pardon Harikesh in Los Angeles in a meeting. Years later Urdhvaga das wrote:

“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?”

TEMPLE PRESIDENTS MEET IN NEW JERSEY, JUNE 1985

Hare Krishna and the Counterculture (J. Stillson Judah) explains:

“When they [ISKCON] made the gurus gods on earth, they made a tremendous mistake. Each [guru] could do no wrong, so each could do whatever he wanted to do. Each was free to define what was right. That’s called antinomianism. A religious figure believes he is empowered by God, so he believes he is above the law. He cannot be criticized, because he is a representative of God on earth.”

By 1984-85 there was great dissatisfaction amongst the older devotees in or out of ISKCON. Soon the temple presidents would unite, and use their fading power one last time.

“The Towaco temple president (Vishnugada das) remembered: ‘At our first temple presidents’ meeting in Towaco, devotees started sharing notes about their problems with the zonal acharyas. The Canadian devotees especially, were particularly disturbed. [...] However, after we scheduled our next meeting for some time in (June) 1985, we immediately got black-balled by a group of gurus. My recollection is that temple presidents were forbidden to attend the next meeting. [...] In spite of the restrictions imposed by the gurus, temple presidents came from all over the world [...] from the UK, Eastern Europe, Australia, everywhere. [...] Bhavananda was the GBC for Towaco, but I didn’t see eye to eye with him. He wanted to sell off the Towaco temple and give the money to New York ISKCON. I resisted his efforts...” (ENE p.227-9)

At the June 1985 North American temple presidents meeting in Towaco, N.J., subsequent to hearing and discussing a paper presented by Trivikram Maharaja, it was determined that ***Srila Prabhupada's order establishing how the parampara should continue*** in ISKCON after his departure ***was not clearly understood*** and hence not properly followed, and was in fact contrary to his desire and incompatible with his plans for ISKCON. The assembly agreed that this deviation from Srila Prabhupada's order lies at the crux of ISKCON's most grave and intractable problems.

The Guru Reform Movement had fully manifested, with Ravindra Svarupa, Atreya Rsi, Tripurari, Trivikram, Rochan, and Bahudak as the main leaders. But the temple presidents were deeply divided. One group insisted that ISKCON must ***go back to square one, dismantle the entire guru and acharya system***, and then study Srila Prabhupada's instructions to decide what he wanted done after his departure.

The other group wanted the high-riding acharyas demoted into standard, no-zone gurus and for guruship to be made available to

anyone (with some qualifications, of course). It was decided to form a “50-Man Committee” to confront the GBC on the guru issue, and they scheduled another meeting in New Vrindaban in August with the North American GBC. Tensions were high. A major confrontation loomed.

RAVINDRA SVARUPA PRESENTS HIS ESSAY: “UNDER MY ORDER”

“In August 1985, the North American GBC, NATP, and 11 ISKCON gurus attended a two-day emergency meeting at New Vrindaban to discuss issues, such as the development of a constitution, expanding the number of gurus, discussing the role of the spiritual master within ISKCON and evaluating the qualifications of current and future gurus. [...] This is one of the first times that such an exchange was possible between the GBC and temple presidents.” (ENE, p. 229)

Gurus in attendance: Kirtanananda, Hrdayananda, Satsvarupa, Bhakti-Tirtha, Bhaktisvarupa Damodara, Ramesvara, Tamal, Gopal Krishna, Panchadravida, Bhavananda, Jagadish. Discussions centered on the guru issue- who should be guru, what are the qualifications. Ravindra-Svarupa had written another an essay titled “*Under My Order: Reflections on the Guru in ISKCON*,” which he presented at these meetings, and it became accepted as the position paper of the reform movement, and led to a formal dismantling of the zonal acharya system. Ravindra Svarupa had become the primary reform protagonist and influencer, proving again the power of the pen and written word over speeches and meetings. “*Under My Order*” became a society-wide call to arms: “...lit a fire that spread... The cry for guru reform reached a crescendo.” (*Betrayal of the Spirit*, p. 121)

At this GBC meeting Kirtanananda admitted it was his mistake to initiate Sulochan’s wife without her husband’s permission, and thus he would not attend any further meetings. Ravindra Svarupa was asked at the meeting to discuss the "appointment issue" to:

- (1) precisely ascertain the actual order of Srila Prabhupada,
- (2) clearly understand the nature of the deviation from that order,
- (3) and examine the consequences of that deviation for ISKCON.

He had by now studied the July 1977 tape recordings of the ritvik appointments, Tamal’s 1980 Topanga Canyon confessions, and the May 28 discussions about future initiations. Somehow he speculated that Srila Prabhupada had expected the ritviks to become initiating gurus after his departure, although not as grandiose acharyas. No one questioned this assumption, which was at the heart of the issue. He then identified the problem in ISKCON to be the zonal acharya system. His solution was *to allow anyone* to become an initiating guru without any

geographical restrictions. He referred to Pradyumna's 1978 letter about the ISKCON acharyas being unauthorized, and concluded they were simply ordinary, regular gurus, and not big acharyas.

Tamal had befriended and deeply influenced Ravindra Svarupa, who has ever since then regarded Tamal with very high regard. *Tamal instilled in him the ideas of how to modify ISKCON's political order.* The moderate reformers needed to prevail over the radicals. The existing system would be adjusted to accommodate those with guru ambitions, and the zonal acharya system would more or less end.

"IT WAS UNDERSTOOD" THAT RITVIKS WOULD BECOME GURUS

Ravindra Svarupa asserted that Srila Prabhupada had appointed only ritviks and not acharyas, although he somehow, without any evidence, concluded that *it was "understood"* that the ritviks would become initiating gurus after Srila Prabhupada's departure. He stated:

(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 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. [for whom?] His order was misunderstood. For example, in the introduction of a 1979 Vyasa-puja book for one of the original 11 acharyas we read, 'Desiring to prepare his disciples for his departure, Srila Prabhupada very wisely selected 11 of his most intimate disciples to become both his material and spiritual successors.' 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 11 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 [...] which came into*

direct conflict with his instructions for ISKCON.”

"Under My Order," with Pradyumna's 1978 letter attached, was endorsed by the NATP and sannyasis present as an accurate accounting and critical analysis of events within ISKCON. Emphasizing these serious deviations, he gave a parody based on an oft-quoted CC purport:

"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 of the spiritual master. Already ISKCON is in a questionable area in this regard.'"

His underlying assumption was that a regular guru was acceptable and an "acharya" was not. But what kind of guru Srila Prabhupada wanted for the future? It was clear there were 11 ritviks appointed to initiate on Srila Prabhupada's behalf while he was still physically present. What about after his departure? The evidence that the ritviks were to initiate their own disciples after Srila Prabhupada departed is based on a few, out-of-context May 28 phrases and the "reasonable," "it was understood" Tamal-concocted narrative (see Ch. 2, 3).

Especially in light of the poisoning of Srila Prabhupada, something meant to quickly take his seat, and in light of the intense personal motivations of the 11 for power, glory, wealth, and worship- ***one should be extra cautious*** about what these self-serving men would interpret was intended by Srila Prabhupada for ISKCON's future. The hijackers' claims are very suspect, especially when noting their hoax and lies. We should not believe what they say, and we need solid evidence.

SPECIAL UNIVERSAL MEETING IN NEW VRINDABAN SEPT. 1985

Few decisions were reached in August, so another meeting was scheduled for ***ALL*** GBCs, gurus, temple presidents, and Srila Prabhupada disciples to meet again at New Vrindaban for further discussions. Sept. 16-19, 1985, the highly anticipated GBC and NATP

meetings were held in the guest lodge. Balavanta das, Atlanta temple president, was conference chairman, tasked with limiting the time of the rambling speakers. The Wheeling News reported: *“The major topics for discussion include development of an ISKCON constitution, re-evaluation of the society’s preaching goals and discussion of the role of the spiritual leaders and gurus in the ISKCON society.”*

Important guru reformer speakers were Bahudak (Pres. NATP), Ravindra Svarupa (VP NATP) and Krishna-Gopal (Sec. NATP). Many speakers pushed for reforms by restricting the zonal acharyas’ power: stopping simultaneous Prabhupada and zonals guru-puja ceremonies, removing zonals’ Vyasasanas from temples, and reserving use of “His Divine Grace,” “pada” and “deva” honorifics for Srila Prabhupada only.

One segment of the temple presidents wanted to dismantle the zonal acharya system completely, cancel all ISKCON gurus, declare their initiations null and void, that they had no authority to accept disciples, and restart from scratch, as if it was Nov. 14, 1977. They were not angling to join the guru club, but they were a minority at about 40%. The GBC/gurus did not support this “radical” position. They aimed to subvert the radical reformers by inducting moderates Ravindra Svarupa, Trivikram Swami, and others into the GBC approved guru club.

“...the reformers argued that the zonal guru system was a mistake, the level of worship too high, and the gurus too powerful within the GBC. A motion of no confidence was issued to the GBC with a demand that all power to be returned to the direct disciples of Srila Prabhupada.” (ENE, p. 237)

Trivikram Swami declared: *“You guys had your chance and now it’s our turn.”* Antagonism and confrontation levels against the guru regime was at a boiling point. The gurus would have to submit to major changes, changes that Tamal and allies would redirect and subvert with “moderation.” To retain a reduced status as better than nothing.

Jayapataka Swami claimed Sridhara Maharaja had misled the GBC into setting up the zonal acharya system 7 years earlier. Ravindra-Svarupa explained, *“Jayapataka Maharaja put out a paper at that meeting, called ‘ISKCON Bio-Rhythms,’ [where] he said, ‘Our big mistake was going to Sridhara Maharaja, because he misled us.’”*

Jayapataka conveniently forgot *it was he who first misled Sridhara Maharaja*, telling him in Mar. 1978 Srila Prabhupada had appointed 11 ritvik priests as future “acharyas,” using Sridhara Maharaja as a scapegoat for his own deviations. The 11 had never been honest about their illicit hijacking of ISKCON. Kailasa Chandra, however, recalled

typing the transcript of GBC talks with Sridhara Maharaja where Sridhara said: “*Ritvik, eh? Then it becomes as good as acharya.*” Was it Sridhara Maharaja who misled the GBC? No, they had already decided on becoming full gurus before meeting with Sridhara Maharaja, evidenced by guru announcements in *BTG* released before the Mayapur meetings. Sridhara Maharaja’s idea of a ritvik was applied later by appointing his successor Govinda Maharaja as a “ritvik,” who became the Math Acharya after Sridhara Maharaja passed away.

Bhagavan Goswami and Sundarupa proposed a two-tiered system of the original 11 acharyas and the “lesser” gurus that followed. This went over like a lead balloon. North European leaders under Harikesh Swami issue a paper protesting against any guru reforms. Jayapataka Swami wrote a letter to Hridayananda Goswami discussing the zonal acharya system and how it could work with the addition of many gurus, clearly illuminating their thinking at that time.

BHAVANANDA EXPOSED AS AN ACTIVE HOMOSEXUAL

During these meetings Rupanuga delivered a notarized affidavit from a brahmachari alleging Bhavananda (who had for years been suspected of having homosexual relations with boys and young men) had approached him for sex in Vrindaban five years earlier when he was 15. This news was seized upon by the reformers and it cracked the zonal acharya system. The GBC Privilege Committee had met in August about Bhavananda’s public indiscretions, suspending him from initiating until an unspecified date when the committee might be convinced he had rectified his behavior. Ironically, the Privilege Committee determined a main factor in Bhavananda’s fall-down was the zonal acharya system. (?) A candid but unaccountable Bhavananda then addressed his New York temple disciples on Aug. 21, 1985:

“I just came from an important meeting at New Vrindaban [...] a lot of discussion about [...] our acharyas. Ravindra-Svarupa presented a paper which was unanimously accepted by all temple presidents and senior Godbrothers [that] Prabhupada never meant that there should be [...] zonal acharyas (who) were also GBC secretaries. Over the years it has created a suffocating mood in the hearts of many of our Godbrothers, and also with that position of zonal acharya, it brought many trappings: opulences, adoration, distinction, profit—and our different acharyas started experiencing difficulties. From around 1980 to 1982, I experienced severe problems with my spiritual life and I fell down many times. I developed a spirit of enjoyment [...]

“Of course I had hoped that these falldowns would not be known,

but in our Society there are no secrets, because you can't keep a secret from Krishna. He knows everything. When some rumor came up regarding some of these problems I denied it and it was overlooked, at least on a certain level, but many, many Godbrothers were not convinced. At this [August New Vrindaban] meeting it was presented to me that someone had testified that I had approached them for sex in Vrindaban in 1980, and I went to Balavanta and Rupanuga and Tamal-Krishna prabhhus and told them, 'Yes. It was true.' [...] Their feeling was that this is another symptom, something is wrong with our system.

"[...] So the Privilege Committee of the GBC, which is the body which is assigned to investigate breach of faith situations like this, met yesterday. [...] The Privilege Committee meeting [...] final result was that one of the main factors in (my) falldown [...] has been the acharya system that has been set up. [...] That doesn't excuse me, but they all see that is one of the main factors and I also see that. [...] their recommendation to me is that for an indefinite period of time I not initiate, and that regarding my GBC activities I should continue as a GBC member [...] on probation [...] to see that I reform myself.

"That was their decision. [...] I was actually thinking anyway, see how Krishna fulfills your desire, I had been becoming so worn down from excessive traveling and even before [...] this came up [...] I was seriously meditating on taking some time off anyway from initiating. I have over 1000 disciples and they have required— and I have given to them willingly—all of my time and life energy and that has required an inordinate amount of traveling and between the traveling and counseling and the responsibility and the karma, it has brought me to [...] the verge of a total nervous breakdown or exhaustion. [...] I have nothing to hide anymore. I'm not a 100% pure devotee at all. I have many, many flaws, inebrieties, material desires. [...] It's my fault and on another hand it's the system's fault. Everything was thrust upon us."

COMMENT: Something being "thrust upon us" is not congruous with the actual history. The now proven poisoning of Srila Prabhupada clearly demonstrates that the zonal acharya hoax was a plan to take over the movement by a few senior men. Bhavananda's reasons for his fall-downs were dishonest excuses given for his illicit activities.

Rochan recalled: *"In 1985-86, things came to a head. During the 1985 New Vrindaban GBC meetings, it was announced Bhavananda had been accused of having homosexual relations with young men. [...] ISKCON leaders had heard about Bhavananda's illicit sexual activities with boys and young men, but publicly denied the reports, saying it was*

only rumors. [...] (Vishnugada) reported: 'I heard much rumor about Bhavananda's alleged sexual indiscretions. In 1976, a Mexican devotee witnessed Bhavananda having sex with an Indian man in the cow barn. [he was barred from reporting this to Srila Prabhupada] ...Bhavananda was investigated for allegedly having sex with an Indian taxi driver. Also Bhavananda's servant and sidekick was Bala, a young Australian devotee. The two often traveled together and sometimes stopped at a Singapore hotel where they'd go to the beach.'” (ENE p.232)

Mark Middaugh (ENE p.233): “At New Dwarka I heard two of Bhavananda's morning talks and was shocked by how much he talked about sex. He presented sex as an utterly disgusting task... he came off like a movie star. He was such an arrogant individual. [...] Tamal gave a morning class at New Dwarka some years later, around 1985, and at the end he went into an explosive tirade. Bhavananda had been accused of having sex and Tamal [...] spewed out a vast storm of toxicity that left all of us putting our heads down in shame. Bhavananda was a great devotee, he could give outstanding classes, (he) was better than all of us! We were all made to feel shameful. [Although] I had believed that sex with children was illegal and morally corrupt [...] I still thought the eleven new emperors were gods on earth, as good as Jesus Christ.”

KIRTANANANDA'S RESPONSE TO GURU FALLDOWNS

The temple presidents also discussed how Ramesvara was not chanting his rounds, and about the dark rumors concerning Kirtanananda and New Vrindaban, much of it due to Sulochan's publications of testimonies and stolen copies of letters from Srila Prabhupada. Bahudak mocked the zonal acharyas, “ISKCON leaders have such tremendous power, if they burp, it's considered holy.”

Kirtanananda was adamantly opposed to any limitations on the absolute relationship between guru and disciple, or limits on the amount of guru worship which disciples offered to their spiritual master. Kirtanananda appeared at the meetings only once on Sept. 17 to read his paper, “**On My Order**”- a rebuttal to Ravindra-Svarupa's “*Under My Order*” and expanded and published as a book in early 1987, claiming:

“...the position of guru was absolute and could not be accepted or rejected by an ecclesiastical body. He cited many scriptural verses to support his claims. He asserted that ignorance had bewildered ISKCON in general and the GBC in particular because they had offended Srila Prabhupada by (1) authorizing the editing of his books after his disappearance and (2) failing to complete Srila Prabhupada's samadhi (mausoleum) in Vrindaban.” (ENE, p. 238)

COMMENT: Kirtanananda cleverly criticized legitimate defects with the GBC, but his presumption of himself being an absolute, divinely empowered guru was more defective and dangerous. He capitalized on his success with Prabhupada's Palace and compared it to the GBC's two unfinished Prabhupada samadhis in India. He stated:

*“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... 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 [but- where was anyone's order?]*

“You cannot rubber stamp an acharya, nor can you eclipse him... The bonafide guru cannot be limited... 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... 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? ...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 [he cites the unfinished Vrindaban Prabhupada Samadhi]... Let us avoid the foolish mistake of thinking that the guru is connected to a geographical area, or that one becomes guru by GBC endorsement... Let us create a real GBC... Krishna and guru are fully manifest to the surrendered soul who is always chanting the Holy name.”*

COMMENT: He debunked the zonal acharya system and

speculations on who could be a guru quite well [and book changes], but he erroneously claimed that Srila Prabhupada had appointed acharyas.

Kirtanananda, who had no intention of allowing any limits to his extravagant worship and perks as a guru. But his true character would be seen in coming years as a pedophile and implicated in murder. He claimed that it was nonsense to say that Bhavananda fell down because he was worshipped, and that it was the fault of the system.

“Let’s stop glorifying the gurus because they may fall down... This is the fallacy in the ISKCON guru controversy. [...] not what the scriptures say. A guru doesn’t fall down because someone glorifies him. He falls down because he thinks the glorification is for himself. As long as that tendency is there, he’s fallen—already fallen.” (ENE p.236)

Ravindra Svarupa described Kirtanananda’s visit to the meeting: *“So everybody’s sitting on the floor, same level, and [someone] walks in with a big chair and then Kirtanananda walks in and sits in the chair. And his followers come in, and at that time Umapati [shouts loudly], ‘We love you Srila Bhaktipada!’ ...[Kirtanananda] says, ‘Be quiet! You can’t say that in here!’” (ISKCON Hidden History lectures)*

Minutes of GBC Meetings held at New Vrindavan, Sept 16-20, 1985

Present: All ISKCON GBC members except Vasudeva and Bhaktipada

Sept 18th.

1. Resolved: Sulocan is officially excommunicated from membership in ISKCON.

Sept 19th.

1. Resolved: If a Vaisnava is approached for initiation or desires to initiate in connection with opening a new preaching field, or is otherwise inclined to initiate, he must first consult with the local temple authorities if he expects to initiate persons residing within the jurisdiction of that temple. In addition, he must consult with three GBC members, two of whom may be selected by him, the third being the GBC member responsible for the area in which he wishes to initiate. Unless he is disapproved by either the temple authorities or by one of the three GBC members, he may take up the responsibility of initiation. Any disapproval must be based upon the Rules and Guidelines established by the GBC (see resolution #6 in these minutes).

“I was present at [his] talk, and surprised there were no questions [...] Umapati das, myself, and others—who were infatuated with Kirtanananda Swami— couldn’t comprehend the guru problem in ISKCON. We had no problem at New Vrindaban worshipping Srila Bhaktipada. [...] Hadn’t our visiting Godbrothers heard Kirtanananda Swami’s magnificent paper, “On His Order,” in which he [...] quoted pure Krishna conscious philosophy? The Brijabasis thought

Kirtanananda Swami had cut to the chase when he stated, '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.' [...] guru reformers were trying to neuter the so-called gurus, but at the cost of the pure philosophy [...] the problem in ISKCON was that unqualified men were given the position of guru [...]

"We thought that Kirtanananda Swami was the "one self-effulgent acharya" who would succeed Prabhupada. He would never fall down. [...] everyone in ISKCON should bow to Kirtanananda Swami's feet and serve him. This, we thought, would create unity and solve all the problems in ISKCON. Little did we know that in a few short years, Kirtanananda's secret illicit sexual connections with boys and teenagers would become a hotly-contested topic of daily conversation at New Vrindaban" (Doktorski in ENE p.240)

ANOTHER TAKE ON NEW VRINDABAN "REFORM" MEETINGS

From Rupanuga das, July 2017: "I was there in New Vrindaban for those so-called reform meetings. Actually they were engineered by Balavanta and myself to be a confrontation with the GBC, we being the only two reform-minded GBC. Balavanta was the chairman at the time and he called for an emergency GBC meeting to interact with reformers. Actually, the leaders of the rank and file, Ravindra Svarupa and Jayadvaita, turned out to be just wannabe gurus. Vrikodara and a few others tried to get me off the GBC on the plea that I could not manage but should stick to being a preacher. That was their so-called recommendation read to me at the end of the meetings, which was ignored. Factually the biggest events of that time were:

"(1) When I brought before the GBC a signed and notarized affidavit from a disciple of Bhavananda who had a homosexual relationship with him on Srila Prabhupada's appearance day in Mayapur. Bhavananda admitted it and the GBC removed him from BBT, GBC and guru, but the leaders from Australia Yatra came and threatened that they would, in effect, sabotage books distribution in Australia, which was a top Yatra in distribution. The GBC backed down and suspended him only, a useless decision.

(2) Also, between the 1st and 2nd meetings, as the chairman of the standing privilege committee created by Srila Prabhupada along with the GBC, I released my decision re: Sulocana. He had registered a formal complaint with the GBC that his wife had been initiated by Kirtanananda without consulting him. He had been engaging in a big

campaign against Kirtanananda, and after interviewing the parties involved I was about to issue a decision and I asked him to desist his public complaints until the decision came out, hinting that there was a good chance it would be in his favor.

“I warned that I thought his life was in danger, but he said he was armed. I told him assassins wouldn’t care about that. Somehow the local newspaper published a copy of my decision and Kirtanananda was furious and told Balavanta he was cancelling New Vrindaban as the meeting place. In Knoxville I convinced Balavanta to fly out to convince Kirtanananda to let the next meeting happen as scheduled, otherwise he would look as if he was against any reform. The fact was nothing was really accomplished in the long run. But this just gives an idea into the intrigues in ISKCON, that continue in ISKCON, even on more sinister levels you would have a very hard time believing.”

GBC PROVISIONALLY APPROVE MANY NEW GURUS IN SEPT.1985

The majority of the guru reformers wanted to end the zonal acharya system and allow others to become initiating gurus. The North American GBC made a list of tentative resolutions to bring to Mayapur in March 1986 to expedite new guru approvals: any Srila Prabhupada disciple in good standing could be a GBC-authorized ISKCON guru with endorsements from only three GBC members. Ravindra-Svarupa was approved by Hridayananda, **Tamal**, and Satsvarupa, the three key zonals who had subverted the radical reformers by ushering other ambitious men into an expanded guru club. Thus they silenced their principal critic by bringing him into their midst. Many leading reformers ended up becoming gurus and GBCs, suddenly in bed with the very same crazy men they were so opposed to previously. ***The reform turned out to be about sharing the stolen goods.*** The thieves were compelled to be more “honest” and act more humbly, to be “good thieves.”

Tamal and Bhagavan met Australian leaders and deftly “managed” doubts in Bhavananda and the zonal system. Tamal defended Bhavananda to the end as he struggled to manage the guru reforms so that the original guru hijackers would remain gurus. Ravindra Svarupa:

“At the 1985 New Vrindaban meetings the GBC made it much easier to become an ISKCON guru; (you) only needed the approval of three GBC members. It was almost too easy. At the time, I really had no interest, but members of my guru reform caucus, such as Bahudaka and others, pressured me to [...] become an ISKCON guru. I tried to tell them that I really wasn’t interested, but they insisted. They told me, “You’ve got to do this! You’re the leader of the guru reform movement.

It is important that you take this step. It can only help, not hinder, our cause. I meditated on their request for some time, as I was unsure what should be my course of action. Later, I [...] accidentally opened to the verse (4.18.5) (and) purport... 'Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature.

"Lord Chaitanya therefore says: "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions.' This verse inspired me to agree to the request of my Godbrothers and ask three GBC members who were right there at New Vrindaban to endorse me [...] I became an official ISKCON guru by their blessings, although at the time I was fighting to reduce the power of the ISKCON gurus." (ENE p.245-6)

A total of 17 devotees were approved by the NA GBC at these New Vrindaban meetings to become initiating spiritual masters immediately, with final blessings at the March Mayapur meetings. Included were three of the primary leaders of the guru reform movement: Ravindra Svarupa das, Atreya Rishi das, and Trivikram Swami. However, in spite of this expansion of gurus, ***the zonal acharya system remained intact.*** The GBC body, controlled by the remaining zonal acharyas, continued to be adamantly opposed to the changes the reform movement wanted. The GBC-guru elite hoped to silence the reform movement by a dramatic doubling of ISKCON gurus. They would soon be disappointed, however. The reformers were not done just yet. Still, the GBC enacted stringent political regulations to make it harder for the reformers to make headway. Rochan remembered:

"Opposition to the zonal acharya system grew so strong that the GBC agreed to discuss the issue at the 1986 Mayapur meetings. The GBC knew the zonal acharya gig was up, but they had to act fast to save themselves and keep their power as best they could. The GBC enacted measures to restrain the temple presidents and opposition movement. They gave every GBC member the right to appoint two people in their zones to participate in the [1986] Mayapur meetings with voting rights. However, the GBC did not appoint temple presidents who were opponents to the zonal acharya system; they appointed sycophants. In western Canada, our GBC Jagadisha, did not appoint Bahudaka or myself as representatives from our zone at the 1986 meetings; he appointed two others who were sympathetic (to him)."

2. Resolved: The GBC body received the resignation of Bhavananda Goswami. However, the GBC decided not to accept that resignation, but rather accepted the privilege committee's prior recommendation that Bhavananda be placed on indefinite probation. That probation is further defined in this resolution as follows:

- a. Bhavananda shall not initiate during the probation period.
- b. Bhavananda shall have no vote on the GBC body during the probation period.
- c. Bhavananda shall not sit on the vyasasana during the probation period.
- d. Bhavananda shall not act as a GBC zonal manager for a particular temple de facto, if that particular temple does not want him to do so.

The Sept. 1985 GBC also made a resolution on Bhavananda, declining to accept his resignation, and *extending his temporary suspension* as guru and GBC. Soon after, Tamal and Bhagavan, in Bhavananda's support, met with Australian leaders to "manage" doubts in Bhavananda and the zonal system. The filmed meeting shows the clever rationales and philosophical manipulations wielded by the two sanctimonious, slick-tongued swamis to placate the bewildered devotees. Sickeningly, Bhavananda was described as deserving some slack, with his temporary illness, as being humble and repentant, should be treated respectfully, as a participant in some transcendental drama.

TRIPURARI SWAMI DEFECTS FROM ISKCON

"In 1985, one of the prominent Guru Reform leaders, Tripurari Swami, became so disgusted with ISKCON that he defected. He took shelter of Sridhara Maharaja and started his own splinter sect. 'With the setting of the sun of the manifest pastimes of our beloved preceptor, Srila A. C. Bhaktivedanta Swami Prabhupada, the world became dark,' Tripurari Swami waxed poetic. 'Then suddenly in the shadows of the night the reflected light of the moonlike discourse of Srila Sridhara Goswami flooded the path with new light and dynamic insight that illumined the inner landscape, leading me to the soul of Srila Prabhupada and Gaudiya Vaishnavism.'" (ENE p.146)

Tripurari was approved by Sridhara Maharaja to initiate disciples and he still operates centers on the fringes of ISKCON.

BBC DOCUMENTARY ON BHAGAVAN LATE 1985

"...Mukunda hoped European (ISKCON) leaders would see the light (guru reform). The enlightenment came in Dec. (1985), when BBC TV broadcast Persuaders, an hour documentary of manipulation and influence, how elite Hare Krishna leaders persuaded celebrities to join. [...] British punk rocker Hazel O'Connor became involved by meeting Ritasya (Anna Raphael), the filmmaker. Bhagavan wanted to produce

the documentary and even paid for the production when it seemed the singer would become his disciple. Two other punk musicians, Laura Logic and Poly Styrene, had already taken initiation from Bhagavan.

[...] Hazel O'Connor [...] and Ritasya became angry and retreated with the footage. Ritasya finished the documentary [...] weaving her longing for spirituality with the practice of guru foot-bathing and institutional chauvinism. In one remarkable scene Bhagavan's minister berates the women about their lack of submission to male guru superiority. [...] 'The strained sincerity of the devotees and the complacent fascism of their leader were hilariously horrifying. The relentless insistence on the divine necessity of total humility, demanded by a hierarchy utterly devoid of that quality, resulted in unconscious self-satire almost beyond belief.'” (*Betrayal of the Spirit* p.126):

OPPOSING SIDES CLASH AGAIN AT MAYAPUR MEETINGS 1986

The GBC reinstated Bhavananda in March 1986 as an initiating zonal acharya after 6 months suspension for his confession to homosexual activity with a teenage brahmachari in the holiest land of Vrindaban. This fueled the presidents' anger towards the entrenched, “divinely-appointed” zonal acharyas and spelled their doom.

“The temple presidents from Australia arrived in Mayapur and demanded Bhavananda be reinstated as guru. They exerted a lot of pressure on the acharya board and a secret vote was tabulated. I heard Bhavananda was reinstated by a majority of only one vote. Later, we discovered that the Australian temple presidents had been engaging in certain types of illicit sense gratificatory pursuits, which is why they wanted Bhavananda reinstated. Bhavananda, who enjoyed his own type of sense gratification, was lenient to the temple presidents, who enjoyed their particular types of sense gratification.” (Ravindra in *ENE* p.249)

Zonal Hridayananda disagreed, saying the reason the GBC reinstated Bhavananda was out of concern for the Australian zone, which was doing very well. Apparently the Australian leaders insisted on handling the situation, so the GBC backed off. (*ENE* p.249) In addition, the GBC gave voting rights to cherry-picked, supportive regional leaders, which simply buttressed their own votes, in a blatant pretense of sharing decision-making with the reformers.

The reformers were appalled at Bhavananda's unthinkable, unacceptable reinstatement. After confessing to homosexual relations and in 6 months he was pure, able to initiate disciples? Bahudak recalled:

“The GBC [at 1986 Mayapur meetings] is still largely controlled by the block of the original acharyas. They are very attached to this big

profile. They don't want to give it up. [...] The GBC have to be men of the highest caliber. They [the zonal acharyas] have destroyed that by consistently refusing to clean house. Prabhupada set up a check and balance. He checked the GBC by saying that if anyone deviated they should be removed. But they've ignored that. [...] especially in the case of Bhavananda." (Hinduism Today, Sept/Oct 1986)

GBC Yasomatinandan das condemned reinstating Bhavananda.

"At the 1986 GBC meeting, the climax of hypocrisy took place. It exposed each of our leaders in his true light. [...] A fallen sannyasi is vantasi: one who eats his own vomit. Not only that, but a regular addicted homosexual with a long, almost continuous history of such incidences was voted in by our leaders. [...] Our great scholar Hridayananda Goswami flaunted all philosophical principles when he gave a sentimental rap [...] 'Bhavananda is Prabhupada's son and we must protect him,' as if [...] devotional service means GBC-ship or guruship. [...] We all went back to our temples with our hearts broken and hopes shattered having given Lord Chaitanya a wonderful gift of a faggot guru in his parampara on his 500th Appearance Day. We were absolutely convinced our leaders were destroying ISKCON."

Kirtanananda Swami, a remaining zonal acharya who was already considering leaving ISKCON and starting his own society, claimed:

"Their society [ISKCON] has become a shadow society, just like Gaudiya Math is a shadow society of what Bhaktisiddhanta established. Otherwise how is it that they whitewash and cover-up fallen gurus? [...] I told them, 'Frankly, you're killing yourself and Prabhupada's society. These men are not guru. How can you say they are?'" (ENE p.250)

COMMENT: Ironically, Kirtanananda had not yet been caught doing the same or worse than Bhavananda- this was the level of hypocrisy that plagued ISKCON since Srila Prabhupada's departure. No honesty- just cheating by one leader after another. And this continues up to the present day. Good enough to be acharya until caught?

In addition, the guru-controlled GBC rejected Ravindra Svarupa's paper, *"Under My Order: Reflections on the Guru in ISKCON,"* which had been presented at the Aug. 1985 New Vrindaban meetings. The GBC stated that his paper did not represent their opinion and they reaffirmed the principle of zonal divisions for gurus. Despite all else, the GBC did make one token concession, allowing some restraint on the extravagant worship of the zonal acharyas. (ENE p.252):

"Local temple (or zonal) leaderships may determine the practical details of guru worship and protocol within the parameters authorized

in the previous GBC resolutions. These include such things as: 1. Vyasasanas, 2. Photographs, 3. Altars, etc.”

Bahudak emphasized the progress that the reformers had made, perhaps bragging a little more than was deserved:

“‘This year [1986] in Mayapur the GBC slammed the door shut [on the zonals] and said, No thank you, we don’t want to hear from you anymore.’ The Vrindaban devotees, who had been dedicated advocates for guru reform from the very beginning— took full advantage of the new guru reform resolutions, and immediately removed the zonal acharya Vyasasana from the temple. Ravindra Svarupa explained: ‘I heard that the Vrindaban devotees swiftly removed the zonal acharya’s Vyasasana from the temple and tossed it out a window.

“They were surprised to find a carved inscription in the marble wall revealing Prabhupada’s name, hidden for a decade by the zonal acharya’s Vyasasana. Although the reformers were able to effect some changes at the 1986 GBC meetings, the zonal acharyas were still very much in charge. Most continued to sit on the Vyasasana and accepted extravagant public worship. The reformers had wanted to shift the focus back to the ISKCON Founder-Acharya, Srila Prabhupada, which they thought would restore unity to the movement. Ravindra Svarupa explained: ‘The paradigm of the reform movement [...] envisioned ISKCON temples in which the disciples of many different gurus could all work together for their common cause. The unifying personality was to be the founder- acharya of the institution, Srila Prabhupada, the master of all subsequent gurus and disciples.’” (ENE p.252)

NUMBER OF GURUS INCREASED DRAMATICALLY IN EARLY 1986

Tamal was Chairman and Bhagavan was Secretary (two allies in undermining the reformers) at the 1986 GBC meetings, when 24 new initiating gurus were authorized, including the 17 listed in Sept. 1985 in New Vrindaban and prominent members of the guru reform movement. Six more went on a waiting list for a total of 30. Ravindra Svarupa, as an ISKCON guru, “clarified” the GBC’s position on authorizing gurus:

“The GBC does not, of course, make gurus. It does, however, decide, as ultimate managing authority, who is authorized to be guru in ISKCON. It has been given that power by Srila Prabhupada.”

[Umm- What is the difference between making and authorizing?]

The GBC also stated that their guru approval system is not intended to be a statement on the degree or level of God realization of an initiating guru, and that prospective disciples are personally responsible to accept a guru only after developing faith in that guru. [Buyer beware]

The vote-approved list of new gurus from Sept. 1985 and March-April 1986 was: Bhaktiprabhava Maharaja, Mukunda Goswami, Mahanidhi Swami, Niranjana Swami, Navayogendra Swami, Lokanath Swami, Bhakti Abhaya Charana Swami, Maharam das, Virabahu das, Paramananda das, Narahari Swami, **Ganapati Swami**, **Atreya Rishi das**, **Vipramukhya Swami**, **Romapada Swami**, **Rupanuga das**, **Ravindra Svarupa das**, **Bir Krishna Swami**, **Caru das**, **Radha Krishna Swami**, (*reformers in bold*) and four more.

The eleven reformers (2 more below) who accepted guruship were compromised and silenced as critics of ISKCON's guru policies, seduced to the "dark side." Many guru reform leaders were among these 30 new gurus, thus compromised and silenced as critics of ISKCON's guru policies. Naturally, now they would defend their guru status. And 6 more devotees went on a one year waiting list to become guru in 1987: Jagad Guru Swami, Prahlanananda Swami, Kavichandra Swami, Trivikram Swami, Jayadwaita Swami, Bhakticharu Swami. There was no more asking what Srila Prabhupada had instructed about initiations, nor calls for research; all this was lost in the scramble to get on the guru seat. It was now about being fair to all, to let them be gurus too.

Other than approving 30 new gurus, the GBC firmly reasserted the validity of the zonal acharya system and the superiority of the GBC over the gurus. Some March 1986 resolutions were:

(1) The GBC blessings for becoming an initiating spiritual master on behalf of the disciplic succession are given to devotees who have, for all practical purposes, fulfilled the qualifications and guidelines approved in this regard. GBC blessings are not intended to be a statement on the degree or level of God realization of the initiating guru. Sadhu, Sastra and Guru are the authorized references to understand the level of advancement of a devotee. Candidates for initiation are personally responsible to accept initiation only after mature faith in the spiritual master has developed.

(2) Oaths for devotees approved to act as initiating spiritual masters, shall be administered in an ISKCON temple by the local GBC secretary ASAP after Governing Body Commission blessings have been given. (copies of the oath kept and submitted to the GBC secretary.) The following procedure is recommended for the ceremony: A. Public ceremony is held in temple room before Srila Prabhupada murti. B. Brief explanation is given to assembled devotees. C. Oath is read out by GBC Zonal Secretary and accepted by [...] newly approved initiating guru. D. A Srila Prabhupada garland is placed on devotee taking oath.

(3) *Faith in the GBC as the ultimate managing authority in ISKCON, shall be preserved, protected and enhanced by all ISKCON members. The authorized forum for GBC policy is the annual GBC meeting, annual ISKCON managers meeting, annual Sannyasis assembly, and similar official meetings held after the Mayapur festival. Outside of these meetings it is the duty of all ISKCON members and leaders to support and adjust to GBC decisions. Srila Prabhupada's principle was to meet once a year, make decisions, and follow them during the year. Activities contrary to this, shall be considered as a serious breach of etiquette and discipline.*

(4) *Every GBC member should support the GBC decisions. He is free to express his opinion after first clearly presenting the will of GBC.*

(5) *No GBC member should publically take the side of a non GBC member against another GBC.*

(6) *The GBC affirms the principle of Zonal divisions and that the local zonal secretary is responsible for the overall management and administration of his zone AND IS ULTIMATELY RESPONSIBLE TO THE GBC BODY AS A WHOLE.*

(7) *That Ravindra Svarupa's paper 'ON MY ORDER' is not the official statement of the GBC body.*

(8) *Although the September 1985 Emergency Meeting was found to be improperly called and held according to GBC rules and procedures, the GBC has recognized the concern of the assembled devotees and the relevance and importance of the issues, and has therefore taken up each resolution of that meeting as a proposal during this current General GBC Meeting.*

(9) *Local temple (or zonal) leaderships may determine the practical details of guru worship and protocol within the parameters authorized in the previous GBC resolutions. These include such things as: Vyasasanas, Photographs, Altars etc.*

(10) That all of Bhavananda Goswami's GBC and initiations responsibilities can be resumed by him as of October, 1986.

(11) *Based upon the GBC guidelines for initiating gurus, any GBC can present a diksha guru candidate before the GBC body. Unless the majority of voting members objects to the nomination, the candidate will be placed on a required one year waiting period, during which he should neither conclude or convey to others that he will automatically be approved. At the end of the yearly waiting period, the GBC body will review the candidates' qualifications, taking account the opinion of the local leadership, and upon majority approval of the body, he may take up the responsibility of ISKCON guru.*

The “moderate reformers” like Ravindra Svarupa felt good that the GBC had again asserted its superiority over the gurus. He said:

“Consequently, to be qualified to be a guru in ISKCON it was essential to strictly follow the order of Srila Prabhupada, who had decreed that all of us must serve cooperatively under the authority of the GBC. Accepting the authority of the GBC board was not a voluntary option. Because it was Srila Prabhupada’s order, it was necessary to guru-hood itself.” (Cleaning House & Cleaning Hearts)

THE REFORMERS ARE NOT PACIFIED AND GROW STRONGER

The “radical reformers” were dismayed that nine leading reformers had treasonously joined the largely unchanged zonal acharya club, which some called “the ISKCON homosexual guru club.” Bhavananda “Maharaja,” the practicing homosexual guru, was re-appointed as “acharya” after 6 months of probation, effective by Oct. 1986. What value then were the 30 new guru appointments in this context? They thought ISKCON was now a society of cheaters and cheated. Kailasa Chandra and Puranjana circulated a petition condemning what they saw as the betrayal of Vaishnava siddhanta. Kailasa Chandra:

“I was in Berkeley at that time and, when we heard that Atreya-Rsi and Trivikram had sold us out and accepted a ‘guru’ appointment, I created and circulated a petition against the GBC, which virtually all the members of the Berkeley temple signed.” (ENE, p. 254)

The zonals stubbornly clung to their power, worship, zones, and control. Despite pressure from the temple, they held onto their power and their perks, for as long as possible. They were very attached.

“Most continued to sit on the Vyasasana and accept extravagant public worship. The guru reformers wanted to shift the focus back to (Srila Prabhupada), whereupon they thought unity would be restored to the movement. Ravindra explained: ‘The paradigm of the reform movement... envisioned ISKCON temples in which the disciples of many different gurus could all work together for their common cause. The unifying personality was to be [...] Srila Prabhupada, the master of all subsequent gurus and disciples.’” (ENE p.252)

Satsvarupa, in his *Guru Reform Notebook* (p. 36): “We attempted to institutionalize, zonalize, consolidate power. Nothing worked. And when our Godbrothers could no longer tolerate it and raised their protest, we were too attached and we shuddered to think of giving it up.”

The zonal acharyas had become corrupted by their position and power. Rochan recognized the disease that infected the ISKCON gurus:

“There is no greater disease known to man than that which infects

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 concurred: *“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.”* (ENE p.255) Bhavananda agreed: *“...worship on the Vyasasana is the highest pleasure. It is greater than sex, greater than drugs, greater than anything.”* (ENE p.255)

From the VVR #14, Sept. 1990, a letter to the editor: *“The Dreaded Acharya Disease is highly contagious, and some of the best devotees and most sincere preachers go down with it, racked with the fever of the desire for adoration, profit and distinction. The disease has become like an epidemic in our society, and it will never be dispelled unless the ambition to be guru is killed. It is destroying our society and minimizes Srila Prabhupada’s importance and continued presence in ISKCON.”*

ZONAL TYRANNY AND DELUSIONS

A common defense by zonals, whenever they were cornered with truth or arguments why their guru regime was illegitimate, would be their need to protect “the faith in them by their disciples.” Tamal would say that otherwise there would no longer be a Hare Krishna movement if the new disciples’ faith was broken, as though this justified the phony charade. Tamal’s Topanga Canyon confessions and the “appointment” tape stoked the doubts in the ISKCON successor acharya myth. Godbrothers clearly saw the zonals were conditioned souls, but they had been intimidated by fear of committing offenses against “advanced devotees” who Srila Prabhupada had supposedly blessed to be *kripa-siddhas*, liberated by the guru’s mercy. These were chaotic times.

Resistance galvanized around the movement. The NATP had earlier circulated critical secret philosophical papers but now were openly outspoken and angry. Hari Vilas hosted a group of two dozen devotees at his home in Paris to question the gurus and how Bhagavan was overly authoritarian and tyrannical; they demanded a GBC other than Bhagavan. Dhristadyumna Swami left Bhagavan’s zone and denounced his despotism. At Mayapur in 1986 Bhagavan gave such a heavy class about envious devotees going to hell for their offenses that many devotees walked out. Many defected to Sridhara Maharaja’s camp to escape the ISKCON insanity. Groups of devotees split away to form

their own projects, temples, and communities, such as New Jaipur in Mississippi and Dhira Krishna Swami's center in San Jose, California.

VEHEMENT CRITIC OF THE ISKCON GURUS IS MURDERED

May 22, 1986 Sulochan das was murdered by a Kirtanananda disciple (Tirtha das) who believed he was ordered to do so by his guru with support from senior devotees like Radhanath Swami. See next chapter. The whole movement knew New Vrindaban and Kirtanananda was behind the murder and this greatly energized the reform movement with fresh urgency to rein in the rotten zonal acharya establishment.

GBC MEETINGS IN SAN DIEGO AUGUST 1986

Nandini devi dasi [Nori Muster], who worked under Mukunda Swami in the ISKCON Public Relations Office in Los Angeles, wrote:

"In August [1986], the GBC met in San Diego to discuss deviant gurus. They [had already] suspended Bhavananda and [now] gave him a list of guidelines. He was to attend the morning program, shave his head regularly, read Prabhupada's books, and not watch TV. On the list of recommendations, which they expected Bhavananda to sign and follow, was the requirement "do not travel with Bala," his male companion. The next resolution concerned Kirtanananda. He also received a set of guidelines, and the GBC telephoned him in New Vrindaban to extract his promise to resign if named in indictments for either of the murder cases [of Sulocana or Chakradhari]. Mukunda gave me a press release about Kirtanananda's promise, which I typed and mailed out." (Betrayal of the Spirit, p.144)

ISKCON was facing a lot of bad publicity and internal uneasiness over the Sulochan murder, scandals in New Vrindaban, the guru issue, and "fallen" gurus. Within months came the "swami" resignations of Bhagavan, the "Sun King" of France who left with a female disciple, and Ramesvara, caught doting a teenage girl at a mall dressed in wig and fancy clothes. Thus two more of the original and most hardcore zonal gurus capitulated to maya and left the movement. In Aug. 1986 the GBC discussed Ramesvara's departure at an L.A. emergency meeting. Hansadutta holdouts finally vacated the Berkeley ISKCON temple.

The weakened, remaining zonals were down to 6 only. In Nov. 1986 the NATP met in Chicago and requested the GBC to remove Kirtanananda Swami from ISKCON. The Sulochan murder was the end of their patience with him. Tamal, Satsvarupa, Jayapataka, Hridayananda, Harikesh remained, not counting Bhavananda who was dismissed by the GBC in March 1987.

TAMAL AND SATSVARUPA JOIN THE REFORMERS

Tamal in Dallas was at the center of the guru reforms.

“After the ‘guru reform’ movement gained serious traction, Tamal was again at the center of secret discussions amongst ISKCON’s ruling elite. The zonal acharyas were beginning to feel threatened by the rebellion of temple presidents in North America and elsewhere. Various ISKCON gurus would travel to Dallas for private meetings with Tamal. Tamal told me at one point, although I had no idea what was going on at the time, that, ‘It is time to expand the number of gurus.’ He was worried about the reform movement. All the temple presidents had arranged for a three day conference the previous year in New Vrindaban to formulate their strategy for reform of ISKCON and its appointed successor guru system.

*“Satsvarupa, Trivikrama, and Bhakticharu each came to Dallas several times, as did many others. Ravindra Svarupa was a frequent visitor to confer with Tamal. **Tamal was on the phone with all of them.** They all knew that big changes were coming and they were planning how to deal with their detractors and the likely future restraints upon, or even total demise, of their guru positions. These meetings were political and confidential. Tamal was being consulted by those whom he had earlier assisted in achieving their guru status or with whom he had colluded in the appointed guru takeover of March 1978. **Tamal was the Godfather of the ISKCON guru club**, and he was an expert at ‘working the phones’ as an influencer. Tamal knew who he should maintain friendly ties with. Ravindra Svarupa was one of those whom he cultivated. He had praised Ravindra for his essay about ‘Ending the Fratricidal War.’” (Naveen Krishna, 2015)*

Tamal could see the coming storm and respected the power of the temple presidents; they had dethroned him once before in 1976 (see Vol. 2). Learning from the past, this time he would be the “reasonable” go-between and mediator, playing sympathy with both sides, calculating how to disempower the reformers and achieve a modified GBC guru approval system. In mid-1986, with Bhavananda’s suspension and the departures of Ramesvara and his ally Bhagavan, he chose diplomacy and politics over stubborn tyranny and institutional resistance to change.

He would subtly redirect the tide of coming changes to protect the GBC’s absolute authority, the facilitation of guru ambitions, and to keep the remaining zonal acharyas as initiating gurus. Shrewdly, but reluctantly, Tamal removed his Vyasasana from his zone’s temples in late 1986, and was quickly followed by Satsvarupa, who resigned from

the GBC and had written in his Guru Reform Notebook, 1986, p. 44

“We did wrong by acting as zonal acharyas before our Godbrothers, and we imitated Srila Prabhupada. As a result, some of us became corrupt, others suffered gross falldowns. Now we are changing, but there must be remorse...”

Temple presidents in Ramesvara’s former zone make the Western Zonal Council and elect Badrinarayana das, San Diego temple president, as their GBC, which is approved in early 1988.

*“Finally, after years of struggle, the determined guru reformers constituted a formidable force against the guru-controlled GBC. A 50 man committee consisting of temple presidents, sannyasis and other senior Srila Prabhupada disciples who opposed the zonal acharyas, was formed at the Dec. 1986 North American GBC meeting in Dallas, with Tamal as chairman. Tamal was very intimately involved in sympathizing and strategizing with the reformers while aiming at how to survive the upheavals he saw coming. Tamal was a superb administrator and political strategist. **He saw the fall of the zonal acharyas coming**, and in an effort to retain as much power as possible, he jumped ship to join the side he thought would win: the guru reformers.”* (ENE, p. 262)

From VVR #14, Sept. 1990: *“Tamal Krishna was able to ride the white horse of reform, leading the charge to allow many devotees to become gurus and thus quiet certain excited revisionists who had guru ambitions. In this way, many devotees were unwittingly compromised by their participation in an unauthorized system of guru appointments, and reform quickly became an essentially dead issue. The original gurus were allowed to survive and even appear eminently reasonable, and to consolidate and ultimately increase their influence, along with the perks and power that come with many disciples. This tactic was very successful, for despite many Godbrothers being suspicious of Tamal’s motives, ambition to be guru displaced their cynicism in many cases, and Tamal became a kind of overnight reform hero, despite his checkered record as a zonal acharya architect.”*

Tamal now played the role of reasonable, diplomatic mediator. He wrote Gauridas Pandit, Aug. 9, 1987: *“I realize that the entire initiation issue has been fraught with problems and has not been a clear issue. I believe by discussions, the matter can become clarified, and I encourage you to write me further in this regard.”*

PANCHADRAVIDA DEFECTS TO SRIDHARA MAHARAJA CAMP

From *Betrayal of the Spirit*, p.161: Panchadravida Swami, an ISKCON GBC member and guru since 1982, showed up at the offices

of the ISKCON World Review newsletter in Jan. 1987. He wanted to make a statement about the situation in ISKCON. The next day he flew from Los Angeles to India where he defected from ISKCON and joined Sridhara Maharaja's ashram, and has hardly been seen or heard of since then, over 35 years ago. His penitent and honest statement:

"I want to apologize to the devotees for what I consider was a great injustice perpetrated over the last nine years. As a GBC and guru I can't absolve myself of responsibility for many of the injustices that devotees have experienced. [...] ISKCON underwent a shift from being a very scientific and scripturally presented movement to a personality cult... The entire GBC should resign because it has served detrimentally for the last nine 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? And therefore the Godbrothers may choose an individual to be reconfirmed who is actually implicated in a lot of the things that went wrong in the society.

*"Rather than run that risk, I think 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...*

"Instead of allowing this [ISKCON] to develop into a personality cult, we should have maintained the most humble position possible. A Vaishnava is supposed to be austere, humble, tolerant and kind. I don't really see that we're trying to exemplify those qualities as a society. We established elaborate worship of ordinary persons. We've worshipped people who are more astute politically than spiritually... By establishing that kind of worship for persons who aren't pure, we diminish Prabhupada's position. That has created a fertile ground for the fall-downs we've seen."

Here is one of the very few senior ISKCON leaders or gurus who came to his senses with some honesty. Panchadravida Swami, previously a hardnosed supporter of strong-armed GBC tactics, should be remembered for this statement he made upon leaving, how he saw an institution corrupted by misleaders and their deviations. In March 1987 the GBC expelled him from ISKCON. But he also never understood

what it was that Srila Prabhupada had instructed for future initiations.

REFORMERS PREPARE FOR FINAL SHOWDOWN

The NATP met just before the 1987 Mayapur GBC meetings to prepare for a final showdown with the zonals and GBC.

“At a certain point, Bahudak dropped out. His wife was having an affair, he found out his son had been sexually abused at the Vrindaban gurukula, and his GBC, Jagadish, was giving him problems. He bowed out from the Vancouver presidency...[...] Bahudak was the organizational power behind the meetings... I begged him to come [to Towaco] but he refused.” (ENE p.271)

Bahudak’s exit further impaired the more radical reformers. In *Eleven Naked Emperors* by Doktorski, a struggle is described between “radical” and “moderate” guru reformers, based on input from Rochan, Kailasa Chandra, and Ravindra Svarupa. But Kailasa Chandra was not a participant at the time, and Bahudak, a key reformer, has not given his recollections. Still, there were basically two groups. Bahudak and Rochan headed the “radicals” who said the zonals had lied about their appointment and were illegitimate gurus. Their position was:

“...that all the new gurus had to give up their claim to having initiated disciples, because they had implemented a system that was unauthorized, i.e., they were not genuine gurus.” (ENE p.266)

The radical position was that everything the GBC and the zonals had done since March 1978 should be scrapped, and by study of Srila Prabhupada’s instructions, a new start on the right track should be made for ISKCON, “*the way Srila Prabhupada intended.*” The cheater gurus must be unseated.

“The Radical reformers argued that ISKCON should return to ‘Square One,’ to the time before the zonal acharyas took office [...] They advocated making all previous initiations null and void. They said all the thousands of disciples of the new gurus should be notified that their initiations had been conducted under false pretenses; that they had actually not received initiation into the sampradaya. [They] also insisted that the zonal acharyas who had taken over the GBC in 1978 and who were still in office-[only 5 were left] -should be stripped of their guru-ship and disciplined. For nearly a decade, these pretenders, with GBC authorization, had instituted their own totalitarian regime and persecuted the actual brahmins in ISKCON who had so bravely tried to confront the charlatans [...] The Radical reformers believed that if the GBC had adopted this hard line- punishing the original ritvik priests by declaring their initiations null and void- there would have

been some defections, such as Harikesh ...by voiding the new disciples' initiations, the movement could get back on track to Prabhupada's original intention, start from scratch." (ENE, 260, 270)

But the problem was that no one in 1987 understood what Srila Prabhupada's intentions and instructions actually were, since key instructions had been concealed by Tamal and others- with 240 missing tapes, the Final Will and July 9 Order still hidden. ***This knowledge void was complicated by years of deep indoctrinations*** by the elite GBC/gurus that obscured the simple truths necessary for real reform. With no positive replacement to the guru hoax, many feared the "back to square one" idea was a dead-end. ISKCON had been steeped for years with the flawed living guru doctrine, even if not a pure devotee. The radicals knew the ISKCON guru system was very wrong, but their uncertainty what to do instead was fatal to their cause.

Ravindra Svarupa headed the "moderates" who, although also outraged at the fraud and injustices of the previous decade at the hands of a zonal acharya regime, were more forgiving (or weak) and focused on dismantling the external features of the zonal system and diluting the guru club with new entries. The moderates would prevail due to their more reasonable-appearing "compromises" that were crafted by Tamal's invisible hand. Bahudak's absence at the 1987 Towaco and Mayapur meetings strengthened the moderates, led by Ravindra Svarupa, Tamal's protégé and student, molded into a reform hero (but of motivated forgiveness and facilitation of the guru desire).

"...the temple presidents- if they were able to unite- were still a formidable force. Getting that unity was the problem [...] ISKCON was on the verge of imploding, as there was one scandal after another coming down in connection to the 'new gurus' [...] whether the presidents should demand a very deep solution, a root solution, to the problems plaguing ISKCON. The new gurus needed the temple presidents [to supply recruits] so the Towaco congregation was well aware of this power that it possessed. Could it reach a unified position? As it turned out, it could not. [the radical's proposals] could have passed at Towaco, but Ravindra saw his political opening and pounced on it. [...] Ravindra had already compromised with his 'Ending the Fratricidal War' [...] with his shrewd political ploy, Ravindra [and the moderates won]. (ENE, 267)

Ravindra moved to the top of the turtle tank by compromise with the zonal acharyas, vaulted into the position of influence he has had in the movement ever since. He betrayed those members of the reform

movement who wanted a return to original shastric purity. The radicals gained support by declaring the ISKCON guru regime was contrary to Srila Prabhupada's teachings and was destroying the movement. But they also lost support because they did not have the answers as to exactly what should be done instead. The safer route for most was to band-aid the major anomalies rather than venture into an unknown.

No one grasped the very simple ritvik representative system that Srila Prabhupada gave for the future. More often, their understanding was covered by their own guru desire. The living guru mis-philosophy was already established, confusing everyone. By 1987, ISKCON's guru system was entrenched, calcified, stratified, petrified in its corruption: there were too many vested interests in ongoing guru franchises. Any real reform was virtually impossible. And when Srila Prabhupada's key instructions on the guru issue finally came out years later, it was only outsiders who could "get it."

GBC MEETINGS IN EARLY 1987

The 1987 GBC meetings were confronted not only by the new 50-man Committee of guru reformers, but also the crisis with New Vrindaban and Kirtanananda's legal and deviational problems, the "fall-downs" of Bhagavan and Ramesvara, the defection (and resulting expelling) of Panchadravida Swami, and an institution in a state of critical stress. Jayadwaita Swami releases on March 5 his paper: *"Several Grievances Against the GBC."* Due to Sulochan's murder, increased scrutiny on New Vrindaban had resulted in a Jan. 1987 US government raid on the community with very serious copyright infringement legal charges. The publicity was very bad.

Tamal, cleverly out-maneuvering the reformers and no longer on their hit list, encouraged the "50 Man Committee" of Prabhupada disciples to peer review and interview the remaining GBCs, giving a vote of confidence or no confidence. This group also recommended fifteen new GBC members. In Tamal's own analysis he wrote:

"The fifty-man committee dominated the agenda at the 1987 GBC meetings in Mayapur. The committee discussed a suggestion that the entire GBC resign and new members be elected, but it was rejected 'due to the consideration that Srila Prabhupada's mood was more to reform someone than to throw him out.' However, the fifty-man committee succeeded in suspending the GBC, an amazing feat that previously only Srila Prabhupada himself could have accomplished." (ENE, p. 263)

"And they [the zonal acharyas] were not the only ones to be humbled. The GBC itself, the 'ultimate managing authority,' had seen

its own authority collapse, only to be resurrected by a 'lower house' of temple presidents. Assuming extraordinary powers, the temple presidents had made the GBC submit itself to the judgement of its own appointed 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. [...]

*"The 1987 meetings lasted more than three weeks owing to a suspension of normal rules while each GBC member (other than those newly elected) submitted himself for evaluation and correction by a 50-man committee. Not all of the original gurus could commit themselves to the changes demanded. During the previous year three were victimized by sensual fall-downs and left ISKCON in disgrace, perhaps discouraged by their loss of prestige and influence, or simply weakened by the years of extravagance. A fourth, Kirtanananda Swami, was excommunicated along with his followers for failing to submit to the new changes. The GBC was down to fifteen. The new additions brought it up to strength again." (Tamal, 1995, *The Perils of Succession*)*

The temple presidents inside the 50 man committee exerted its power and suspended the entire GBC body, forcing each GBC man to submit to evaluation, correction, and judgment. Unfortunately, it was only symbolic and the original zonals and all the GBCs were "let off" and allowed to remain in their posts. And the underlying unauthorized system of gurus in ISKCON simply continued, albeit with some window dressing phony "reforms."

Further, the volatile situation with Bhavananda had come to the point where the GBC had to vote to permanently suspend him as a GBC member and as an ISKCON initiating guru. The GBC had to throw him under the bus to save themselves. The "last straw" for the 50-man committee was when Bhavananda conducted an initiation ceremony for new disciples while he was still on probation. His final removal could no longer be avoided by the GBC. It was a dramatic end to the flamboyant and charismatic career of a prominent and early leader in the Hare Krishna movement. Most declared good riddance.

"...in March of 1987, the reform effort reached a denouement of sorts. Four of the most powerful leaders of ISKCON, all sannyasis, initiating gurus, and GBC members resigned or were removed from office, each under a noisome cloud of scandal. All in one year we lost Kirtanananda, Bhavananda, Ramesvara, and Bhagavan. It was quite

traumatic. But before then, we had lost Hansadutta and Jayatirtha. All these things were creating a great deal of problems in ISKCON. And unfortunately, since that time we have not stopped having gurus fall away from Krishna consciousness.” (Ravindra Svarupa, 1999 lecture)

NOTABLE 1987 GBC RESOLUTIONS

With the 50-man committee, and reformers like Ravindra Svarupa and Trivikram Swami, in control of GBC proceedings, resolutions were passed which ended the zonal acharya system and era. Yet, the more things changed in ISKCON, the more they stayed the same. The zonal acharya system was more or less dismantled, but a new initiating guru authorization system by vote approval was introduced, a methodology with no basis in shastra, any sampradaya, or Srila Prabhupada’s teachings. This continued the same fatal defect of bogus diksha pretenders. Some of the resolutions (just token concessions) were:

(8) ...expels Kirtanananda Swami from ISKCON and thereby removes all his rights and responsibilities related to ISKCON. The ISKCON GBC further issues a notice of non-participation forbidding Kirtanananda Swami to participate in the functions of ISKCON.

(53) Bhavananda Swami’s status as an ISKCON guru is suspended.

(54) Bhagavan, Ramesvara are suspended as ISKCON gurus.

(55) That there should be no personal seat for gurus in the temple room other than Prabhupada’s Vyasasana. One asana [seat] shall be present in the temple room for use as an asana for giving Srimad-Bhagavatam class. Grand disciples of Srila Prabhupada can sit on the floor if they consider that it is improper to sit on the same asana used by their diksha guru. [Another weird anomaly created by false guru policy]

(56) That the only guru-puja inside the temple room will be for Srila Prabhupada. **(57)** That the disciples of present gurus may worship their guru outside the temple room.

(58) That the disciple can keep the picture of his guru on the altar while offering arotike [temple worship ceremony]. The picture must be substantially smaller than those of the discipic succession or be placed on a lower level. After the arotike, the picture should be taken away.

(59) The book Bhagavatam must be higher than the speaker and the stand should be at least as opulent as the speaker’s asana...

(60) That all honorific titles should not be used in the public forum but can be used in communications between disciples and disciples to their guru. Any titles like His Divine Grace should be treated as above. [Before, the GBC banned these titles, now they can be used privately?]

(61) That no one should declare himself or allow himself to be

declared an acharya or present acharya for a geographical area or for ISKCON. There should not be any official use of the word acharya.

(62) That Vyasapuja for present gurus should only be observed on one day a year coinciding with the birthday of the guru and this celebration can be held in the temple room.

(63) In temple room kirtans, only the name of Prabhupada and his predecessors can be chanted. The words “ISKCON guru vrinda ki jaya” is to be used in the prema-vani prayers in place of the existing prayers.

Also: Devotees who have first initiation from Srila Prabhupada and second initiation from someone else are understood to be Srila Prabhupada’s disciples. Prospective disciples should chant Srila Prabhupada’s mantra for six months and worship him as their siksha guru; during the second six months a prospective disciple may chant his future zonal guru’s mantra. Bait and switch. Resolutions also stated that disciples may, rather than must, take re-initiation after the fall of a guru, and that suspended gurus can no longer be worshipped. Now you can, now you can’t... But the zonal system was beginning to crack under the intense pressure for reforms: Disciples were now allowed to take initiation from any guru anywhere provided the guru is eligible to initiate in ISKCON (no Gaudiya Math, Sridhara Maharaja, etc). All gurus were now free to preach in any zone. Free for all.

COMPROMISE: THE THIEVES KEEP THEIR STOLEN GOODS

Mayapur 1987: the guru reformers were not united in their action plan, complicated by the 30 new guru approvals 6 months earlier. Unlike the radicals, the moderates were willing to compromise by curbing the gurus’ power and worship. But everyone agreed on dismantling the zonal acharya system. Rochan das opined how a schism was averted by the political diplomacy of Ravindra Svarupa:

“The zonal acharyas deviated from the conclusion of shastra. They became affected by pride, familiarity with Prabhupada [...] intoxicated by power. Their initiations were illegal; unauthorized. You can’t force a disciple to take initiation from a particular spiritual master. The disciple’s right [is] to choose his own guru. The zonal acharya’s deviations resulted in the fall down of several gurus. The movement to dethrone the zonal acharyas came to a head in Mayapur 1987.

“The showbottle GBC was beholden to the zonal acharyas who controlled the GBC. When [it was] proposed that all initiations since Prabhupada passed away should be proclaimed null and void, that new devotees should be able to choose their own spiritual master, Jayapataka pleaded, ‘Oh, we can’t do that. Our disciples love us. We

could never abandon them.’ Harikesh threatened to leave ISKCON [Harikesh contested this] and take all his thousands of disciples and start his own movement. Some of us would have preferred that Harikesh leave ISKCON. Then we could have started anew and re-organized ISKCON along the lines of guru, sadhu and shastra, the way Prabhupada had intended. **[Comment: But what was “that way”?]**

“Although Bahudak was a superb public speaker, he was not exactly a scholar. Ravindra Svarupa was a scholar and he could write powerfully and convincingly [which] won the game. [...] He argued we should compromise to keep ISKCON together; [lest] ISKCON to be fractured and dismantled. ...As a reward, perhaps, for leniency toward the zonal acharyas, some were promoted into the ‘Guru Club’... But soon many of the [...] the gurus fell away one by one, their disciples were scooped up and reinitiated [...] Bhakti-Tirtha Swami and Radhanath Swami reinitiated most of Kirtanananda’s disciples [...]

“The zonal acharya system had [...] merely been restrained. ISKCON has suffered [...] Prabhupada wanted a confederation of Krishna temples to be guided by the GBC; he did not want the GBC to be an all-encompassing ecclesiastical authority.” (ENE, 264-6)

Leading reformers became gurus or GBCs, compromised by joining the corrupt regime to get a share of the spoils. In 1987 Ravindra Svarupa and Yasomatinanadana became new GBCs. In 1988 Ravindra Svarupa was elected GBC Chairman and ever since he has been revered as an ISKCON scholar, intellectual, spokesman, and reformer. But he joined the same club he fought to dismantle, and while that enlarged guru club adopted token “reforms” to end some of the most ostentatious displays of deviation, it continued with another system of unauthorized initiating gurus. After 9 years of gurus taking 1000’s of disciples and solidifying their guru franchises, how could they be dislodged?

Cosmetic reform was all that could be accomplished. If the radicals had deposed the last 5 zonals, who may have left with their disciples and temples, what would be left of ISKCON? So how much more difficult would it be to reset back to square one 35 years later? (See Vol. 8, 9) Only if Srila Prabhupada’s true instructions were to become well and widely understood could it be done. The radical reformers lost their chance to truly cleanse ISKCON and, for now, the cheaters had won.

Imagine police catching some bank robbers, and instead of sending them to jail and recovering the loot, the loot is shared with the police, who agree the robbery was not illegal. And this is ISKCON’s history.

“Instead of slicing the boil open and squeezing out the pus... only a

bandage had been applied to the wound.” (ENE, 268) Ravindra justified the moderate reform (Cleaning House and Cleaning Hearts, 1993-4):

*“I was not blind to the spiritual shortcomings of some of the gurus. I even recognized that the structural problem was in part an institutionalization of a serious spiritual defect—that is, **unacknowledged personal ambition in some of ISKCON’s leaders.** However, it was clear to me that the gurus held no monopoly on spiritual deficiency. I was not sure that the reform movement was that much purer—as many of the attacks on the gurus were weighted by a generous load of envy, vengefulness, and resentment. In my view, what had gone wrong in ISKCON constituted **a collective judgment on all of Srila Prabhupada’s disciples.***

*“After all, it is Vaishnava doctrine that one advances by the grace of guru, and the guru’s grace is equally available to all his disciples. **Those who became gurus were among Srila Prabhupada’s ‘best men.’** If they were not good enough, each critic like me had to ask himself, ‘Why wasn’t I any better?’ Thus the first part of ‘guru reform’ had to be personal reformation, a renewed dedication to the cultivation of spiritual life by all Srila Prabhupada’s disciples, reformers most of all. It would not do to try to purify ISKCON without purifying oneself.”*

Comment: This is weird logic. To deal with the deviants would be prejudiced because no one is perfect? Those who gurujacked the movement and poisoned Srila Prabhupada were his **worst** men, not best. ISKCON’s deviations were due to personal ambitions. Reformers **were** better than the guru hijackers: they wanted to decipher and follow Srila Prabhupada’s instructions, not the guru deviations. Compromising did not end the deviations or put ISKCON back on track as Srila Prabhupada wanted. It was lipstick on a dead pig.

Ravindra believed ISKCON’s crisis was to a great extent resolved by: *“...the structural revisioning and reordering of the institutionalization of gurus in the society. [...] The practical problem facing ISKCON after Srila Prabhupada’s demise was this: How do gurus, who are God’s direct representatives and according to fundamental Vaishnava theology to be worshipped by their disciples ‘on an equal level with God,’ fit within an organization functioning through modern rational and legal modes under the direction of a committee? This is the institutional and philosophical dilemma that ISKCON faced. Although ISKCON’s crisis of leadership and authority was precipitated by the falldowns and deviations of some of the gurus, that crisis was to a large extent resolved by structural revisioning and reordering of the*

institutionalization of gurus in the society.”

COMMENT: The real problem was the idea that conditioned souls can be diksha gurus. (Vol. 6, 7) Ending the zonal acharya hoax and electing gurus by politics was just a new deviation. The fatal assumption was there must be *living gurus* to continue the disciplic succession. Srila Prabhupada’s instructions were complete; he already gave everything; the GBC did not have to fill in gaps that Srila Prabhupada supposedly missed. A bonafide initiating guru must be on the topmost platform of Krishna consciousness, and must be directly ordered by his guru. Srila Prabhupada never appointed nor ordered anyone to become initiating gurus after his departure (the GBC now agrees with this), and neither did he ever instruct the GBC to be the ultimate spiritual authority who could concoct evolving guru approval methodologies. Ravindra’s reform of “structural revisioning” is fancy talk for redistributing Srila Prabhupada’s stolen assets. Satsvarupa was recently filmed reminiscing, slowly, as though in a dream, telling about their attempt to become “successor gurus.” *“We flopped as trying to be gurus, trying to carry out an imitation of his [Prabhupada’s] presence.”*
<https://www.youtube.com/watch?v=Pz37qsyc8-M>

RESISTANCE UNDERMINED BY MAKING GURUSHIP OPEN TO ALL

“Many devotees are not satisfied with the meager repentances that followed after the fall of the absolute gurus in 1987. From what I have seen, only Satsvarupa Maharaja genuinely regrets his involvement with the GBC-Guru Era of 1978-1987... As far as I know... there was little public repentance [or punishment!] for what a few powerful GBC-Gurus did to nearly destroy Srila Prabhupada’s movement. Some of them are now gone, and some are still here.” (VVR #9 1989 p.7)

Just as Duryodhana was able to compromise the honesty and principles of Bhishma, Drona, and Karna by indebting them with wealth and material facilities, so Tamal also cleverly invited “guru reformers” to be gurus too. What kind of gurus are they when all it takes is 3 signatures and a no-objection GBC vote? Tamal, in *Perils of Succession* (1996): *“a succession of all is a succession of none.”*

“So anyway that was this meeting, then people, that is when I started initiating and became an initiating guru by the way. Our little group of people we got together and the GBC said we need three signatures, we got to have some people, so they looked at me and this the first time I really thought about this. So I got three, few signatures as they wanted in fact, Satsvarupa, Tamal Krishna Goswami and Hridayananda Maharaja, those were the signatures. So I was then an

officially approved initiating guru.” (Ravindra Svarupa, June 29, 1999)

IRM website: *“...the so-called ‘guru reform’ deal was ‘stitched-up.’ The ‘guru reform’ led by Ravindra from 1984 had to find the solution to what went wrong with the horrendous zonal acharya system [...] he finds the answer – to make sure he gets a share of the guru pie himself. [...] Who signs his ‘guru papers’ for him? Three of the 11 ‘zonal gurus’ he was supposedly challenging and reforming. Therefore, following this supposed ‘guru reform,’ all of the original 11 gurus who had not yet fallen, who had perpetrated a monstrous hoax [...] that caused the ‘guru reform’ movement in the first place, **got to keep their guru positions and disciples intact, were not sanctioned in any way whatsoever, and in exchange, the guru field was opened up to the supposed ‘reformers’ [...] in this way the deal was cut, the ‘reformers’ were bought-off by the zonal gurus, and everyone went home happy.”***

THE FRAUD CONTINUED WITH TOKEN APOLOGIES

From 1978 the elite eleven gurus fought hard to maintain their exclusive positions and guru franchises in the face of other ambitious senior Srila Prabhupada disciples who also wanted to “preach” by sitting on the “guru throne.” Finally the pressure became too intense, as ISKCON witnessed defection of sannyasis and senior men to Sridhara Maharaja (who encouraged them to act as initiating gurus) and then others. In 1982 three new gurus were added and Jayatirtha was “lost” to Sridhara’s camp. In early 1985 four more were added but Hansadutta was “lost.” Then there were 16 gurus. With the guru reform movement, and the door was opened for anyone with the votes. Many became infected with the guru desire as the most desirable, esteemed position.

Thus anyone could become a guru fairly easily, via a system well received by all who had guru ambitions. There is now a growing sentiment in ISKCON, after many guru fall-downs with thousands of disciples, that all good standing members be allowed to act as initiating spiritual masters *without any vote*. Of course, to become an ISKCON guru, one’s loyalty to the status quo, the GBC policies, and the existing guru doctrines is carefully guaranteed by oath and threat of removal. Follow the institutional rules (corruptions), *you can be a guru too*.

After the zonal successor acharya system was discarded due to a mass rebellion of the North American temple presidents, the 5 remaining original gurus had to face the devotees (and even disciples) who were now certain that their past audacious and overbearing behavior (mildly speaking) was worse than wrong. Foremost was their big lie that Srila Prabhupada had appointed them as successor acharyas.

Most of the 5 simply carried on as before, although notably with less pomp, but continuing their pretense of specialty and superiority. Their disciples were blind, after all. Rather than resign as GBCs, acknowledge their guru hoax, or give up guruship completely, as they should have done after it became clear they had so horribly lied to and cheated the whole society, they shamelessly continued as supposed gurus.

The new rationale was that the GBC had the full authority of Srila Prabhupada, and the GBC decided to keep them on as gurus, while opening the door to others as well. Satsvarupa wrote *Guru Reform Notebook* reflecting on the abuses and “mistakes” of the zonal guru era. He alone semi-apologized for sitting above his Godbrothers and accepting too much worship, pledging to be more humble. The partial stepdown prescribed in early 1987 did not address the real problem of the zonal acharya era, which was the illegitimacy of the gurus themselves and that Srila Prabhupada never ordered anyone to be an initiating guru.

Satsvarupa apologized for his misconduct and mistreatment of his Godbrothers, but never admitted he had lied his way onto the Vyasasana, neither did he get off that exalted seat. Tamal politically negotiated the transition to a new ISKCON guru vote approval selection model, but when he had to remove his Vyasasana from the Dallas temple room, he resisted. He never apologized, and neither did Hridayananda, Harikesh, or Jayapataka. Some said they did the best they could, and never intended any harm. Nonsense rubbish.

From a Satsvarupa’s poetry book, we find shallow regrets: *“And how can I make up for my mistake of imitating Prabhupada? ...As a Godbrother wrote to me, ‘Give me suggestions how to act as guru, there is no point in me committing the same mistakes as you...’ Heading for Dallas, thinking of my Godbrothers, eager for their reprimand... I sat on a throne above your heads as you sat on the floor. My lectures were not superior to yours but we pretended that I was supreme, ‘almost as good as Prabhupada.’ I should not have ascended above you... but I never told them (my disciples) ‘He is your siksha-guru.’ ...Please let me offer my repeated apologies; please teach me how to honor my Godbrothers... when I speak with disciples why don’t I just admit I made a real mistake... I’ll ask them to forgive me.” [Suggestion: why don’t you quit the sham guru business?]*

The “guru reforms” of 1986-87 were meaningless, token adjustments of details (like properly honoring Godbrothers) while the deviation of having unauthorized and unqualified men pretending to be

initiating gurus continued as before. ISKCON gurus became more “humble” and low profile. *The real point was missed: no one was to be an initiating guru, whether by the lie of being appointed or by a self-appointment validated by a GBC no-objection vote.* What Srila Prabhupada intended for the future was lost in the stampede to be guru.

FALSE GLORIES OF THE HOAX GURUS FADE SLOWLY

In Oct. 1985 Kirtanananda suffered a near-fatal attack by Triyogidas, but he survived. The Jan. 1986 *BTG* magazine had a Satsvarupa editorial “*Tribute to a Pure Devotee,*” comparing “Bhaktipada” to other saintly devotees who had been unjustly persecuted: Haridasa Thakur, Prahlad Maharaja, the five Pandava brothers, and Jesus Christ. And a year later the GBC removed this pure devotee from ISKCON?

“We should take care lest we forget how rare Vaishnavas like Srila Kirtanananda Swami are... [he] is a truly outstanding leader and teacher of Krishna consciousness... New Vrindaban is quickly becoming one of the most prominent and important places of religious pilgrimage in the world... [and] is a hallmark of Srila Bhaktipada’s pure God-conscious vision.”

Harikesh Swami, the zonal acharya for Eastern Europe, gave a class during a visit to New Vrindaban, and claimed that the violent attack against Bhaktipada was caused by offenses from members of the guru reform movement at the New Vrindaban meetings a month earlier. So even though major changes to the guru system were taking place, still the zonal acharyas were slow to give up their delusions about their special, exalted, and divinely empowered positions. Over the years, the guru regime polished their charisma, diplomacy, “outreach,” to be more acceptable. But under this façade the corruption and cheating is now more deep, insidious, and professional.

TAMAL’S ACCOUNT OF THE GURU REFORM MOVEMENT

“Tamal KG, who seems to have been the principal founder of the 1977-78 conspiracy to take over ISKCON (and who cleverly managed to remain unpunished and keep his disciples after the zonal acharyas were deposed), summarized the damage done...” (ENE p.275):

“The Perils of Succession,” 1996: “Divisiveness due to zonal acharya hegemony continued to increase until the leading non-GBC disciples of Prabhupada, many of them temple presidents in North America, expressed their collective outrage. By the end of 1984 they launched what was known as the ‘guru reform movement,’ culminating in the fateful meeting at the New Vrindaban community attended by all GBC and temple presidents and open to all Prabhupada disciples. This

cathartic gathering, which had begun from a groundswell of discontent, gained such momentum that it eventually swept away the entire zonal acharya system. At the next annual GBC meeting in the spring of 1987, the number of ISKCON gurus was more than doubled and the number of GBC men significantly increased to include prominent guru reform leaders. Gurus were now free to initiate in any zone.

“Most significantly, each guru was clearly made to understand that his authority was tied to the GBC, thus re-establishing Prabhupada, through the GBC, as the head of ISKCON. The stormy decade [...] left many casualties in its wake: 90% of Prabhupada's initiated disciples were now marginalized; disciples of fallen gurus felt they had no shelter; the preaching mission as a whole lost momentum and cohesion. ISKCON was battered and bruised-but it had survived. Important lessons had been learned. One was that Prabhupada's position was unique and not to be imitated. His status was not due merely to being ISKCON's founder, but to his exalted level of Krishna consciousness.

“The status of GBC, gurus, and other leaders, on the other hand, was as much a matter of inheritance as personal qualification. But reliance on such inherited status, without a continued effort to become actually qualified, would prove to be but a thin veneer of spirituality. Knowing devotees to be fallible, Prabhupada had purposely named no single successor, but instead had designated the GBC as the ultimate managing authority for ISKCON. In doing so, Prabhupada forbade any single person, no matter how exalted, to try to imitate his position. All were enjoined to 'follow in his footsteps.' The GBC emerged from the zonal acharya decade a tougher, more honest, and thoroughly collegial body. No longer did individuals fighting for turf dominate it. Gurus with large followings sat on an equal level with non-guru Godbrothers.”

Comment: Chameleon, arrogant Tamal- always a new “profound” analysis in hindsight as though he had nothing to do with it all. In 1978 he claimed Srila Prabhupada had appointed 11 successor acharyas. When that lie collapsed, he came up with a new, equally defective narrative. Tamal is dead and gone, and Srila Prabhupada is still living

GURU REFORM MOVEMENT INCLUDED MANY ASPIRING GURUS

Many dissident's reform motivation was to become guru. They resented the zonal system's exclusivity. The guru desire even infected those who saw ISKCON's guru system as corrupt and unauthorized. Reformers knew there was no guru appointment, that the zonals were imposters perpetrating a hoax. And they also became imposters but under the cover of a vote system rather than a hoax appointment.

Despite the wisdom of stepping back to decipher Srila Prabhupada's intentions, guru ambitions prevailed with the "living guru" misconception. The GBC concocted novel improvisations to institutionalize guru approvals (lest a free-for-all guru freak show ensue). Rubber stamp gurus: exactly what Srila Prabhupada decried.

SP: *No, you become guru, but you must be qualified first of all. Then you become...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:** *Hmm.* **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 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. Just see our Gaudiya Math. Everyone wanted to become guru, and a small temple and "guru." What kind of guru? No publication, no preaching, simply bring some foodstuff... (ConvBk 32.356)*

Many dissident's reform motivation was to become guru. They resented the zonal system's exclusivity. The guru desire even infected those who saw ISKCON's guru system as corrupt and unauthorized. Reformers knew there was no guru appointment, that the zonals were imposters perpetrating a hoax. And they also became imposters but under the cover of a vote system rather than a hoax appointment. Despite the wisdom of stepping back to decipher Srila Prabhupada's intentions, guru ambitions prevailed with the new misconception that anyone can be a guru. The GBC concocted novel improvisations to institutionalize guru approvals (lest a free-for-all guru freak show ensue). Rubber stamp gurus: exactly what Srila Prabhupada decried.

By 1987, the living-conditioned guru paradigm was institutionally entrenched, with too many vested interests to permit any real reform. It was similar to the chaotic, insensible USA taxation system, obviously crazy, but there are too many that benefit from it to allow any true reform. After the early nineties, most reformers gave up all hope that ISKCON could be rectified, and only a few active diehards kept trying.

PHONY REFORM ENGINEERED BY TAMAL & COMPANY

The so-called guru reforms of 1986-87 simply enshrined the same principle of unauthorized gurus in ISKCON, via a different yet still

deviant method, namely of vote rubber stamps. The hijackers had no real pushback because no one understood what Srila Prabhupada's suppressed instructions were. Tamal was the prime architect of the poisoning, the mission's take over, and the unauthorized guru systems in ISKCON. These sham pseudo-reforms ushered in more false gurus rather than end the imposter parade. The offenses increased, as more pretended to give diksha to disciples and deliver them back to the spiritual world. Shamelessly, Tamal recounts his own doing.

Many devotees thought the reforms were significant. In VVR #5, May 1988: *"A breath of fresh air has blown into ISKCON, and for the first time in ten years, many are feeling hope that ISKCON will become what Prabhupada wanted it to be: a house the whole world can live in... The Guru Wars (1977-1987) are over! Truth and justice always wins."*

Trivikram Maharaja boldly announced, *"Allow me to be the bearer of good news. ISKCON is revived, and I believe on course for the next 10,000 years (not precluding minor adjustments)."* (VVR #9 June 1989)

But Yasodanandana das had doubts in VVR #14, Sept. 1990:

*"The current GBC still maintains as members some of the 'unrepentant architects' of the zonal acharya system... And yet we are being told that a reform took place in 1986-87 and that everything is back to normal. I question whether or not this was a merely **cosmetic reform**, while some of the masterminds and 'unrepentant architects' merely toned down their style, even though their 'acharya ambitions' had been clearly unmasked. Is the GBC of our movement really serious about re-establishing the much-needed integrity of its board? Or are we to sadly conclude that it is simply the same 'old boys' network' with a different gloss?"*

Around 2000, Bhakticharu Swami frankly stated: *"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 Srila Prabhupada's disappearance that has never been properly rectified."*

Srila Prabhupada did not appoint 11 successor acharyas and the GBC later admitted it. They changed their story: that the GBC was "the same" as Srila Prabhupada, who (supposedly) said, "ISKCON is my body," (Tamal's 1997 Vyasa Puja), and wrote in his last will, "The

[GBC] will be the ultimate managing authority of [ISKCON].” Therefore, the GBC claimed, becoming guru by a vote of confidence from the GBC was the same as if Srila Prabhupada had personally ordered, “You become guru.”

Was the GBC was authorized by Srila Prabhupada to do whatever necessary to preserve and advance ISKCON’s interests? No, Srila Prabhupada ordered us to maintain ISKCON “as it was,” and not to concoct things not found in shastra nor Srila Prabhupada’s teachings. The GBC was to manage according to *Srila Prabhupada’s spiritual authority* or teachings, not their faulty speculations. The GBC was not to replace him and concoct unauthorized doctrines (see Vol. 6).

Trivikram Swami defended the former zonal acharyas and the GBC, saying: “[The] call for a resignation of all pre-1987 GBC men is not fair or practical. [It is] not a proper way of dealing with devotees who are now faithfully serving the mission.” But Hamsavatar das replied in VVR #10, Sept. 1989 with some common sense:

“In my business if I see someone cheat or steal even in some small way, I will not trust him. Yet you are willing to follow people that have already shown their propensities? ...in two years a person’s heart has become clean after being grossly in the most fearful type of illusion? There are many sincere devotees that daily pray with all their hearts for Krishna to keep them close to His lotus feet and to guide their lives. Would you... tell them to again give heart and soul to these people? If [an officer] of a company was caught embezzling funds, or otherwise trying to [benefit himself] at the expense of the health, continuity and even existence of the company, [should he] be reinstated... once exposed? After such shameful action which all but destroyed our movement, how can you even suggest that we follow these men?

“They have enough to do to straighten themselves out, let alone leaving them at the helm to mismanage again. It is an insult to our intelligence to say these men are now capable. [This] is effectively blocking the growth and advancement of ISKCON. How can you have the audacity to say ‘it’s not fair’ to make them resign or ‘it’s not practical?’ If they are sincere, then they will resign in all humility and reflect on their lives, resolving to increase their spiritual strength. If they must be forced [to resign], as politicians must be, then their attachments are exposed. There is no blanket acceptance anymore. We have all been granted some intelligence and therefore must use it.” (VVR #10, Sept 1989, p. 31)

After the 1987 GBC meetings, some radical reformers continued to express their views and criticize the new ISKCON guru system, although Bahudak had family problems and faded from view. Rochan was banned from Vancouver ISKCON temple due to his “poison.”

“I actively participated in the revolution against the zonal acharya system, and after being disappointed by the attempt at reform, I removed myself from active participation in ISKCON.”

ISKCON has continued since 1987 with its concocted, non-shastric system of approving new gurus by a no-objection vote methodology. Over half of all ISKCON gurus since 1978 have abdicated or been suspended, mostly due to spiritual “fall-downs.” The 1987 “guru reforms” are ongoing, as ISKCON continuously adjusts and further complicates their guru-initiation doctrine, but without ever completing the GBC’s decades-long promised siddhanta on the issues involved. They have no shastric backing, only bureaucratic considerations.

1988:

A paper was commissioned regarding re-initiation. Suspension of “pre-initiation” ceremonies. Bhaktividya Purna Swami was approved as a guru; in 1991-92 he was investigated and reprimanded for sexual child abuse in the Mayapur schools. Somehow, with help from his powerful guru friends and Mayapur administration corruption, he carried on with extensive abuse until finally exposed in 2023, when he disappeared. The GBC did nothing about him for 30 years when they should have, and then they could do nothing after the fact anyway. Horrible accounts of his child torture and sex-capades emerged that shocked ISKCON.

Prithu das and Giriraja Swami were also approved as new gurus.

1989:

In addition to the local council, guru candidates’ names will be sent to the GBC secretary who will send the name to all GBC members. If, within 3 months 3 GBC members express serious doubts in writing to the secretary, the person’s case will be discussed at the next annual meeting. All rules about becoming a diksha guru will be applied to siksha gurus also. That before officially objecting to any guru candidate’s recommendation, a GBC member should contact in writing the guru candidate and the chairman of the 10 man committee for clarification. If dissatisfied with the reply, or if not receiving a reply within a reasonable period of time, the GBC member may then officially object. To give enough time for exchange of correspondence, the period allowed to lodge all objections shall be extended to 6 months.

[What a bureaucratic, twisted, vote rubber-stamp guru approval

system, which is constantly revised and re-revised.]

1990:

The San Diego “ritvik debate” at the North American GBC meetings in January were attended by many ISKCON leaders. The assembled devotees unanimously voted that the discussions would continue at Mayapur in March, but the *VVR* editors chose not to go, expecting a heavy handed and brutal repression by Tamal and his GBC cronies. The GBC issued their *ISKCON Journal* and gave an ultimatum to the *VVR* editors to recant, repent, or be excommunicated (see Ch. 20).

Local GBCs were told to report to the GBC secretary if an ISKCON-approved initiating guru had gone to a non-ISKCON institution, rejected Srila Prabhupada, or had any change of ashrama or service that might impact the guru service (associating with the Gaudiya Math, fallen from sannyas, etc). Mahavishnu Swami (UK) and Dhanurdhara Swami were approved as new gurus.

1991:

GBC Resolution 78: Sadhu-Sastra-Guru Research: That the GBC presents to the movement an historical and philosophical account of the guru system in ISKCON after 1977, in order to offer devotees an accurate, authoritative history of the guru reforms ISKCON undertook and to put these events in proper historical, philosophical perspective. Ravindra Svarupa das will write this paper, assisted by Trivikrama Swami. All GBCs and ISKCON devotees with advice, documents, recollections, reflections to offer are to write Ravindra Svarupa das by July 31. The completed paper will, if possible, be circulated for review to all GBC Members prior to the 1992 Annual Meeting.

Result: this paper was never started nor completed.

1992:

Changes: Local nominating committees for new diksha gurus must give the GBC body reasons for their recommendation, a chronological history of the candidate’s service, and the names of all committee members, their service, their vote, and their reasons for voting. The local committee must include the local GBCs, Regional Secretaries (if any), Temple Presidents, and resident sannyasis of the region proposing the appointment. Additionally, any neighboring spiritual authorities of a similar caliber and senior devotees in good standing are ideally to be included in the committee. {92} Once the committee is formed it cannot be reconstituted, except to replace a member who has become spiritually disqualified. Clarification re: initiation or re-initiation: A candidate must wait at least 6 months after having been chanting Srila Prabhupada’s

mantra for another 6 months, having passed the exam, and having informed the local authorities of choice of diksha guru. Moratorium on all pre-initiation or “taking shelter” ceremonies that include any vows of sadhana and loyalty. [More layers of ecclesiastic guru vote bureaucracy]

BB Govinda Swami approved as guru. Agrani Swami, Maharama, Radha Krishna Swami (Mex.) are suspended as gurus. [One up, 3 down]

1993-2023

The progression of continuous modifications to ISKCON’s guru system and GBC history is studied in Vol. 6: *The Poisoning of ISKCON- Corruption, Deviation, Cover-ups*.

SUMMARY: LATER HISTORY

Demonstrating the ecclesiastical nature of ISKCON’s guru approval methodology, since 2008 ISKCON has instituted required seminars for all guru candidates: “*Spiritual Leadership: Being a Guru in ISKCON*”- to improve their **performance**. Sivarama Swami, ISKCON guru/GBC (Hungary), gushed: “*Future generations of gurus will be better able to serve Srila Prabhupada’s mission, thanks to programs like these.*”

“*Our work of reform and renewal continues,*” noted Ravindra Svarupa. “*It has to be perpetual. As part of that work, ISKCON is beginning to look back at itself, engaging in its own process of honestly coming to terms with its past. Only by doing so can it have a viable and progressive future.*” (Jan. 1993)

But all resistance to the ISKCON guru-corruptions was not extinguished. The Mississippi “rebels” organized a “ritvik” farm community 1987-1992. Krishnakant Desai in 1993 formed the IRM (ISKCON Revival Movement) and wrote brilliantly about the ISKCON deviations, and in 2023 continues to do so. Yasodanandana das formed the Hare Krishna Society in 2001 and offered brahminical guidance from Srila Prabhupada’s teachings to many devotees, using his vast collection of articles and documents. (Also see Vol. 9)

Puranjana, an early dissident, began a raunchy, blistering newsletter in 1992, critical of ISKCON corruption and which evolved into a blog and website called Prabhupada Anti-Defamation Association (PADA). ISKM in Singapore has many centers around the world. ISKCON Bangalore seceded from ISKCON in 1998 when they adopted a ritvik representative initiations program and have 30 temples, mostly in India.

CHAPTER 18: SULOCHAN ASSASSINATED: 1986

HISTORICAL SUMMARY FROM KRISHNA KILLERS (DOKTORSKI)

New Vrindaban (NV) was the largest ISKCON community in 1986 and Kirtanananda Swami (KS) was its charismatic, powerful leader who commanded loyalty and obedience from up to 750 resident devotees (including outlying centers). He ran the community with a strong hand, had a grand spiritual vision for the project's future, and inspired devotees with his lectures and sharp wit. Prabhupada's Palace of Gold, Srila Prabhupada's ornate marble residence atop a mountain with distant vistas, attracted millions of tourists. Plans for several "Cities of God" were well developed.



Summer Janmastami festivals brought devotees from afar for a week of kirtans. NV, spread out over miles of farms and buildings, had lots of cows and milk. Community "fringies" did not follow all the rules (no intoxication, illicit sex), but they still had a place on the edges of NV, as did Tirtha das, a community "enforcer" or guard. He was an ex-Marine Vietnam veteran with a cold, hard look in his eyes. Tirtha had eliminated Chakradhari das and a few others. Chakradhari sold recreational drugs to Hayagriva and KS, and when his wife gained a \$50,000 inheritance and he did not give any to KS, Tirtha lured Chakradhari to a remote cabin and "whacked" him. The body was dug up in 1987. There were other murders in NV from 1978-90, and authorities found several more. Taru das disappeared in 1980, and eventually KS announced that he had a revelation that he had drowned himself in the Ganges River. (described in *Monkey On A Stick*, 1988)

Sulochan das (Steve Bryant) joined ISKCON in Detroit in 1974. In London he married Jane Rangely in the late 70's, and discovered Jayatirtha, a zonal acharya, was taking LSD. Sulochan eventually sent his wife and her child to NV while he went to India to import items to sell to raise funds. While Sulochan abroad KS pressured his wife to take initiation, named Jamuna dasi. This increasingly disturbed Sulochan as his wife became fully immersed in serving KS while he struggled with

his finances, to follow the rule against intoxication, and feeling resentful about being offered only trivial and menial types of work in NV.

In April 1984, Sulochan KS did not give the guesthouse manager position as promised, so he decided to leave NV. His wife refused to go and insisted their two sons (aged 4, 1) stay with her. When Sulochan drove off with his two boys to Ohio, his wife and NV “enforcers” caught up to him and took the children back at gunpoint. He went to his parents in Detroit and felt great animosity towards KS for breaking up his marriage and stealing his children. After calling and pleading his with wife many times, he called KS, and they had a heated argument. KS stated that unlike Sulochan das, he had an eternal relationship with his wife and that Sulochan’s only option was to surrender to him. Sulochan refused and went to the Los Angeles temple farm community.

Sulocana, who had served at various ISKCON temples such as Detroit, New Vrindaban, Los Angeles, London, Vrindaban, and New Vrindaban, claimed that his wife had been “brainwashed” by her guru KS, and he left the West Virginia NV community on June 24, 1984. He traveled to Los Angeles where he began investigating KS’s character. He bribed a BBT employee to make him copies of Srila Prabhupada’s letters and the May 28 “guru appointment” tape, and he interviewed former NV residents who told him of illegal and immoral activities which had taken place at the community, including beatings, child molestation, drug dealing and even murder (Chakradhari, 1983, others).

Sulochan learned of the corruption, deviations in NV and dark secrets about KS from ex-residents. He was shocked and angry. Told about all this, Sulochan’s wife still refused to leave NV and would not talk to him at all. KS remarried Jamuna to another man in NV. Sulochan continued calling NV, speaking with Kuladri, and he threatened a campaign to expose and overthrow KS, sending letters ending with: ***“The penalty for false preaching is death.”*** He befriended Puranjana das, another ISKCON outsider in Berkeley who also wanted to expose the guru charade. Many devotees found Sulochan too extreme, consumed with his crusade of saving Srila Prabhupada’s sacred mission from pretenders who stole the seat of the true Acharya. He became a one man army dedicated to the dismantling of the false gurus in ISKCON.

NV leaders were very concerned for KS’s safety. During the NV Sept. 1985 temple presidents/ GBC meetings, Sulochan voluntarily stayed in the Moundsville jail for his own protection, campaigning by phone to expose NV and KS. The GBC then excommunicated Sulochan from ISKCON due to his “blasphemy.” Armed by damning letters from

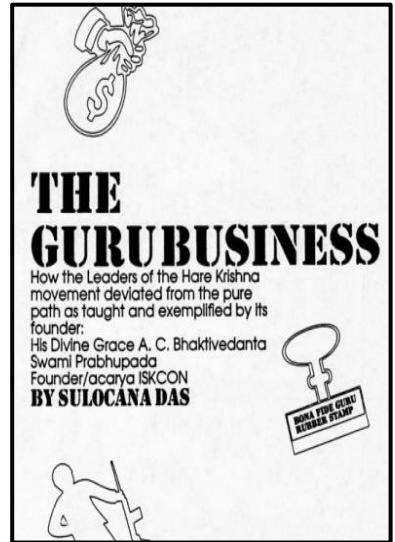
Srila Prabhupada about KS which he discovered and transcripts of tape-recorded interviews with former NV residents, Sulocana campaigned against KS and the zonal gurus, suggesting violence was acceptable for removing the zonal acharyas. With a ksatriya spirit, he sharpened his marksmanship skills on a target range by shooting a pistol at a picture of his arch nemesis: KS. Ravindra-Svarupa claimed, *“Sulocana considered himself a Ksatriya... He was really serious about killing a guru or two.”*

When KS was nearly killed in Oct. 1985 by the unstable Triyogi das (Michael Shockman), who wanted to become an ISKCON guru himself. Sulocana then threatened:

“KS personally authorized so much physical violence against his Godbrothers that it was no surprise that his punishment also came by violence [...] By failing to rectify themselves at NV on Sept. 16th [1985], these gurus more or less declared open season on themselves and they have no one else to blame. It is only a matter of time before each guru is dead or wishes he were. This is just a fact of life. Their fate is sealed by their own actions.”

KS lay in a coma for ten days, and was on the critical list for three weeks. He returned home a month after the attack, but could barely walk or talk. He was partially paralyzed as a result of brain trauma and his speech, vision, hearing, and memory were seriously affected. After this, Kuladri, Radhanath, Hayagriva, other NV leaders, and neighbor Randall Gorby plotted Sulochan’s murder in California. Sulochan’s written and phone threats wore on them, and they arranged to execute “the demon.” Sulochan was regularly calling NV devotees and starkly threatening them with violence and the death of all the gurus. Sulochan had written Triyogi in jail, praising him for his attack on Kirtanananda.

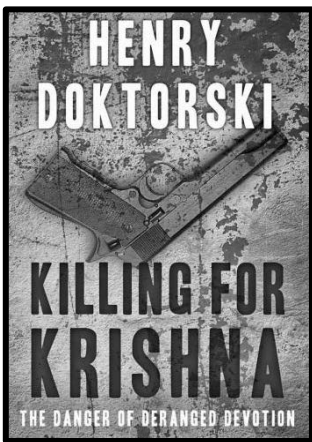
Meanwhile, Sulochan began composing his book *The Guru Business*, describing the flaws and deviations in ISKCON, its gurus, and its deep corruption. He lived, travelled in his camper van and typed into the nights, creating a chaotic but accurate account of how the ISKCON gurus had pretentiously assumed positions they were not authorized nor qualified to take. Sulochan again went to Moundsville, determined to work with the legal authorities to expose NV and KS, but he was



arrested for a concealed weapon and all his leads, notes, writings, and address book were confiscated. At the trial, Sulochan fired his lawyer and defended himself, sentenced to 6 months. On release, he met a lady in California and marriage plans were made, so he decided to quit his one-man holy war. But no one informed NV leadership.

NV leaders assembled a team to covertly track Sulocana and murder him when it was “auspicious.” After months of surveillance, KS’s disciple Tirtha dasa (Thomas A. Drescher) followed his target to Los Angeles and shot Sulochan twice in the head after midnight on May 22, 1986 while he was rolling a joint in the driver’s seat of his van, parked near the Los Angeles temple. Sulochan, one of the most vociferous critics of the zonal acharyas, was 33 years old and became a martyr of sorts. Tirtha was devoted to his guru KS “Bhaktipada,” and he claimed to have received multiple expressions of approval from his guru to kill Sulochan, although most indications were through intermediaries.

The guru for Los Angeles, Ramesvara Swami, was also involved in Sulocana’s murder plot. He ordered his ksatriya disciples to cooperate with the NV hit men. Premadatta das claimed that Krishna-Katha (Jeffrey Breier), his roommate and Ramesvara’s private security guard, told him that Ramesvara privately told him, “*Sulocana should be given a new body.*” Nandini dasi, a Ramesvara disciple who worked in ISKCON public relations:



“As far as I know, Sulocana wanted to kill all the gurus. He frequently said that. The public relations department was under orders to look after him and keep him from going to the media. We interfaced with him every time he came to Los Angeles. I was one of the main people to stay in contact with him.”

Sulocana spoke specifically about assassinating Ramesvara as well.

“Sulocana was in Los Angeles, he wanted to assassinate Kirtanananda but decided it was too hard, and instead said he was going to try and assassinate Ramesvara, so there were Ramesvara security agents kind of following this guy around. He [Sulocana] was in disguise going from place to place, and then some people [Tirtha and Janmastami] came from New Vrindaban to help them [the Los Angeles ksatriyas]. One of them was a guy by the name of Tirtha who had been trained as a killer by the United States government in Vietnam. So he had valuable skills.”

(Ravindra Svarupa, 1999 lecture)

Many USA temple presidents were aware of the murder plot. One of the murder conspirators who traveled with Tirtha in California, Janmastami dasa (John Sinkowski, KS's disciple), explained, "*Kuladri [New Vrindaban president] had called temple presidents on the West Coast to boast that 'I have hit men in California already!'*" Ravindra: "*When Sulocana was killed, everybody in ISKCON knew that Kirtanananda was behind it, because we had New Vrindaban devotees come and tell us, 'What's the matter? It was authorized.'* Everybody knew it. No devotee would kill another devotee unless it was authorized."

BELOW: TIRTHA DAS IN PRISON

A detailed study of Sulochan's murder is in *Krishna Killers*, making the case implicating Radhanath Swami in making multiple arrangements for Sulochan's murder and attempted cover-up. Kuladri, Dharmatma, Dulal Chandra, and others have already paid their legal penalties for complicities in this murder, but Radhanath Swami never did. With all the available facts and evidence, a court would very likely convict Radhanath Swami as well. There is no statute of limitation for murder in West Virginia. Radhanath tried to silence witnesses and, of course, denies any involvement.



SUMMARY OF EVENTS:

Thurs, May 22: Tirtha murders Sulocana near the LA ISKCON temple (1 am), drives to LAX, ditches rental car, calls New Vrindaban, and flies from Los Angeles, to Dallas, to Cleveland. He then may have gone to his home in a trailer park near Ravenna to sleep. Bhaktipada returns to the USA from Germany and hears of Sulocana's murder. He arrives back at NV that night. (This was maybe Friday night.)

Fri, May 23: Tirtha drives to Columbus, arrives in the afternoon; speaks to Tapahpunja Swami about getting escape money. Tirtha drives 170 miles to Youngstown, Ohio, where he meets with one of the murder conspirators, Randall Gorby. (This might have been Saturday.)

Sat, May 24: Tirtha, hiding out in Ravenna or Kent, becomes frustrated and calls Randall Gorby to ask him to intercede on his behalf. Randall telephones Hayagriva, who says, "I can't discuss this on the phone." Tirtha phones Dharmatma, asks for money; Dharmatma refuses. Tirtha also calls NV temple president, Kuladri, and the NV comptroller,

Dulal Chandra, for money, but “they just give me the run-around.”

Sun, May 25: Gorby meets Hayagriva, who assures him Tirtha will get his money “through the normal procedure.” Tapahpunja comes to NV, tells Dharmatma he and Tirtha need money “to leave the country.” Dharmatma tells him to “talk to ‘No. One’ (KS) about the money.” Tapahpunja then talks to Kuladri, who tells him to see KS. Tapahpunja allegedly spends ten hours with KS to convince him to authorize the escape money. KS finally relents, but does not have enough cash in his personal safe. KS and Radhanath Swami drive to the sankirtan house and Dharmatma gives them several thousand dollars (\$6,000 according to Dharmatma’s first recollection) in cash. KS and Radhanath return to KS’s house where KS personally counts out the bills one by one, thereby putting his fingerprints on the bills. That night, or the next morning, Tapahpunja and Radhanath Swamis leave NV together and drive to Kent, Ohio where they meet with Tirtha and give him the cash.

Mon, May 26: Tirtha, wife, and young son pack for India.

Tues, May 27: Tirtha, with wife, son, Tapahpunja, go to a Kent, Ohio bank to change \$4,000 into big bills. Noon: Tirtha and Tapahpunja are arrested by police watching them for several days.

Wed, May 28: Randall Gorby, the government’s principle witness, is nearly killed as his house explodes, 9 am, after lighting a cigarette.

Fri, May 30: After three days in jail, Tapahpunja is released on bail after Radhanath Swami delivers \$7,500 to the Cleveland temple.

June 1986: Tapahpunja flees to Ireland, then Australia, India, then Malaysia. Other important NV managers defect, some never to return.

July, 1986: KS meets with Radhanath Swami, Tapahpunja Swami, and Janmastami in Bombay.

Aug. 18, 1986: Emergency meeting of the North American GBC held in San Diego. KS asked, by telephone, if he will resign if indicted by the Grand Jury. He answers in the affirmative.

Sept. 15, 1986: Grand Jury investigates connection between NV members and the death of Sulocana. KS refuses to resign when indicted.

Nov. 1986: US/Canada temple presidents meet in Chicago; request GBC to expel KS from ISKCON. Sulocana’s three-year-old son drowns.

June 14, 1990: U.S. Marshals apprehend Tapahpunja in Malaysia.

July 24, 1990: Randall Gorby is found dead of carbon monoxide poisoning in his pickup on a very remote dirt road in the bush country—an “apparent suicide” just before KS’s trial. How very coincidental.

PART THREE: GUROCRACY AND AWAKENING

Thus far we have 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. ISKCON history resumes with the story of the New Vrindaban schism, the Mississippi rebels who tried to put Srila Prabhupada back in the center, the Narayana Maharaja rasika-guru schism, the July 9 Movement, and the discovery and proof of Srila Prabhupada's poisoning. These are some of the major historical events after 1987.

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, circumventing the 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, spewing out falsehoods, deceit, lies, hypocrisies, and cover-ups. Pursuit and understanding of actual ISKCON history is vital to restoring Srila Prabhupada's Mission.

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 or 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 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 gurujacked and is no longer what Srila Prabhupada created. Most cannot see the gurocracy behind the phony façade.

"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." (Ravindra Svarupa das, 2004, New York court testimony on behalf of GBC)

The first question that arises is, why did Srila Prabhupada not already incorporate the GBC if that was what he wanted? He did so many things: he organized many legal entities like ISKCON Inc. (New York), 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 used a GBC to "create" acharyas. 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 knew 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 made various contracts with Macmillan, Mr. Nair (Juhu property), Krishna Balaram's 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 legal, majority 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 that they must do so. But, Srila Prabhupada flatly stated in his 1977 Final Will that there was no need to change 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?

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 and 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? This is disobedience, lack of faith in Srila Prabhupada, and a major deviation, studied in depth in Vol. 8, *Restoring Srila Prabhupada's Mission*.

CHAPTER 19: NEW VRINDABAN SCHISM: 1987-98

THE SIXTH MAJOR ISKCON SCHISM

Tamal Krishna Goswami was evaluated and found in Vol. 2: *Anti-Prabhupada: The Deviant Impact of Tamal on the Hare Krishna Movement* to be the principal architect of the poisoning of Srila Prabhupada's body and mission. The dominating 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 Hare Krishna movement would be Kirtanananda Swami. As the leader of the New Vrindaban farm community and an ISKCON GBC-guru, Kirtanananda, by the mid-eighties, had over a thousand dedicated disciples and thousands more followers worldwide. He had a captivating intellect and magnetic charisma. But his head injury in late 1985, his unbridled ambition to become a religious reformer, prophet, and saint, and his inability to give up perverted sense gratification- led to decades of turmoil, controversy, and infamy in ISKCON. His deviations from basic devotional practices and his illegal activities finally led the GBC to expel him in 1987 and New Vrindaban as well (which he welcomed). This crippled the New Vrindaban community and destroyed/ damaged 100's of devotee's lives.

This was ISKCON's SIXTH SCHISM, but from the dust and ashes, later some Kirtanananda followers 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 stroke. 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 from Srila Prabhupada. 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 also attracting a loyal following. 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") and after years of GBC pressure, finally relented with this practice, although only temporarily.

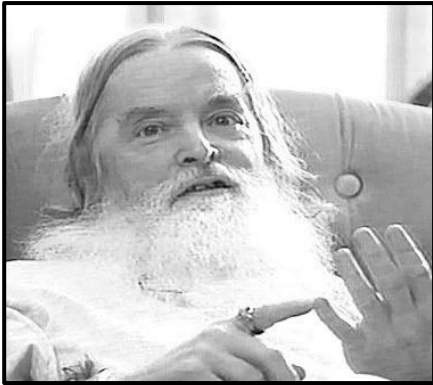
He declined to support the guru reform efforts, and postured that he was a bonafide guru because he was divinely empowered, as seen by his strict practices and successes. Most devotees did not know about his homosexual lover Hayagriva das nor about his sexual molestations of many children, the facts 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, supplemented by illegal drug operations, insurance fraud, sales of copyrighted logos, and Dharmatma's polygamous women's funds-collection crew. 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 4500 acres (told to Nityananda das, 1983).

KIRTANANANDA DIRECTLY INVOLVED IN SULOCHAN MURDER?



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, the 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. 1985 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, his first attempt being back in 1967-68. In late 1986 he engaged Hrishikesh das (Doktorski) to pioneer the use of Western classical music in Vaishnava rituals and adopt silent meditation. He wrote *Christ and Krishna* (1985), highlighting 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 “pirating” 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 Bombay. From Henry 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, NV 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 sannyas 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.

Mar. 1989: Bhaktipada's Rule introduced, like Rule of St. Benedict.

Aug. 1989: one hour silent japa introduced before 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 by 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, media, and 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:
"Umapati das denounced the expulsion of KS. '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 40 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. Kuladri got no prison time; he got immunity from the government in return for his honest testimony against KS. Dharmatma went to prison only for copyright infringements. Tapahpunja went to prison as an accomplice in Sulochan's murder (the only person besides Tirtha who went to prison from Sulochan's murder, but Tirtha was already serving a life sentence for the murder of Chakradhari). Dulal Chandra pled guilty to federal arson charges, but he never went to prison because the government gave him immunity. Daniel Reid spent five years in prison, not for Sulochan's murder, but for the murder of Chakradhari.

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 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 nor provided for in the harsh NV winters, and many died.

(7) Members of other faiths that had been lured to NV were mistreated and felt defrauded.

(8) The controversial, bizarre “reforms” in the name of outreach: the robes, English songs, etc.

ABOVE: New Vrindaban: Srila Prabhupada, Jesus, Mother Mary

(9) After revelation of various murders, the dissenters felt unsafe.

In 1993 KS 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 TO 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 years of probation, NV was re-admitted into ISKCON in 1998, under Radhanath Swami’s guidance.

CONCLUSION

After the 1993 revelation of KS’s homosexual activities, NV suffered greatly for 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 prophet/pedophile who misled many sincere souls, causing great pain and spiritual disturbance in their lives, and paining Srila Prabhupada as well.” (Anonymous, 2011)

Kirtanananda finally went to federal prison for 8 years in 1996 after his disciple Tirtha das, who had murdered Sulochan in 1986, gave up his silence on his guru’s encouraging him to commit murder. Tirtha das had protected his guru for 10 years until he was convinced that Kirtanananda was actually sexually molesting children after all. It became common knowledge that Kirtanananda was having sex with children, who admitted it one day in 1993 and then denied it again. In 2004 Kirtanananda was released and resided at his temple in New York, but made advances to a guest, and soon left for his temple in north Bombay, where he was worshipped by hundreds of disciples as a pure devotee who had been wronged by westerners. He passed away in 2011 and his samadhi was made in Vrindaban, and his successor in north Bombay, Madhusudana (with hair like Sai Baba), took over as the next “acharya.” The delusions continue, and somehow, despite all his

indiscretions and checkered history, Kirtanananda succeeded in establishing his own disciplic succession of phony gurus. There is never any shortage of those to be cheated by the cheaters.



CHAPTER 20: MISSISSIPPI PRABHUPADANUGAS

REMOVING A TEMPLE PRESIDENT AND THE FLOATING VYASASANA

In Nov. 1983, Rupanuga das, co-GBC for the Mississippi New Talavan ISKCON farm, asked Nityananda das, the 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 was short of pasture and manpower for its own 80 cows. Better to help the Tennessee farm to meet their own responsibilities instead of forcibly weakening New Talavan with the burdens of cow breeding mismanagement?

In late Dec., co-GBC Jayapataka Swami called Nityananda das to New Orleans. His eyes riveted to his first laptop computer, he casually remarked, in bits and pieces, that New Talavan had not been doing very well, that two of the farm men had appealed to him, and he thought the New Orleans temple president Vrikodara das should take over for managing the farm instead of me. 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 this time Vrikodara had isolated and shunned the farm project. Nityananda had recruited him 12 years earlier, trained and installed him in New Orleans. Now he colluded with Jayapataka to depose Nityananda and take over the farm too. It was a variation of the kill guru, become guru disease: remove president, become president. Vrikodara’s hero was Kirtanananda and he had drunk of the “ambition poison” prevalent in ISKCON. Jayapataka wanted Vrikodara in charge of the farm to end the “open guru” policy allowing farm devotees to choose any guru, no one exclusively. Nityananda was not Jayapataka’s man, so kick him out and have coup-leader Vrikodara take over.

Nityananda understood the implications of one guru being the sole initiator of the farm’s new devotees. When Srila Prabhupada initiated devotees, everyone worshipped him. But now ISKCON was divided into zones, each with a supreme authoritative zonal guru who expected

complete loyalty from his Godbrothers and the temple presidents. Nityananda refused to worship these Godbrother gurus. No one guru would take over New Talavan as *their project* through their disciples. By 1984, the farm had devotees initiated by Kirtanananda, Jayapataka, Satsvarupa, and Hridayananda. The “open-guru” policy was meant to keep New Talavan an independent, Srila Prabhupada-centered project, and by having several initiating gurus, no one of them could become too powerful. Still, the Kirtanananda disciples, subtly encouraged by their guru, eventually left the New Talavan farm and went to New Vrindaban to be with their “acharya.” Thus Nityananda das became a marked man, and was removed without just cause by Jayapataka Swami.

Nityananda appealed to co-GBC Rupanuga, who remained “neutral,” and so he had to accept the treachery and betrayal- his 13 years in New Orleans and New Talavan was over- with a depressed, angry mind. He was told to financially support the farm with his incense business. The farm itself however, would supposedly be better managed by his protégé Vrikodara. There was no discussion, no sympathy, just a notice- you are out. This was what happened to Godbrothers who were not sold-out foot-kissers of the new gurus.

Six weeks later, 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 removal of Tennessee’s cows. Nityananda could do nothing- he had been effectively removed as temple president, and sidelined by the two GBC men Jayapataka Swami and Rupanuga das. The bewildered, intimidated New Talavan devotees dared make no protest to the GBC decision.

Jayapataka used ruthless, dirty politics on a long time, pioneering temple president. He wanted only “yes” men in his zone. Nityananda could not restrain his anger. He wistfully remembered what Srila Prabhupada had written to him in 1972: *“I am more impressed if someone has opened one center 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?”*

During the noon worship, he backed up his Volvo station wagon to the temple door. With a rush of adrenaline he dragged Jayapataka's monstrous, guru seat Vyasasana 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. He stopped ten miles away on the Bogalusa River bridge. Shouting "Hare Krishna!" and "Haribol!" he tossed the red velvet throne chair of the zonal acharyas into the dark, murky waters. He watched as it floated right side up into the vast, forbidding cypress swamps of the Louisiana bayou country. Unfortunately, it was only symbolic. No one dared speak about the incident. Nityananda freely confessed 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 afresh with a new farm project without the GBC or their gurus, and to be loyal only to Srila Prabhupada.

So how did Jayapataka violate Srila Prabhupada's instructions on how ISKCON temple presidents were to be removed?

(1) From *Direction of Management* (ISKCON's Constitution): "Removal of a Temple president by the GBC requires support by the local Temple members." (1970)

(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..." (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.' [...] do the needful." (SPL Rupanuga Nov. 7, 1974)

(4) "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)

WAREHOUSE AND HOME BREAK-INS, THE STOLEN VOLVO

In early 1984 Nityananda das made plans to restart his service to Srila Prabhupada by developing another rural devotee community.

While still residing at New Talavan farm, he rented a storage unit nearby to daily pack and ship incense orders taken by phone calls. He made the mortgage payments and covered the New Talavan expenses, but kept the excess profits for a new project. No GBC nor Vrikodara visited or contacted him. Nityananda called Vrikodara several times, who said they were waiting for him to turn over the incense business, checkbooks, and bank accounts. Stalling, Nityananda decided to keep the incense business he had developed since 1971- he considered it was his to use in Krishna's service, and he was very "incensed" about the slick coup by which he had been sidelined.

In 4 months he had a down payment ready and began 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 replacement cost of goods stolen was \$10,000, and he ascertained the theft was done by a troubled farm devotee (Tarachandra das) and a GBC heavy-guy "enforcer" who had been in New Talavan that week. The police did nothing. Vrikodara claimed to know nothing. Then Nityananda's residence was broken into and many items taken: ham radio, photocopier, TV, etc., but they forgot the safe. In days, he left New Talavan with his family, July 9, 1984.

He was finally pushed out. Hours away, Nityananda rented an apartment in Louisiana and resumed his incense sales from home. The savings were increasing. He felt bad about the onerous farm mortgages, due to the purchase of 1000 acres over the past few years. But they wanted the farm without him, so they would have to assume the attendant responsibilities too. Then around 3 AM one morning, the Volvo, full of \$5000 of merchandise, ready for a road sales trip, disappeared from in front of the apartment. Jayapataka's enforcers had struck again. Nityananda bought a new vehicle and found his clients had bought the unique stolen goods from Tarachandra. New Talavan went into competition with Nityananda, with Vrikodara making phone calls to Nityananda's customers. No discussions; it was break-in, theft, instant enemies, dirty politics, power grabbing, and undercutting, ruthless competition: Nityananda was suddenly the evil enemy.

Soon 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 as the first Prabhupada Anuga devotee community, with Srila Prabhupada as the current diksha guru. The thief Vrikodara, who had the backing of the

GBCs Jayapataka, Kirtanananda, and Hridayananda, was in turn ousted by the devotees two years later for his crooked politics. Eventually, much later, Nityananda came to see how he had been saved from the polluting association of Srila Prabhupada's poisoners and their ambitious supporters. The entire trauma was Srila Prabhupada's mercy.

NEW JAIPUR'S OLD HOMES CEDARS, LAGONIA

After Nityananda das had been pushed out of the New Orleans temple, and then again later from the New Talavan Farm project, he left ISKCON and continued his wholesale incense business. He founded Old South Society for Vedic Life which bought 250 acres of farmland with two antebellum (pre-1860) plantation mansions near historic Natchez on the Mississippi River.

Attracted to the beauty and style of the elegant homes of the Deep South cotton plantation era, he

developed an "East Meets South" method of introducing Krishna consciousness to tourists by way of mansion tours. Part of the historic mansion had displays of early plantation life with antiques and old farm tools. Another part had displays of ingenious wall panels made by Madhuha and Vatsala depicting Indian yogis, meditation, the Vedic cosmology, etc and an altar with Gaura Nitai deities and worship paraphernalia such as peacock feather and yaktail fans. Tourists loved it.

Later, the tour moved to the heart of Natchez at Gloucester, the 1798 home of the first territorial governor, and included Srila Prabhupada's stately quarters with a life-size deity and antique carved 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 tourist scene of Natchez, Mississippi. This was as deep into the Old South as one could go...

GLOUCESTER MANSION: "SOUTH MEETS EAST TOUR"



Inspired in many ways by New Vrindaban, the Mississippi community (named New Jaipur) developed quickly. When Rupa Vilas and Chandrika, former teachers from the Vrindaban, India 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. Milking Devon cows were brought from New England, cared for by cowman Rsi Kumar das. The 30 residents strictly followed the temple morning program; everyone chanted 16 rounds daily of beads meditation. The brahmanas were respected and everyone was quite happy. Many visiting devotees passed through to see what was going on, including Sridhar, Indradyumna, Satsvarupa, Danavir, and Dhanudhara Swamis. A pioneering enthusiasm prevailed and spirits were high, excited about how the project was not officially part of ISKCON; there were no ISKCON gurus; everyone was blissfully centered on Srila Prabhupada.

DISCOVERING SRILA PRABHUPADA INITIATIONS POST-DEPARTURE

The *Vedic Village Review* (VVR) was started as a farm newsletter in 1985 but it gradually transformed into a discussion forum for an exchange of views and debate on 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 regular and leading devotees alike. Rupa Vilas and Karnamrita researched Srila

Prabhupada's taped 1977 conversations and communicated extensively with 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 only 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

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.

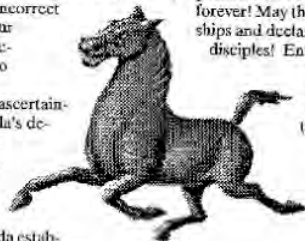
The articles in this issue are a start in that direction, and VVR invites the devotees to participate in settling the matter once and for all.

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 ishtagoshtis 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. II. 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.

live through his books, his teachings, his service, and his true followers.

Very similar conclusions had been reached by Sulocana das in *The Guru Business* in 1986, and also partially by Padmapani das, editor of the *Vaishnava Journal*, in 1987. This was a major turning point for the New Jaipur residents, and many classes were held where doubts were resolved and the indoctrinations of ISKCON gurus and their 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.

VVR 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, the questionable and politicized practice of re-initiation, 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, temple presidents and regular devotees- they all joined in. The truth about obscured scandals and hidden history leaked out from the dark repressive guru regime, and the GBC elite became worried that their hegemony over the devotees was threatened by the VVR counteracting their false doctrines.

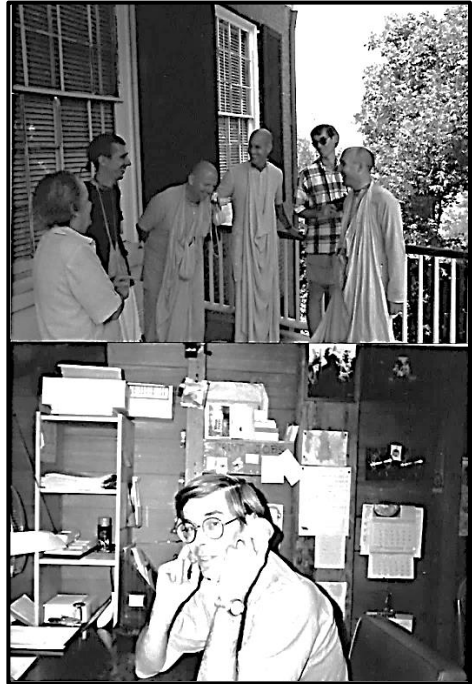
CHALLENGE HORSE

The three 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. The July 9 letter was finally made public June 1990 in VVR after being found by Yasodanandana in his storage unit full of documents and papers. Interestingly, the VVR's 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 divine confirmation. Even without the May 28 and July 9 evidences, one will come to this conclusion if he is honest, sincere, and not brainwashed by the misconceptions constantly promoted by the deviant ISKCON misleadership.

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 surreptitiously scheduled a debate on the guru/initiation issue. Yasodanandana, Rupa Vilas, 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, Yasodanandana 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 dangerous "mayavada" contamination.



RIGHT: SWAMIS' MANSION TOUR, PHONE SALE CALLS

The "ritvik" debate lasted 4 hours and was filmed by ITV. About 100 devotees attended, unanimously voting that the discussion and debate should continue at the annual GBC Mayapur meetings, 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. 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, none of whom wanted to discuss anything which might put them out of their guru business. Tamal and his allies got very busy preparing for the March Mayapur meetings by producing the only *ISKCON Journal* issue with 17 interviews and essays, hammering away at the supposed deviancies of an ongoing ritvik initiation system. 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 distributed freely at the Mayapur festival. The GBC considered this magazine, put together by all those heavily invested in ISKCON's existing guru authorization process, as a proper “investigation” into the issue, and it was adopted as the final settlement of the almighty GBC body. And this was prior to discovery of the July 9 Order! 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 Narayana Maharaja (from the 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 VVR 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, its editors, 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 HDG 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 under standings;

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 vilified 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 were there?]

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?]**

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 *expel* 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.]***

[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 Minute 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 organizers, 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*- 17 essays, interviews and testimonies- to exposing the proxy-initiation fallacy. That year (1990) the publisher and editors of the *VVR* were excommunicated for continuing to actively promote their views despite repeated warnings." (Perils of Succession, 1996)

The annual 1991 GBC meetings in Mayapur elected Tamal and

Harikesh as Chairman and Vice-Chairman. The meetings ran from Feb. 12-18. A devotee returning from India called Nityananda with news of the excommunication of the *VVR* editors, that Tamal had angrily declared 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 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 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? More calamities came the next year and all over again in 2018 after Nityananda published his online book *Kill Guru, Become Guru*..

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

Then, 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, as well as \$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, zip lock bags, and various types of pipes. No drugs were found. Two legal firearms were impounded and later returned. A \$40,000 down payment on a property purchase was lost and the sale reversed.

Nityananda das’ wife filed for divorce the same day. Empty bank accounts were frozen. All real properties, except the community farm where the deities resided, were seized, forfeited, and sold by the state, county, and city, netting them little but at huge losses in equity. A state auction of 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 Sheriff and police got new squad cars, copy machines, and German Shepherds. It is not known what Mississippi and the Feds did with their shares of their infamous seizure and forfeiture program.

Millions in assets were confiscated or wasted. *There was no trial.*

A year later, a final settlement was reached, signing over more assets to the government. With the Radha Govinda deities, Nityananda started anew in the Carolinas. 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 methodologies. The July 9 movement began, and continues to expand today. While Rupa Vilas recanted later, apologizing and making amends with the GBC, Karnamrita and Nityananda proudly wore their ISKCON excommunication as badges of honor, and remained "rebels." Alone, Karnamrita passed away in 2020 during the COVID-19 "pandemic."

Eventually two types of dissidents emerged: (1) those hoping to reform the original ISKCON, (2) those (most) trying to re-establish Srila Prabhupada's fundamental divine mission without deviations.

There were two primary schools of guru philosophy- living guru proponents (ISKCON, Gaudiya Math, etc) and "ritviks" (Bangalore, IRM, ISKM, HKS, etc). Open discussions on this matter takes place only outside ISKCON. There never has been a society wide, open debate and study, based on Srila Prabhupada's teachings, on what should have been done after 1977. *VVR*, *Vaishnava Journal* and *Back To Prabhupada* (IRM) were powerful voices of logic, common sense, and reason based on Srila Prabhupada's teachings. Regular discussions are on social media. Meanwhile anyone can become an ISKCON diksha guru, thanks largely to Tamal Krishna Goswami, the architect of ISKCON's deviant doctrines and phony guru reforms. Exactly what did Srila Prabhupada want for the future? (see Vol. 9)

CHAPTER 21: 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. 2, 3), but finally surfaced publicly in June 1990. That year Srila Prabhupada's 1977 conversations were also published, with the May 28 and July 7-8 talks which resulted in 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 Jan. 1990 at the San Diego "ritvik debate," the GBC countered with damning resolutions, excommunications, and a one-issue *ISKCON Journal* contradicting the clear imports of the July 9 Letter (or Directive, Order).

In 1988-92 a non-ISKCON devotee community, called New Jaipur Vedic Village, pioneered the application of the July 9 Order by keeping Srila Prabhupada as the sole diksha guru, rejecting ISKCON's rubber-stamp approved gurus. When New Jaipur closed in 1992, the GBC thought what they called the "posthumous ritvik theory" was dead. But, in 1992 Handasdutta, one of the original 11 ritvik representatives, came out to endorse Srila Prabhupada as the sole diksha guru for his followers. And a wave of senior devotees around the world accepted that this was the instruction of Srila Prabhupada for ISKCON's future.

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 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*, still in print in 2023. Krishnakant and the IRM engaged back and forth with ISKCON and its leaders via its essays and

publications, and in 1996 released a 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 very successfully defended and propagated, convincing countless devotees.

RITVIK ADHERENTS: SEVENTH SCHISM (1989, ONGOING)

As a major philosophical and doctrinal split with the official ISKCON doctrinal narrative that Srila Prabhupada was "dead and gone," the "ritvik adherents" constituted a **SEVENTH SCHISM**. This further weakened the corrupted ISKCON institution, but it 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 reach the understanding that Srila Prabhupada himself offered 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," a phrase first coined in *VVR*, have become a major part of the Hare Krishna movement. The July 9 Movement continues to strengthen, just as the Sun burns away the fog of GBC deviations.

After the 1992 demise of the New Jaipur community, Yasodanandana and Puranjana published regular newsletters featuring the July 9 Order, including a book, *The Living Guru*. As the Prabhupada Anti-Defamation Association (PADA), they openly exposed ISKCON's anomalies and contradictions, namely the deviated, false gurus and associated corruptions. Nityananda das tried to establish another Prabhupadanuga community in Efland, North Carolina, 1995-1999, but the local devotees' confusion and lack of solidarity was prohibitive.

Kapindra das began the *Srila Prabhupada Sankirtan Society* center in New York in 1986, disgusted with the ISKCON insanity. He had a good sense of what was wrong in ISKCON and quickly adopted the July 9 Order as their basic principle.. Many were happily engaged in preaching, kirtan, book and prasadam distribution. Kapindra took sannyas and preached in Costa Rica and Hawaii until his passing away in 2019. He was strict, uncompromising, always enthusiastic, and was a pioneer in re-establishing Srila Prabhupada's ritvik representatives.

In 1998 Rasaraja das slipped a *Final Order* under the door of the Bangalore ISKCON temple president Madhu Pandit das, who was profoundly affected. Soon Bangalore ISKCON seceded from ISKCON, adopting Srila Prabhupada's July 9 Order initiation protocol. Krishnakant resided in Bangalore for a few years to assist in the philosophical "purification" and de-indoctrination 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 invasions with 250 devotees bused in from Mayapur, false allegations, political intrigues, and character assassination. All failed, and Srila Prabhupada's ISKCON Bangalore Group remains distinct from ISKCON today, having expanded in India and abroad, notably in Malaysia, Silicon Valley, and greater New York.

Their Akshaya Patra program is feeding 1.5 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 25 years and drags on. Under Adridharan das, Calcutta ISKCON seceded in 1999 as an IRM chapter, and he spoke out strongly against the deviated ISKCON guru policies. However, in 2001, Jayapataka Swami organized a massive physical invasion of force with 250 Mayapur brahmacharis, having also bribed the police, who did not show up when called. Adridharan left India, being falsely charged for improprieties.

In 2001 Yasodanandana das incorporated Hare Krishna Society as a California non-profit, modeled after ISKCON's original 1966 corporation. A website was established outlining minimal requirements to allow any one or group of devotees anywhere to "affiliate" as a chapter of the society. This template to encourage devotees to return to the original ISKCON model established by Srila Prabhupada, which includes the July 9 Order, has attracted moderate success from many countries. Yasodanandana das also organized a website listing Prabhupadanuga devotees, families, programs, and centers around the world, including many separate organizations and groups.

These websites are: www.prabhupadaanugas.org (two aa's) and www.krishnaconsciousnessmovement.com

In 2004 Nimai Pandit das became president of Freeport ISKCON temple (Long Island, NY) when his friend handed it over to him. The temple became a Prabhupadanuga center and seceded from ISKCON, which has ever since legally fought to dislodge those who took Srila Prabhupada as their diksha guru as per the July 9 Order. ISKCON tried several physical invasions which were defused by the police. ISKCON tried media campaigns, undermining of congregational members, and producing false corporate minutes.

Nimai Pandit tried to assume control of the original BBT via a legal theory which is being heard in 2023. Because the Freeport temple was the only ISKCON temple still operating under the original 1966

ISKCON incorporation charter, and due to clauses in the BBT trust documents, there is a legal argument that the original ISKCON corporation (Freeport) is still the “owner” of the BBT. The purpose in this was to force the BBT to print only Srila Prabhupada’s unedited, unchanged, and unrevised books. In reaction, the GBC has deepened their control of temples worldwide through new corporate bylaws and legal contracts with their officers. Freeport now also has a small farm project in upstate New York. June 2023 was the final court trial on whether the GBC or the local devotees will legally control the original ISKCON corporation and Freeport temple.

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, in New Zealand, Hungary, Russia, China, Philippines, Malaysia, India, and Bangladesh. Sundar Gopal travels widely to support these devotees and publishes videos and books on the July 9 Order. In 2023 ISKM finally received clearance from the Singapore government to build their Mandir in the city.

The successful Hare Krishna Community with temple and farm in Jaipur, India, is a large group of dedicated Prabhupadanuga devotees.

Under the Radha Govinda Vedic Charitable Foundation, Isla Govinda was an attempt 2005-09 to establish a Vedic village on a Panama island, followed by the New Jaipur farm project in the South Pacific Fiji islands. The Fiji Prabhupadanuga Vedic village project from 2009-2018 restarted the *VVR* but closed due to a lack of local interest and devotee betrayal. Several ritvik initiations were given.

STRUGGLE TO COUNTER THE PROXY-INITIATION PROPONENTS

In 1997 Tamal wrote in his *Perils of Succession* about how ISKCON struggled to counter the July 9 Movement, given here so to study the exact nature of ISKCON’s deceptive philosophizing:

“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 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 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. [As of 2023, the GBC still has not done this.] 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 routinize Prabhupada's charisma? [Puke, puke] All agree that Prabhupada must remain at the center of ISKCON, but disagree on how this may best be accomplished. Jayadvaita Swami sympathizes with the proxy-initiation proponents' thoughts: 'Srila Prabhupada was staunch, unfailing, always perfect in his discretion and determination. He was undisputedly an exalted, 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 emphasizing 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 formalizes 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 recognize all devotees' right to a real and direct relationship with Prabhupada." **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 taught 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 the order from his guru. ISKCON insists their vote approvals of conditioned gurus is proper, half of whom have been degraded publicly by "fall-downs." 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 strawman position to his opponents, and then faults it. He avoids the Prabhupadanugas' actual position. He, of all persons, with his horrible history and deemed guilty beyond reasonable doubt of poisoning Srila Prabhupada, pontificated that ISKCON and its deviant doctrines should be followed? He was very dangerous and deranged.

ISKCON REPRESSION INCREASES AS RITVIKS INCREASE

In 1999 Navayogendra Swami, an ISKCON guru preaching in India, 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 clearly describes how he was intimidated and coerced back into ISKCON.

60/2002. Navayogendra Swami: [...] **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, and will work directly under a GBC member who will be chosen by the GBC 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 [...]

LEADERS UNDERSTAND JULY 9 ORDER BUT CANNOT FOLLOW IT

From Gauridas Pandit, June 2009, he explains:

"On July 9 1977, TKG read the letter addressed to all GBCs and Temple Presidents back to Prabhupada, who dictated it on the 7th, and

he approved and signed it. This is the final order on ISKCON initiations that Srila Prabhupada gave. I heard and saw all of this and more. I have tried to tell the GBC these facts but so far they have refused to allow me time to address them. So individually I try to inform them when I get the opportunity. I told Navayogendra Swami years ago in LA and he accepted and promised he would be a ritvik representative; but when the GBC found out they gave him an ultimatum to give up ritvik or leave ISKCON. He choose to stay and it's hard to blame him for that.

“Trivikrama had a dream a few years ago where Prabhupada told him to ask Yasodanandana and myself about the guru issue. [...] the morning after his dream he approached me and asked to hear what I heard from Srila Prabhupada. I spent about an hour going through the events and he seemed to accept it and asked what he should do next. I said he should try to convince the GBC members. It seems he either hit a brick wall or didn't even try at all.

“I talked to my friend Bhakti Charu Swami, in Srila Prabhupada's garden in LA and told him what I heard and he said that he tells his initiates that Srila Prabhupada is their 'delivering guru' and he is just helping them take shelter of Srila Prabhupada. I said the others don't say that and it would be good if he could talk to them about it. We had a GBC initiation debate in San Diego Temple in Jan. 1990 and at the end of that nice debate is was voted on by the NA GBC that another debate would occur at the next Mayapur festival. Instead of allowing the next voted on debate the GBC banned any discussion of the ritvik initiation system; devotees discussing it would be banned from the temples. “

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 guru franchises 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. Vol. 6 addresses the endless flow of deviant doctrines that the GBC has put out since 1978, most of which tries to justify their nonsense guru charade and is aimed at discrediting the ritvik initiation “system.”

CHAPTER 22: THE HIGHER KNOWLEDGE SCHISM

RASIKA GURU NARAYAN MAHARAJA: EIGHTH SCHISM (1990-2012)

Narayan Maharaja's influence on ISKCON members became significant around 1990, when he was interviewed and featured in the *ISKCON Journal* with the GBC's attempt to dispose of the "posthumous ritvik theory." Increasingly, 1990-95, Tamal and a number of other senior ISKCON leaders, gurus, and GBCs "took association" from Narayan Maharaja and finally they wanted him to be the next ISKCON Acharya or at least the official predominant spiritual guide. Many ISKCON devotees were highly disturbed by this replacing of Srila Prabhupada's position as the permanent, living Founder-Acharya..

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. The GBC reeled-in and sanctioned those leaders involved with Narayan Maharaja, mandating an end with what the GBC and many ISKCON leaders believed was an influence contradictory to Srila Prabhupada's teachings. However, by then, nearly half of all active and former ISKCON devotees had become involved with Narayan Maharaja, and paid little heed to GBC prohibitions or warnings about him. After the 1995 GBC crackdown, the defection of devotees continued, but at a lesser rate. This was the eighth major ISKCON schism, the departure of devotees to another cause or camp.

Narayan Maharaja, although seen as a genuine sadhu, was very controversial, and often his statements were taken as minimizations of Srila Prabhupada and as contradictory to his teachings. He compared Srila Prabhupada's preaching in the West to "sweeping" the ground, making a basement or foundation, or as a mere preparation from which to later rise to the highest subject matter of rasa-lila. And Narayan Maharaja claimed to be expert and realized in this subject. The premise was that all Gaudiya Vaishnavas must ultimately find a rasika guru and progress to the study of rasa-lila to become qualified to return to the spiritual world. However, many take this philosophy to be contrary to Srila Prabhupada's teachings and to be *sahajiya Vaishnavism*, and something that Srila Prabhupada had strenuously warned against.

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. 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 raging phenomenon. Thousands of devotees neglected ISKCON in the association of their “rasika guru,” and the many who could, travelled 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 was 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. **BELOW: Between Radha and Krishna**

Supposedly, “higher knowledge” was being given by NM and his followers were steeped in an aura of superiority, or as one put 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. By his statements NM created controversy and ISKCON leaders and members were incensed at the subtle minimizations of Srila Prabhupada and his teachings.

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. There are many direct quotes from NM which make it very clear that he taught very differently from what Srila Prabhupada taught, and that there is great disharmony between these two versions.

RASIKA GURU NARAYAN MAHARAJA AND TAMAL'S GROUP

Around 1990 Tamal joined 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 ISKCON crises.

The result was an injection of the "living guru" and sahajiya philosophy into ISKCON, very much 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. About half of ISKCON was swept into NM's branch of the Gaudiya Math, leading to interest in other Gaudiya Math "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, mostly filled with those who were previously Srila Prabhupada followers. Practices and teachings therein were much different and contrary to what Srila Prabhupada had imparted. It was a major schism and weakening of ISKCON, and even though many who joined NM had already lost interest in ISKCON, significant numbers also gave up their direct involvement with ISKCON. Many Srila Prabhupada followers in and out of ISKCON came to Narayan Maharaja's "camp."

The irony was that devotees ardently claimed they were given new spiritual impetus by NM to dedicate themselves afresh to Srila Prabhupada's teachings and service, which had some truth, but they did not recognize their deviations from Srila Prabhupada's standards and instructions. This is actually explained quite well by Tamal's "repentant and reflecting" essay in *The Perils of Succession* (1997) on his own history in the 1990's gopimania 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. In 1995 the North American temple presidents effectively confronted Tamal and

the weak GBC, just as they did in 1976 and in 1986.

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. They think Srila Prabhupada had a "lower realization," giving only basic Krishna consciousness philosophy. Srila Prabhupada was very cautious about speaking on esoteric subjects, because simply speaking about "high topics" does not constitute the higher realizations and spiritual advancement necessary to understand them. Srila Prabhupada was always absorbed in preaching Krishna consciousness and generally spoke of profound yet basic spiritual philosophy. He rarely discussed much about 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 often have little taste for such activities, like preaching to non-devotees, and tend to associate only with each other or try to attract existing devotees to their group.

OPENLY DECLARES THAT SRILA PRABHUPADA WAS WRONG

In one video, Narayan Maharaja openly lectured that certain statements by Srila Prabhupada about women, blacks, etc are "wrong" and he evens reads from Srila Prabhupada's Gita to explicitly correct what he sees as defects. 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>

But perhaps the real issue is not whether NM's teachings are bona fide Vaishnava siddhanta. Rather, the more important question is whether a follower of Srila Prabhupada has, according to Srila Prabhupada's instructions, legitimacy in taking "siksha" from those not strictly conforming to Srila Prabhupada's teachings. NM was not a follower of Srila Prabhupada, and his teachings were actually very much different. It is a fact NM spent years, against the wishes of his own guru Keshava Maharaja, living and studying with sahajiya Radha Kund

babajis. This was confirmed by NM himself. And Srila Prabhupada made it very clear: do not associate with anyone in the Gaudiya Math.

DISOBEDIENCE TO SRILA PRABHUPADA'S CLEAR INSTRUCTIONS

Someone may feel better, 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 followers doing this. The evidence shows he did not. Srila Prabhupada also discouraged his disciples from reading books other than his own. How can we do something Srila Prabhupada clearly prohibited? If he warned us not to do something, then what is the value of my own judgment to the contrary? This is disobedience, and is 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.

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. Devotees seek out a physically “living guru” because they have forgotten or neglected how to associate with Srila Prabhupada after his physical departure. The NM phenomenon was based on:

- (1) attraction to rasika topics, in spite of Srila Prabhupada warnings,
- (2) the misunderstanding that Srila Prabhupada is now dead and gone, which makes it 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 (which Tamal later would frankly admit) 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 contradictory siksha to 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’ (SP Lecture 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.” (END)

There was much controversy about NM initiating (or re-initiating) devotees already initiated by either Srila Prabhupada or ISKCON gurus who were in “good standing.” Various explanations of this were given. Many NM followers were quite slack in their practices and sadhana, and NM freely initiated persons without any vetting and not after six months as had been required by Srila Prabhupada. Some did not know they were being initiated nor what it meant. Some were just guests or visiting family members of a devotee. There did not seem to be any requirements for initiation by NM. Often an initiate did not ask for it.

NM's kirtans, festivals, and deity worship are very different from what was taught by Srila Prabhupada. He insisted on the need for a living, rasika guru for both diksha and siksha. Nevertheless, across the board, his followers are usually more gentle, thoughtful, and relaxed than those in the ISKCON leadership. By their corruption, oppression, and mismanagement, the ISKCON GBC-guru elite drove devotees out of the house Srila Prabhupada had built for them, and then Tamal and his acolytes led them and thousands more into the Gaudiya Math that Srila Prabhupada had quit long before he even came to the West. 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.”

Much of the NM phenomenon was due to:

- (1) attraction to the prestige of a supposedly higher knowledge and more elevated spiritual practice than just 16 rounds and basic rules,
- (2) a renewed social life in a Vaishnava sanga that was refreshingly cleaner than the ISKCON politicized and repressive atmosphere,
- (3) the association of NM, a lifelong austere Gaudiya Vaishnava.

With NM's passing away in 2010, his followers no longer had his association as a “living guru.” Some of his sannyasi followers are now gurus themselves and carved up slices of the worldwide organization, continuing with rasika tattva, but the “magic” is now much decreased.

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 taught his followers.

“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 risqué 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 bhajana 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 Narayana Maharaja’s Govardhan temple in 2005, for 80 devotees. I do appreciate how Narayana Maharaja and his team hosted all of us. He and I spoke with each other. My perception is that his mood and teachings were in some obvious, and, to me, distasteful ways, different from the spirit and teachings of Srila Prabhupada. When I first met Narayana Maharaja in Alachua in 1999, his opening statement to me was, ‘You have come to me!’ This implied, from what I could tell, that he assumed that I was wanting his guidance and shelter.”*

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 mahabhagwat 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 should take truth and siddhanta, wherever it is 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*.

"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. [...] You looked off in the distance. Finally you said, 'Actually, it is an insult to the spiritual master.' [...] Another long silence. And you were looking wistful, this time, apparently miles away [...] 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. [...] 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)

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 anymore. 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) "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)

(3) **SP:** Sridhara Maharaja is little... [...] **SP:** 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. (SPConv Apr. 22, 1977)

(4) *“Snake is very envious. [...] 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... [...] 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)

(5) *“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 Pradyumna Feb. 17, 1968)

(6) *“...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 Nov. 9, 1975)

(7) *“...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)

(8) *“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)

(9) *“Nov. 8, 1975 **NOTICE TO ALL CENTERS** Dear President, Prabhush [...] 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 [...] Your servant, Brahmananda Swami Personal Secretary to SP“

(10) *“...your letter dated Sept. 3, 1975 [...] 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)

Comments: These are Srila Prabhupada’s clear instructions. Yes, NM was very friendly with Srila Prabhupada, was actually 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. Srila Prabhupada did not ask his followers to find a rasika guru, nor seek siksha from his Godbrothers/nephews. Claims that Srila Prabhupada asked NM to “take care of” his disciples are not verified by any tape recording. Tamal caused havoc by disobeying instructions he knew all too well and causing an exodus of thousands to the Gaudiya Math. 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.

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 Deities. 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 das ACBSP)

RUPANUGA DAS ESSAY (www.rupanugadas.com)

"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 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. One Srila Prabhupada disciple, who joined the Gaudiya Math early on, quotes Sridhara Maharaja: ‘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!

THIS WAS THE EIGHTH MAJOR ISKCON SCHISM

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.

One who follows Srila Prabhupada's clear instructions will not associate with his Godbrothers, or the Gaudiya Math, and will not trot out contradictory rationalizations to do so. Srila Prabhupada and his teachings are complete and need no supplementation, no other rasika bhakti teacher, lest consequences follow from disobeying the Acharya.

“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 endeavors. 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)

CHAPTER 23: PRABHUPADA'S POISONING PROVEN

BRIEF REVIEW

Srila Prabhupada's malicious poisoning burst into public view in late 1997 after the discovery of his caretakers whispering about poisoning on tapes recorded in Srila Prabhupada's last days. These whispers were certified by multiple audio forensic laboratories to be *about homicidal poisoning*.

(1) *"The poison's going down, (giggle) the poison's going down."*

(2) *"Is the poison in the milk? Uh huh"*

(3) *"Poisoning for a long time..." "To me?"*

Also Srila Prabhupada stated several times, on newly released transcripts of conversations in Nov. 1977, that he thought he had been poisoned, and there were long discussions between Srila Prabhupada and his caretakers about murder cases and poisoning. Talks were not about bad medicines. Tamal asked Srila Prabhupada, *"So who is it that has poisoned?"* Srila Prabhupada did not reply, and Srila Prabhupada's complaints of being poisoned on Nov. 9-10, 1977 were ignored. The whispers of poisoning occurred Nov. 11 and Srila Prabhupada departed from this world Nov. 14, 1977.

ESSENTIAL PARTS OF NOV. 9-10, 1977 POISON DISCUSSIONS

NOVEMBER 9:

SP: (Beng) Suddenly I fell sick. Everything was all right, I don't know what happened. Is work going on well? **Balarama Misra:** (Beng) Yes.

SP: (Beng) (Someone said that poison has been given... may be true.)

Balarama Misra: Hmm? **Kaviraja:** (Hindi) What are you saying?

SP: (Hindi) Somebody says that someone has given poison.

Kaviraja: (Hindi) To whom? **SP:** (Hindi) (To me.)

Kaviraja: (Hindi; 07:28) Who told that?

SP: (Hindi) All these friends.

BCS (Bhakticharu): (Beng) Who said that Srila Prabhupada?

SP: (Beng) They all say. **TAMAL:** Krishna das?).

Kaviraja: (Hindi) Who would give you poison? And why?

TAMAL: (07:35) Who said that, Srila Prabhupada?

SP: I do not know, but it is said. (Bells ringing)

Devotee whispers: (07:53-57) ...it's Poison.

Later:

Kaviraja: (Hindi; Time 25.15) This thing Maharaja. How did you say today **that someone said somebody gave you poison?** Did anyone tell or you got some indication somewhere?)

SP: (Hindi) **No, someone said that these kind of symptoms manifest if someone is poisoned. Maybe there is such a mention in some book.**

Kaviraja: (Hindi) Yes I know that such things happen if raw mercury is administered. Or there are some other things also which can cause such illness. But who will do such a thing to a Godly person like you. According to me if someone has such thoughts for you then he is a rakshasa/ demon.

Later:

TAMAL: Srila Prabhupada? You said before that you... **that it is said that you were poisoned?**

SP: No, these kind of symptoms are seen when a man is poisoned.

He said like that, not that I am poisoned.

TAMAL: Yeah. Did anyone tell you that, or you just know it from before? **SP: I read something.**

TAMAL: Ah, I see. That's why actually **we cannot allow anyone to cook for you.** **SP:** That's good.

TAMAL: Jayapataka Maharaja was telling that one acharya, Sankaracharya, of the Sankaracharya line - this is a while ago - he was poisoned to death. Since that time, none of the acharyas or the gurus of the Sankaracharya line will ever take any food cooked except by their own men. **SP: My Guru Maharaja also.**

TAMAL: Oh. You, of course, have been so merciful that sometimes you would take prasada cooked by so many different people.

SP: That should be stopped.

NOVEMBER 10:

Bhakticharu (BCS) (Beng) What was that problem? Mental distress?

SP: Hmmm. **Kaviraja:** (Hindi) **Say, say.**

SP: (Hindi) **That same thing – that someone has poisoned me.**

BCS: (Hindi) Oh, okay, he thinks that someone....

Kaviraja ((Hindi): Listen, this is the understanding that some demon (may) have given (poison)... Charu Swami... some demon has given [poison]. **BCS: Someone gave him poison here.**

Kaviraj: Charu Swami... **BCS:** Yes.

Kaviraj: (Hindi) This can happen. It's not impossible. Sankaracharya was there, someone gave him poison. For six months he suffered. There is glass you know? Bottle glass? It was ground and fed in food. What befell him; after twelve months leprosy spread inside his body. Everyone suffers their karma. But the medicine I have given, the poison cannot stay. I give a guarantee, that even if there are effects, they will not stay. Because right now I cannot detect [poison] has been given to him. If it is found that his kidneys go bad, then it could be by sickness or astrological reason or by poison.

TAMAL: Prabhupada was thinking that someone had poisoned him?

BCS Yes. **TAMAL:** That was the mental distress?

BCS: Yes. **Kaviraja:** (Hindi) This is what [he] says, then **there must be some truth in it. In this there is no doubt.**

TAMAL: What did Kaviraja just say?

BCS: He said that when Srila Prabhupada was saying that, there must be **something truth behind it.**

TAMAL: Sheesssh! (Everyone begins speaking together)

Kaviraja: (Hindi) **It's some rakshasa... the poisoner...** will put something in pan. What to say... something in milk. To eat, [he] will put a medicine in pan, by the morning whole life can be forgotten.

TAMAL: Srila Prabhupada, Shastriji says that there **must be some truth to it if you say that. So who is it that has poisoned?**

(then- 13 seconds silence- Srila Prabhupada never answers)

Conversations resume again:

Kaviraja: (Hindi) **The biggest poison is mercury.**

BCS: (Hindi) That was Gaya, that which...

Kaviraja: (Hindi) No, no. That was Svarupa Guha. You read about it didn't you, Swamiji? In Calcutta? **SP:** Hmm.

Kaviraja: Svarupa Guha? **BCS:** (Hindi) He doesn't know [about it].

Kaviraja: (Hindi) Her husband had given it. For it there is no medicine or antidote. Such a heavy dose was given. It's what we call Rash Kapoor.

BCS: (Hindi) No. That mercury was in, the makharadhwaja.

Kaviraja: (Hindi) No, no. That's not mercury. It's called by another name. **BCS:** (Hindi) Okay.) **BHAV:** What did he say?

BCS: He said that it's quite possible that mercury, it's a kind of poison...

TAMAL: That makharadhwaja... **BCS:** Rashkapor?

Kaviraja: (Hindi) Aamer Rash. That's one preparation. **It's very poisonous.** **BCS:** (Hindi) Is that like makharadhwaja?

Kaviraja: (Hindi) Makharadhwaja is nectar, although not suitable for him [SP], that's a different story. But that [Raskapor] is poison for everybody.) **BHAV:** What medicine was he taking before that?

BCS: (Hindi) What? **Kaviraja:** (Hindi) Nothing.

BCS: He was referring to a case, a big murder case in Calcutta, the husband poisoned the wife.

BHAV: Guha. **Kaviraja:** (Hindi) Svarupa Guha... the case is now...

BCS: Shankara Bannerjee was...

BHAV: Our lawyer is the... (he giggles/snickers: *Highly unusual, why?*)

TAMAL: No poison is strong enough to stop the Hari Nam, Srila Prabhupada.

Kaviraja: (Hindi) Right. Before the Holy Name... How much poison was given to Mira, a single drop was enough to kill a man. Mira drank it all. Poison when offered to the Lord becomes nectar.

Devotee: Prahlad Maharaja. **BCS:** Prahlad Maharaja.

Kaviraja: (Hindi) Halal gave Mira a stronger dose of poison than Prahlad got. It was so strongly made... Like there is one poison in allopathy, even till today nobody can tell the...

TAMAL: Would you like some more kirtan Srila Prabhupada?

HISTORY OF DEVELOPMENTS IN POISON INVESTIGATION

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 sham cover-up completed, 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 at the Univ. of 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 an average 15.75 ppm cadmium, about 250 X over normal. This incontrovertible forensic evidence finally settled 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 Nov. 14, 1977.

Thus Srila Prabhupada's poisoning has been scientifically proven and the ISKCON cover-ups were exposed as dishonest denials. 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 a free 828 page e-book was released at www.killgurubecomeguru.com, with 108 chapters, and titled: ***Kill Guru, Become Guru: The Poisoning of Srila Prabhupada's Body.***

Also six YouTube videos were released in 2017-18 which were widely seen (as of 2023, ±140,000 total views) and positively received. They are listed and described in Appendix 2. No response from ISKCON or senior leaders came for almost 3 years, when Mayeswara das published his own dodgy and illegible book *Deception* and an hour video. Acting on the GBC's behalf, *Deception* tried desperately, wildly, and vainly to discredit **every piece** of poisoning evidence with the most weird, kooky, and deceptive arguments and... cartoons!

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 are numbered. It is up to the warriors of truth to remove the "dark angels" of falsehood from ISKCON.

With Srila Prabhupada's homicidal poisoning now a historical fact, it fits right into the ISKCON hidden history that the poisoners took over ISKCON and the Hare Krishna Movement. The zonal acharya hoax, concocted guru approval methods, and defective doctrines effectively ruined Srila Prabhupada's Divine Mission, creating an urgency for its restoration to how Srila Prabhupada had made it.

IRREFUTABLE FORENSIC BREAKTHROUGH

By Nityananda das

In 1999 Balavanta's *Q-1* neutron activation analysis by Dr. Steve

Morris at MURR found unusually elevated arsenic levels in some of Srila Prabhupada's 1977 hair that was recovered from his personal hair clippers. The 2.6 ppm arsenic level was not lethal but still, 20 X above normal. Being reported in *Someone Has Poisoned Me*, the GBC went to great lengths of deceit and trickery in denying this level was harmful. *NTIAP* described that the disciples of Tamal and Jayapataka had obtained two of Srila Prabhupada's hair samples from Vrindaban ISKCON (Daivi Shakti) and from Melbourne ISKCON (Hari Sauri).

They were sent to Larry Kovar in California and then Dr. Cashwell at the U. of Wisconsin, both of whom did not have the facilities for testing such small samples. Although Dr. Morris at MURR was contacted by the GBC agent about doing these tests, the GBC declined to pay the \$6000 bill and the samples were not tested. I located them almost 2 years later and arranged for them to be sent on to Dr. Morris in Nov. 2001, with whom I renegotiated the cost of 7 tests for \$3500.

We would complete the GBC's own tests on their abandoned Srila Prabhupada 1977 hair samples, and without taking possession of them. Dr. Morris was enthusiastic about the neutron activation analysis (NAA). He had done many hair tests for law enforcement agencies, court actions, and in numerous academic studies with Incan and Aztec mummies. Using a pseudonym, I communicated with the GBC Agent Dennis Hooper and Hari Sauri to definitively identify the history of each hair sample sent from Dr. Cashwell in Wisconsin. Sample A and Sample D were authenticated as 1977 Srila Prabhupada hair samples.

On Jan. 7, 2002, Dr. Morris and I decided to start with GBC *Sample D* and test for arsenic, antimony, and mercury. He suggested we broaden our search "while we were at it," as cadmium would be easy to include, and all the tests were geared for these four elements.

THE UNEXPECTED FORENSIC BREAKTHROUGH

In early March 2002 while I was in Fiji, I got news that *Sample D* had been tested, and that the arsenic and antimony were rather normal. Ten days later I was back in Hawaii and called Dr. Morris. We reviewed the low arsenic and antimony in the test results and then Dr. Morris said: "*I wanted to talk to you when you returned from your trip. Checking some of the other elemental contents in Sample D, and I checked the calculations several times to make very sure, there is a most unusual and strikingly high amount of cadmium... It has 23.6 parts per million of cadmium.*" Dr. Morris then explained about cadmium, an extremely toxic heavy metal causing kidney disease, which was Srila Prabhupada's primary health problem. The symptoms

of long-term chronic cadmium poisoning, as Dr. Morris briefly described them, were definitely present in the history of Srila Prabhupada's final year as described in various records and sources.

CADMIUM LEVELS ARE SKY HIGH

I was stunned, shocked. How did Srila Prabhupada get these cadmium levels? We were focused on arsenic, but the cadmium was sky-high! Subsequent research showed *normal average societal levels of cadmium to be 0.064 ppm*, or 1/16th of one part per million. *Sample D's* cadmium levels were about 300 X times normal. This was a *breakthrough in forensic evidence that removed all doubts about Srila Prabhupada's poisoning*. Scientific-minded persons wanted hard-core, irrefutable forensic proof, and here it was.



There was doubt of 2.6 ppm arsenic's significance, "only" 20 X normal, but who could dismiss these amounts of cadmium poisoning? Arsenic was now a secondary poison, and *cadmium was the primary poison*. Krishna had led us to discover the evidence to settle the question of Srila Prabhupada's poisoning with finality. Srila Prabhupada *was* poisoned, primarily with cadmium, secondarily arsenic.

TAMAL DEPARTS THIS LIFE

Dr. Morris ascertained the cadmium in *Sample D* on March 5, 2002. On the 15th, the primary person of interest in Srila Prabhupada's poisoning expired in a car crash in India. Why did Tamal depart just upon this discovery?

CADMIUM: RARE, EXOTIC, POTENT POISON

April 1, 2002 I conferred with Dr. Morris. He was scheduled to irradiate GBC *Sample A* that week, including the container that had held it. *Cadmium is a "forever chemical" as its half-life is up to 30 years, how long it takes the body to expel just half*. Cadmium is not a restricted substance, unlike plutonium, mercury, anthrax, etc. Cadmium was available by mail-order. I asked who would know of such an unusual poison such as cadmium, and who would have the expertise to use it in proper dosages?

Dr. Morris replied, "*Someone with a very good knowledge of chemistry and poisons.*" The recipe, doses, and application of a cadmium poisoning was beyond the average Joe and required some sophistication or chemistry training. Bhakticharu Swami had 5 years of

university chemistry education prior to his joining ISKCON in late 1976. The poisoners knew which cadmium chemical would work best.

MORE HAIR TESTS AND CADMIUM CONFIRMED

The details of the forensic hair tests is given in Vol. 1. In summary, Dr. Morris did six Srila Prabhupada hair tests 2002-05; three had sky-high cadmium, and two were normal, giving us an excellent comparison between pre-poisoning and post-poisoning levels. Samples ND-1 and M did not provide any useful results, so are irrelevant.

Sample D: Dr. Morris later refined his calculations to 19.9 ppm cadmium. This sample was collected by Hari Sauri as Srila Prabhupada's servant in early March 1977 and had been kept safe in Srila Prabhupada's rooms at Melbourne Australia ISKCON from 1977 to 1999. It reflects Srila Prabhupada's cadmium levels Feb-Mar. 1977, during the time of his severe health decline on Feb. 26, 1977.

Sample A: It had 12.4 ppm cadmium, another confirmation of ultra-high heavy metals poisoning. It was collected from Srila Prabhupada's personal hair clippers by Daivi Shakti dasi in late 1977 and kept safely in ISKCON Vrindaban until 1999. It reflects Srila Prabhupada's average cadmium levels from mid-Nov. 1976 to Sept. 1977 as a mix of hairs from many cuttings over 10 months. Thus Srila Prabhupada averaged 12.4 ppm cadmium for at least 10 months.

Sample ND-2 and J were all normal in all 4 heavy metals tested, providing a pre-poison baseline "normal" for Srila Prabhupada.

Sample M: This sample proved fraudulent and was not Srila Prabhupada's hair, being the wrong color.

Sample Q-2: In 2005 Dr. Morris removed the bottom plate of the hair clipper's head and found some hairs still stuck there since 1977. It had 14.9 ppm, and like *Sample A*, reflected an average over 10 months.

CONCLUSION OF THREE CADMIUM RESULTS

Based on the cutting dates of the hair samples and the history of Srila Prabhupada's hair clipper use, Srila Prabhupada's hair cadmium level was 19.9 ppm in mid-Feb. to early March 1977, and averaged 15.74 ppm (19.9, 12.4, 14.9) from Nov. 1976 to Sept. 1977 (when the clippers were last used). In Vol. 1, the research into average normal societal cadmium hair levels was found to be 0.064 ppm, so Srila Prabhupada's levels were average of 250 X normal, over 10 months. Also in Vol. 1, research into scientific literatures established that these cadmium levels are LETHAL over a short time.

ALL HAIR TEST RESULTS 1998-2005

HAIR TESTS WITH ELEVATED CADMIUM LEVELS

ID	Date	Size	Tested	ARS	ANTM	MER	CADM
D	Mar '77	½ cm	3.4.02	0.640	0.661	3.72	19.9
A	1977	1-2 cm	4.15.02	0.200	0.186	5.16	12.4
Q-2	1977	2-3mm	7.26.05	0.85	n/a	n/a	14.9
Q-1	1977	<2 mm	1.6.99	2.6	n/a	n/a	n/a

Samples D (Melbourne), A (clippers), and Q-2 (clippers): average 15.73 ppm.

HAIR TESTS WITH NORMAL HEAVY METALS LEVELS

ID	Date	Size	Tested	ARS	ANTM	MER	CADM
J	Pre-77	1 cm	5.15.02	0.082	0.080	1.62	<2.3*
ND2	Pre-77	¾ cm	6.11.02	0.141	0.013	1.85	0.206
ND1	Pre-77	1 cm	1998	1.1			
W	Pre-77	1 cm	1998			4.0	

Sample J's cadmium: under 2.3 ppm. Sample M was not SP's hair.

ARSENIC AND ANTIMONY

The *average normal* levels of hair arsenic in human society was researched and found to be about **0.13 ppm** (Vol. 1), corresponding to pre-poisoning levels in *Samples J & ND-2*. Yet, arsenic was notably elevated above normal in *D* (5 X), *Q-2* (6 X), and *Q-1* (20 X). **Why?**

Arsenic was secondarily present at elevated levels along with the cadmium. The varying arsenic levels in these 3 tests are *too elevated to ignore* or attribute to normal variances, although not lethal like the cadmium. The pre-poisoning average of arsenic (seen in *J* and *ND-2*) was 0.112 ppm (vs. 0.13 normal), and the four 1977 samples (*D*, *A*, *Q-1*, *Q-2*) averaged 1.07 ppm arsenic. Thus there is almost 10 X more arsenic in 1977 than pre-1977 (and 20 X more in *Q-1*): just not normal.

The average normal levels of hair antimony in human society was researched and found to be about **0.066 ppm**, which corresponds to pre-poisoning levels found in *J* and *ND-2*. Yet, antimony was elevated in *Sample D* (10 X normal) and in *Sample A* (3 X normal). *Antimony was also secondarily present at elevated levels.*

Conclusions: Srila Prabhupada's poisoning was via a *heavy metals cocktail of primarily cadmium but secondarily with arsenic and antimony*. Why is unknown. Other poisons could also have been used but due to limited testing we do not know of them. The 2.6 ppm arsenic in *Sample Q-1* was 32 X more than *Sample J*, a huge jump from pre-poison to post-poison levels (not a standard variation). *Samples J* and *ND-2* conform to normal societal levels as per the scientific literatures.

All these cross referencings and comparisons of test results confirm the accuracy of Dr. Morris's calculations. Srila Prabhupada was

deliberately and intentionally poisoned with super-high levels of cadmium over 10 months, demonstrated by the dating of these hair samples, constituting proof of deliberate homicidal intent. Srila Prabhupada travelled widely during these 10 months, so the poisoning was in-house- it came from someone on the inside, not from the air, water, etc of any one location. How health threatening 2.6 ppm arsenic may be is now irrelevant in light of 250 X average normal cadmium throughout 1977. Cadmium is *twice as poisonous* as arsenic.

SOME EXPERT CADMIUM OPINIONS: (see Vol. 1 for more)

DR. STEVEN MORRIS, NEUTRON ACTIVATION EXPERT ANALYST

He did NAA tests from 2002-05 on six Srila Prabhupada's hair samples. Three were normal and three had very high cadmium with elevated arsenic and antimony, but all had normal mercury. Normal levels reflected pre-July 1976; abnormal levels reflected post July 1976.

DR. PAGE HUDSON, FORENSIC PATHOLOGIST, 2002

“One ppm is considered a rather hefty load of cadmium. About 20 ppm is distinctly abnormal. Wasting, kidney disease, and the spillage of sugar are certainly consistent with cadmium toxicity, but unfortunately are common with many other conditions and diseases... It appears to me that if the cadmium concentration is correct, the exposures to the material must have been small and over a period of months. To administer intentionally this poison in this fashion would call for amazing subtlety and patience.

“I reasoned in a vague sort of way that did would more likely have received multiple doses or had chronic exposure to reach a person reaching the high concentration the subject the hair level he did – without having some clinically acute, dramatic episode marking the exposure. Perhaps Dr. Morris might find very irregular peaks in the cadmium concentrations if there were a serial analysis of the hair, measuring from the root. But the cadmium may have done irrecoverable damage months before death and all subsequent hair growth may have been drawing from the body pool of cadmium – without new exposures.”

DR. ANIL AGGARWAL, FORENSIC TOXICOLOGIST June 2002

“Cadmium 20 ppm in hair is prima facie evidence of poisoning with malicious intent.” [...] “A perusal of your book, and other facts as discussed with your friend, point strongly in favor of cadmium (poisoning)... I am able to defend your contention in any forum.”

DR. DIPANKAR CHAKRABORTI, HEAVY METALS EXPERT, 2002

When asked what would be the significance of having a hair level of 20 ppm cadmium, he replied *“He will be finished. He can’t survive more than 3 or 4 days.”* Yet Srila Prabhupada survived with such high cadmium levels for many months.

DR. MORRIS FINAL HAIR TESTS REPORT 2015



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November 23, 2015

Nico Kuyt
PO Box 903
Savusavu, FIJI

Dear Mr. Kuyt:

Pursuant to your August 19, 2015, request I have combined the results from three previous reports on the neutron activation analysis of human hair specimens for arsenic (As), cadmium (Cd), antimony (Sb) and mercury (Hg). The three previous reports from which the concentration data are combined here are:

November 11, 2002: J.S. Morris to Nico Kuyt

July 21, 2005: J.S. Morris to Nico Kuyt

July 25, 2005: J.S. Morris to Nico Kuyt

All element concentrations are reported as micrograms of the element per grams of hair ($\mu\text{g/g}$), which is equivalent to parts per million (PPM), the concentration unit used in the data table below. The error in the element concentration reported has been estimated from consideration of the sample mass measurement and the counting statistical error. These error estimates are expressed as 95% confidence intervals and are given in [].

Sample ID	Mass (g)	Analysis start date	As (PPM) [95% CI]	Cd (PPM) [95% CI]	Sb (PPM) [95% CI]	Hg (PPM) [95% CI]
“D”	0.00072	March 4, 2002	0.640 [0.064]	19.9 [2.0]	0.661 [0.066]	3.72 [0.56]
“A”	0.00064	April 15, 2002	0.200 [0.020]	12.4 [1.2]	0.186 [0.019]	5.16 [0.77]
“J” (77-3)	0.00085	May 15, 2002	0.082 [0.021]	<2.3	0.080 [0.020]	1.62 [0.41]
“ND-2”	0.00310	June 11, 2002	0.141 [0.021]	0.206 [0.052]	0.013 [0.007]	1.85 [0.46]
“M”	0.00077	November 6, 2002	0.357 [0.036]	<1.45 [0.22]	0.100 [0.010]	5.37 [0.81]
Q-2*	0.00012	July 19, 2005	0.85 [0.49]	14.9 [3.8]	not measured	

*Sample Q-2 was recovered from electric hair clippers and included a few clippings approximately 2 mm in length with a combined mass of 0.00012 grams.

Sincerely yours,

J. Steven Morris, Ph.D.
Sr. Research Scientist

ANALYTICAL RESEARCH LABS, COMMERCIAL HAIR ANALYST

Interviews with Russ Madarash (head chemist) and Kenneth C. Eck (president) confirmed: (1) They rarely see cadmium levels over 1 ppm

(2) That the usual range was from 0.02 – 0.10 ppm (or an average 0.06 ppm) (3) And that: “20 ppm was off the chart.”

Russ Madarash, ARL’s head chemist, also confirmed that: (1) Values are usually under 0.10 ppm (2) That their “red alert level” is 2 ppm, which would require a second test to verify such an elevated amount (3) The highest value that he remembered was 4 ppm.

CONCLUSIONS FROM CADMIUM POISONING SCIENTIFIC STUDIES

(1) Average normal cadmium in human hair is 0.064 ppm. Srila Prabhupada’s 15.73 ppm cadmium average in 3 tests is 250 X normal.

(2) Even those who had serious environmental or occupational exposure to cadmium only averaged 0.387 ppm cadmium. Srila Prabhupada had 40 X more than those who were accidentally poisoned.

(3) Srila Prabhupada had 4 X more cadmium in his hair than in the worst USA cadmium-polluted waste dump.

(4) Srila Prabhupada’s astronomical cadmium levels are lethal over a short time. Somehow he survived these levels for at least 10 months.

(5) Cadmium aggravates, causes, and accelerates diabetes and kidney disease, what the GBC claims was Srila Prabhupada’s natural cause of death, an explanation which ignores the lethal cadmium levels.

(6) Srila Prabhupada had at least 12 physical symptoms unique to cadmium poisoning which are NOT found in diabetes or kidney disease, as well as 10 different physical symptoms which are not found in diabetes or kidney disease. (Vol. 1, Ch. 31: The Mystery Symptoms)

(7) Srila Prabhupada’s medical history for 1977 totally matches the outcome of a chronic, serious cadmium poisoning, with fatigue, no digestion or taste, physical wasting, anorexia, excessive constant mucus/ colds/ rhinitis/ conjunctivitis/ heavy cough.

(8) There were no (known) medical tests, including at the London hospital where Srila Prabhupada went Sept. 8, 1977, to confirm any diabetes or kidney disease that Srila Prabhupada may have had. The ISKCON GBC’s claims in this regard are unsubstantiated by any medical test. Both his personal servants (Hari Sauri, Sruti Kirti) stated there was no indication of diabetes or kidney disease, 1972 to 1977.

(9) The primary poison was cadmium; arsenic, antimony secondary.

(10) Average 15.73 ppm hair cadmium only come about by a malicious, homicidal poisoning through food or drink, via cadmium salts which are water soluble, tasteless, colorless, and look like sugar.

(11) The Bengal arsenic water crisis began in early 1980’s when new deep bore wells were dug. Elevated arsenic could not come from water wells that did not yet exist, nor explain the cadmium.

ALL ISKCON GURUS IMPLICATED IN PRABHUPADA’S POISONING

Whether directly involved in Srila Prabhupada’s poisoning or not,

all ISKCON gurus coming after the original 11 zonals gurus are also implicated in Srila Prabhupada's poisoning. Their positions were falsely created by the poisoner's plot of lies, who claimed they were appointed as acharyas and that others could be added later. Tainted by this crime and hoax, all subsequent ISKCON gurus have aided and abetted the original crime by sharing in the "take" or illicit gains, making them deeply complicit. It is like accepting dirty money or stolen property- it is still theft, even if you did not actually steal it yourself. Accepting stolen property knowingly is also criminal.

The original 11 and all ISKCON gurus afterwards, totaling well over 120, gained their guruship by dint of Srila Prabhupada's poisoning and then the hijacking of ISKCON which was based on the lie that Srila Prabhupada had appointed successor gurus. And then, later, that the GBC was authorized to concoct a rubber stamp guru approval process. Not only did Srila Prabhupada's senior disciples lie about their appointment as successor gurus, but evidence implicates at least Tamal Krishna and a few others (see Vol. 2, 3) beyond reasonable doubt, or clearly and convincingly, in this poisoning of Srila Prabhupada.

All ISKCON gurus enjoy their guruship because Srila Prabhupada was poisoned by some of the original eleven. Tamal and Bhakticharu are now dead and gone, but they did not act alone. The poison whispers alone implicate at least 4 senior men (see Vol. 1, 2, 3). Tamal had close friends who surely knew of the poisoning even if they themselves were not directly involved. It is unknown who exactly was involved in the poisoning nor precisely how the sordid affair was executed.

Assisting the poisoners escape and refusing to honestly investigate the crime, even when there is voluminous evidence, is aiding and abetting. The GBC is sheltering the suspects and covering-up the evidence. They thus all share in the sin of Srila Prabhupada's poisoning crime by aiding and abetting. Since 1956 the law in India is that a murderer cannot inherit the property of the one murdered. Yet the poisoners "inherited" "their guru's assets after *"kill guru, become guru."* Srila Prabhupada's heavy metals poisoning was thus irrefutably, scientifically proven. Cadmium was used at lethal levels, which the hair tests show lasted for a year or more. The GBC has never responded to the cadmium evidence, and have even declined to endorse Mayeswara's denials, after collaborating with, encouraging, and blessing his work.

CHAPTER 24: 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)

(2) *“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)

(3) *“The further a society drifts from the truth, the more it will hate those that speak it.”* (George Orwell) (6) *“If you tell a lie loud enough and long enough, the people will believe it.”* (Adolf Hitler)

(4) *“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 prpt)

INTRODUCTION

Those who poisoned Srila Prabhupada were envious men, desiring to steal the power, prestige, and position of the Acharya for themselves, and they committed the crime of the millennium. They stole his assets for their self-aggrandizement, which is worse than raping the wife of one's guru. Their presence in the spiritual movement is **the work of maya**, to test devotees' sincerity and purpose. They are Duryodhana-like, a despicable chronic disease that will destroy the purity of Srila Prabhupada's spiritual movement unless eradicated. Pretentious hypocrites overwhelmed by desire for profit, adoration, and distinction first poisoned his body (vapu), then they poisoned his mission (vani).

Although they knew very well how to properly serve Srila Prabhupada and his instructions, because Srila Prabhupada had made it so clear, still they each submitted to their envious desires, betraying Srila Prabhupada and Krishna's mercy and the trust and positions given

them. At that point, siddhanta, or correct understanding, was compromised by the immemorial, primordial ambition to become the lord of his domain, resurrected as the original sin from the core of the heart. Becoming as good as God (guru) is akin to becoming God (*mayavada*). The post of absolute guru is fatally seductive.

These men had the charisma, intellect, and opportunity to execute a guru coup to gratify their illicit desires (senses, mind, and false ego). Today this deviational guru disease pervades ISKCON, where one sells his soul, betrays his own constitutional *sanatan dharma*, and pretends to be what he is not. This is the very definition of maya: *that which is not*. Cheating himself and his disciples with duplicitous, ambiguous word jugglery and misapplied, misconstrued quotes from Srila Prabhupada, he rationalizes his posturing as a false guru. But the true Acharya is without any personal motive and is empowered by his guru and Krishna to awaken transcendental knowledge in the hearts of fallen souls.

The original zonal hoaxers and those who followed them, all had mundane motives. None were free of material desire, and over half have been publicly exposed as deviated from just the proper standards of a regular devotee. Including those who have secretly fallen in actions or thoughts, it is surely 100%. ISKCON is a society of cheaters and cheated. There are many known historical incidents to illustrate how these guru imposters were consciously hypocritical and duplicitous.

TAMAL, HANSADUTTA KNEW IT WAS A LIE

In 1977 Tamal understood what Srila Prabhupada had arranged for future ISKCON initiations, seen in his confession Dec. 3, 1980:

“Actually, Prabhupada never appointed any 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 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 himself what Srila Prabhupada intended as “guru-tattva” for ISKCON’s future, but he concealed those instructions (tapes, letters, conspiracy). He spread the lie that Srila Prabhupada had appointed successor acharyas. After confessing the truth to create political pressure to be reinstated as a guru, he again resumed the previous appointment lie. Tamal betrayed Srila Prabhupada’s trust out of selfishness, causing endless harm to Srila Prabhupada’s movement.

Receiving news of the July 9 directive, Hansadutta was clear he

was to be Srila Prabhupada's ritvik representative henceforward.

"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."

Yet, in spite of his correct understanding, he soon swallowed the poison pill of guru ambition and joined the guru-jacking of ISKCON as a "successor acharya." He pursued, full-bore, the mirage of being a guru with absolute authority, aggressively collecting his worshipping followers. What happened? His "great desire to be a Guru like Srila Prabhupada" overwhelmed his honesty, and **he chose hypocrisy**. He sat next to Tamal at Topanga Canyon when Tamal made his confession (see above). Yet, Hansadutta and Tamal, within a few weeks, both went right back again to operating as pretentious gurus, despite being reminded in 1980 of what he admits he had properly understood in July 1977. He knowingly participated in Tamal's confession as a political ploy.

PERSONAL AMBITION CORRUPTED THEIR SINCERITY

What happened to the leadership of Srila Prabhupada's ISKCON after his physical departure? Was it simply a slackening of sadhana?

"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 is not even close to explaining even a fraction of the turmoil, confusion, and deviations that occurred in ISKCON post-1977. 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 diluted, swamped by desires for sense gratification, and they again failed the test of the Lord.

THEY SUDDENLY BECAME QUALIFIED?

"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 molded 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. He 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 very much worse after his departure. One in the neophyte stage of spiritual life who gets some power or authority tends to pursue his personal ambitions. The guru-jackers uncontrollably spoiled the society Srila Prabhupada had hoped would lead the world out of darkness. They were not qualified in early 1977 and still far from qualified in early 1978.

Tamal: *The process of purification must be there. SP: Oh, yes, must be there. [...] Then you'll not be effective. Just see our Gaudiya Math. Everyone wanted to become guru, and a small temple and "guru." What kind of guru? [...]* (ConvBk 32.356, Apr. 22, 1977)

PERILS OF SUCCESSION?

In Tamal's essay "The Perils of Succession," he subtly defends his own past deviational 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," all 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 due to being not complete or perfect for all circumstances. What a devious way to portray himself, the greatest bane of Srila Prabhupada's mission and almost certainly his poisoner, as the one who "helped" ISKCON in its "learning" from his "heresies."

The real peril of succession in ISKCON was Tamal's careful concealment of Srila Prabhupada's instructions and intentions for the future (Ch. 2-4) and his conspiracy with others to introduce a totally unauthorized and concocted system of zonal successor acharyas (Ch. 6-9). Tamal was the mastermind of the guru coup and the introduction of disruptive heretical deviations in ISKCON to bolster the false gurus.

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 contention that Srila Prabhupada had departed and needed successors to reinterpret his teachings is horrendous perfidy. Srila Prabhupada, like Bhaktisiddhanta previously, did not name successors. There is no need to re-interpret past precedents or scriptural law; Srila Prabhupada already perfectly laid out everything 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**, exactly what Tamal and his band of pirates did. Tamal outrageously, sanctimoniously, and arrogantly anoints the deviants as new interpreters of Srila Prabhupada’s teachings, but which require no adjustments or changes. Those Srila Prabhupada trusted to protect the mission betrayed him by adding so much ***sand to the sweet rice***.

“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, an angry Srila Prabhupada sent out a telegram to temporarily disband the GBC and straighten out the deviational mess.

“What will happen when I am not here, shall everything be spoiled by the GBC?” (SPL, 1972)

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 and teachings (*vani*).

(1) *“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)*

(2) *“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)*

(3) *“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)

(4) Excerpts from a special letter from Karandhar/Shyamasundar authorized by Srila Prabhupada, June 22, 1972: *"Our process is kirtan, philosophy, and prasadam, nothing more. [...] 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."*

WHY EXPOSE THE POISONING OF SRILA PRABHUPADA'S MISSION?

We may think that to ferret out and expose the deviations in ISKCON, the unauthorized 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 to expose the deviations and anomalies is necessary because they have spoiled the nectar. Krishna consciousness means being always vigilant that one is on the right track. Srila Bhaktivinoda wrote long ago:

(1) *"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)

(2) *"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 to protect and defend the transcendental mission and effect a return to Srila Prabhupada siddhanta. These volumes have been done as a necessary and unpleasant service.

THE RASCALS ARE ONLY INTERESTED IN THEIR GURU BUSINESS

Why have the 100 GBCs in the last 45 years not prevented all the damage, scandals, deviation, disobedience, 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, and not on protecting Srila Prabhupada's true teachings. Their interests lie in

their guru business, 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 useless resolutions, decrees, laws, and nice-sounding proclamations while the *underlying societal rot* increases. They are all self-interested rascals with no real interest in Srila Prabhupada's ISKCON beyond how it will serve their guru interests, devoting themselves to their own slice of the pie. The sincere devotees have gone in other directions, leaving only the rascals.

BREAKING THE DISCIPLIC SUCCESSION, AND NO PRASADAM

After Pradyumna's letter of protest to the GBC in 1978, there was controversy about ISKCON gurus' photos placed on temple altars next to Srila Prabhupada and previous acharyas. Should conditioned souls be placed or worshiped on the same level as the great acharyas, on the altar or anywhere else? Many thought this was a great offense that defiled the altar and made a mockery of deity worship. Since 1978 ISKCON gurus instructed disciples to connect with the disciplic succession through their picture and name, *before* Srila Prabhupada, claiming they are the present link. After 1978, pictures of the zonal gurus were always on the altar next to Srila Prabhupada, often much larger in size. Many Srila Prabhupada's disciples strenuously objected that ISKCON no longer was focused on Srila Prabhupada as the center.

Many deemed it was very offensive to bring Srila Prabhupada down to the level of these conditioned souls, which was confirmed when ISKCON gurus were exposed in major deviations of character and action. Finally the GBC acquiesced and ruled that new guru photos could not be *permanent* on the temple altars (but on home altars it was still OK), and could only be on a lower level, smaller, "nearby," and only *during* the arotike ceremony, after which the photo was taken away out of sight. But, this compromise did not correct the deviation of worshipping fallen souls, and simply moved it halfway out of sight.

The intrusion of less than self-realized links into the disciplic succession (or the futile attempt to do so) has created yet another impediment for those trying to take advantage of Srila Prabhupada's movement. Unauthorized ISKCON gurus falsely pose as the current link for their disciples and arrange for all food or bhoga offerings to be made to them via their picture and their pranam mantra. Their disciples place their food offerings before their guru's photo, bow down, and recite these "prayers," but their guru is in New York and has no idea what is being offered to him in Hyderabad. He is not a fully enlightened soul

with full communion with the Supersoul; he is hardly aware of what is happening within the range of his contaminated external senses.

So, the food goes nowhere and is not accepted by Srila Prabhupada or Lord Krishna. It remains ordinary food full of sin and never becomes the Lord's mercy, **prasadam** (spiritual food). 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 pretender 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 he is denied actual prasadam. One may as well also fool himself that he is cooking food on a stove with no fire!

That ISKCON devotees are for the most part not eating prasadam explains how they cannot properly understand philosophical 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."* (BGita 3.13)

This is also how the "dreaded acharya disease" has spread through ISKCON, namely by the means of **phony prasadam**, which should be strictly avoided. Bhoga infected by impure souls should be rejected, even if tasty, lest one's consciousness become defiled. If karmi-cooked food infects the eater's consciousness with the impurities of the karmi cook, then what of food offered to ISKCON gurus?

DEVIATED KIRTAN, ACADEMIA, BHAKTIYOGA

Vol. 6 studies how the transcendental kirtan that Srila Prabhupada gave us has been spoiled in ISKCON. Also the Hindu-ization of ISKCON, a watering down of the bhakti-yoga process with Indian culture to attract more participation and donors, and the spiritual, physical, and sexual abuse of men, women, and children devotees. Also the mayavadi and sahajiya pollution, and its leadership culture of unaccountability. Also how mundane academic scholarship has become a double-edged sword in Srila Prabhupada's movement, catering to societal norms to compromise the teachings of the Founder-Acharya. Varnashrama development was neglected. And all types of new yogas other than bhaktiyoga, never taught by Srila Prabhupada, and the criminal, deviated ISKCON misleadership and mismanagers, as a **circus of unscrupulous rascals**.

CHAPTER 25: FUNDAMENTAL BASIS POISONED

UNANSWERABLE TO ANYONE

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 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, such as their resolution, *"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada."*

"As soon as there is a little deficiency we must repair it or it will create a big hole and the ship will drown." (SPL Rupanuga 28.04.74)

"Power tends to corrupt, and absolute power corrupts absolutely." (Sir John Dalberg-Acton; quoted by Srila Prabhupada)

"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)

Just as Ravana sent Marici to misled even Lord Rama, Sita, and Laksman, so "Tamalism" has misled the entire movement, mesmerizing ISKCON members with hopes and promises of fulfilling their immemorial ambitions, thanks to the bewitching golden deer of concocted, deviant GBC policies. Thus the delusory original sin, wanting to be God (or guru), is rekindled and the "pilgrim's" progress is blocked with this greatest obstacle to success, by one's own doing. The ISKCON GBC misleadership has completely corrupted the institution which Srila Prabhupada struggled to establish. The GBC transformed ISKCON from the salvation of the planet into a guru franchise business. The GBC Ravanans have misled themselves and devotees in general:

(1) Myth Creation: ISKCON gurus are empowered associates of the Lord, pure devotees, sent by Krishna to assist Srila Prabhupada, 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 to ISKCON for the millions they siphon off.

(4) Salaried “Devotional Service”: Only some brahmacharis are volunteer workers, all others must be salaried and/or be given financial opportunities to justify their ISKCON service, take care of their families.

(5) Doubts About Srila Prabhupada: The changes to Srila Prabhupada’s books, management systems, and instructions cause many to doubt in Srila Prabhupada himself, that he was not perfect, that his teachings need to be modified 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 and legally owns all ISKCON properties and assets. Only token local independence is allowed.

(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: Many devotees and leaders seek academic credentials for mundane position and distinction, and often criticize Srila Prabhupada from materialistic points of view.

(9) False Doctrines: Reinitiation. That one needs a physically present “living” diksha guru That the GBC is the ultimate spiritual interpretative authority. That women diksha gurus are approved. Etc.

The GBC’s functions and duties as it was set up by Srila Prabhupada do not include conjuring systems for endorsing or voting-in of initiating gurus. We should not concoct anything if Srila Prabhupada did not teach it. The GBC’s duty is to properly understand Srila Prabhupada’s instructions and implement them, with no authority to add new procedures or policies which were not already in place nor instructed by Srila Prabhupada. Outrageously, the GBC claims Srila Prabhupada did NOT give everything we need, and that he wanted 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 movement to its present state of decadent corruption.

Srila Prabhupada created the GBC as an ISKCON advisory body, and its powers were very limited. They could not even change a temple president without the temple membership’s approval. Many letters to this effect are given in Volume 8. Yet, it is now standard procedure for the ISKCON GBC/gurus to unilaterally 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. Likewise, the GBC freely removes any temple president they find troublesome.

ISKCON GBC ARE NOT HONEST OR ACCOUNTABLE LEADERS

(1) Hide Truth From Members When Politically Expedient: Sexual “fall-downs” of numerous ISKCON gurus were hushed up, even for decades, as the GBC feared that the fallout would be harmful if devotees came to know. The poison evidence cover-up with lies and fraud continues today, as the truth has dangerous ramifications for their regime, and thus they deny 100% of the hard evidence.

(2) Apologies For Past Mistakes: GBC apologies with meaningful amends are practically nil, even when they commit catastrophic wrongs.

(3) Orwellian: Today’s policies may be very contrary to past policies; no explanations are given for evolutionary contradictions, often the GBC simply and surreptitiously edits their past online resolutions.

(4) Overlapping Directors: ISKCON temple property trustees and directors are overlapping, so no accountability, checks and balances.

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 trusted. He hoped they would at least maintain everything and maybe expand further. Instead, ISKCON is drastically changed from what he left to us. Book distribution dramatically declined from 1978 and for many years at a time key books were out of stock. Srila Prabhupada’s books have been adulterated, with over 5,000 unnecessary changes in the Gita 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 their deviant doctrines.

There is corruption at all levels and there is no accountability by the leaders, financial or otherwise. ISKCON gurus compete for money and disciples to build their guru franchises, which are increasingly loosely affiliated with ISKCON. Many disasters have beset ISKCON. Is Srila Prabhupada even still present in ISKCON, when his name, instructions, true followers, and assets are being ravaged by deviant leaders who may as well be Srila Prabhupada’s enemies? Their personal ambitions have led them to act contrary to Srila Prabhupada’s interests, as they exploit his movement for personal advantage. There may be some sincerity in the GBC body, but it is overshadowed by the predominant force of the GBC guru elite, a sort of controlling central committee or cartel.

Thus the GBC cannot meet its responsibilities at even a mediocre level, causing an exodus of advanced, qualified devotees since 1978. The best devotees are gone, and those remaining are “yes men,” sycophants, new guru disciples, guru wannabees, etc. If one reads Srila Prabhupada’s letters chronologically, a distinct 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. But they have failed in this due to their disobedience.

“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)

In ISKCON’s hidden history many false gurus “fell down” by breaking the basic regulative principles or sannyasi vows. “Guru fall-down” is an oxymoron since a real guru can never fall down from perfection, proving ISKCON gurus were never real gurus. But all of them, whether publicly exposed as fallen or not, are actually fallen because of their deviations from Srila Prabhupada’s orders. They are fallen simply because they unauthorizedly assumed guruship and stole from Srila Prabhupada what was most dear to him- the loving relationship he had with his own followers.

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 one who took LSD, rolled around in kirtan, had sex before the deities, had his head cut off- what a nightmare 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, and Bhaktitirthism as types of maya one must be careful to avoid. Much better that devotees study from real history instead of the school of personal experience or “hard knocks.” Krishna has shown us the pitfalls and obstacles on the path of pure devotional service. Most amazingly, Srila Prabhupada established the Hare Krishna movement with (or in spite of) such a circus show of unscrupulous rascals! They got their strength and power from Srila Prabhupada, but when they tried to poison him and take his place, they lost everything, reverting again to their former mouse consciousness.

SRILA PRABHUPADA’S INSTITUTION POISONED BY DEVIATIONS

The deviational poisoning in ISKCON, of which many volumes could be written, should inspire us to restore this horrible mess.

(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 simply asking the wrong questions leads to banning, disrepute, or expulsion.

(3) Money meant for the deities, temples, and devotees is stolen for the opulent lifestyles, secret savings of elite gurus (some have \$50M).

(4) GBC claims that acharyas sometimes fall down, mahajananas are often in illusion and imperfect, that this is a transcendental pastime, and that imperfect conditioned souls can deliver others with diksha.

(5) Srila Prabhupada is dead and gone, and cannot give diksha.

(6) The diksha guru can become demonic and should be rejected.

(7) Srila Prabhupada was not as perfect as scripture.

(8) Scripture and Srila Prabhupada’s books need to be adjusted to the circumstances and current cultural norms.

(9) Deviations may be necessary by time and circumstance.

(10) Collective disobedience is GBC authority.

(11) Never disobey the GBC which is Srila Prabhupada himself.

(12) Srila Prabhupada’s endless book editing improves them.

(13) Those wearing saffron are pure, regardless what they do or say.

(14) Don't ask questions; just follow ISKCON defective doctrines.

"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)

WE CAN BECOME AS GREAT AS SRILA PRABHUPADA?

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, empowered representative of the Supreme Lord naturally attracted the envy of many conditioned souls, even from some of 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.

This envy was exemplified by Kirtanananda's statement in the film "Peons of Perfidy" (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, 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, often subtly and subconsciously.

There are too many ways ISKCON misleaders are poisoning ISKCON's ***fundamental basis*** and minimizing Srila Prabhupada. Sometimes devotees say: "All glories to Guru Maharaja," or "All glories to Guru and Gauranga." This also minimizes Srila Prabhupada.

"One thing, on the invitation card you have written All Glories to Our Guru Maharaja. This is impersonalism. As soon as we offer obeisances to guru, the name should be there. We are strictly personalists. The sahajiyas 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 then they are diverted to an ISKCON-approved "guru." Srila Prabhupada is hung like a shingle (sign) to attract disciples to false

ISKCON gurus. All in ISKCON are cheated by this bait and switch ruse. To not follow Srila Prabhupada's teachings faithfully is to minimize those teachings. Unfortunately this is going on in Srila Prabhupada's ISKCON, and he is now a stranger in his own home.

ISKCON IS NOW AN ABERRANT SECT OR APASAMPRADAYA

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 questionable whether ISKCON is still connected to the "Chaitanya tree," or if it can survive in its diseased, dying condition.

Similarly, Bhaktivinode 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" operated by unauthorized, self-appointed "gurus" to collect money, worship, and disciples. ISKCON has been largely spoiled, as the light of pure devotional service in its temples and membership grows dimmer. Madhudhvisa das, younger, wrote in 1995:

"There is still lip-service to Srila Prabhupada's instructions 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."

Chaitanya charitamrita describes the "Chaitanya tree," of which some branches thrived and grew whilst others became disconnected and died. A diseased or damaged branch may still receive some nourishment but it usually withers and dies slowly. If ISKCON continues on its present course of errant doctrines and serious deviations, it will continue deteriorating due to receiving *no mercy from Srila Prabhupada*. The disciplic succession is broken at this point. This is already apparent with the institution's chronic diseases of secularization, Hinduization, and

materialization. While the ISKCON branch dies (if it is not restored and resuscitated back to purity), the Chaitanya tree will sprout new branches elsewhere. While many believe ISKCON is already too far gone (IT'SGON) and hopelessly unrecoverable, others hold hope for its restoration. It is up to Krishna and Srila Prabhupada, and also us.

ISKCON LOST ITS LINK TO SRILA PRABHUPADA AND HIS MERCY

Due to the enormous weight and seriousness of the disobedience and deviations, ISKCON has lost its link with Srila Prabhupada and the flow and delivery of “his divine grace” (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 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:

“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 1967)

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 actually disconnected themselves, abruptly and totally. Srila Prabhupada never approved of anything like this and he spoke out expressly and repeatedly against such a thing. The results have been horrific and devastating.

“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 anywhere 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 Yogeswara Dec. 28, 1971)

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 (see Vol. 6). Those deviations related to the "guru and initiations" issues are very well pinpointed and exposed in the IRM website (www.iskconirm.org). The deviations in ISKCON philosophy and practice arise from the attempt to get that which 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 hijacked and adulterated Srila Prabhupada's teachings with their own unnecessary interpretations. Thus they are *uttama aparadhis*.

Better they start their own organizations rather than steal Srila Prabhupada's ISKCON and its assets for themselves. Srila Prabhupada criticized those who interpreted Krishna's words in the Gita, advising them to be decent and write their own book rather than adulterate Krishna's instructions. So, better that the guru-wannabees go elsewhere. 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 unauthorized gurus pushing their selfish business model. In ISKCON, there is actually no independent GBC; the GBC is actually an acharya board, and the guru interests rule the society. The GBC 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 unaccountable to anyone else with no checks and balances, not answering even to its

membership. GBCs are never judged by an external panel of senior devotees. They face no elections, they are GBCs for life, and never undergo any review, re-certification, or responsibility assessment.

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 tyranny has been many scandals, cover-ups, embezzlement, and disenfranchising of 95% of Srila Prabhupada's direct disciples, most of whom left 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 is now an exploitation of ISKCON by a guru cartel. They claim their guru business is spreading Krishna consciousness as per Srila Prabhupada's instruction, a falsehood so enmeshed in the societal fabric that no one sees ISKCON's actual dark purpose. ISKCON has been gurujacked and most cannot see the corrupt gurocracy behind the phony façade.

CRONYISM,MUNDANE HIERARCHY ENTRENCHED IN ISKCON

Cronyism: The appointment of friends/associates to positions of authority, regardless of qualification. 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. "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, Yasodanandana, Gurukripa, and thousands of others. The zonal acharyas' policy was "My way or the highway." All resistance was futile. 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 (gurus and “ultimate-authority” leaders) by embedding many policies and laws into a bureaucratized, centralized institution. But just as Hiranyakashipu’s plan to become immortal failed, so the GBC will soon have to face the consequences for failing to uphold Srila Prabhupada’s instructions for ISKCON’s structure and management. Their ecclesiastical hierarchical tyranny will fail and the history of those dark days will be remembered by 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)

The GBC’s ecclesiastic authority has become legal-control authority, not spiritual guidance. They have replaced Srila Prabhupada’s instructions with concocted deviations and revisions; their ecclesiastic hierarchy has little spiritual potency. The disciple’s life and soul is Srila Prabhupada’s orders, and if one disobeys them, he spiritually suffers. With the GBC’s disobedience, then everyone suffers.

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 conch shell, disc, lotus, club, Sarnga bow, Srivatsa insignia, Kaustubha jewel, yellow garments, flag of Garuda, swordfish earrings, and even two extra fake arms. It was all an imitation, just as unauthorized gurus falsely assume all the mannerisms, paraphernalia, and trappings of the bona fide acharya. The false ISKCON gurus sit on huge Vyasananas, 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 phony imitations. Just as Paundraka was quickly disposed of by Lord Krishna, so these false gurus are 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. Like Paundraka, the unauthorized gurus imitate Srila Prabhupada to be something they are not. Pathetic.

"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..." (SPLecture 1969)

"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)

"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." "If everyone just initiates then there will only be a contradictory result. As long as it goes on, there will be only failure." (SP, 1958) *"In the manner of businessmen you increase your disciples."* (SP, 1961)

COVER-UPS AND TOO MUCH LYING PROPAGANDA

"No lie can live forever." (ML King)

"...and by too much lying propaganda, truthfulness is spoiled." (SBhag, 1.17.25 purport)

ISKCON has covered up many scandals. Their misleaders dishonestly devise sly arguments to cover the truth. The cover-up is a crime in 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, lies, dishonesty, and denials are used in relation to Srila Prabhupada's poisoning, internal scandals, extensive sexual and physical child abuse for 50 years, the missing tapes, the May 28 transcript, the July 9 Order, Srila Prabhupada's letters, the Direction of Management, fallen gurus, and especially ISKCON history.

CHAPTER 26: KILL GURU, BECOME GURU

CONSPIRACY THEORISTS OR CRITICAL THINKERS?

Are we conspiracy theorists? If someone is thoughtful and interested in ISKCON affairs, the GBC will say he is, smearing and dismissing him for it. Anyone who notices patterns and missing pieces in ISKCON, and suggests cover-ups, is denounced as a “conspiracy theorist” and hence is self-evidently wrong and probably crazy. This happened with an amazing ferocity when the GBC denied 100% of the poisoning evidence in 2000 (there was **NO** evidence!) Those asking questions or doing private investigation were denounced as kali chelas, psycho-disturbed wackos, dangerous, evil, and envious.

It is difficult to make sense of ISKCON history without using our intelligence and critical analysis. Much of the historical truths are hidden by GBC secrecy, cover-ups, concealed evidence, intimidation, powerful vested interests. The number of devotees and leaders who have betrayed us and the truth is staggering. This is so in a vast range of issues from academia to child abuse to investigating Srila Prabhupada’s poisoning to adulterating the books. A remarkable shift in ISKCON, away from Prabhupada consciousness and toward phony guru franchise cults, has taken place in a few decades. The GBC did this without any vote, open discussion, shastric justification-- they bypassed the membership and constituents with secret meetings and doctrinal decrees that must be accepted blindly lest we be expelled. No consent from us.

This guru hijacking coup was done under a blanket of secrecy. Even 45 years later devotees cannot speak openly lest they be shamed as weird conspiracy theorists. The word *conspiracy* derives from Latin, “to breathe together.” To conspire doesn’t necessarily mean plotting or planning or scheming. But the hijackers knew exactly what to do, as if breathing. They know their interests and could anticipate the actions of others without being told. They gauged their own actions to coordinate with others. Although Tamal and a few cohorts did actually plot and plan, poisoning Srila Prabhupada, concealing his instructions, all the others since then have simply, quietly understood what was going on and conformed, coordinated. Why fight what they wanted (to be gurus)?

For us today, it is simply a matter of being smart, having our eyes wide open, curious for answers. But ISKCON has trained us not to ask

the hard questions. Instead, we are supposed to relax and let our trusted executors do our thinking for us. If we ask pesky questions, about child abuse, the poisoning, the guru issue, we are labeled “conspiracy theorists” or much worse. ***These labels are a form of control.*** Few of us like being labeled “one of those people,” so most of us go along with the program of deceit and cover-ups. But that is now changing, as the truth slowly leaks out, and the GBC becomes more desperate in their deceit.

The GBC does not want us to be independent thinkers. Powerful gurus have even legally sued those asking questions for defamation and libel. They want us to be sheep (or mushrooms, being fed B-S in the dark). The good news is that more people than ever are waking up to the fact that the GBC-guru elite are destroying Srila Prabhupada’s movement, and they want to serve Srila Prabhupada by doing something appropriate about it while there is still hope of an ISKCON restoration.

"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." (SP BGita 18.31)

DEVIATIONS BEING RECOGNIZED AS “WRONG DIRECTION”

Contrary to popular ideas that ISKCON survived some disastrous historical episodes but has corrected itself to be once again aligned with Srila Prabhupada’s instructions, fundamental basis, and framework, the actual truth is that ISKCON’s internal confusion and disarray has simply been pushed deeper into the institution with greater deviation and disobedience to the Founder-Acharya. This was done with cover-ups of the guru-coup, scandals, schisms, and ISKCON’s systemic corruption. 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) *“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.”* (Bhakticharu Swami “Offering to Srila Prabhupada” 2008)

(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 practiced. 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, 2001)

(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 das 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.” (Hrdayananda, Nov. 2015)

(10) *“I don’t hesitate to say that things are a mess in our society.”* (Bhakticharu Swami Oct. 5, 2000) **(11)** *“I see ISKCON as being increasingly off course.”* (Bhakti Vikasa Swami, 2014)

(12) *“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)

(13) *“In most temples the leadership seems to have given up on making and keeping full-time devotees, especially brahmacharis. 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 Sannyas Reports 2014/investigated for child sex abuse 2023)

(14) *“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)

CONCLUSION: The untreated disease of deviating from Srila Prabhupada’s instructions will lead to ISKCON’s death.

ISKCON LEADERS CONTRADICT SRILA PRABHUPADA

In late 1977, these were the actual tape recorded statements:

- (1) **SP:** Someone says that I have been poisoned. It's possible.
- (2) **SP:** Someone says that, somebody has given me poison.
- (3) **SP:** That same thing- that someone has poisoned me.
- (4) **Tamal:** Prabhupada was thinking that someone had poisoned him?
- (5) **Bhakticharu:** Someone gave him poison here!
- (6) **Tamal:** Srila Prabhupada...[...] So who is it that has poisoned?

Then two decades later, in 1998-2000, the story changed:

- (1) **Bhavananda:** The poison issue is ludicrous, beyond absurd.
- (2) **Bhakti Tirtha Swami:** ...the major agents who are pushing this issue have been highly influenced by Kali.
- (3) **Devamrita Swami:** ...a home-published book has spread this fetid brew around the ISKCON world. (4) **Jayadvaita Swami:** As much as I dislike feeling obliged to respond to garbage...
- (5) **ISKCON GBC:** There is no evidence to support that Srila Prabhupada was poisoned. (6) **Tamal:** Nobody poisoned Prabhupada.

GBC'S DECEITFUL DENIALS OF FACTUAL EVIDENCE

As a prime example of how the ISKCON misleaders and GBC are completely corrupted, dishonest, and rascals, we need look no further than to their 2000 response to the mountain of evidence that was accumulated by their own investigator Balavanta das and the private investigation by Prabhupada Truth Commission and Nityananda das.

In the face of undeniable evidence of Srila Prabhupada's chronic cadmium poisoning at very high levels of lethality and morbidity (see Vol. 1) we note the statements of various ISKCON leaders who will need to "eat their words." Maybe they could also eat cadmium until they have an average 15.75 ppm in their hair, just as Srila Prabhupada had, since the idea Srila Prabhupada was poisoned is 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 suffer 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)

But upon the cadmium findings release, 2015, the GBC was silent.

(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, NTIAP)

[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)

[Srila Prabhupada left his mission to his faithful disciples, but after he told us he was being poisoned, it was hijacked by the poisoners.]

(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: ISKCON leaders, including Danavir G, do not deny Srila Prabhupada was poisoned, but become fiery at the hint of who could have committed such an act. First, never mind by whom, and understand that this 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 [...] 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)

The conclusion is that the GBC is extremely untruthful and they cannot be trusted in anything they do or say.

EXAMINING THE INSTITUTIONAL CORRUPTION

An ISKCON guru wrote in 2017 to 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.”

This is another ISKCON cheating narrative. Poisoning is often proven but the poisoners are not found. Stalin, Arafat, Anwar Ibrahim, Litvinenko, Yushchenko, Napoleon, Beethoven, and so many others are known to have been poisoned, yet their poisoners were never found. Many crimes are perpetrated by unknown persons, although there may be suspects. Poisoning is provable scientifically, as has been done with Srila Prabhupada, even when no one is convicted of the crime. The two parts of the issue: Was Srila Prabhupada poisoned? Then, who did it?

Srila Prabhupada’s homicidal poisoning is proven by the evidence, which is not changed because poisoners have not been convicted. Their deceitful denials where they first want a mundane court verdict is a diversion to avoid their responsibility to honestly investigate the matter, first, if Srila Prabhupada was poisoned, and then later, by whom.

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 that the evidence is conclusive, their approach has changed: *“Take it to the police.”* This is also what the GBC told the abused children. As corrupt hypocrites, they could care less if Srila Prabhupada was poisoned or the children molested. But it is their responsibility to address 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 guruhacking?

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. No one has the courage or character to stand up to this corruption. As a party to the 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, formerly a spiritual institution, it is not truth that matters, it is being politically correct, maintaining one’s perks, income, prestige, position. Never mind truth.

These misleaders have no 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 truth and Srila Prabhupada. And then they boast about serving Srila Prabhupada!

Also, there is zero financial accountability for the 100+ ISKCON gurus, with recurrent rumors of missing, private, or ghost millions of dollars, such as in Mayapur, Australia, Russia, Tamal’s and Giriraja’s estates, Bhakticharu’s business operations, and the secret assets of major ISKCON gurus. ISKCON is run by very polished and **sophisticated criminals and poisoners** of the pure devotee of the Lord. It 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, 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 truth. The *Personal Ambition* series is the “forbidden” knowledge of ISKCON’s hidden history. The 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. 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 deliberately hides for 25 years from ISKCON members and Prabhavishnu’s disciples that he regularly visited Bangkok for “rest and recuperation,” a/k/a prostitutes? GBC minutes showed this was common knowledge to the entire GBC, just as

they hide many of their comrade's deviations and indiscretions. There are reports of past sexual shenanigans by three top ISKCON gurus (Radhanath, Bhakticharu, Jayapataka "Swamis"), but to look into this would be bad for ISKCON, wouldn't it? So it is hushed. Similarly ISKCON avoids looking into the facts about Srila Prabhupada's poisoning. No evidence has been made up, exaggerated, tweaked, or finessed, as they allege. ***This is institutional obstruction of truth.***

How is "take it to the police" an appropriate response to the overwhelming evidence in Srila Prabhupada's being homicidally poisoned, 98% certainly by insiders? Does the GBC really want the mundane law authorities to meddle in ISKCON's business? Because, since their stonewalling has cut off all other options, it is coming soon...

When Kirtanananda dared his critics in 1986, soon 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: secular, public opinion, and 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 [poison?] to die now,*" Tamal said "***we could have done that...***" Truth can be seen by honest persons, and many devotees are increasingly appreciating the truth of this matter, while the ISKCON misleadership's credibility and support continues to weaken, until one day there will be a revolution, sudden, like a shattered window. Their support is evaporating. There is no agenda other than bringing the unvarnished facts, truth, and evidence out of ISKCON's hidden history into the light of day.

The ISKCON misleadership is totally corrupt, unaccountable, unanswerable, defunct, and detrimental to their constituents' 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 spread to its final end, just as a parasite ultimately kills its host, and then itself too. Laws of material nature.

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. This is why Vol. 1-4 of the *Personal Ambition* series were produced. It has become painfully clear why Srila Prabhupada was poisoned. It was a gurujacking coup, a

take-over by ambitious men. 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 is now scientifically, irrefutably, incontrovertibly, **a proven fact**.

Prabhupada Truth Commission consists of former GBC members, temple presidents, hard-working devotees, many of whom were in ISKCON for decades. They follow the regulative principles, chant their 16 rounds daily, and work towards Srila Prabhupada's mission being restored. The institutional GBC leadership fears them because they speak the truth and are a threat to their corrupt regime. The GBC 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) we could consult Sridhara Maharaja and then sayi we cannot,
- (7) hiding and concealing, suppressing the May 28 talks, Final Will, Direction of Management, July 9 Order, Srila Prabhupada's letters
- (8) unanimously endorsing the primary poison suspects' sham investigation into Srila Prabhupada's poisoning without any questions,
- (9) concocting unprecedented methods of vote approving initiating gurus while claiming "posthumous proxy" initiations are unprecedented (which they are not)... and the list goes on ad nauseum.

ISKCON is now an all-encompassing stronghold of deception that brainwashes devotees without the ability to think for themselves or do genuine research, literally thinking only what they have been told. Critical thinking is labeled "dangerous" and every unorthodox discussion or independent investigation 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. The GBC pushes their narrative of self-interests while hiding the true facts. 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 rascal conditioned souls, who are actually Ravana pretenders and imposters.

Srila Prabhupada's poisoning has been uncovered and there will be no more burying it again with institutional obstruction. Yes, it is very shocking how the evidence points to certain 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. We should go back to 1977 and start over fresh with Srila Prabhupada as our guide. The blind dishonest denials of the evidence are regrettable. When a certain threshold of convinced devotees is reached, the existing regime will collapse. They are like rabbits closing their eyes when in danger, or like deer frozen in their tracks by the blinding light of the truth.

FORMALIZED CONSOLIDATION OF ISKCON GURU REGIME

Due to a GBC resolution requiring all new initiates to complete ISKCON's "Disciple's Course," the slack initiation standards appear to be finally ending. 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 various lax standards are being tightened.

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, ISKCON outposts 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 also be respected, but only as a previous acharya or instructing-siksha 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 Singapore sources. The zonal acharya system started in 1978 lingers on in many parts of the ISKCON world.

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. This will not last forever though.

THE FUTURE OF THE MOVEMENT

ISKCON appears to be doing well in a few locations, like India, Ukraine, Russia, etc, whereas in most of the world it is in stagnation, regression, even oblivion. 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, scant book distribution, or recruitment other than appeasing wealthy Hindus in large cities. An article by Chaitanya das, Mar. 20, 2017 on the Sampradaya Sun included this:

“One leading member of the U.K. yatra was recently heard and published his concern that who will succeed us (us, being such 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...”

Many ISKCON temples are closed or empty. This is due to 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. ISKCON’s policies are based on cheating, but as the sincere members improve their understanding of Srila Prabhupada siddhanta, they will question and reject those errant policies. A corrupt institution resorting to repression and cover-ups can last longer than anyone thinks possible. Similarly, stock market bubbles seem permanent, but one day, it all collapses. ISKCON’s corrupt regime is doomed to eventually and abruptly fall.

To study more of ISKCON’s history up to 2023, and how ISKCON has fundamentally changed since Srila Prabhupada’s departure due to ***extensive mission drift***, and how its assets are now under the private control of primary ISKCON guru franchises such as Radhanath, Indradyumna, Jayapataka, Shivaram M’s, and others, see Vol. 6: *The Poisoning of ISKCON: Corruption, Deviation, Cover-ups*. ISKCON’s

philosophical purity, spiritual integrity has degraded to the point where one can justifiably describe ISKCON as a mundane religious institution. As the mission and asset drift in ISKCON becomes worse, GBC 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.*” (Shivaram Swami, 2020)

SUMMARY OF TAMAL KRISHNA GOSWAMI INFLUENCE ON ISKCON

On this subject, see Vol. 2: *Anti-Prabhupada: Deviant Impact of Tamal Krishna Goswami on the Hare Krishna Movement*. Excerpts:

(1) “*Tamalism is that anyone can, by pretense, politics, or votes, self-appoint as an absolute guru and exploit Srila Prabhupada’s assets by stealing worship, fame, money, disciples, and prestige from the true Acharya. **Profit, adoration, distinction.** Tamalism is very offensive by denying and covering Srila Prabhupada’s direct mercy to millions of suffering souls and by imposing materially-conditioned, unauthorized, bogus gurus upon innocent spiritual seekers. **There is no greater crime than Tamalism;** it is the principle defect which has corrupted ISKCON; it is the theft and rape of Srila Prabhupada’s assets, in full Ravana style. The end result has been the atrophy and entropy of ISKCON as a pure spiritual institution. It is now ‘muddy water.’”*

(2) “*Tamal injected his contaminating influence into ISKCON for 34 years (1968-2002). It continues to pervade ISKCON as a serious, bhakti-debilitating disease, namely the doctrine that Srila Prabhupada is now dead and gone, that the disciplic succession would be broken without “living” institutionally endorsed diksha gurus who pursue personal ambitions. Srila Prabhupada’s mission and ISKCON is **not meant** for fulfilling personal ambitions.”*

(3) “*Tamal was instrumental in causing numerous ISKCON schisms. He was not a kind or gentle man who saw the good in everyone, nor a healer; he inflicted wounds as a priest would dispense holy water. And those who loathed Tamal, certainly not few in number, were gladdened and relieved when he was finally gone.”*

(4) “***Tamal had dedicated his life to destroying anyone who has accepted SP as his guru and who realizes that SP is still living.** [Tamal’s greatest crime other than the poisoning.] He tried to prove no one can now have direct access to SP. He wanted me to believe that SP cannot be my guru at all. His idea was I could only become Krishna conscious if I took initiation from an ISKCON guru. He taught that SP can no longer accept disciples because SP is dead. This idea is completely false and completely against Srila Prabhupada’s teachings.”*

(5) *“Everyone was indebted to Tamal as ISKCON’s Godfather. Tamal indicated and motioned what devotees should do, and he was heeded. Tamal was like a Mafia don; all gave him allegiance and he pulled the strings to advance his influence.”*

(6) *“Similarly in this institution if there is a bad disciple he can burn the whole institution into ashes.”* (SPL Bali Mardan Aug 25, ‘70)

(7) *“He did valuable service to Srila Prabhupada by practical management, book distribution, and preaching. Srila Prabhupada appreciated and accepted this service graciously. However, the series of crises and setbacks that he created **did far more harm to the movement than any good he contributed.** ISKCON would have been far better off without him.”*

(8) *“Perhaps most of the primary deviations flourishing in Srila Prabhupada’s movement today are traced to Tamal’s influence or actions. Unaccountability, arrogant leadership, devotee abuse, the false mask of guru bhakti, mundane academia, personal ambition, minimization of Srila Prabhupada, and more, all have their roots and beginnings in Tamal.”*

(9) He disobeyed Srila Prabhupada’s instructions about gurus after 1977, by his own admission (*“we have done the greatest disservice”*), yet he continued to disobey until his demise. Tamal’s recidivism was unbreakable and was so stubborn to exploit the assets of the Acharya. Although posing as an advanced devotee, his life was a constant disturbance and undermining of Srila Prabhupada’s mission. Srila Prabhupada twice removed him from his prominent positions due to his disturbances. Tamal resented this, and, confident he could lead the movement better himself, he poisoned his guru (with 98% certainty). He failed to become the next sole acharya and had to share the position with ten, and then 100 others. He designed and defended the various ISKCON guru systems, failed with his Narayan Maharaja take over scheme, and never completed his plan to be the academic authority on (and amongst) the Hare Krishnas.

SUMMARY OF ISKCON HISTORY

(1) Srila Prabhupada comes to the material world to preach

(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 few senior disciples executed Srila Prabhupada's 1977 proven poisoning to more quickly remove him

(6) Some leaders were directly involved in poisoning Srila Prabhupada's body, some others suspected or knew of it, but most became complicit as aiders and abettors after the fact

(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 unauthorized gurus tried to hide their impurities

(9) In 1986-87 the elite guru club's appointment myth was exposed, and guruhood was opened to all, corrupting even more with guru-desires

(10) They pandered to Hindu congregations and sub-cultural groups where people were more cheated by false gurus

(11) Increasing deviations from Srila Prabhupada's standards and teachings deteriorated ISKCON's spiritual purity until it has today almost completely lost its potency

(12) Gradually the true ISKCON history is understood by more sincere followers of Srila Prabhupada, and efforts arise to restore the mission to its original condition

(13) There were two options:

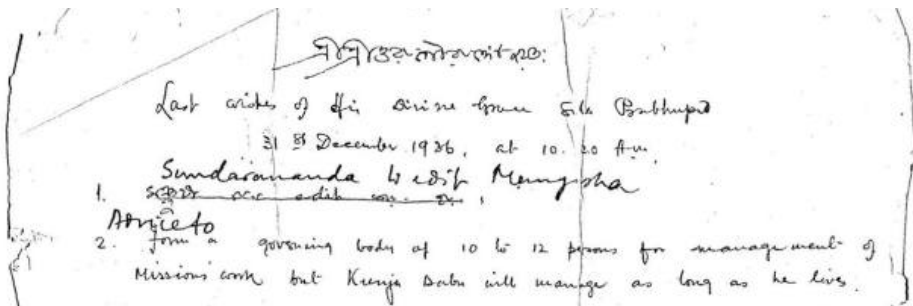
(a) Save the original institution, devolved into a cheaters and the cheated, dying branch of the Chaitanya tree, or

(b) the development of a loosely associated network of temples (from homes to large temples) that are faithful to Srila Prabhupada as the Founder-Acharya and as the current sampradaya link, a movement which will become the real and Greater ISKCON of the future.

(14) Lord Chaitanya's Golden Age thrives for 10,000 years.

CHAPTER 27: SAME HISTORIES: ISKCON, GAUDIYA MATH

SIMILAR DISOBEDIENCE IN GAUDIYA MATH AND ISKCON



ABOVE: The last instructions of Srila Bhaktisiddhanta Sarasvati Thakur written on paper on Jan. 1, 1937 after his Dec. 31, 1936 departure. (Photo by Bhaktivedanta Research Centre). Transcription:

#2 of these instructions is the most essential for understanding the succession within the Gaudiya Math: *“Advice to form governing body of 10 to 12 persons for management of mission work but Kunja Babu will manage as long as he lives.”*

#5: *“Kunja Babu's sympathy for me brought me in connection with so many persons. His intelligence excelled all. His sympathy for me brought me in connection with so many persons. His sympathy knows no bounds. I advise you to be courageous and callous as I am callous to all. This should be your guiding principle.”*

#9: *“I have told the other day and again I say Kunja Babu should be respected as long as he lives.”*

#10: Instruction to Ananta Vasudeva Prabhu: *“Vasudeva should write, perform bhajana and kirtan as well as help Bhaktisudhakar Prabhu and Sundarananda Prabhu.”*

#7: *“Not to quarrel with each other.”*

There was no appointment of any successor acharyas or initiating gurus, only that they should allow Kunja Babu to manage as well as forming a GBC to do the same. But Kunja Babu, Ananta Vasudeva, Sridhara Maharaja and others disobeyed Bhaktisiddhanta's instructions and the Gaudiya Math split into parts, each with unauthorized, self-appointed acharyas, and all was spoiled, wasted. It is almost the same history in ISKCON. Srila Prabhupada never appointed anything more

than ritvik representatives, but everything was spoiled by the guru hijacking led by Tamal and his cronies, and the unauthorized ISKCON guru program they established was a profound disobedience, creating endless problems that worsen by the day. It is a disease, which if not cured, like an aggressive cancer, will destroy the quality, purity, potency, and spiritual character of ISKCON in due course.

INSIGHTS: WHAT HAPPENED TO THE GAUDIYA MATHA

ISKCON's hidden history after Srila Prabhupada's disappearance can be better understood by Srila Prabhupada's explanations, and that of others (all below), of what happened to the Gaudiya Math after Srila Bhaktisiddhanta disappeared in 1936. The main difference is that the Gaudiya Math factions fought between themselves and split up the temples into several separate organizations. ISKCON has so far (2023) remained *nominally* united, although an overt breakup in legal and physical terms is very likely approaching. Read, and weep:

(1) CC Adi 12.8 purport: *“The words daivera kārāṇa indicate that by dint of providence, or by God’s will, the followers of Advaita Acharya divided into two parties. 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 Om Vishnupada Paramahansa Parivrajakacharya Astottarasata Śrī Srimad Bhaktisiddhanta Sarasvati Thakura Prabhupada, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhanta Sarasvati Thakura, but another group created their own concoction about executing his desires. 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 into 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”

(2) *“Unfortunately, we do not wish to carry out order of the acharyas. We manufacture our own ways. We have got practical experience how a great institution was lost by whimsical ways. Without*

carrying out the order of the spiritual master, they [Srila Prabhupada's Godbrothers] manufactured something and the whole thing was lost. Therefore Vishvanatha Chakravarti Thakura stresses very much on the words of the spiritual master. Vyavasayatmika buddhir ekeha kurunandana [Bg. 2.41]. If you stick to the order of spiritual master, then, without caring for your own convenience or inconvenience, then you become perfect. (SBhag Lecture 1.2.11, Oct. 22, 1972)

(3) *"Therefore the management should be done very cautiously so that everyone is satisfied in their autonomous managing capacity. Of course, the central point is the order of the Spiritual Master, and I am very glad that you are trying to give importance to this aspect of management. 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. This is still going on for the last 40 years without any proper settlement. I am always afraid of this crack, but I am sure if our aim is to serve Krishna sincerely and the Spiritual Master simultaneously, that will be our success." (SPL Tamal, Oct. 18, 1969)*

(4) *"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)*

(5) SP: *This is sahaijyā-vāda. 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. They 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? 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. And as soon as he learns the 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)

"Srila Prabhupada and the Gaudiya Matha" by Drutakarma das:

"At one point during his illness, Bhaktisiddhanta Sarasvati had written out a brief letter appointing three trustees, including Bhaktivilasa Tirtha. Prabhupada said, "This Tirtha Maharaja was a trustee, and another Godbrother [Paramananda das] and this man [Ananta Vasudeva das]. In the beginning, they were made trustees. In the beginning, Prabhupada was to undergo surgical operation. So he was a little nervous, that 'I may die.' So he made a scrap paper, that 'In case I die, these three disciples will be trustees of the Gaudiya Matha Institute.' That's all. So this Kunja Babu kept this. There are many long histories. So one of the so-called trustees was this Vasudeva. So he died, his end was like this [in 1958]." (SPConv June 18, 1976).

Later, Bhaktisiddhanta had given his final direction, verbally, about forming a governing body and allowing Kunjavihari to remain as manager. In the struggle for the leadership of the Gaudiya Matha, the trustee Vasudeva went over to the side of a group of Gaudiya Matha sannyasis led by Sridhara Maharaja. They wanted to make an acharya, supporting him against the party led by Kunjavihari Babu, who later became Bhaktivilasa Tirtha Maharaja. Tirtha suggested to the party led by Sridhara Maharaja that instead of combining together to oppose him they should combine together to preach, and then he would join them.

SP: *"Tirtha Maharaja's only defense was 'All right, you want to combine to make a guru. All right, why don't you combine yourself for preaching?' Yes. 'You have joined together to defeat me. Why don't you preach jointly? What do you want? That I shall also join and we shall jointly preach. Do this. You are divided amongst yourselves, and you have joined together to defeat me.' Sridhara Maharaja is the leader. Madhava Maharaja also." (SPConv April 22, 1977)*

Ananta Vasudeva was a younger brother of Bhakti Pradipa Tirtha Gosvami, Srila Bhaktivinoda's disciple initiated in 1910 who was the first to take sannyas from Bhaktisiddhanta. In 1918 Ananta Vasudeva was initiated by Bhaktisiddhanta and began to publish books at Bhagavat Press, started by Bhaktisiddhanta. In 1923, in Calcutta, Bhaktisiddhanta founded another printing press, Gaudiya Printing Works, for mass distribution of Mahaprabhu's message. Ananta Vasudeva was put in charge of it, becoming one of key assistants of Bhaktisiddhanta in printing books by Gaudiya Math. In 1925 Vasudeva became personal secretary and stenographer of Bhaktisiddhanta. He

became one of GBCs for the united Gaudiya Mission/Gaudiya Math elected on 10 Jan. 1937. The full GBC members list is:

1. Ananta Vasudeva Brahmachari (later Puri Maharaja, Puri das)
2. Bhakti Pradip Tirtha Maharaja
3. Sundarananda Vidyavinoda
4. Professor Nisikanta Sanyal, Bhaktisudhakar, M.A.
5. Jatindra Kumar Ghosh, Bhaktibandhab
6. Vinoda Bihari Brahmachari (Bhakti Prajnana Kesava Maharaja)
7. Sakhi Caran Ray, Bhaktivijai
8. Atul Candra Bhaktisaranga Maharaja
9. Kunja Bihari Vidyabhusana (later Bhakti Vilas Tirtha Maharaja)
10. Paramananda Vidyaratna (later Bhakti Gaurava Giri Maharaja)
11. Bhakti Vivek Bharati Maharaja
12. Bhakti Gavasti Nemi Maharaja
13. Bhakti Hriday Bon Maharaja

Eventually 8 GBC members gave their votes for Ananta Vasudeva to become the next acharya, and 5 voted for Kunja Bihari. ***Of course, Bhaktisiddhanta never told the GBC to vote for acharyas...***

“According to Bhakti Raksaka Sridhara Deva Goswami (who discussed this on tape with some GBCs Oct. 17, 1980), a GBC of 13 members was formed ten days after the departure of Bhaktisiddhanta [...] but Sridhara Maharaja, who would not serve on the body, was dissatisfied with it, and he and some other senior members prevailed upon the Matha to elevate Ananta Vasudeva das, a brahmachari of brilliant scholastic ability who had served as Bhaktisiddhanta's secretary, to the position of acharya. [...] Two years after the elevation of 'Vasudeva Prabhu', however, someone stumbled across some 'love letters' [...] between Ananta Vasudeva and a woman; these letters were brought to Sridhara Swami, who concluded, together with some other senior men, that Ananta Vasudeva could not 'do justice to the seat of our Guru Maharaja' and should step down.

“Ananta Vasudeva, however, did not agree, and he and his loyal followers squared off with the others in protracted, painful hostilities that included systematic discrimination, much persiflage and on occasion physical assault. Finally, as Sridhara Maharaja put it, 'Prabhupada withdrew from him', and Ananta Vasudeva began to preach against Bhaktisiddhanta— Sridhara Maharaja says this blasphemy was the result of Ananta Vasudeva's having committed so many offences against devotees — and he left the mission. He gave himself sannyas in Allahabad, and later took initiation (as Puri

Goswami) among the babajis of Radha-kunda, a group highly antagonistic to Bhaktisiddhanta, among whom he continued as leading intellectual light, even though he eventually got married. After his abdication, the Gaudiya Matha fragmented into contending parties over the succession, and the case ended up before the Calcutta High Court for resolution.” (Ravindra Svarupa das article “Pillars of Success: The Principles and Practices of Reform in ISKCON” Dec. 2,1999)

Some details from Brijabasi Das: “...on Mar. 26, 1937 in Yoga Pitha at Mayapur where Ananta Vasudeva Prabhu, in presence of all senior disciples and sannyasis of Srila Saraswati Thakur, was solemnly declared as the next acharya. Kunja-bihari Vidyabhusana proclaimed this on behalf of all assembled devotees and then smeared with sandal the new acharya’s forehead and placed a big garland around his neck. On the same day Ananta Vasudeva Prabhu gave initiation to more than one hundred devotees. [...] Sridhara Maharaja recalled during a personal conversation (Feb. 1981) [...] the leading devotees decided that the next acharya must be elected by the Governing Body created on 10 Jan., 1937 on the request of Srila Saraswati Thakur.

“The majority of votes of the GBCs was given to Ananta Vasudeva. He became known as ‘Srila Acharyadeva.’ In the beginning Kunja-bihari Prabhu [later Bhakti Vilas Tirtha Maharaja] also agreed with this choice but soon he decided that this goes against the will of their Guru Maharaja. In a month, on 28 Apr. 1937, Paramananda Vidyaratna Prabhu wrote a booklet “Guru Prestha” to show that it is Kunja-bihari Prabhu whom Srila Saraswati Thakur considered his dear most disciple. This was supported by several senior disciples of Saraswati Thakur. And so started the dark times in the history of the Gaudiya Math filled with legal proceedings and division of the properties among the two factions, and many preachers left to create their own missions.”

Comment: Tamal and Hansadutta also advertised themselves as Srila Prabhupada’s most intimate disciples, wanting to become sole acharya. Perhaps study of this history will help us learn the lessons and make correct conclusions for the future.

The editors of three main papers of the Gaudiya Matha (Gaudiya, Nadiya Prakash, and The Harmonist) took Ananta Vasudeva’s side. So in 1937 there were many writings where he was described as nitya-siddha, “Prabhupada-abhinna-vigraha” (non-different to Prabhupada), or “Prabhupada-dvitiya-vigraha” (second Bhaktisiddhanta Thakur) and the only one who is really able to understand his heart and accept his

instructions in practice, and his only successor “appointed personally by Prabhupada Sarasvati Thakur.” In the same way, Tamal promoted himself as Srila Prabhupada’s closest disciple, blah, blah...

SP: Now, we, our workers work hard and seriously and sincerely, this mission will, I mean, advance. There is no doubt about it. Because we are sincerely working. There is nothing bogus. Our Godbrothers have deliberately disobeyed my Guru Maharaja. [...] That is my charge against them. Deliberately. He never appointed an acharya. First of all they appointed one acharya, you see, and later on he proved to be a rascal. **Devotee:** Now they have several different acharyas. **SP:** Yes. That made the fracture, you see. [...] Puri, Puri, Puri [Ananta Vasudeva] —another of my Godbrothers. He was duplicate [sic] number one. He was saying something on mouth, and [...] So he was appointed acharya. Whatever he may be, Guru Maharaja never designated any acharya. And the Sridhara Maharaja, he was the principal man to support him. [...]

SP: He made a great blunder, he and Professor Sanyal and Kesava Maharaja. At that time he was, these three men supported, and he [Puri] proved later on to be false. Actually this Tirtha Maharaja, he wanted to be acharya. People did not like him, so they made another bad acharya. [laughs] Why acharya? They should have continued the preaching work uncontaminated. What is the use of acharya? Sadhu will have come out automatically by working, but they did not. Propaganda. **Devotee:** There is one group that accepts Bhakti-saranga as acharya also. **SP:** So many. (SPConv May 14, 1972)

“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. [...] 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.” (SPL Rupanuga Apr. 28, 1974)

Sridhara Maharaja himself admitted that he actively helped Ananta Vasudeva to become “the successor acharya”. From Bhakti Bhavana Vishnu Swami’s “*Our Affectionate Guardians*” (unabridged edition):

“GBC Elects Vasudeva as Acharya: After the disappearance of Guru Maharaja [...] on the tenth day after his departure a Governing

Body was constructed. [they] decided to elect an acharya and the GBC majority voted for Vasudeva Prabhu to be acharya. [Sridhara Maharaja declined being a member of the GBC]. One of the trustees was Vasudeva and the other two trustees wanted Kunja Babu to become acharya. Many senior disciples like Nemi Maharaja objected. [...] My advice was asked by Professor Sanyal. I started pleading the case of Vasudeva because he was like my elder brother. [...] That if an elder Godbrother is being served and through him our guru is being served, then we are being successful in our devotional life [...]

COMMENT: Unfortunately, the above explanations are incorrect in the sense these considerations didn't match the reality, the lack of "Vasudeva Prabhu's" authorization and spiritual qualification to take up the position of the acharya for the Gaudiya Matha.

"Sridhara Maharaja further related, '[...] therefore, Vasudeva Prabhu [who could best represent the siddhanta] is the best choice.' Prof. Sanyal and Sundarananda supported Vasudeva. But several older sannyasis were already very eager to get independence [just as the 11 ISKCON ritvik appointees were...], they and both the trustees were on the other side, opposing Vasudeva. Bon Maharaja was excluded from the GBC at first--he had been passing his days in something of a revolt, with some difference of opinion with [Bhaktisiddhanta] about western preaching. [...] when he came he hankered so much, so he was included on the GBC. [...] when Bon Maharaja was added it was thirteen. [He] went against Vasudeva, making five votes on that side and eight votes [61%] on the side of Vasudeva. [...] So, they were defeated. They left and rented a house. But unfortunately, later a defect was found in the character of Vasudeva Prabhu. [So obviously those choosing an acharya were defective in their choosing!]

"Worldly Elements: I [Sridhara] tried my best to purify the mission according to my conscience but it is not to be so, so I must leave the mission, [...] go and try to fight again to purify the mission according to my ability. That was my mentality, but Madhava Maharaja, Vinod Babu, Kesava Maharaja, and Goswami Maharaja said 'No, we can't tolerate that a false man will be in the place of our Guru Maharaja. [...] I was indifferent and they were fighting. Then Vinod Babu and others made a case. But like a coward, I couldn't meet them at that time. [SPLilamrta 1.100: "Sridhara Maharaja disaffiliated himself from the factions of the Gaudiya Math."] I went to Vrindaban leaving the association of the Math. I didn't fight. [...] I told, 'No, it is not possible for me to remain in the association of these worldly elements.' [...] here I began my life."

Thus first of all “a false man” was appointed, in violation of Bhaktisiddhanta Sarasvati’s instructions, as the “next” acharya of the Gaudiya Math, and then those who created this situation began either to “fight,” “purify the mission” in the courts, or left the Gaudiya Math.

“Sons of the Son: Breakup of the Gaudiya Matha,” Jalakara das:

“Lawsuits, temple occupations, arrests, murder accusations of followed. The disciples of Bhaktisiddhanta Saraswati either fell into one camp or another, or left in disgust and struck out independently. B.P. Keshava Maharaja formed (with A.C. Bhaktivedanta Swami and Narottomananda das) the Gaudiya Vedanta Samiti in 1942.”

COMMENT: Narottomananda das left this organization in a few days, and Srila Prabhupada’s role was primarily to write, send articles for the *Gaudiya Patrika* and *Bhagavata Patrika* papers. Sometime later Srila Prabhupada stopped his participation in this society’s activities, it actually became the institution of Kesava Maharaja and his followers. Bhakti Saranga Gosvami Maharaja, Bharati Maharaja, and others all founded their own institutions in the 1940's and 1950's.

*“In time, with the tensions between the Ananta Vasudeva and Kunjabihari Vidyabusana wings growing, an official partition became unavoidable. The monks and their brahmacharis gathered in the temples where the wing they personally favored was in majority, and from 1937 to 1942 a number of lengthy lawsuits were initiated. Basically these lawsuits were about ownership to farmland and properties. Kunjabihari Vidyabusana and individual sannyasins demanded parts of the estate. For example, a sannyasin would say: ‘This Math was donated due to my missionary efforts, so now I want this math or land or some other value.’” (The Split in the Gaudiya Math, Dr. Finn Madsen 1996, from MA thesis entitled *Tradition and Renewal in Gaudiya Matha*).*

[Comment: Did Tamal use this in his “*Constructive Theologizing For Reform And Renewal*,” published post-mortem in 2004?]

“In 1940, Ananta Vasudeva applied to the Bengal High Court to have ‘the whole Gaudiya Math registered under Societies Registration Act of 1860 with amendments. The essence of this law is that non-profit organizations are benefited with tax exemption. In return for registration the organization must abide with a rule that no single person or group can claim ownership to any properties of the organization. And quite a few Indian religious groups are recorded under this law today. By 1942 Ananta Vasudeva’s application was

accommodated with retrospective effect to 1940. This meant that [...] an individual may have worked as a member of the mission to acquire the property, but upon leaving the mission, or in some other circumstance, he could not claim ownership of the asset.”

“[...] Only monks who wanted to continue operating temples could hope for a share of the properties and even this only through court cases. So by 1942 a row of new cases had started. The chief court case was between the Kunjabihari and Ananta Vasudeva wings. Altogether it spread over 12 years. But an important compromise was agreed to on Jan. 1948. [...] Ananta Vasudeva was shocked to see Kunjabihari leave the Gaudiya Math after being denied the acharya post, an eventuality for which he had not been prepared at all.” (Dr Finn Madsen 1996)

From Bhagavata Janananda das interview May 20-22, 1977:

“But gradually, several things began to happen, separate from the legal actions and temple occupations. [...] Devotees were already beginning to opt out of the Gaudiya Math organization at this point. One day [1937-39] Sri Pranavanda das [Bhakti Pramode Puri Maharaja] found in the mail for the acharya [Vasudeva] a romantic letter from the sister-in-law of the rich devotee, Jagat Bandhu Dutta, who had paid for the Bhag Bazaar temple. [...] after Jagat Bandhu’s death [end 1930], “his two wives gave his property to a ‘Trust’ for the work of the Gaudiya Mission [...] Pranavanda das [...] promptly left the Math.” (Bhodayan Maharaja, Jalakara das interview, Aug. 2002)

Ananta Vasudeva was exposed but he refused to leave his post. There was fighting, some even say killing, as the battle raged. Still, he accepted sannyas in June 1939 at Gaya. Maybe he awarded it to himself. He was now Bhakti Prasad Puri Maharaja or Srila Acharyadeva. The court case was begun in 1940. Then after that the falldown of Ananta Vasudeva was [widely] exposed, their lawsuit, aiming to take back the organization from Ananta Vasudeva, was successful and they won the case, and all 64 Maths were ordered by the court to be released from the control of Ananta Vasudeva’s (Bhakti Prasad Puri Maharaja) faction.

The Ananta Vasudeva faction (still the official legal Gaudiya Math) appealed the ruling, and they were ordered by the appeals court to come to an agreement to settle the dispute and present it to the court. Ananta Vasudeva had applied for registration of the Math to the Calcutta High Court and when that registration was approved, he took sannyas [...] he telegraphed Bhag Bazaar to inform them that now that he was on the correct ashram level he would return as acharya. After the 1948 compromise it took another three years to divide the 66 temples between

the two wings. Ananta Vasudeva got two thirds of the properties for his side, while Kunja Babu had to settle for the remainder. Ananta Vasudeva had first choice, and he got the big, well-known Calcutta Bhag Bazaar Math. Kunjabihari was given Chaitanya Math in Mayapur, at that time not so well developed. The two groups became Gaudiya Mission and Sri Chaitanya Math. **(END)**

From *“Disciples of Bhaktisiddhanta Sarasvati Thakur who personally met Bhaktivinoda Thakur,”* part 4 by Brijabasi das:

“April 17, 1937 Sundarananda Prabhu published an article where he defended the choice made by the GBC, and he also mentioned an opinion of some Godbrothers: Sarasvati Thakur wanted his every disciple to preach the message of Rupa-Raghunatha and therefore he often quoted Mahaprabhu’s words “jare dekho tare koho,” and [supposedly] that means he thus made all such preachers acharyas. (It’s notable that in “Amar-vaktavya”, an answer to criticism of himself, published in late 1930s, Kunjabihari made an appeal to the same point: Bhaktisiddhanta didn’t make any single acharya and so there shouldn’t be only one acharya, and all those who perform acharya duties and are qualified for this should be considered as acharyas.) [...]

COMMENT: References to Lord Chaitanya’s words about spreading Krishna’s instructions (krsna-upadesa) and thus becoming a guru have been erroneously interpreted (back then and now again in ISKCON) by factions of unauthorized gurus as allegedly being the order for all to become initiating acharyas (which became ISKCON policy after the zonal system ended 1987). However, during Bhaktisiddhanta’s physical presence no one else in his movement accepted his own disciples. There was only one initiating acharya: Bhaktisiddhanta. A qualified disciple must first receive special order/blessing from his guru and thus accept through him *krishna-shakti* and then only he will be a bona fide acharya. After the departure of Bhaktisiddhanta, Srila AC Bhaktivedanta Prabhupada became his real successor, a self-evident acharya after receiving the order to become guru. He fulfilled the prophecies about Lord Chaitanya’s senapati-bhakta and the worldwide spread of the Sankirtana movement. Srila Prabhupada wrote, *“Actually, amongst my Godbrothers no one is qualified to become acharya.”*

“After the election to the post of acharya, Ananta Vasudeva traveled to Gaudiya Matha centers in India and Burma. He accepted sannyas on July 7, 1939 from Rupa Vilasa das (later Bhakti Srirup Bhagavat Maharaja who was Gaudiya Mission acharya 1982-93). Mar. 26, 1940, three years after his election as acharya, and now Puri

Gosvami, officially registered the Gaudiya Mission (Bhaktisiddhanta never registered it.) 74 centers and 7 periodicals of the Gaudiya Math were listed as its possession. Subsequently all these properties were divided during litigations, and a part was given to "Sri Chaitanya Math" headed by Kunja-bihari Vidyabhusana (BV Tirtha Maharaja)."

Srila Prabhupada spoke about Kunjabihari or BV Tirtha Maharaja:

SP: ...in that paper he [Bhaktisiddhanta] 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. That is the... **Tamal:** It was considered as a will. **SP:** Yes. **Tamal:** No need of big, formal document. **SP:** He is the original founder. Automatically he wins. That's all. (SPConv May 1977)

SP: Yes. If by the dress of sannyasi, you take some money and eat and sleep, then it is transcendental fraud. (SP laughs) [...] Instead of earning livelihood by showing the Deity in the temple, it is better to take the profession of a sweeper in the street and live honestly. [...] The sweeper is working hard toiling [...] This is honest living. But just like in Vrindaban, all the Goswamis. They have got their Deity. People are coming, contributing. [...] Our Kunja Babu also planned like that. He thought, *"By cheating all the God-brothers, I have got now Chaitanya Matha. People will come to see Chaitanya Mahaprabhu's birthplace, and I will get good income. And it will be distributed amongst my brothers and sons and myself. That's all."* That is his scheme. [...]

SP: It is another way of earning money. And he was always after Guru Maharaja only for this purpose. Guru Maharaja took that *"Oh, this man is helping me."* But he had no such plan, to help Bhaktisiddhanta Sarasvati. He had the plan, *"Keep Bhaktisiddhanta Sarasvati in front, earn money, and put it in my pocket."* That was his very beginning. He was taking money like anything. But he was a good manager. Other Godbrothers complained, sannyasis. Guru Maharaja used to say that *"Why you are complaining? You cannot reform him, your God-brother? And if I would have to keep expert manager like him, I would have to pay something. Suppose he is taking something, why do you grudge?"* (laughing) He would say like that. So nobody could say anything. But after the demise, everything burst out. *"Kunja Babu must be driven out."* That was the whole plan of Gaudiya Matha breakdown. The grudge was against Kunja Babu. [...] That Tirtha Maharaja. His name is Kunja Vihari Sar. [...] So as soon as Guru Maharaja passed away, so that burst

out. And the whole plan was how to get out this Kunja Babu.

SP: This was the cause of breakdown. This was suppressed by Guru Maharaja under his influence, but the rebellious was there during his lifetime. And it burst into... Therefore he advised that *"You make a governing body and Kunja Babu should be allowed to remain manager."* This was directly spoken. He never asked anybody to become acharya. He asked that *"You form a governing body of twelve men and go on preaching, and Kunja Babu may be allowed to remain manager during his lifetime."* He never said that Kunja Babu should be acharya. None, none of them were advised by Guru Maharaja to become acharya. His idea was *"Let them manage; then whoever will be actual qualified for becoming acharya, they will elect. Why I should enforce upon them?"* That was his plan. *"Let them manage by strong governing body, as it is going on. Then acharya will come by his qualifications."*

SP: [...] Because at heart, they were, *"After demise of Guru, I shall become acharya."* [...] So all the acharyas began fight. One side, that Vasudeva Acharya and Sar Kunja Babu Acharya. And Paramananda, he thought that *"Whoever will be powerful, I shall join them."* (laughing) He only thought. But Guru Maharaja never asked that these three men should be trustees. He wanted governing body. So the rebellion broke out immediately after his passing away. And then fight in the high-court. And Kunja Babu, he is very intelligent man. So from the very beginning he knew that *"There will be fight after the demise of Guru Maharaja. So fight will be in the high-court. So at the expense of Guru Maharaja, let my brother and sons become attorneys and barrister so I will have not to pay all these things."* [...] He was a clerk, it was not in his power to make his brother and sons attorneys and barristers. They were all made at the cost of Gaudiya Matha to fight with in favor of Tirtha Maharaja. These were the planned things.

SP: But I was a rotten grhastha [as some Godbrothers had said]. I did not join any one of them. (laughs) [...] But I was planning how to make, 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, apnader tasturi tublia thaki bhavan. Takhona (?). *"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 [Bhaktisaranga] to live in the Matha, that *"He is so nice."* Sometimes he recommended [in 1935...] 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. In this Bombay I was doing business. (SPConv sept. 21, 1973)

SP: I was engaged in publishing the Back to Godhead. Whatever I could do, I did it because I took it very seriously that he is very sorry that these things were not done. He said that *"There will be fire in this Gaudiya Math."* [...] *"If I can, I shall sell these marbles of this temple and convert them into books."* That was his ambition. He started a very nice press and Tirtha Maharaja sold it. [...] He's not representing Guru. *"Better let's have money for fight in the court."* (SPConv July 26, 1976)

SP: These are weapons. That was the only endeavor, how legally he could occupy the bricks and stones of Gaudiya Math. That's all. He had no other ambition. How to push on Chaitanya Mahaprabhu's mission, how to push on Guru Maharaja's... He had no such. It was simply show. But real purpose was how to occupy, how to take the whole property. Business. [...other Godbrothers] they also, when they saw that *"This man is legally taking everything. Gaudiya sannyasis, we cannot go home. We must have some shelter."* No spirit of pushing on. [...] I did not attempt in the beginning. I started my activities when I was 70 years old. So they thought, *"This man is grhastha. He is embarrassed with family life. What he'll do?"* (laughs) That was their impression.

SP: But I never neglected. Guru Maharaja told me. I was simply thinking, *"How to do it? How to do it?"* I thought, *"Let me become a rich businessman. The money will be required."* That was my thought. But Guru Maharaja was asking me, *"You give up this. I'll give you money."* That I could not understand. [...] And I was thinking that *"His, this mission must be done very nicely."* Although I was not capable to do anything, I was thinking like that. [...] Those who are intelligent, they are making something, Sridhara Maharaja and others. But this man was envious, this Tirtha Maharaja, because... He advertised that he is the only favorite student of Bhaktisiddhanta Sarasvati. (laughs) But spiritually he was empty. Materially he was capable, how to manage things. But spiritually he was zero. That Prabhupada also knew and everyone knows. He had no spiritual understanding. Materially he helped Guru Maharaja how to organize. Therefore he liked him, that *"This man is expert manager."* (SPConv Jan. 13, 1977)

COMMENT: Sounds just like Tamal; another historical similarity.

SP SBhag 5.18.22 Purport: *"The material opulences a person obtains by offering prayers to the goddess Durga are temporary. As described in Bhagavad-gita (7.23), [...] men of meager intelligence desire temporary happiness. We have actually seen that one of the*

disciples of Bhaktisiddhanta Sarasvati Thakura [BV Tirtha] wanted to enjoy the property of his spiritual master, and the spiritual master, being merciful toward him, gave him the temporary property, but not the power to preach the cult of Chaitanya Mahaprabhu all over the world. That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master but wants only to serve him. The story of the demon Ravana illustrates this point. Although Ravana tried to abduct the goddess of fortune Sitadevi from the custody of Lord Ramachandra, he could not possibly do so. The Sitadevi he forcibly took with him was not the original Sitadevi, but an expansion of maya, or Durgadevi. As a result, instead of winning the favor of the real goddess of fortune, Ravana and his whole family were vanquished by the power of Durgadevi... ”

Bhavananda: It starts off in big print, "*Acharyadeva Tridandi Swami Srila Bhaktivilasa Tirtha Maharaja. All learned men are aware that in the dark days of India when the Hindu religion was in great danger...*" **SP:** (laughs) This is nonsense. [...] 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 this paper you keep, because these rascals they may create some trouble. (SPConv Jan. 19, 1976)

"I have just received one letter from Brahmananda Maharaja and one from Gargamuni Maharaja sent from Florida. [...] 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 appears like that. I shall be glad if you kindly inquire on this point. 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." (SPL Rupanuga Sept. 25, 1970)

"Regarding the Gaudiya Math books being circulated there [...] 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. [...] 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 good determination." (SPL Sukadeva Nov. 14, 1973)

already sold the printing press to pay legal fees. Kunja Da had sent his son to law school, and he handled the litigation for his father's side.

“But there was a sticking point, as both still claimed the sacred Yoga Pith birth site complex and the extremely valuable Bhag Bazaar temple, and so there was deadlock. The fight centered on those two properties. In 1951 Sridhara Maharaja called upon Bhakti Vilas Tirtha Maharaja and “spoke to him of logic.” He pointed out he could make a temple in Calcutta anytime, but there was only one birth site of Lord Chaitanya [with the samadhi of Bhaktisiddhanta], so he should concede the Bhag Bazaar property, which was much more valuable in monetary terms, and accept possession of the sacred Yoga Pith site. [B.B. Bhodayan Maharaja interview with Jalakara das. August 2002.]

“[...] Vasudeva Prabhu and Kunja Babu met together, and the negotiation fell [apart] totally [...] both the parties demanded the Bhag Bazaar Math. [...] the Bhag Bazaar Math party thought that it would be safe to keep possession of the Bhag Bazaar temple and were uncertain of the position of Mayapur. “I put a proposal, in other places outside Bengal the temples will be divided equally, but in Bengal [...] I gave this formula to them: only Bhag Bazaar Math, on one side, and all other Maths including Dacca, Mayapur, and others. [...] the devotees at Bhag Bazaar Math did not leave Bhag Bazaar Math. And Kunja Babu reluctantly took Mayapur. [...] Later, another litigation was started, and that is in the court, going on; espoused by others. A [Section] 92 case, that is in high court going on, whatever, moving slowly...and now Kunja Babu is gone and again there is a split.” (Our Affectionate Guardians, B.R. Sridhar Maharaja)

Gaudiya Math fighting almost halted all their preaching activities.

“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 Sarasvati Thakura and Bhaktivinoda 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. We followed the principles especially explained by Srila Vishvanatha Chakravarti Thakura in his commentary on the Bhagavad-gita verse beginning vyavasayatmika buddhir ekeha kuru-nandana. According to this instruction of Vishvanatha Chakravarti Thakura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The

Vedas confirm this: yasya deve parā bhaktir, yathā deve tatha gurau, tasyaite kathita hy arthāḥ, prakāśante mahātmanah

“To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed.” The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous acharyas. One must judge every action by its result. 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, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows guru and Gaurāṅga, is increasing daily all over the world. Srila Bhaktisiddhanta Sarasvati Thakura wanted to print as many books as possible and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations. “ (CC Adi 12.8 purport)

In his poems written in late 1950s – early 1960s Srila Prabhupada explains the essence of those events and reveals his judgement. From Viraha Astaka (Eight Prayers in Separation From My Spiritual Master) by HDG A.C. Bhaktivedanta Swami Prabhupada, Dec. 1958:

“The "resolute intelligence" ("vyavasayatmika buddhi") explained by Srila Vishvanatha Chakravarti [in his commentary to Bhagavad Gita 2.41] is now spoiled since your disciples have become ensnared in the bewildering noose of Maya.

“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 names and fame has appeared and personally provoked this upheaval.

“The essential purport of your message obviously did not enter their ears. O where will I get the strength to perform this hari-nama-sankirtana? [...] People who are possessed by gross foolishness refuse to chant it.

“Your so-called disciple, the jackal named Ananta Vasudeva, disobeyed your final instructions to keep the mission united, and thereby created a scandalous fiasco. The result of this philosophical deviation is evident to this day as imitative sahajiyas are being worshiped as gurus in your temples.

"Is there a single temple to be found where your instructions are still being followed? As it is said: "punar musiko bhava"—Everyone has "again become a mouse."

"Sixth Octet: The Preaching Mission is Scattered

Without love of God, our tiny intelligence only becomes entangled in the network of Maya's delusions. Because no one actually attained prema, now there has been great upheaval in your mission.

The whole world has become filled with impersonalists, and the Vaishnavas have given up the work of preaching that was entrusted unto them and have simply gone off to perform solitary worship.

The Vaishnava's were famous as "patita pavana" (deliverers of the fallen) but now this title has fallen into disgrace. Countless numbers of your disciples have been forced to leave your movement.

At such an inauspicious time, O Master, what can be done to repair the damage that is done? The beautiful garden that you had so carefully planted is now parched and withered away.

O Master, please awaken some good intelligence in this insignificant disciple of yours so that my firm faith in your transcendental message may increase more and more.

O Srila Prabhupada! You personally suffer to see the suffering of the fallen conditioned souls. On this day of your separation I am utterly despondent. (END)

"Srila Prabhupada and the Gaudiya Matha" by Drutakarma Das:

"In December of 1958, Prabhupada wrote his Virahastaka on Bhaktisiddhanta's disappearance day. He lamented the departure of his Guru Maharaja and how the preaching mission he had started was now languishing. 'There was preaching everywhere, from the sea to the Himalayas. Now in your absence, everything is in darkness.' The entire poem was published by Kesava Maharaja in the Gaudiya Patrika. Satsvarupa Maharaja puts Prabhupada's mood nicely: 'The Gaudiya Math had been undone by its leaders, and everyone else had scattered like leaves in a storm. It was an unspeakable loss. And it was an old story—how the big sannyasis had disregarded their spiritual master's instructions and had intrigued, disputed, litigated. Violent party factions, false leaders claiming to be world acharya—and which party had been right? No, both had been wrong, all wrong, because the Gaudiya Math had disintegrated. Now there were dozens of little mathas, and no preaching, no real preaching as before. The scattered particles of the Gaudiya Math had settled quietly into self-satisfied, insular, almost impotent units. And it was the people in general who

suffered.’ (Prabhupada-lilamrita Bol. 1, p. 222). “

“In Feb. 1961 at the observance of Bhaktisiddhanta’s appearance day in Vrindaban, Prabhupada submitted an offering strongly critical of his Godbrothers. Satsvarupa Maharaja describes: ‘...some of Srila Bhaktisiddhanta’s disciples had gathered, offered flowers before his picture, and held congregational chanting in the temple. But Bhaktivedanta Swami thought [...] they should be planning and executing the worldwide preaching mission that Bhaktisiddhanta had desired. Instead [...] each with his own small idea, each maintaining a small center or living at a center [...] not even a program for India. Most of them had no plans or vision beyond their own bodily maintenance. Bhaktisiddhanta had asked for a [GBC] to conduct his movement, but there [...] was no movement. Some who had fought bitterly were again on speaking terms and feared that any sudden organizational attempts now might simply stir up old animosities. [...] Bhaktivedanta Swami was a junior sannyasi. [...] He saw himself helpless and alone against the vast forces of maya. His Godbrothers were not an army united against maya’s forces, but were more like apathetic monks, growing old, holding on to religious principles and rituals, devoid of life. How could they gather to worship their spiritual master without distressfully admitting their failure and, in the spirit of better late than never, trying to rectify it?’ (SPLila Vol. 1, p.248-9)

“22. What is your order also, that everyone, coming together, should merge in your message and preach it to the world. 23. If everyone just initiates then there will only be a contradictory result. As long as it goes on, there will be only failure. 25. But simply a festival of flowers and fruits does not constitute worship. The one who serves the message of the guru really worships him. 29. O shame! My dear brothers aren't you embarrassed? In the manner of businessmen you increase your disciples. 39. You have become renouncers, brothers, so renounce everything. But if you also renounce the order of the spiritual master, then what kind of renunciation is that? 40. 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. 45. Srila Prabhupada gave this final message himself. Take great care to follow that completely in all respects 78. Today my brothers, get to this task. Save the battered souls by your preaching. 80. Whatever independence we have, let it be cast to the waters. The lowly Abhay offers this presentation today.” (END)

“Unfortunately the present workers in the Bombay Gaudiya Math

are not at all competent to do any tangible work. They are staying there for the last 35 years, but they have not done any appreciable work. it is simply a place "khabadavar addakhama." Srila Prabhupada [Bhaktisiddhanta Sarasvati] used this word many times in connection with inactive centers. And when one was too much engaged in buildings, He always warned that our business is not for becoming mason workers, or becoming carpenters, neither to create a place for eating and sleeping. So these people are collecting funds and eating and sleeping. The reason is that they deviated from the disciplic succession from Srila Prabhupada.” (SPL Jagannatham Prabhu 22 June, 1968)

Srila Prabhupada Vyasa Puja Offering, Ravindra Svarupa, 2014:

“Reading issue after issue of The Harmonist instilled in me a vivid sense of what the Gaudiya Matha was like when it had been sound and healthy, brimming with spiritual vitality and enthusiasm [...] unstoppable momentum. [...] with the demise of Bhaktisiddhanta Sarasvati it fractured and failed. [...] basically it was over [...] I was able to comprehend just how much was tragically lost, and [...] of Srila Prabhupada’s own feelings of disappointment, desolation, and grief as the great effort of Bhaktisiddhanta Sarasvati seemed to crash down at the very cusp of its greatest achievement. Consequently, Srila Prabhupada’s own achievement shines forth all the more brilliantly. At his very first and his very last communication with Bhaktisiddhanta Sarasvati Thakura, Srila Prabhupada received the order to spread Krsna consciousness in English—an endeavor, as I have noted, which had been a core component of Bhaktisiddhanta Sarasvati Thakur’s organized drive toward the global extension of Krsna consciousness.”

It’s important to note that Srila Prabhupada didn’t consider anyone among his Godbrothers as bona fide acharya, an authorized spiritual master. He said that none of them was neither properly authorized nor spiritually qualified enough to occupy the post of initiating guru.

SP: He never said that Kunja Babu should be acharya. None, none of them were advised by Guru Maharaja to become acharya. (21.09.73)

COMMENT: There was a long letter from Srila Prabhupada to Rupanuga das Apr. 28. 1974 re: Sridhara Maharaja and others selecting an acharya against the instructions of Bhaktisiddhanta (see Ch. 7).

EPILOGUE

POWERFUL DEMONS TERRORIZE ISKCON

“Hiranyakashipu was so powerful that everyone but the three principle demigods- namely Lord Brahma, Lord Shiva, and Lord Vishnu- engaged in his service... The asuras sometimes become so powerful that they can engage even Narada Muni and similar devotees in their service. [...] Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the asuras.” (SBhag 7.4.13-14)

A similar situation exists in ISKCON wherein a demonic atmosphere of disobedience and offenses towards Srila Prabhupada prevails so strongly by way of institutional repression that no member can discuss banned issues or controversies at risk of punishment or expulsion. Even the sincere and pure-hearted ISKCON devotees, those not already compromised by false leaders, are compelled to serve ambitious, unqualified gurus and blocked from access to Srila Prabhupada and thus Lord Krishna.

*“The ‘titles’ of Swami and Goswami are for those highly advanced and fixed in their service. I refuse to address the below mentioned asuras by these titles, as they do not deserve that respect. **They are demons dressed as devotees.** On a morning walk with Srila Prabhupada in Mayapur, he discussed this exact topic with me and a few others, that **ISKCON was infiltrated by demons dressed as devotees**, and he has written about this in his purports. Now nearly 50 years later, one can clearly see how more demoniac they have become. They will get what they deserve; I do not see any redemption for them. In the early seventies when I was in Mayapur with Gopikanta, he asked me what was it like staying with these so called elevated men and my response was, ‘They are the biggest pack of crooks I have ever met.’ Nothing has changed, they have become more crooked any which way they can.” (Ugrasrava das, Australia, Feb. 12, 2017)*

“At present, this world is being managed by the rakshasas. The rakshasas are man-eaters who eat their own sons for the satisfaction of their senses. Now great regimes have been created to smash so many people for the satisfaction of the rakshasa’s senses, but they do not realize that their senses will never be satisfied in this way. Nonetheless,

the rakshasas are prepared to sacrifice everything to satisfy their whimsical desires." (Raja-Vidya, Srila Prabhupada)

The world is filled with karmis and demons, and even rakshasas, who are in control of great political regimes, in disguise as normal people. Is it any surprise the spiritual movement of a great acharya such as Srila Prabhupada will be infiltrated by demons looking to exploit the movement, or that they have come to stop the Hare Krishna movement?

E.g., Putana- she poisoned baby Krishna, disguised as a benevolent lady. Similarly, some poisoned Srila Prabhupada. We should be alert to protect Srila Prabhupada's divine mission and remove those who exploit or pollute the Hare Krishna movement for their own sense gratification. There are many false leaders in the spiritual movement whose purposes are not favorable or pure, causing disruptions and havoc with their false teachings and deviant policies. Faithful disciples must save Srila Prabhupada's mission from these rascal pseudo-devotees, or demons in disguise. There are demoniac persons in the Chaitanya sampradaya.

"The same principles can be applied to demoniac persons, even though they be in the sampradaya of Lord Sri Chaitanya Mahaprabhu." (CC Mad 11.103)

"I noticed the erosion of ISKCON about a year after the departure of Srila Prabhupada. The leaders of ISKCON are deemed as criminals today by many. Srila Prabhupada once made a statement in the seventies—'...many of you are here in the garbs of a devotee, but you are here to destroy. Demons from the lower planetary system have taken birth on this planet just to destroy this movement.' We were all bewildered by this statement by Srila Prabhupada—we wondered who were these people? Well, now we know." (Jivadhara das)

FEW YEARS OF HALLUCINATIONS AS A CHEAP IMITATION GURU

As soon as Srila Prabhupada physically departed in late 1977, the gang of 11 lied their way into guruhood as Srila Prabhupada's supposedly hand-selected, successor acharyas. In 1978 and for the next decade, they shamelessly promoted themselves as the new Prabhupadas and insisted on worship more lavish than what was ever offered to Srila Prabhupada. Their power and authority was unrivaled; they could do as they liked, and they did. Disciples swooned, cried, and surrendered everything to them; they thought that they were sharing relationships of love, but it was all lies and fraud. These 11 soon lost the respect and support of 95% of their own Godbrothers, who became disgusted at the phony charade. Things went downhill more and more, as the 11 couldn't

maintain their pretenses, tumbling down just as the blue jackal was exposed by his own uncontrollable nature.

ISKCON gurus are cheap imitators of Srila Prabhupada and they struggle to keep up their false images, as their true character leaks out in public. It turns out they are self-appointed gurus, they are not pure devotees, and they are actually conditioned souls not worthy nor authorized to accept disciples. Shunned by intelligent devotees, now they only have the support of increasingly lower standard disciples. As of 2023, over 50% of ISKCON gurus have given up the guru business. Only Jayapataka Swami remains somewhat intact of the original 11.

ISKCON's unauthorized guru system was a by-product of Srila Prabhupada's poisoning. And all they got from the poisoning of the jagat-guru Srila Prabhupada was a few years of temporary fame and glory. The zonal acharyas had a short reign:

- (1) Jayatirtha: 1978-1982 (4 years): Decapitated by disciple.
- (2) Hansadutta: 1978-1984 (6 years): Drugs, illicit sex, alcohol.
- (3) Bhagavan: 1978-1986 (8 years): Left with a female disciple.
- (4) Ramesvara: 1978-1986 (8 years): He left after caught with a teenage girl at a mall.
- (5) Bhavananda: 1978-1987 (9 years): Suspended due to illicit sex with men and boys.
- (6) Kirtanananda: 1978-1994 (16 years): Caught as pedophile, admitting sex with men, jailed 1996-2004, resumed guru business in NY City and India 2004-2012.
- (7) Harikesh: 1978-1998 (20 years): Nervous breakdown, paranoia, left with his massage therapist.
- (8) Tamal Krishna: 1978: 2002 (24 years): Died in a road accident.
- (9) Satsvarupa: 1978-2002 (24 years) Even after admitting illicit sex with a female disciple, he continues as a "retired" ISKCON guru for pre-existing disciples, prohibited from taking new disciples.
- (10) Hrdayananda: 1978-present (2023): "Retired," aloof, private life, independent, plays ping pong with women, leads a very un-sannyas lifestyle, blessing homosexual marriages, and more liberal nonsense.
- (11) Jayapataka: 1978-present (2023): Last man sitting, suffered massive stroke 2008, half paralyzed, now has close to 60,000 disciples.

How short a time the 11 enjoyed their guruship. What folly to become implicated in this horrendous crime for the sake of gaining positions of great honor and prestige as ISKCON gurus, a temporary reward that lasted but a few years! What fools. And they had no shame, save one, Hansadutta, who profusely apologized for the guru hoax.

Some of the eleven original “successor acharyas” were not directly or indirectly involved in Srila Prabhupada’s poisoning, but they all quickly sat on his seat as soon as he departed, to enjoy the adoration and worship that was not meant for them. The GBC has officially apologized for the decade-long zonal acharya era which they mercilessly forced upon the society of devotees, but continues the guru hoax under a different flag and name.

Srila Prabhupada’s poisoning was futile and a folly. They gained a few moments of false glory through cheating and hypocrisy. While Srila Prabhupada continues to live in his books, in his sincere followers everywhere, in his service by following his instructions, and in his deity form, sound recordings, and photos, those who poisoned Srila Prabhupada or sat in his seat, stealing his disciples and assets, sold their eternal soul to gain some very temporary material hallucinations.

The futility of Srila Prabhupada’s poisoning is tragic. It was maya (illusion) at its worst. For this they committed such a crime? The history of ISKCON after Srila Prabhupada’s physical departure in 1977 is dominated by these hidden truths.

*“Baradraja and others all told me about the meetings in the rooms where they were carving up the assets, the temples, the properties of the movement, and planning to engineer it according to their design. They hijacked Prabhupada’s ISKCON. There is no nice way to say it. And 90% of his disciples were driven out, or left Iskcon, within the first few years. But that is what they wanted. They wanted to be Guru and wanted only **their** disciples around. They felt threatened by their Godbrothers. Pradyumna’s famous letter says it all.*

“I still remember the lie that was told in LA. There was a note on the door that Prabhupada had agreed to stay 10 more years. I could have flown to India, I had the money and passport. Why did I wait? A few months later, in Vrindaban, I went to the Bengali Ayurvedic doctor Vanamali Kaviraja. He began to say loudly to me, ‘What did they do to him?! What did they do? He was well when he left here for the west. What did they do to him?!’ When I began to cry, he said, ‘Never mind.’ He saw I did not know what had happened. But now I know. Not everything. But I know enough. The rakshasas embedded themselves in our movement, seeing it as a threat, and infiltrated the minds of weak persons like Ramesvara and others. (Govinda dasi, May 30, 2022)

THE MANY WAYS TO BE A GURU

Four primary groups have developed in the Hare Krishna movement after 1987. From Alexander Sergentsev (Russia):

“...those who left the hijacked ISKCON and continued to practice bhakti yoga but outside ISKCON and the Gaudiya Math, either became an independent guru with his own group, or is in a dead end position of no guru (sometimes advocating the living guru thesis for years or decades without having a living guru). Such marginal independent gurus and non-gurus are quite a prominent phenomena since more and more understand something is very wrong in ISKCON and leave it.

“We in Russia/CIS have several such marginal diksha-giving ‘gurus’ like Sasthivara das, Arci devi dasi, etc.) and a number of vocal ‘opposition’ non-guru persons who advocate some partial ISKCON reform (book changes, BBT issue, women/child abuse, or removal of some ISKCON leaders, gurus, etc.) But they all don't look properly to the roots of this system crisis that began since late 1970s coup and gurujacking of ISKCON. Some even are vehement critics of Prabhupadanugas.

“Kailasa Candra, Rocana, Rupanuga (in USA), the late Hanuman das in Croatia, Ajita Krishna das in Denmark, etc. Some are not Srila Prabhupada's disciples. E.g., among the followers of Gaura Govinda Swami, some do not accept any of his "successors," such as Murali Krishna Swami, another independent diksha-guru going between USA and Russia, who was ex-communicated from ISKCON. This ‘marginal’ category includes ‘students’ of some Gaudiya Math gurus but didn't join their Maths but instead created their own sects, claiming they follow both Srila Prabhupada and Sridhara or Narayan Swami, etc. Examples are Tripurari, Paramadvaiti (Alanatha), BG Narasimha (Jagat Guru).

“In Russia we have Murali Mohan Swami, the ex-Harikesa disciple Mamy Thakur das, a leading devotee in the early days of the Soviet Union. He went to Narayana Maharaja and said t he would not wait for ISKCON approval as a guru, and ‘became’ a diksha-guru during Narayana Maharaja’s life without his permission, who wrote a letter to this effect. ‘His Divine Grace’ Murali Mohan Swami follows both Srila Prabhupada and Narayana Maharaja, is the ‘founder-acharya’ of his "Sankirtana Society" in vocal opposition to ISKCON gurus, especially the local ISKCON GBC-guru Chaitanya Chandra Charan das (JPS disciple). But he gives no real comprehensive understanding of the history, guru-tattva, documents and instructions of Srila Prabhupada on initiations, or any real solution to the present crisis.

“Overall, it is rejection of some of the more scandalous ISKCON gurus and then add some other conditioned-soul gurus. Or leave ISKCON and self-proclaim oneself as another unqualified guru like the

ones they rejected, and then also fall into disgrace, as happened to Sasthivara das, or some even remain in a dead-end waiting for a bona fide living guru to emerge while rejecting Srila Prabhupada's ritvik system. How can these be real solutions? I call them the 'neo-sahajiyas' or 'tatastha-vada' (marginal, CC Mad 23.6). Siddhaswarupa was the first of this new 'neo-sahajiya' version of apa-sampradayas.

"Tatastha-vadis are part of anti-ritvik, living guru adherents who can be called ritvik-prativadis. As Srila Prabhupada described: "vadis and prativadis- proponents and counterproponents." (SBhag 6.4.31 purport) The followers of Bhaktisiddhanta and Srila Prabhupada have thus split into four major groups [listed below].

"But first, who should be considered as renegade and deviant?"

"The followers of Sri Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obeisances to Sri Advaita Acarya's real followers, whose life and soul was Sri Caitanya Mahaprabhu.' CCAdi 12.1) and "Some of the disciples strictly accepted the orders of the ācārya, and others deviated, independently concocting their own opinions under the spell of daivī-māyā." (CC Adi 12.9)

"Srila Prabhupada clearly explains that the reason for the schism is **deviation from the acharya's orders**. This is the criteria, otherwise each party will insist that others are deviants and renegades (e.g., Bhakti Vikasa Swami gave a lecture on 'renegades,' saying that ritviks are renegades). So who caused all the ISKCON schisms and became deviant sahajiya apa-sampradayas with bogus gurus? The deviants."

SUMMARY OF FOUR PRIMARY HARE KRISHNA GROUPS

Srila Prabhupada wrote in CC Adi Purana 10.84 purport:

"Sanātana Gosvāmī and Rūpa Gosvāmī belonged to the Bharadvāja-gotra, which indicates that they belonged either to the family or disciplic succession of Bharadvāja Muni. As members of the Kṛṣṇa consciousness movement we belong to the family, or disciplic succession, of Sarasvatī Gosvāmī, and thus we are known as Sārasvatas. Obeisances are therefore offered to the spiritual master as sārasvata-deva, or a member of the Sārasvata family (namas te sārasvate deve), whose mission is to broadcast the cult of Śrī Caitanya Mahāprabhu (gaura-vāñī-pracāriṇe) and to fight with impersonalists and voidists (nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe). This was also the occupational duty of Sanātana Gosvāmī, Rūpa Gosvāmī and Anupama Gosvāmī."

(1) **PSEUDO-SARASVATAS:** Some Gaudiya Math followers

insist ISKCON is just another branch of Bhaktisiddhanta's original Gaudiya Mission, that all these branches are "Sarasvatas," one family of Chaitanya Mahaprabhu. But, Srila Prabhupada called his guru Godbrothers "so called" - "asara" – unauthorized - unqualified to be acharyas – deviated – “severe offenders” etc. So, they and their followers are *pseudo-Sarasvatas*. In 1937 the first false acharyas of the Gaudiya Math mission were Ananta Vasudeva (later Puridas) and Kunjabihari Vidyabhusana (later BV Tirtha Swami), who split the original Gaudiya Math properties. Others left these maths and assumed the post of gurus, creating new societies, like Sri Caitanya-Sarasvat Math, Sri Caitanya Gaudiya Math, Sri Gopinath Gaudiya Math, International Society for Pure Bhakti-yoga, etc. These groups are false, or pseudo Sarasvatas because they disobeyed the instructions of Bhaktisiddhanta Saraswati Thakur. Today, Srila Prabhupada and his obedient disciples are actually Sarasvatas. (Ch. 22, 15, 16)

(2) HIJACKED DEVIATED ISKCON: Adherents to the “living-guru” idea in ISKCON (Ch. 10, 27), sometimes called FISCKON (fake ISKCON or maya-ISKCON). Today's ISKCON is a radically deviated, diseased, dying offshoot from Srila Prabhupada's original ISKCON that has emerged after the criminal coup and gurujacking of ISKCON in 1977-78. It is headed by a gurucratic, corrupted GBC controlled regime. This group includes succeeding gurus coming from Gaura Govinda Maharaja and other ISKCON vote approved gurus.

(3) TATASTHA-VADIS (MARGINAL PHILOSOPHIES): These groups descend from the original ISKCON or later the maya-ISKCON, and are now independent branches (or sprigs), like Siddhaswarupa, Kirtanananda, others. They are followers of various marginal philosophies (tatastha-vadis) who reject, to varying degrees, the authority of the maya-ISKCON GBC and their gurus (all or some of them), and may advocate a need to reform and purify ISKCON (but without a clear formula for reform). They are mostly independent of maya-ISKCON, often as independent gurus themselves, and do not accept Srila Prabhupada as the current link-diksha guru via the ritvik protocol. They claim to be Srila Prabhupada followers, perhaps alongside Sridhara Swami or Narayan Maharaja, etcus they blend their diksha gurus into a vague guru tattva which serves their “living guru” understanding. They have no solution to the present sampradaya crises.

Comment: All the above three mentioned groups are novel sahajiya apa-sampradaya variations, false followers of Srila Bhaktisiddhanta and/or Srila Prabhupada. They adhere to the living guru

doctrine and reject the ritvik instructions of Srila Prabhupada, or other standards as well. As such, they are ritvik-prativadis. They are ideologically and systemically neo-sahajiya apa-sampradayas that unfortunately have deviated from Lord Chaitanya's sampradaya.

(4) Ritvik Representative Initiation System Adherents: As per Srila Prabhupada's July 9 Order (Ch. 20-21). They are Srila Prabhupada's disciples (or Prabhupadanugas, "ritviks" or ritvik-vadis, Srila Prabhupada's greater ISKCON) Organizations thereof include ISKCON Bangalore, Jaipur, Dehradun, Long Island, International Sri Krishna Mandir, Hare Krishna Society, etc. This position gives a correct understanding of historical events that took place in Gaudiya Math and ISKCON, a real understanding of Srila Prabhupada's position as the only bona fide acharya (self-effulgent successor to Bhaktisiddhanta Sarasvati Thakur) and sampradayaic current link. These adherents speak of following and guarding all of Srila Prabhupada's teachings, books, doctrines, standards. The "Prabhupadanugas" have a solid shastric, philosophic, siddhantic foundation, and a clear solution to the present systemic crisis in the broader Sarasvata family, and know who is the bona fide representative of Lord Krishna to whom surrender will give spiritual perfection of Krishna consciousness. The true Sarasvatas are disciples and followers of His Divine Grace A. C. Bhaktivedanta Swami Srila Prabhupada.

CONCLUSION

Much of ISKCON history, and the Founder-Acharya's teachings with its fundamental principles, books, and doctrine, has been rewritten (or edited, reinterpreted, academically twisted, etc) by its hijackers to serve an agenda that only recently is beginning to be visible and understood by the average Hare Krishna devotee. May the light of spiritual truth bless all sincere transcendentalists. Jaya Srila Prabhupada!

APPENDIX 1: **WHO IS BEHIND THIS BOOK?**

“A global body of very serious and dedicated followers of Srila Prabhupada with massive resources have been working quietly for years to bring these issues to full understanding in all the different forums trying to follow Srila Prabhupada. No stone will be left unturned in establishing the truth in facts and philosophy on all these issues and doing what is necessary to drive out the deviations and give back to Srila Prabhupada his global mission the way he wants it. All we want is the truth. If it is being hidden from us, then we will go looking for it. And find it we did...” (Naveen Krishna das, 2020)

Working together, these individuals searched for an identity moniker and agreed upon ***Prabhupada Truth Commission***, a fully independent panel, not politically aligned or otherwise biased, adopting freedom of thought and expression as essential for spiritual advancement and the discovery of truth. Unfortunately the corrupted ISKCON does not want truth and resorts to political repression to maintain institutional control and an artificial organizational harmony. Civil philosophical discussion and exchange of views and realizations is healthy because: (1) it helps an individual to attain self-fulfillment. (2) It assists in truth discovery. (3) It strengthen the capacity of an individual in participating in decision-making. (4) It assists us to form our own beliefs and communicate them freely to others. Prabhupada Truth Commission is an informal association of followers of Srila Prabhupada dedicated to research the truth of Srila Prabhupada’s disappearance pastimes and the true history of ISKCON. This book is a collaborative effort by devotees, some junior, some senior, aiming to uphold the truth and please Srila Prabhupada, wanting the facts and evidence properly presented as a record for the future. Input came from many worldwide, many who had never met each other in person.

Former temple presidents/ GBC members and many other senior devotees have contributed to this book, as well as a few ISKCON moles. Those in exile, either forced out or self-imposed, have worked together to establish and distribute the truth in a historic struggle against the cover-ups and stonewalling from ISKCON. Truth is an end in itself, always worthy and necessary.

APPENDIX 2: SHARP SWORD TRUTH FILMS

VIDEO ONE: “Kill Guru, Become Guru: The Forensic Breakthrough”

<https://www.youtu.be/PIBqNBMbPvY>

On May 4, 2017, a 54 min. film on the history of the private investigation into Srila Prabhupada’s poisoning and how the scientific forensic breakthrough into proving Srila Prabhupada’s poisoning was accomplished by discovery of sky-high levels of cadmium in 3 authentic Srila Prabhupada hair samples. The “poison issue” was resurrected and again brought to the attention of the Hare Krishna movement after about 15 years. By 2022 there were 36,000 views and hundreds of very appreciative comments. The message was that SP’s poisoning had now been definitely proven with hard scientific proof.

VIDEO TWO: “Poisoning Objections Answered”

<https://www.youtu.be/watch?v=gOLeHjRhZMc>

On June 27, 2017 PTC released a second film of 41 minutes, and by 2022 there were over 13,000 views. A review and more in depth look of the evidence was undertaken and 20 common objections to Srila Prabhupada’s poisoning were answered or refuted. It was necessary to deal with emotional and illogical objections such as: Srila Prabhupada could not have been poisoned because no one saw it happen. Emphasis was placed on the scientific proof of cadmium poisoning. Some responses:

“I live close to Dallas temple... devotees here are stating openly that if this truth about Srila Prabhupada becomes known widely it will destroy Hare Krishna movement. I have the opposite opinion.”
(Anonymous)

VIDEO THREE: Crime Of The Millennium: Prabhupada’s Poisoning

<https://www.youtu.be/watch?v=IMuUqqZDqTQ>

A third film was released by PTC of 31 minutes on Aug. 28, 2017 and by 2022 there were 21,000 views. This film reviewed further evidence in Srila Prabhupada’s poisoning, and demanded that the ISKCON leadership publicly accept the scientific proof of the crime of the millennium, apologize for their cover-up of the facts and evidence, and resign from their posts sooner the better. It called upon devotees to remove the ISKCON leaders and elect new ones who could respond to

the ramifications of the truth about Srila Prabhupada's poisoning. It also called upon devotees to take a public stand on the issue and to restore Srila Prabhupada's mission and mercy by going back to "Square One," as though it were the day after Srila Prabhupada's departure. By open discussion, debate, research, and study the proper understanding of Srila Prabhupada's teachings could be ascertained. On various public Facebook pages and websites, discussion and comments were 95% in agreement and favorable of the evidence and films. Of course, there was absolutely no response from any ISKCON leader nor the GBC on the issue, just dead silence. One comment: *"There are still followers of Srila Prabhupada who are sincere, active, not silent, spreading his mission. Nothing is fully lost and there is still hope. By the association with Srila Prabhupada and his sincere followers will the whole world be purified."*

VIDEO FOUR: In Pursuit Of Prabhupada's Poisoners

<https://www.youtu.be/watch?v=6unXi7jzSil>

A fourth film of 25 minutes was released by PTC Oct. 5, 2017 and by 2022 there were 58,000 views. This film focused on the suspects and the evidence implicating them, and has been the most watched of all the films, showing intense interest in the evidence implicating the prime suspects in Srila Prabhupada's heavy metals poisoning.

VIDEO FIVE: Reward On Prabhupada's Poisoners

https://www.youtu.be/watch?v=GZg_rNP6HiY

A fifth film of 102 seconds was released by PTC Oct. 13, 2017 and by 2022 there were 2,000 views. It offered on a cash reward of US\$50,000 for information that would lead to the felony conviction of anyone for poisoning Srila Prabhupada. No information has been forthcoming, but it is a tall order to obtain a criminal conviction.

VIDEO SIX: We Could Have Done That: Poison Prabhupada

<https://www.youtu.be/watch?v=XoRz1ENORFg>

A sixth film, 24 minutes, released by PTC, July 25, 2018: by 2022 there were 5,000 views. This film focused on Tamal's mercy killing BTG interview where he claims Srila Prabhupada wanted an assisted suicide, undoubtedly his defense for poisoning Srila Prabhupada if the matter became public. But Tamal never brought it up again.

POISON EVIDENCE WEBSITE

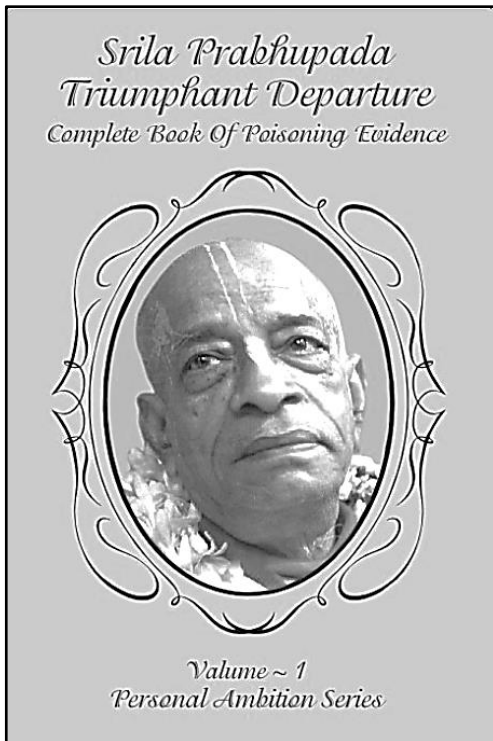
WEBSITE: <http://killgurubecomeguru.org>

APPENDIX 3:

VOL. 1: TRIUMPHANT DEPARTURE

Volume One of this Personal Ambition Series (*Triumphant Departure*) presented the complete evidence that Srila Prabhupada was indeed lethally and homicidally poisoned with primarily cadmium (and elevated levels of arsenic, antimony as well) from mid-1976 until Nov. 1977. This malicious attack on Srila Prabhupada will be confirmed in due course by secular, legal authorities, a court or law enforcement agency, but meanwhile the evidence is irrefutable and complete, more than sufficient to convince any honest person, and goes far beyond Srila Prabhupada's own infallible words. This crime was committed. Srila Prabhupada's poisoning was settled in 2002-05 with a series of neutron activation analysis hair tests prepared by the GBC themselves.

The official 2002 GBC resolution, "*There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,*"



makes a mockery of ISKCON leadership. Srila Prabhupada's statements about being poisoned, the forensically certified whispers of caretakers poisoning Srila Prabhupada, and astronomical levels of cadmium in three hair samples are proof positive that Srila Prabhupada was maliciously, homicidally poisoned. The arrogant denials by all of the suspects while they defended each other in whitewash cover-ups and in the face of so much solid evidence, saying there is zero evidence, *is in itself a flashing red neon light which says, "We did it!"*

APPENDIX 4:

VOL. 2: TAMAL: ANTI-PRABHUPADA

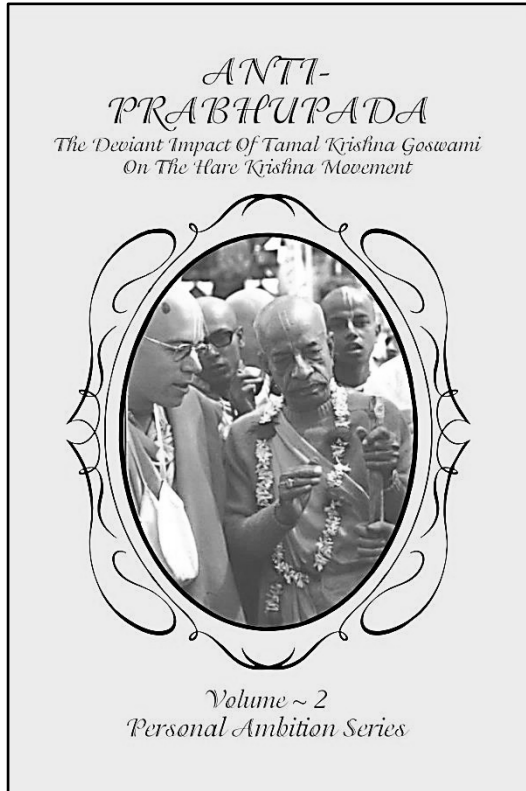
“So who is it that has poisoned?” (Tamal, Nov. 9, 1977)

Volume Two (*Anti-Prabhupada*) establishes beyond a reasonable doubt, based on a mountain of direct and circumstantial evidence, that Tamal was one of Srila Prabhupada’s poisoners. He would be convicted of murder in a court of law, so complete and weighty is the evidence.

The issues of offenses (*aparadha*) against devotees, blasphemy, and the definite phenomenon of rascals, demons, and anti-spiritual forces inside the Hare Krishna movement is explored at great length through shastra and logic in Volume Two.

Tamal passed away in 2002 and Bhakticharu in 2020. Jayapataka and Bhavananda remain in the top echelons of the ISKCON organization as gurus or powerful managers. Suspects should be interviewed, as suspects or witnesses, to compare various accounts and ascertain actual events, who

is lying, hiding something, etc. Unfortunately, the suspects are not cooperative. Why? Astonishingly they claim it has already been investigated, namely via their own dishonest, contradictory denials and their series of crooked cover-ups.



APPENDIX 5:

VOL. 3: PURSUIT OF HIS POISONERS

Volume Three examines the natural suspects in the now forensically proven 1977 heavy metals poisoning of His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada, ISKCON Founder-Acharya. These suspects, or persons of interest, are listed as such only due to the evidence and circumstances which implicate them in this “crime of the millennium.” Next, we go to the question of *who did it?* Tamal, as Srila Prabhupada’s chief caretaker and personal secretary, even directly asked Srila Prabhupada this question. Srila Prabhupada did not answer. The taped room conversations of Nov. 9-11, 1977 show that all Srila Prabhupada’s attendants and caretakers were told by Srila Prabhupada three times over two days that he thought he had been poisoned, that this was the cause of his mysterious health decline, and they all discussed the poisoning at length and acknowledged it without any argument.

But Tamal did not act alone. Tamal was the primary poisoner and mastermind with help from others. Who are they? This is the subject of Volume Three- the likely accomplices of Tamal and the evidence for each. The evidence is strongest against Tamal Krishna Goswami, but in the case of Bhavananda and Bhakticharu Swami, it is also very compelling. There are serious grounds to suspect Jayapataka Swami and Satsvarupa das. Chandra Swami, a notorious character who befriended many New York devotees in 1976 (and likely Tamal too), stands out like a sore thumb as someone who may have given the heavy metals poison and/or instructions on its use. Motive, means, and opportunity clearly implicate Srila Prabhupada’s senior (and very ambitious) disciples. The hidden hijacking history of ISKCON given in Volume Five reveals their motive-- to eliminate Srila Prabhupada and take his assets, Acharya seat, worship, institution, etc for themselves. It is what it is, and we should make conclusions based on history, facts, testimonies, and evidence, and not sink one’s head in the sand of conformity and ignorance.

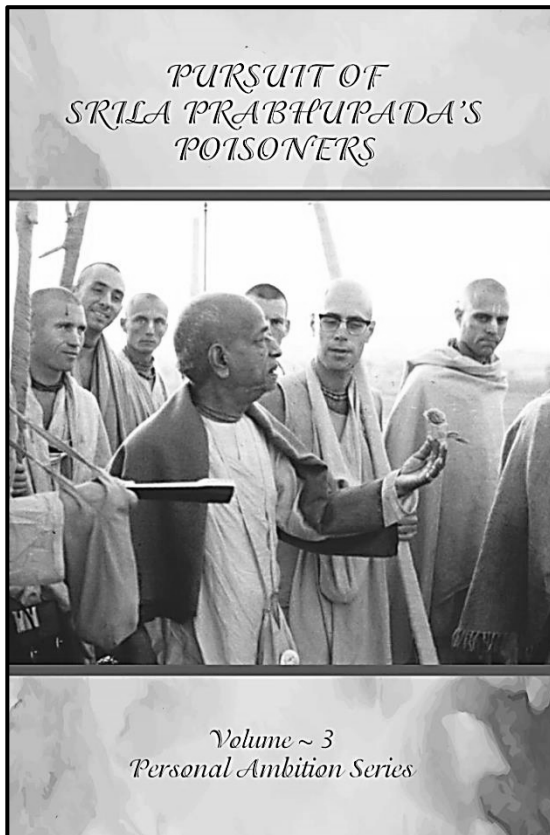
To question the involvement in Srila Prabhupada’s poisoning by these primary suspects is not improper, provided one carefully sticks to the facts, investigative protocols, and avoids baseless accusations.

The poisoners were necessarily very close to Srila Prabhupada.

Historically, poisoners are usually a trusted confidant or close associate with direct access to the victim. They would be clever, good actors, intelligent and manipulative, patient, knowing the inner workings of Srila Prabhupada's life, habits, health, and medical situation.

They had an overwhelming motive to remove Srila Prabhupada from the scene, and what they stood to gain was to them worth the risks and karma of committing such an abominable deed. They are the contemporary Ravanans who cause millions to suffer every day, stealing Srila Prabhupada's assets, corrupting the mission, and interfering/blocking access to His Divine Grace.

They are: *UTTAMA APARADHIS* (ultimate offenders). The following chapters are on the suspects other than Tamal, and the evidence for each person of interest who were either directly involved or as active or silent colluders or consenters.



APPENDIX 6:

VOL. 4: HIS MYSTERIOUS HEALTH DECLINE

Srila Prabhupada was in very good health up until mid-1976, and he suffered his first serious health decline (or attack) on July 20, 1976 as Tamal's guest in New York. The second health "attack" was on Feb. 26, 1977, days after Tamal arrived from New York and became Srila Prabhupada's permanent secretary. The third major episode was in Hrishikesh, India, May 16, 1977. Srila Prabhupada thought he would die and immediately returned to Vrindaban, preparing his final will, giving instructions on how initiations should be done after his imminent departure. A long parade of doctors and kavirajas came and went, and none was able to correctly determine what was the cause of his progressive and unrelenting health decline. Proper medical care was rejected by Tamal and others behind the cloak of a false anti-doctor narrative, and Srila Prabhupada devised self-treatments or called on

Ayurvedic physicians he had known previously. But nothing made any difference and his *mysterious health decline* continued.

This volume follows Srila Prabhupada in his last year through his health decline, the doctors, medicines, the caretakers' neglect, and the physical symptoms of poisoning which were mysterious and not understood. The backdrop is revealed for the year-long poisoning by heavy metals, as Srila Prabhupada accepted Krishna's arrangements and taught us how to prepare for death in Krishna consciousness.

SRILA PRABHUPADA'S
MYSTERIOUS HEALTH DECLINE
1976-1977



Volume ~ 4
Personal Ambition Series

APPENDIX 7:

SCHISMS LIST, GURUKRIPA TESTIMONY

- (1) Siddhaswarupananda Hawaii: 150
- (2) Jayatirtha: (later absorbed into Sridhara camp) 300
- (3) Sridhara Maharaja Navadwipa: 1000
- (4) Puri Maharajas, senior and Junior: 350
- (5) Hare Krishna diaspora of disaffected, 1978-1990: 8,000
- (6) Kirtanananda, New Vrindaban, North Bombay: 500
- (7) Ritvik representative adherents (ritviks): 6,000
- (8) Rasika guru, Narayana Maharaja: 4,000

TOTAL SCHISMS SO FAR: #1-8 above, about 20,000, being only the number of first-generation defectors, not including peripheral effects or later generation participation in camps outside of ISKCON.

(9) Latent and brewing schisms with the ISKCON gurus' super and medium-sized, separate empires: Radhanath, Jayapataka, Shivaram, Indradyumna, and dozens more. The wrongful transformation of ISKCON into semi-independent guru franchises only awaits a certain early future situation, event, or dispute whereby all or most of these gurus will split off from ISKCON as independent groups.

This also happened to the Gaudiya Math from 1937 on, and it is highly likely that the **LAST SCHISM** in ISKCON will be its last, as it disintegrates into different parts. Perhaps that will be the time when a restoration of Srila Prabhupada's institution and preaching will become possible, as the false gurus finally leave.

GURUKRIPA TESTIMONY 2002

What Really Happened in 1977-78 by Gurukripa das

Interview by Bhaktadas, Feb. 4, 2002: **QUESTION:** What happened the final months of Srila Prabhupada's appearance in connection with the process of initiating new devotees?

GURUKRIPA: Nothing happened. In the beginning Srila Prabhupada did the diksha, the yajna and the name giving. As the numbers increased, he authorized GBC, and senior sannyasis to pick names and chant on the beads, etc. In 1977 during the months of May, June, July 1977 I was in Vrindaban with Srila Prabhupada, giving him his massage in his bed between 1 AM and mangala arotike. During the day, many letters would arrive.

Satsvarupa Swami was the secretary and we decided that only letters that would give joy to Srila Prabhupada would be read. Like numbers of books sold, etc. A maximum of five letters daily were read to Srila Prabhupada. After some weeks like this, there were stacks and stacks of letters, all relating to initiation. 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, maybe 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 Krsna Swami, began to say, *"But who will do it? Which devotees will do this?"* Srila Prabhupada said, *"The nearest one will do it. Whoever is closest."* Tamal said, *"Can Bhavananda do? Can Jayapataka do?"* Thus these eleven names came out.

QUESTION: Why were you not on the list of eleven?

GURUKRIPA: Because it did not matter. Srila Prabhupada said whoever was closest. I was already doing and Srila Prabhupada never told me or anyone else not on the list to stop. For myself, it was not very relevant because I was working in Japan and did not have any new devotees to initiate. Tamal Krsna Swami made these list of names himself and Srila Prabhupada signed the letter. But they were only priests to act on behalf of Srila Prabhupada. Tamal asked about Bhavananda who was not a TP or a GBC at that time. And everyone knew well of his homosexual tendencies. But, Tamal pushed his name, because *he was already planning how to take over* when Srila Prabhupada was gone.

QUESTION: How did Tamal Krsna Swami become so influential at this time?

GURUKRIPA: Tamal's original service was as GBC in India. He left that service without permission and arrived in America. Within one year the Temple Presidents made a huge complaint to Srila Prabhupada that he was disrupting the temples by taking important men. I was in the room when Srila Prabhupada told Tamal to go to China [March 1976]. Hari Sauri's memory of this incident is not accurate. Tamal went to New

York to prepare to go to China. And in May 1976, he showed up in a suit in Honolulu, a broken man. He could not get a visa to China, he had no service to do in India, and he could not go back to America, so he was quite depressed. Approximately a day or two later, Srila Prabhupada called for Tamal and me at about 12:30 AM. He said, "*My feet are swelling, my teeth are getting loose, I am passing urine too frequently. These are the first signs that death is coming.*"

Then he sent us back to bed. The next day TKG volunteered to be Srila Prabhupada's secretary, as the service was vacant at that time. [Actually, this was in February 1977, much later, and Adi Keshava says Srila Prabhupada asked Tamal to be his secretary] From this position he could control and manipulate the environment around Srila Prabhupada. I can write many more stories that will shock people about TKG's ambitious nature and his desire to take Srila Prabhupada's seat.

After Srila Prabhupada left, in November 1977, I stayed in Vrindaban till Gaura Purnima 1978, and there ***was no discussion of guru during these three or four months***, because Srila Prabhupada's last instruction, or as the Ritviks call it, "The final order," was that "*Now we have built a framework. There is no need to try and expand more. If we can just maintain our men and increase the chanting and hearing that is sufficient. We should sit down now and chant and hear.*"

There was ***no talk*** about initiations that I heard either in Vrindaban or in Mumbai during these months. If Srila Prabhupada has appointed these eleven as spiritual masters, why did they not start initiating at once? Because they all knew very well they were never appointed! We knew the philosophy, what is tattva darshi and what is Saksad Hari but behind closed doors there was a plot simmering. In the GBC meeting of 1978 the initiation issue was brought up and it appeared they had already concluded that they were going to go ahead and say that they were appointed. I asked Harikesh sitting next to me, "*how are you going to let people call you a paramahansa? You are not a realized soul, you are a piece of shit.*" He turned to me with a smirk on his face, and said "*What are you going to do about it?*" That is basically what happened, none of us could do anything after that.

In 1978, Janmastami, TKG came to Vrindaban to give Sannyas diksha to Bhagavan. I was the GBC at the time in Vrindaban. TKG called from Delhi and demanded flower garlands and a large reception greeting at the temple with Vyasanas for them to sit on. I told them this is Prabhupada's temple and everybody can sit on the floor. When they came I gave them no such reception, and the next morning in

Bhagwatam class, Bhagavan brought his politics into the class. I went and told him, if you ever do this again, bringing politics into Bhagwatam class, you will never speak again in any temple I manage.

That day, Bhavananda, TKG, and Bhagavan asked me to meet them in the guest house for a meeting. When I came, they said, why are you making waves? Just stop making trouble about this appointment of gurus and we'll make you the 12th guru at the next Mayapur meeting. I told them, Prabhupada did not make anyone guru, you have to be a realized soul. They said there was some talk about you in Japan doing some things, therefore Prabhupada did not name you. I told them you are now believing your own lies. They were silent. Bhavananda tried to speak. I told him to shut his mouth because he was a homosex and he had never done service and had been living off the money I collected and sent to Mayapur for construction.

QUESTION: So how did everyone become gurus, if Prabhupada did not make them gurus?

GURUKRIPA: Had Srila Prabhupada seen one of us as being capable, he would have named that person or persons, but he did not mention that anyone was fit. His Divine Grace B.V. Puri Maharaja, who Srila Prabhupada said *"is the only Godbrother who is not envious of me,"* asked Srila Prabhupada, *"Please stay another 8 or 10 years with these boys."* Srila Prabhupada's answer was, *"They are all hard headed, I have done all that I can do."* Prabhupada said, *"I can stay 100 years"* many times, but he left after 81 plus a few months. In the GBC meeting of 1978, they shouted me down and they had already decided the fix was in. This was how the future of ISKCON was going to go.

QUESTION: Is the GBC absolute since they are named as the ultimate managing authority?

GURUKRIPA: Prabhupada said the GBC would be the ultimate managing authority. But that does not mean they are perfect, and they have perfect vision. The process of the GBC meetings during the years, we would have the meeting and report the day's minutes of the meeting nightly to Prabhupada. Usually it would take 5 days. Prabhupada said, if you people were competent, you people would be done in 30 minutes. In 1977, Prabhupada told us, just have your meetings and after 5 days give me all your resolutions. After 5 days of meetings, the GBC filed in his room, sat down and read the resolutions; and one after another.

Srila Prabhupada said, *"No I do not want that, no that is not what I wanted."* He vetoed almost all the resolutions. So to say the GBC is the ultimate authority is correct, but that does mean that it is absolute. As

you can see by how many gurus have fallen down, and how many GBC's have had difficulties. Guru means one who has no other interest but to realize the absolute truth, Krishna. The guru must have first realized the Name is non-different than Krishna. When I first joined the movement, we spent 9 to 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've made successful businesses, won some, lost some, raised our families, and personally I have gone to 25 straight Kartika in Vrindaban. 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. Ravindra Svarupa, the GBC of Hawaii, has come once in 6 years, and he will not give up the position. Kavichandra in Japan has done nothing there in 25 years. Even one of these GBC gurus does not wear neck beads, tilak, sikha, or have any faith in the Name is still a member in good standing. [Hrdayananda] In the west, most of the temples have more deities than devotees. Most of the devotees are paid, pujaris paid, cooks paid, Temple Presidents are being paid, and they have to bring Indian devotees just to keep the bare minimum going.

I have witnessed over all these years how the elitist mentality of the GBCs and gurus have excluded all their Godbrothers. They have put themselves on a high pedestal. They have no taste for staying in the holy Dhamas of Mayapur and Vrindaban, and they run back to their comfort zones soon as they finish the meetings. In 1977, during the rainy season, all the GBC's showed up in Vrindaban.. Srila Prabhupada said, we should go in a room and make out his will for him, i.e., who would manage what properties and so forth... Kirtanananda and everyone was there, and they were going on saying someone will do this, and someone will do that... I noticed how they totally left me out. So I just went to the Yamuna and took my bath and came back to find them still dividing everything up. When they were finished, it was brought into Srila Prabhupada room and read to him as he laid on his bed. After they finished reading the will, the first question Srila Prabhupada asked was, "Where is Gurukripa's name?"

I had already opened a dozen temples and collected the most money in ISKCON history, up to that point, and they totally left me out. But Srila Prabhupada noticed it right away. So now, although I am the first executor in his will, and he told me to develop Hawaii and other places, they also have totally neglected that order. Giriraja even came and asked me if I would resign from the will. I told him, "How can I give up the order of the guru? It is not as easy for me as you people." There is no new blood in this organization, things have become stagnated and dry, not dynamic and the offense of neglecting all their Godbrothers by excluding them from their spiritual birthright, they will have to answer to Srila Prabhupada for this aparadha.

QUESTION: What is your idea of how the guru-disciple relationship should now be handled in ISKCON?

GURUKRIPA: Love cannot be institutionalized. I fell in love with Srila Prabhupada the second I saw him. That is why I could surrender to the depth that I did, to get the insurmountable service I did at that time. Once in Mayapur, Kirtanananda came to me and said *"Why are you giving all that money to Prabhupada? You should give it to me, in America we are protected. The communists [in India] one day will come and take these buildings away... Prabhupada is making a big mistake."*

I was shocked by what I just heard. At that time, Kirtanananda was considered by Satsvarupa to be the greatest of the great, and the most divine of the divine. 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. It's a matter of the heart. According to one's state of the heart, if one has many material desires, he may say he loves Bhagavan Sai Baba, the Pope, Charles Manson. It's according to one's sukriti. Krishna is sitting in one's heart, He knows exactly what our intentions are. Before anyone has a right to ask a question, you must first enter the class. The price is surrender. Those who have not fully surrendered cannot understand those who have surrendered. Those who have surrendered can understand about everyone.

Srila Prabhupada initiated thousands, he told me once in his room in Vrindaban, he said *"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 they (his 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."*

So, seeing Srila Prabhupada like this, I told him that from today forth, you just translate the books peacefully, and I will take the headache and go and get the money. When I walked out of the room, I could not believe what I just heard. So to think all the GBC are 100% surrendered souls, and the gurus are 100% surrendered souls with no self-interest, and their only interest is to serve Srila Prabhupada mission, they did not even care during Srila Prabhupada's time. Srila Prabhupada said he would be happy, if he could get one Moon. To get one disciple who would be perfect, out of many thousands. How rare is a personality of Srila Prabhupada's character.

The GBC's duty is to see that Srila Prabhupada's standard is being maintained. That standard is based on chanting and hearing, also becoming a lover of Krishna. If Srila Prabhupada said I bless you, I give you a benediction, it will manifest. He has the right, the adhikari to do that. If someone else says I am your guru, I am giving you diksha, can he give you Krishna? Can he give you the Holy Name? Can he take you to Vaikuntha? Have you been there, has the guru been there?

Srila Prabhupada turned to me in the car in New Zealand and said, while you were building Krishna Balarama temple in Vrindaban, Krishna was building you a house in Goloka. I have seen it, it is very nice. That is why you can only surrender to the depths, to one who is from that place, and who can give you that place, who wants that place, otherwise it is just a big show. Whistles and bells with no substance.

My view of this organization, it is *cronyism*. Most of the leaders, their hearts are still, steel framed, they are self-interested. They are 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 and the younger devotees who go on the street. It's a long way from chant, dance and be happy.

QUESTION: Then how did it come about that immediately after Srila Prabhupada was not present physically, these eleven became worshipable as paramahansas of the highest order?

GURUKRIPA: Because it is the *cheaters and the cheated*. People are basically sudras who want a master tell them what to do. They do not have sufficient intelligence, or spiritual knowledge, therefore they accepted; and the more realized devotees left, after trying to correct things. They were told to leave because they were disturbing the faith of the new disciples. Because they could not take it anymore they left. Now it has become like the Pol Pot regime, "*accept our way, or die.*" Devotees never die, Krishna is always in their hearts. They are the

losers for losing the association of their brothers and sisters. The senior men can do something, otherwise the new men cannot do without the association of the older devotees. Most of the older devotees now also do not have the missionary spirit. Srila Prabhupada said, as a group we can't be broken, but alone we are all easily broken.

The leaders have never cared for the Godbrothers/sisters. They are happy when they see their brother get victimized by Maya, and never come to try and rescue them. Do you think Srila Prabhupada is happy to see the present leaders' disciples at his temples and not his own disciples? They talk of love of God, but they do not care one bit for their own family members, unless the family agrees to accept everything they say. They have no peers around them that may object to anything.

I am a very fallen soul. I am not basically a fault finder, which is why I did not speak up for the last 30 years. So many people ask me to write a book, but I have not. I have lived very nicely by Srila Prabhupada's grace. I will be very happy to see the GBC actually become real GBC and genuine loving compassionate Vaishnavas.

All Glories to Srila Prabhupada!

