

DEVIATIONS SPOILING THE SANKIRTAN MOVEMENT

*CORRUPTION,
COVER-UPS,
TREACHERY,
ACHARYA BETRAYED*



~VOLUME SIX~
PERSONAL AMBITION SERIES

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~VOLUME SIX~
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PRABHUPADA TRUTH COMMISSION
THE DIVINE MISSION POISONED
FUNDAMENTAL BASIS SPOILED
CRIMINAL RASCAL MISLEADERS
GURUCRATIC CORRUPT TYRANNY
REGIME OF FALSE, CHEATING GURUS
THE GURU COUP TAKEOVER OF ISKCON
MAYAVADI, SAHAJIYA CONTAMINATION
UNACCOUNTABILITY, COVER-UP CULTURE
DISOBEDIENCE OF THE FOUNDER-ACHARYA
DEVIANT DOCTRINES, UNAUTHORIZED PRINCIPLES

“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.” (SP Lecture July 17, 1971)

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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HSUnpub: Hari Sauri unpublished diary for Oct-Nov 1977 (printed 2022)	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
IRM: ISKCON Revival Movement (www.iskconirm.com)	
ISKCON: International society for Krishna Consciousness	

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Volume 12: Let The Jackals Howl: The Caravan Will Pass

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 bhū-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-sunyavadi-paschatya-desā-tarine**

*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 Mahāprabhu 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.”

NOTE: Srila Prabhupada rarely underlined or put in bold anything in his books or letters, but we have done so to emphasize or highlight some points related to the issues at hand (including in his conversations).



TABLE OF CONTENTS

DEVIATIONS SPOILING THE SANKIRTAN MOVEMENT:

INTRODUCTION.....	1
PART ONE: UNAUTHORIZED PRINCIPLES.....	7
CHAPTER 1: DEITY WORSHIP ADULTERATED	13
CHAPTER 2: SECULARITY, LIBERALISM, MISSION DRIFT.....	24
CHAPTER 3: THE KIRTAN SPOILED.....	42
CHAPTER 4: HINDUIZATION	48
CHAPTER 5: ABUSE OF MEN, WOMEN, AND CHILDREN.....	61
CHAPTER 6: CORRUPTION AND UNACCOUNTABILITY.....	80
CHAPTER 7: THE MASK OF GURU BHAKTI	99
CHAPTER 8: SAHAJJIYA-MAYAVADA POLLUTION.....	103
CHAPTER 9: ACADEMIA	117
CHAPTER 10: RECYCLING DISCIPLES	147
CHAPTER 11: VARNASHRAMA NEGLECTED	155
CHAPTER 12: WHICH YOGA?	158
PART TWO: CRIMINAL, DEVIATED MISLEADERS.....	162
CHAPTER 13: MISLEADERS AND MISMANAGERS	163
CHAPTER 14: NO MORE FALSE PHOPHETS.....	173
CHAPTER 15: HOT TAMALE.....	178
CHAPTER 16: KIRTANANANDA BHAKTIFRAUD	179
CHAPTER 17: RADHANATH SWAMI.....	195
CHAPTER 18: HRDAYANANDA AND KRISHNA WEST	219
CHAPTER 19: SHIVARAMA SWAMI	232
CHAPTER 20: JAYADWAITA, THE BOOK POISONER	237
CHAPTER 21: BIR KRISHNA MAHARAJA	242
CHAPTER 22: THE MESS DOWN UNDER	252
CHAPTER 23: KRISHNAPADA: BLACK LOTUS	258
CHAPTER 24: SATSVARUPA DAS GOSWAMI GURUPADA.....	261
CHAPTER 25: CIRCUS OF UNSCRUPULOUS RASCALS	270
PART THREE: FUNDAMENTAL BASIS POISONED.....	311
CHAPTER 26: MINIMIZING SRILA PRABHUPADA	313
CHAPTER 27: THE POISONING OF HIS DIVINE GRACE	331
CHAPTER 28: POISONING SRILA PRABHUPADA'S BOOKS	338
CHAPTER 29: HERESY AND DEVIATIONS	365
CHAPTER 30: GURUCRATIC REGIME	384
CHAPTER 31: UNAUTHORIZED BOGUS GURUS	401
CHAPTER 32: ISKCON GURU BUSINESS	412
CHAPTER 33: COVER-UPS AND DISHONESTY	418
CHAPTER 34: DISOBEDIENCE, OFFENSES, NO AUTHORITY	425
CHAPTER 35: POLITICS, FORCE, AND VIOLENCE	438
EPILOGUE.....	454
APPENDIX 1: SEVERAL GRIEVANCES AGAINST THE GBC	463
APPENDIX 2: WHO IS BEHIND THIS BOOK?.....	466
APPENDIX 3: SHARP SWORD FILMS	466
APPENDIX 4: PERSONAL AMBITION SERIES	467



INTRODUCTION (Nityananda das)

This volume is about the *heretical deviations* that are corrupting and spoiling the Sankirtan Movement as a result of its being infiltrated by less than holy snakes in saffron, primarily fake, bogus gurus.

In Chaitanya Charitamrita Adi Lila Ch. 9-10, it is described that the transcendental Sankirtan Movement descended with Lord Chaitanya from the spiritual world to Mayapur, India some 500 years ago. The Sankirtan Movement has since grown as the “Chaitanya Tree” with many personalities and their groups of followers being its branches, with 90 branches enunciated from the time during and in the generation after Lord Chaitanya’s 1486 AD appearance. After Lord Chaitanya disappeared in 1533 AD, Kali sent her agents to subvert the Sankirtan Movement and it became almost lost, filled with sahajiyas, aberrants, and imposters. In the mid-1800s Bhaktivinoda Thakur wrote of 14 deviant apa-sampradaya sects of Gaudiya Vaishnavism, and by his vigorous preaching he re-established the purity and correct siddhanta of Lord Chaitanya’s teachings.

*“So, this Bhaktivinoda Thakur’s birthday, we should adore, we should worship, because in the modern age he **re-introduced** the disciplic succession. From Chaitanya Mahaprabhu... Five hundred years ago, Chaitanya Mahaprabhu taught this philosophy, but within two hundred years... Because this material world is so made that whatever you introduce, **in due course of time it will deteriorate**. You make a nice house, but after one hundred years, two hundred years, or nowadays, even after fifty years, it becomes dilapidated. That is the nature’s law, kala. Time will destroy everything. Now, British empire, such a big, vast empire, now it is finished.”* (SP Lecture Sept. 3, 1971)

“In the course of time many unscrupulous men have interpolated chapters; mandalas, sections; and mantras into the Vedas for self-interested reasons. A Vedic text may be discovered somewhere, but that does not mean that all parts of the book are authentic.” (Jaiva Dharma, Part One, Bhaktivinoda Thakur)

Bhaktisiddhanta Sarasvati in The Harmonist Vol. XXV, Sept. 1927 No.4 wrote: *“Within the Gaudiya Sampradaya an abundant crop of evils have sprung up during the last four hundred years. The first and foremost duty of an Acharya is to uproot those evils completely. He alone is an Acharya who teaches the Dharma that he himself practices.”*

Bhaktivinoda’s son Bhaktisiddhanta Saraswati Thakur took up the same cause and in 1920 founded the Gaudiya Mission. By 1936, when

Bhaktisiddhanta left this world, he had established 64 temples and trained thousands of disciples, and Lord Chaitanya's movement was making substantial progress in freeing the conditioned souls from material existence. Unfortunately his leading disciples disobeyed his instructions and installed false acharyas, leading to a chaotic breakup and subterfuge of his accomplishments. Bhaktisiddhanta's faithful disciple, Srila Prabhupada, later came to America in 1965, becoming the self-effulgent Founder-Acharya of ISKCON, a resurrection of the wayward Gaudiya Math. He established 108 temples, initiated 5000 disciples, translating and commenting on the main Gaudiya Vaishnava literatures, including Bhagavad Gita and Srimad Bhagwatam.

Some of Srila Prabhupada's ambitious disciples poisoned him with heavy metals in 1976-77, proven by a series of hair tests in 1999-2005, and confirmed by medical symptoms, witnesses, forensically certified caretaker whispers about poisoning (recorded Nov. 11, 1977), and by Srila Prabhupada stating several times that he had been maliciously poisoned. He and his caretakers discussed homicidal poisoning at length Nov. 9-10, but amazingly nothing was done and the issue was buried for 20 years. Srila Prabhupada's poisoning is studied in Vol. 1-4 of this series. After Srila Prabhupada departed, in early 1978 the ISKCON GBC falsely claimed 11 senior men had been appointed as successor acharyas, but actually they had only been chosen by Srila Prabhupada as his future proxy-initiators, called ritvik representatives.

ISKCON fell into a decade of chaos as these "gurus" ran amok, their fallen condition soon made obvious. The remnants of the Gaudiya Math took advantage, absorbing alienated ISKCON members, and spread outside India, garnering interest from ISKCON's diaspora. Tamal led a major split in ISKCON to Narayana Maharaja's rasika bhakti camp. Started by the New Jaipur farm community, a new and diverse *Prabhupadanuga* movement based on the July 9 Order has been expanding (including the 1998 Bangalore split). Meanwhile ISKCON's GBC struggled to deal with schisms (see Vol. 5) and the anomalies caused by their weird, illogical, and ashastric guru-initiation systems. ISKCON's first female diksha guru appeared in 2022, over which its India temples and leaders were threatening to secede.

Thus the Sankirtan Movement has evolved and the Chaitanya Tree has many new branches, although there is a strong case to be made that most of the branches from 1937 onwards are diseased, dying, or dead, due to severe offenses and disobedience to the instructions of Bhaktisiddhanta and Srila Prabhupada. As explored in this volume and reviewed in the Epilogue, Lord Chaitanya's Sankirtan Movement has

been largely *spoiled by deviations*, disobedience to the bona fide Acharyas, sahajiya-mayavadi pollution, cover-ups with hypocrisy and lying propaganda, corruption, misinterpretation of shastra, Srila Prabhupada's books being adulterated, and his teachings neglected.

Somehow, amidst all the effects of these subversions by Kali and her agents, the Sankirtan Movement, while sharply diminished in purity and potency, compared to during Srila Prabhupada's manifest presence 1966-1977, still survives and spreads. But unless the offenses and deviations are corrected, and the pure teachings of the living current-link Acharya, Srila Prabhupada, are broadly re-established, the Hare Krishna movement will continue to suffer and dwindle. A cancer patient will die unless his disease is cured by proper medical methods. The majority of the Chaitanya Tree's branches today are not healthy, and many are likely effectively expired. The disease in question is *false guru ambition*, or *Tamalism*, which sprouts from the conditioned soul's immemorial desire to be God (or as good as God, the guru).

"The incident herein described is very significant. [...] ...one cannot attain perfection without smearing the dust from the lotus feet of an exalted devotee on his head. If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down. [...] If the spiritual master is considered an ordinary man, the disciple surely loses his chance to advance further. Despite a very rigid life in devotional service, Bharata Maharaja did not consult a spiritual master when he became overly attached to a deer. Consequently he became strongly attached to the deer, and, forgetting his spiritual routine, he fell down." (SBhag 5.12.14)

The start of deviations in Lord Chaitanya's movement is described:

CC Adi 12.66 **Translation:** The Advaita Acharya branch received the water supplied by the original gardener, Sri Chaitanya Mahaprabhu. In this way, the sub-branches were nourished, and their fruits and flowers grew luxuriantly. **Purport:** The branches of Advaita Acharya nourished by the water (jala) supplied by Sri Chaitanya Mahaprabhu are to be considered bona fide acharyas. As we have discussed hereinbefore, the representatives of Advaita Acharya later divided into two groups—the bona fide branches of the acharya's disciplic succession and **the pretentious branches** of Advaita Acharya. Those who followed the principles of Chaitanya Mahaprabhu flourished, whereas the others, who are mentioned below in Verse 67, **dried up**.

CC Adi 12.67 **Translation:** After the disappearance of Lord Chaitanya Mahaprabhu, some of the branches, for unfortunate reasons, **deviated** from His path.

CC Adi 12.68 **Translation:** Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

CC Adi 12.69 **Translation:** Thus Lord Chaitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died. CC Adi 12.70 **Translation:** A person without Krishna consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamaraja.

So: the ISKCON leadership, the Governing Board Commission, claims to be protecting and furthering Srila Prabhupada's mission of spreading Krishna consciousness. Ostensibly they act to implement Srila Prabhupada's instructions for maintaining an institutional support system for the devotees and participants to advance in spiritual life. Srila Prabhupada's wonderful books and teachings are to be widely distributed, and temples opened to accommodate sincere souls worldwide. Srila Prabhupada's divine personal mercy as the bona fide spiritual master is to be made available everywhere. Doctrinal, administrative, and conflict issues are to be justly and properly resolved based on open brahminical discussions and decisions made without material compromise or conflicts of interest. The GBC mandate from Srila Prabhupada is to manage his followers and society for the spiritual success and benefit of the devotees. ***But this is not the reality today.***

These ideals and goals are used merely as talking points to justify the GBC's existence and wrongly-assumed absolute authority. In practice, as seen from decades of history and GBC mis-management, their actual business has been crises, scandals, schisms, deviation, disobedience of the Founder-Acharya, unaccountability, corruption, cover-ups, hypocrisy, dishonesty, duplicity, dirty politics. All this has hidden their real agenda: to ***facilitate their gurocracy***, a regime of guru franchises which gather assets for bogus gurus. Temples, disciples, prestige, power, wealth, worship, and a God status... is their real focus. Serving Srila Prabhupada's divine mission as per Srila Prabhupada's instructions is ancillary, and those instructions are twisted, violated, adulterated, re-interpreted, disobeyed, modified to cultural norms, and neglected, all to keep ISKCON fit for further exploitation.

ISKCON is now a shadow of what Srila Prabhupada had left to us. Vol. 6 studies its state of debilitation at the hands of corrupted GBC misleaders (and that of the overall Sankirtan Movement). After Srila

Prabhupada's vapu, or physical body, was lethally poisoned with heavy metals, then his institution and vani, or instructions, were poisoned with corruption and deviations. It is not a pretty picture for those who are able to see past the cheating façade of pretense and deceit by ISKCON and other lesser deviant sects. However, the prediction in the shastra is that the Sankirtan Movement will thrive and spread to every cowpath village on the planet, and last for 10,000 years, or about 9500 years from now.

These present times of difficulty and darkness are, in one way, like Lord Narasimha playfully letting go of the demon Hiranyakashipu before finally killing him. In another way, it is the opportunity for Srila Prabhupada's and Bhaktisiddhanta's sincere followers to meet the call of duty and rectify, restore the Sankirtan Movement, in as much of the Chaitanya Tree as possible. But the unbreakable Madhva-Gaudiya disciplic succession and Hare Krishna movement is destined to continue, to open the floodgates of love of God all over the world. The fully healthy branches or by the ailing and sickened branches, or even by shadow blessings from dead branches, Lord Chaitanya's divine mercy will continue to flow. The mercy of Srila Prabhupada, however, is seen by most intelligent and advanced Gaudiya Vaishnava devotees as the primary growth factor in the Chaitanya Tree. This will be studied in Volume 11: *Srila Prabhupada: Shaktyavesha Avatar of Truth and Mercy*.

*"Krishna Consciousness is not a new process. It is very, very old - and standard. It cannot be changed. As soon as you try to **change it, then the potency is lost**. This potency is just like electricity. If you want to generate electricity, you must follow the standard regulations, arranging all the positive and negative poles properly. You cannot construct a generator whimsically and still produce electricity. Similarly, there is a standard method of understanding Krishna conscious philosophy from proper authorities. If you **follow their instructions**, then the process will act. Unfortunately, one of the dangerous diseases of modern man is that everyone wants to do things according to his own whims. No one wants to follow the standard way. Therefore, everything is failing, both spiritually and materially." – (SSR, p.161)*

ISKCON HAS BECOME AN ABERRANT SECT AND A BROKEN BRANCH

Due to so many deviations, corruptions, and rampant disobedience of Srila Prabhupada's standards and instructions for ISKCON, the institution which was supposed to carry Krishna consciousness all over the world, has now become *an aberrant sect, an apa-sampradaya*. It is

no longer the organization which Srila Prabhupada established. In terms of its activities, philosophy, standards, goals, leadership, purity, purpose, operations... it is another species entirely than what it was in the 1970's. It is legitimate to ask whether ISKCON is still connected to the Chaitanya tree, or how much more it can grow in its diseased, dying condition. Just as Bhaktivinode Thakura was dismayed by the state of Lord Chaitanya's mission in the late 1800's due to sahajija-ism, and just as, after Bhaktisiddhanta departed, the Gaudiya Math deteriorated into useless factions, so also ISKCON has become a "church" utilized by unauthorized, self-appointed "gurus" to collect money, worship, and disciples. ISKCON has been largely spoiled by materially ambitious exploiters, as the light of pure devotional service in its temples and membership grows very dim. Madhudhvisa das, younger, 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 (sometimes) and Krishna, but 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. It is not Krishna consciousness and it is not what Srila Prabhupada established ISKCON for. ISKCON today is where Krishna is served, but not purely. This has developed because of bad leadership who has detoured ISKCON off the right path."

CC describes the "Chaitanya tree," of which some branches thrived and grew whilst others became disconnected and died. A diseased or broken branch may still receive a little nourishment but it slowly withers and dies. If ISKCON continues on its present course of errant doctrines and serious deviations, it will soon expire due to receiving no mercy or spiritual sustenance from Srila Prabhupada. This is already apparent with the institution's chronic diseases of secularization, Hinduization, and materialization. But while the ISKCON branch dies, the Chaitanya tree will sprout new branches to replace ISKCON (if it is not resuscitated and restored back to how it was in 1977). While many believe ISKCON is already too far gone (IT'S GON) and hopelessly unrecoverable, others hold hope for its restoration. It is up to Krishna and Srila Prabhupada, and us.

PART ONE: UNAUTHORIZED PRINCIPLES

(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) *“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)

Those who poisoned the pure devotee’s (Srila Prabhupada) body were envious, desiring to capture/steal the power, prestige, and position of the Acharya for themselves, and they thus committed the crime of the millennium. Then, they stole his assets for sense gratification by poisoning Srila Prabhupada’s movement and mission, as pretentious hypocrites overwhelmed by intense desire for profit, adoration, and distinction.. Their entry into the spiritual movement is the work of maya, to test our sincerity and conviction. They are like Duryodhana, a chronic disease that will destroy the purity of Srila Prabhupada’s mission unless it is removed. They each surrendered to their material desires (and new persons continue to join them), betraying the Founder-Acharya Srila Prabhupada and Krishna’s mercy by exploiting the Transcendental Mission. Siddhanta, or correct understanding, is compromised ever more, bit by bit, by their increasing deviations.

The immemorial, primordial ambition to become the lord of all we survey has been resurrected from the depths of their hearts. This disease today pervades ISKCON and the larger Sankirtan Movement, by selling one’s soul in the pretense of being what he is not, posturing as a guru who liberates his (and now, her) disciples. The original 11 and all those who followed them, all had material desires and motives- to be guru.

PERSONAL AMBITION CORRUPTED THEIR SINCERITY

What happened to the leadership of Srila Prabhupada’s ISKCON and mission after his physical departure? Was it simply a slackening of

sadhana (spiritual practices)? No... this in no way comes even close to explaining even a fraction of the turmoil, confusion, and deviations that occurred in ISKCON. The truth is more insidious: Too many of Srila Prabhupada's trusted and senior disciples became corrupted at heart by the desire of falsely being as good as God. Their purity and sincerity was swamped by attraction to sense gratification in false guruhood.

While Srila Prabhupada was still with us, the problems created by his senior men were very significant, but these problems became much worse after his departure. One in the neophyte stage who gets some power or authority tends to pursue personal ambitions, due to not being advanced in spiritual life. And these men only undermined the society Srila Prabhupada had hoped would lead the world out of darkness. After Srila Prabhupada left the institution in their hands, **they poisoned his body**, and then, without the constraints of his visible presence, **they poisoned his mission**.

HERESY AND PERILS OF SUCCESSION?

In Tamal's infamous essay "*The Perils of Succession*," he subtly defends his own past sabotage of Srila Prabhupada's work and conveniently characterizes "heresy" as a **useful opportunity** to "*preserve the [religious] tradition in changing cultural and intellectual circumstances.*" But these "heresies" were actually deliberate deviations from Srila Prabhupada's clearly enunciated teachings. He refers to "doctrinal issues," as though there is a need to adapt Srila Prabhupada's teachings to different circumstances, or as though Srila Prabhupada's teachings were not complete or perfect for all places and times. The real peril of succession in ISKCON was Tamal's concealment of Srila Prabhupada's instructions and intentions for the future and his conspiracy with others to introduce unauthorized zonal successor acharyas, a disruptive, unauthorized, whimsical **heretical deviation**.

"When Kurma Rupa visited Auckland around 1996 Tamal was there for a few days, so he went to visit Tamal since they were old buddies. Tamal was writing his thesis called Perils of Succession, about the history of ISKCON's big problems and deviations. When asked 'Why should you be writing about all this?' Tamal replied, 'Well, I was personally responsible for most of this stuff, so I feel it is my duty'. But in the paper, nowhere does he admit that." (Deva Dharma das, 2023)

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.*"

But Srila Prabhupada, like Bhaktisiddhanta Saraswati before him, never named any successor acharyas nor even hint that this would be needed by concocted methodologies. There was no need to re-interpret past precedents or scriptural law, because Srila Prabhupada had already laid everything out in his books. To do so was betrayal of the Acharya. How did Tamal think he or anyone was able to do this anyway? Everything was nicely arranged for by Srila Prabhupada, and his GBC leaders only had to carry on as it was going, without any changes, simply maintaining the movement as it was. ***The import of sadhu and shastra can only change by deviation***, which is what Tamal and his gang of pirates did. Tamal sanctimoniously and arrogantly characterizes himself or others as the new interpreters of Srila Prabhupada's teachings. But those perfect teachings need no re-interpretation. It was a huge treachery and betrayal by those Srila Prabhupada trusted.

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, their corrupt policies, and to investigate the poisoning of Srila Prabhupada is only fault-finding, like the flies that go to the stool instead of like the bees that look for the nectar. But actually, to expose the deviations and anomalies is very necessary lest they be accepted by the innocent as the transcendental standard. Krishna consciousness means being always vigilant that one is staying on the right track. As Srila Bhaktivinode Thakur wrote long ago:

"In the name of bhakti in many places people are engaged in illicit or anti-bhakti activities in the name of practicing bhakti. If one does not expose those issues (cases) very clearly, then pure bhakti will never be victorious or be established." (Bheka Dharana, Sajjana Tosani)

*"One should compulsorily engage in endeavoring to trying to uplift the Vaishnava Dharma from the mud of contamination and trying to free it from all kinds of **dauratmya** (wrong ideas and practices)."* (Patrikara Uddesya, Sajjana Tosani)

Those who relish finding faults will do so unnecessarily. But it **IS** necessary and our duty to protect, defend the transcendental mission. These discussions of the poisoning of Srila Prabhupada's body and mission will enable and assist in a restoration of the mission and a renewal of Srila Prabhupada siddhanta in the Hare Krishna movement. It is our duty and obligation, part of our pure devotional service.

THE RASCALS ARE ONLY INTERESTED IN THEIR GURU BUSINESS

One may wonder why 30 to 40 GBCs have not prevented all the damage, scandals, deviation, mismanagement, and chaos that has occurred in ISKCON. The answer is that most GBCs are "gurus" while

the rest hope to become gurus, and they are all focused on guruship, not the running of the ISKCON society according to Srila Prabhupada's vision or teachings. *Their true interests lie in the guru business, their empires, disciples, power, money, profit, adoration, and distinction.* ISKCON affairs are a sideline, something they rely on their deputies and underlings to deal with. Once a year they meet in Mayapur and paper over the problems with more meaningless resolutions, decrees, laws, and nice-sounding proclamations while the underlying rot continues. They are all self-interested rascals with no real interest in Srila Prabhupada's ISKCON beyond how it will serve their guru interests. They devote themselves primarily to their own slice of the pie.

CLEAR INSTRUCTIONS: DON'T SPOIL THE MOVEMENT

(1) *"So don't spoil the movement by manufacturing ideas. Don't do that. Go on in the standard way, keep yourself pure; then movement is sure to be successful. But if you want to spoil it by whimsical, then what can be done? It will be spoiled. If you manufacture whims and disagree and fight amongst yourself, then it will be another edition of these so-called movements. It will lose the spiritual strength. Always remember it. You cannot... So we have to keep the mantra in potency, potent, by offenseless chanting, by remaining pure. If you pollute the mantra, then it will lose its effect."* (SPL Apr. 27, '76)

(2) *"It is a great responsibility you now have. Maintain at least what I have given you... [...] Now you have everything, respect, philosophy, money, temples, books, all these things I have given, but I am an old man and my notice is already there. Now it is up to you all how to manage it. If you cannot increase it, you should at least maintain what I have given you. You cannot accuse me that I have not given you anything. So it is a great responsibility you now have."* (SPL Jagannatha Suta Aug. 26, 1975)

(3) Excerpts from a special letter-notice from Karandhar, Shyamasundar and read by and authorized by Srila Prabhupada, June 22, 1972: *"Our process is kirtan, philosophy, and prasadam, nothing more. We do not need to glamorize or spectacularize beyond these simple methods [...] The 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."*

(4) *"So my advice to you, I am old man. So even I may not return, you shall continue this Krishna consciousness movement. This is eternal and I shall request you to keep the standard as I have already given*

you the program. The Deity worship, the kirtana, the street sankirtana, distribution of literature, books. You should carry on this program with great enthusiasm. That is my request. [...] So keep the standard and go on. March forward and Krsna will bless you. (SPLecture Aug. 2, 1970)

(5) *“I am very much counting upon you all to **keep the standard** of Krsna Consciousness as **I have already instructed** you both orally and in my literatures.”* (SPL Karandhar Sept. 13, 1970)

(6) *“Regarding your question [...] it may not deviate from the real Krishna Consciousness program. [...] Our message is very grave, and because it is the Absolute Truth, it will work **without any artificial presentation.**”* (SPL Madhudhvisa July 8, 1972)

(7) *“All these things are nonsense inventions. **Such inventing spirit will ruin our this movement.** People may come to see, some will become devotees, but such devotees will not stay because they are attracted [...] not by the real thing or spiritual life **according to the standard of Lord Chaitanya.** [...] Gradually the Krishna Consciousness idea will evaporate: another change, another change, every day another change. Stop all this. Simply have kirtana, nothing else. **Don't manufacture ideas.**”* (SPL Sudama Nov. 5, 1972)

(8) *“We do not require to introduce anything new.”* (SPL Jan 9 77)

(9) *“Why do you try to concoct something like this? It is not in our line. You should all spend more time reading my books very carefully and stop all this **unnecessary manufacturing.**”* (SPL Vahna 26.05.75)

(10) *“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. [...] whatever is going on, follow it just to the exact standard as I have given you, that's all.”* (SPL Dhruvananda Jan. 4, 1973)

(11) *“Whatever I have introduced should remain. **Nothing new should be added.** New things means their brain is not clear. Carefully manage things what I have established.”* (SPL Rupanuga Sept. 4, 1974)

(12) *“Don't change from this to that. That is your **American disease.** This is very serious that you always want to change everything.”* (SPL Bhaktadas Nov. 24, 1974)

(13) *“Do not try to change anything without my permission.”* (SPL Radhavallabha Aug. 26, 1976)

(14) *“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*

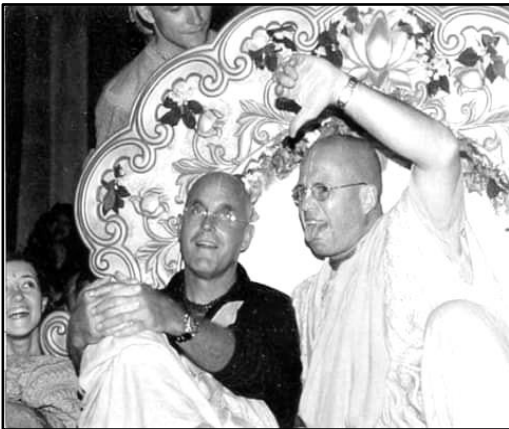
match it. That will be noticed eventually and appreciated, as long as we do not diminish or neglect the highest standard of purity in performing our routine work, not that we require to display or announce ourselves in very clever ways to get attention. No, our pure standard is enough. Let us stand on that basis.” (SPL Yogesvara Dec. 28, 1971)

(15) *“I have set up the framework and **everything should be done within the framework.**” (SPL to All GBC Secretaries Aug. 19, 1976)*

(16) *“The standards I have already given you, now try to maintain them at all times under standard procedure. **Do not try to innovate or create anything or manufacture anything, that will ruin everything.**” (SPL Bali Mardan, Pusta Krishna Sept. 18, 1972)*

(17) *“Resolved: The GBC has been established by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada to represent Him in carrying out the responsibility of managing [ISKCON] of which He is the Founder-Acharya and supreme authority. The GBC accepts as its life and soul His divine instructions and recognizes that it is completely dependent on His mercy in all respects. The GBC has no other function or purpose other than to **execute the instructions** so kindly given by His Divine Grace and **preserve and spread his Teachings** to the world in their pure form... GBC Resolution #1 March 1975*

(18) *“The system of management will go on as it is now. **There is no need of changing.**” (SPConv May 20, 1977)*



(19) *“The system of management will continue as it is now and there is no need of any change.” (SP Final Will June 4, 1977)*

Another unauthorized principle by ISKCON misleaders is their deep involvement in black magic and tantra (see Vol. 2, 3).

CHAPTER 1: DEITY WORSHIP ADULTERATED

NO CHANGES

*“Now you are asking if Lord Jagannatha carries flute? Why this nonsense question? You are asking me so many concoctions and manufactured nonsense. Don't bother my head in this way anymore. 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.** [...] The greatest danger to our movement will come when we manufacture and create our own process for worshiping the deities. So don't ask any more new questions, **whatever is going on, follow it just to the exact standard as I have given you, that's all.**” (SPL Dhruvananda Jan. 4, 1973)*

Srila Prabhupada also wrote in a letter to Nityananda das, 1976:

“I am returning one Deity photo to you. This dressing style is not authorized. But the other photos are very nice.”

When Srila Prabhupada was asked about painting Radha Radhakanta (white marble Krishna deity) in New Talavan with a bluish tint, the reply was: *“Do not concoct anything.”*

CORRECT ORDER OF WORSHIP: DESCENDING OR ASCENDING?

Bir Krishna Maharaja, an ISKCON GBC and guru, in a 2012 conversation, reassuringly confessed that he himself preferred the old deity worship method of starting worship with Srila Prabhupada and going up the disciplic succession, even though he knows many temples “do it the other way.” It was as though he was simply an observer rather than the senior GBC man that he is, and neither did he bother to delve into the virtues or faults of either method, as though it was simply a matter of one’s preference. There was a proper method taught by the ultimate spiritual authority, Srila Prabhupada, and his instructions are to follow them. Below: Srila Prabhupada quotes and discussion on the proper methods of worshipping deities at home or temple.



ABOVE: DEITIES IN CHRISTMAS DRESS, ABOMINABLE DEVIATION

(1) "[...] The order of worshipping is first Spiritual Master, and then Lord Chaitanya, then Radha Krishna (as in the mantras or vande aham prayer). Your confidence to do whatever you are instructed by the Spiritual Master is very encouraging. Yes, this is the method of the Vedic injunction, staunch faith in Spiritual Master and Krishna makes one perfect in spiritual understanding." (SPL Himavati Apr. 1, 1970)

(2) "So this is the parampara system. As you receive knowledge step by step... Narayana, Krishna, instructed Vyasadeva. Brahma, Brahma instructed Narada. Narada instructed Vyasadeva. Vyasadeva instructed his disciple Madhvacharya. In this way we have to go through also, in the same way. First of all, offer respect to the spiritual master, as he has done to Sukadeva Goswami. [...] So then his spiritual master [...] then his spiritual master, his spiritual master, his spiritual master- ultimately Krishna. This is the process. **Don't try to approach Krishna directly, jump over. That is useless.** As you receive knowledge through the steps, parampara system, similarly, we should approach Krishna through these steps." (SPLecture May 28, 1974)

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

(4) "Regarding your question about offering Prasadam, whatever is offered to the Deity actually it goes through the Spiritual Master. The Spiritual Master offers to Lord Chaitanya, and Lord Chaitanya offers it to Krishna. Then Radha Krishna eats, or Jagannatha eats, then Chaitanya Mahaprabhu eats, then the Spiritual Master eats, and it becomes Maha prasadam. So when you offer something, you think like that and chant the Gayatri mantra, and then everything is complete. At last, ring the bell, take out the plate and wipe the place where the plate was kept." (SPL Arundhati June 16, 1969)

(5) "Not a special plate. The process is that whatever we offer to the Deity, that is offered to guru. And guru offers to his guru. In this

way goes to Krishna. **We don't directly offer Radha-Krishna. No. We have no right. Neither He accepts in that way.** The pictures of the acharyas, why there are? Actually, one has to offer the plate to his guru, and he'll offer his guru, he offers his guru, his guru. In this way it will go to Krishna. That is the process. You cannot directly approach Krishna or other subordinates to Krishna. That is not possible.” (SP Lecture Feb. 15, 1971)

(6) “Regarding the means of worship, our Vaishnava process is first offer respects to the Spiritual Master, then Lord Chaitanya, and then Lord Krishna.” (SPL Tamal KG May 15, 1970)

(7) “We begin from our first disciplic succession. [...] ‘I offer my respectful obeisances unto the lotus feet of my guru, spiritual master...’ And then, his guru, his guru, his guru, they’re all Vaishnavas. [...] Then we go to Chaitanya Mahaprabhu’s status [...] After offering all these obeisances to Goswamis, to guru, and Advaita, Nityananda, then you come to Sri Chaitanya Mahaprabhu. Then Sri Radha. Not Krishna directly. [...] So this is the parampara system.” (SP Lecture Oct 8, 1971)

SRILA PRABHUPADA STILL ACCEPTS OUR OFFERINGS NOW

(1) **Revatinandana:** So sometimes the spiritual master is far, far away. He may be in Los Angeles. Somebody is coming to Hamburg temple. He thinks, “How will the spiritual master be pleased?” **SP:** Just follow his order. Spiritual master is along with you by his words. Just like my spiritual master is not physically present, but I am associating with him by his words. **Revatinandana:** And Krishna knows that [...] **SP:** Yes. Spiritual master... Krishna is not limited. It is not material. You can associate with Krishna and the spiritual master in any circumstance... (SP Lecture Aug. 18, 1971)

(2) “In the absolute world there is no distinction as me, or he, and I. Krishna and His representative is the same. Just like Krishna can be present simultaneously in millions of places. Similarly, the Spiritual Master also can **be present wherever the disciple wants.** A Spiritual Master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring.” (SPL Malati May 28, 1968) (3) “The Spiritual Master is present wherever his sincere disciple is trying to serve his instructions. This is possible by the Mercy of Krishna. In your attempts to serve me and in all your sincere devotional sentiments I am with you as My Guru Maharaja is with me. Remember this always.” (SPL Dec. 1, 1973)

Srila Prabhupada still accepts the offerings of devotees today.

CAN FALSE GURUS ACCEPT FOOD, WORSHIP THROUGH PHOTOS?

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

(2) “Yes Srila Prabhupada ‘really’ does, or can, eat our offerings and he can be present in his form and murti if we worship correctly with devotion. Worship of forms and persons who are not specifically empowered by Krishna to be guru, is nothing more than idol worship, an offense.” (Narasimha das, 2016)

(3) “If the person being worshiped is not fully on the transcendental platform, then that worship is idol worship. [...] If Srila Prabhupada is worshiped, in-person, or through murti or picture, being a pure devotee of Krishna, then the sincere worshipper, whatever modes he may be influenced by, achieves purification through such bona fide worship of the transcendental personality. [...] To introduce a system where pictures of [impure] personalities are added to the altar (even if for only half an hour), then [...] this is contrary to the principles that Srila Prabhupada established, and, essentially, **is introducing idol worship into Vaishnava practice**, and is *apasiddhanta*. [...] They're not present in their picture, and **the worshipper is simply worshipping matter, not transcendence.**” (Dhira Govinda das, 2016)

(4) “Srila Prabhupada clearly explained the most basic aspect of devotional service- namely **how** to approach God. His answers are clear-- one has to offer all to guru first, not to God first--which is wrongly being done all over the world in ISKCON temples. Even Jesus Christ said, ‘Only thru me can the father be reached.’ These are basic principles of spiritual practice. (Damaghosa das, 2016)

PUT CONDITIONED SOULS' PHOTOS NEXT TO OUR ACHARYAS?

Ever since 1978 there has been controversy over whether ISKCON gurus' photos should be placed on our altars next to Srila Prabhupada and the previous acharyas. Should conditioned souls be worshiped on any altar or on the same level as Srila Prabhupada? No, this is a great offense that defiles the altar and makes a mockery of the deity worship. ISKCON gurus instruct disciples to connect with the parampara through their picture and name, claiming they are the present link (after Srila Prabhupada). Often the ISKCON guru's photo was larger than those of the acharyas. Senior Prabhupada disciples strenuously objected, noting that ISKCON no longer was focused on Srila Prabhupada as the center. It is very offensive to bring Srila Prabhupada down to the level of these

conditioned souls, which was confirmed quickly as ISKCON gurus were exposed in major deviations of character and action.

Eventually the GBC ruled that new guru photos could not stay on the temple altars on the same level as the acharyas' photos, must be lower, smaller, and visible only for a new guru's disciple while they were doing the arotike ceremony, after which the photo was taken away out of sight. But, this compromise does not correct the deviation, but simply sweeps it halfway out of sight. Yet today, in many ISKCON temples even these useless GBC modifications are unknown. ISKCON has *created its own rituals* surrounding their concocted unauthorized guru charade instead of actually following what Srila Prabhupada taught us: "Do not concoct anything." "Do not change anything."

BREAKING THE DISCIPLIC SUCCESSION, AND NO PRASADAM

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 photos and invented pranam mantras. But they are hardly aware of what happens within the range of their contaminated external senses. So, no, they cannot deliver the food to the next links in the disciplic succession, the food remains ordinary sinful food, and it never becomes the Lord's mercy or *prasadam* (spiritual food). The devotees' advancement is seriously thwarted because they eat only sin.

One may as well also pretend to cook food on a stove with no fire! Due to this enormous bluff, most everyone is being cheated in ISKCON, and they are eating only bhoga *or worse*, explaining how they cannot properly understand philosophical issues. It is prasadam that clears up the consciousness, otherwise we remain dull-headed, unable to grasp Srila Prabhupada's teachings due to *eating only sin*.

The unauthorized gurus in ISKCON are thus *poisoning the mission and the lives of devotees with sin*. And the "dreaded acharya disease" has spread through ISKCON by means of *phony prasadam and contaminated food*. If karmi-cooked food infects the eater's consciousness with the impurities of the karmi cook, then what of food offered to false gurus? Srila Prabhupada said devotees should take a vow to never eat anything not first offered to Lord Krishna, which must be done by the "three prayers process" that he gave us. Only then it will be prasadam, otherwise it is still bhoga and will not purify our consciousness. The proper offering method is given in Vol. 8: *Restoring Srila Prabhupada's Divine Mission*.

KEEP THE ALTAR JUST AS SRILA PRABHUPADA GAVE IT TO US

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

Below: LADDU GOPAL DRESSED LIKE SHIVA IN ALACHUA ISKCON



“As far as pictures, I know of no instruction from Srila Prabhupada to change the altar he gave us. Srila Prabhupada gave us a perfect and beautiful altar[...] So, if someone says, “I’m inspired to put my guru’s picture on the altar,” that is a strange, inconsistent line of thought. Why

*not just keep the altar that Srila Prabhupada gave us, and respect and honor those who want to do so. The reasoning that one must put on one’s altar a picture of he who performed his formal initiation ceremony is not supported by Srila Prabhupada, who doesn’t even mention who did the formal initiation ceremony for Bhaktivinoda Thakura. To **not** put the photo of a great Vaishnava on one’s altar doesn’t minimize him. On our altars we don’t have the picture of Suta Goswami. That doesn’t mean we’re minimizing him.*

“Why create confusion by attempting to change the perfect altar Srila Prabhupada gave us? Suppose the family puts grandma’s picture on the altar for a while [...] let’s not pretend that it’s philosophically-based, or Srila Prabhupada-centered. If someone wants to put a particular Maharaja on the altar, and someone else puts his dog Fluffy on the altar, which would likely be less damaging than some of those who have been on ISKCON altars. Srila Prabhupada gave no instructions to change the altar. Yes, there are different tiers on the altar, to distinguish between Vishnu and jiva tattva. Srila Prabhupada’s standard is that all personalities on the altar are fully transcendental, with no tinges of the modes of material nature. [...] To put conditioned

souls up there, it relativizes the whole thing. Philosophically, if I were to place on the altar a personality who may be influenced by the modes of material nature, then I would be engaging in idol worship, in line with the golden calf parampara (Bible, Exodus, Ch. 32). (END)

GAURA KESHAVA DAS HAS BEEN AN ERRANT INFLUENCE

Widely known as a learned brahmana and scholar, Gaura Keshava das was a leading member of the Shastric Advisory Council (SAC) and he became ISKCON's advising brahmana, touring ISKCON to train brahmanas and pujaris. Based upon his own defective opinion, after studying shastra, Gaudiya Math, sampradayas, and "technicalities," he advocated reversing Srila Prabhupada's ascending order of offering in temple or home altar worship, to a descending order, with Krishna first and last, down to the ISKCON conditioned "guru." Most of ISKCON in India, Europe, Australia, and elsewhere adopted the changed deity worship procedure, supported by Jayapataka, Bhavananda, many GBCs.

ISKCON pujaris mentally seek the permission, in a meaningless exercise of imagination, of their conditioned "guru's" photo on the altar and then make offerings first to Radha Krishna, then Gaur Nitai, the Guru parampara, Srila Prabhupada, and last to their "guru." But this was not how Srila Prabhupada taught us to offer altar worship or food, where we offer first to Srila Prabhupada, then previous acharyas, Gaura Nitai, and lastly Radha Krishna. Srila Prabhupada warned us not to make changes, but ISKCON has made serious changes to the deity worship and food offerings. This was an attempt to solve the quandary of conditioned "gurus" not being spiritually able to pass the worship up the discipic succession. But can a conditioned "guru" induce Krishna to accept worship directly, even if he asks his false guru for permission? The contradictions and anomalies that compound and multiply when ISKCON adopts defective initiation and guru doctrines cannot be solved with adding more defective doctrines to be applied in deity worship.

These deity worship changes took place when ISKCON "gurus" Bhavananda and others were discovered in sinful activities. Should his disciples should first offer to him, or to Krishna and then to him? The GBC decided he should not be offered bhoga, but only prasadam, for his own good and that of others, thus changing the process of deity worship, adopting the descending sequence that is practiced in Gaudiya Math temples. Some temples are still offering in the original ascending order (like Los Angeles). Gaura Keshava offensively wrote March 29, 2009:

"...we must follow the shastra, and not imitate his personal example when it does not technically follow shastra. The system of arotike in all Gaudiya Vaishnava temples is to first pay obeisance to the

guru and take his permission for worshipping Lord Krishna. Then worship Krishna first and then Radha, then Mahaprabhu and the guru parampara in descending (senior to junior) order, lastly to the assembled devotees. In ISKCON Srila Prabhupada instituted another order offering the items to the guru first. In this case, the item cannot technically be offered afterwards to the Lord, having first been enjoyed by the guru. This is technically not correct. Therefore we must in this case follow shastra and adapt our worship method to the one followed by all Vaishnava sampradayas. The doctrine or principle of worshiping the guru first is correct but the technicality of HOW that is to be done is incorrect. This system is followed in most Europe temples where I standardized the deity worship in the 1980's. It is not followed in some temples like Los Angeles, as some Prabhupada disciples find it hard to accept. They have no experience of the correct technical details as practiced in India.”

But this analysis is deeply defective and offensive to Srila Prabhupada. The guru does not “enjoy” the item for himself. We offer to him and the entire parampara as the via medium, transparent window to Krishna. We cannot go directly to Krishna, even with permission from a conditioned “guru.” We offer to the bona fide spiritual master, who passes it all the way up through the line of disciplic succession to Krishna. The bona fide spiritual master is a liberated person and always in the mode of service, not enjoyment, free from desire for personal sense enjoyment. Srila Prabhupada has not contradicted shastra. His scholarship was unparalleled— in his books, lectures, and conversations he freely cited from the Upanishads, Puranas, Bhagavatam, Gita, Brahma-samhita, Chaitanya-charitamrita, etc— all of which he knew well. To suggest he did not know shastra is ridiculous and impudent. Bhaktisiddhanta Sarasvati wrote in “Thakur Bhaktivinode” this:

*“What are the Scriptures? They are nothing but the record by the pure devotees of the Divine Message appearing on the lips of the pure devotees. The Message conveyed by the devotees is the same in all ages. **The words of the devotees are ever identical with the Scriptures.** [...] is the speaker of the Transcendental language. The Transcendental Sound makes His appearance on the lips of His pure devotee.”*

What shastra did Srila Prabhupada contradict? The disciple should not think himself smarter than the spiritual master, and he should remain a fool before him. Has Gaura Keshava become a smarta-brahmana, attached to rules, regulations, and missing the principle of humble obedience to the pure devotee? *“A disciple is always in deficiency before his spiritual master. Just like Chaitanya Mahaprabhu says [...]*

'My spiritual master saw Me a fool number one. Therefore he has chastised Me.' So disciple should be always ready to be chastised. He should not think that he has become perfect.' (SPConv Apr. 8, 1975)

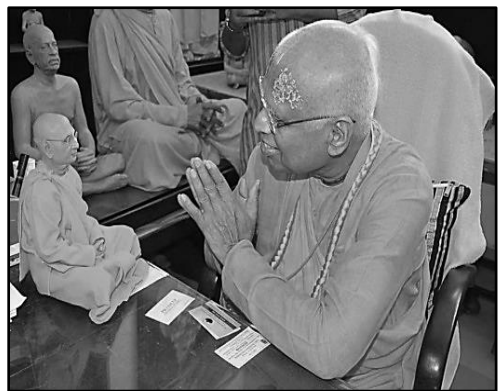
A disciple's position is to simply accept Srila Prabhupada's instructions and teachings as the yardstick for everything, and to reject anything and anyone who does not agree with Srila Prabhupada. If Gaura Keshava rejects Srila Prabhupada's absolute authority, then he presumes to be more intelligent than Srila Prabhupada. It also means food that was offered to Srila Prabhupada in the 1970's was not accepted by Krishna, and there were two types of "prasadam," guru prasad and Krishna prasad? ***"Do not change anything."*** (SPL)

DEITY DRESSING, ARATI CHANGES, FOOD OFFERINGS

Sometimes deities have been dressed as Shiva or in Christmas, St. Patrick, or other unauthorized styles or dress. Srila Prabhupada's followers must stick to Srila Prabhupada authorized methods, styles. No one should introduce contradictory or new things into ISKCON. Srila Prabhupada, ISKCON Founder-Acharya, taught, established the correct standards and this is what we must follow with no time limit

BELOW: Lokanath Swami worships deity of buddy Bhakticharu CHANGED, BOGUS, UNAUTHORIZED MANTRAS

Since 1978 many bogus, unauthorized, changed mantras are used in ISKCON Deity worship and kirtans, which became "necessary" due to the addition and complication of bogus gurus. The quandary is how to fit new gurus and mantras into the previous paradigm where it was only Srila Prabhupada as the bona fide spiritual master. The GBC has invented new (unauthorized) procedures and rituals to accommodate their deviated guru systems.



(1) Unauthorized mula mantras: In various Deity worship manuals since 1978, of which "Pancaratra Pradipa" by ISKCON GBC Press is most prominent, new unauthorized mula mantras are recommended for Srila Prabhupada: *om ISKCON samsthapakacaryam namah, om sangopangastra parsedbhyo namah, or om parama gurave namah.*

Srila Prabhupada never taught these mantras nor this new concocted method, which is a total speculation, perhaps adopted from the defunct

Gaudiya Math. This is another change in Deity worship, spread across ISKCON. These deviant changes reflect the mis-idea that Srila Prabhupada is now the "parama guru," as a grandfather, a previous guru.

(2) Bogus pranama-mantras of bogus ISKCON gurus are given in the official ISKCON Deity worship manual "Pancaratra Pradipa," even recommending to start one's day by reciting one's bogus guru pranama:

"PP 1.3: After waking up and chanting the Lord's name, honor your spiritual master and the Lord by offering your guru pranamas, or obeisances, accompanied by prayers."

(3) Each ISKCON guru has his own Sanskrit-composed guru pranama mantra, a unique praise given by disciples many times a day.

E.g., the pranama mantra for Jayapataka Swami is:
*namah om vishnu-padaya krishna presthaya bhutale
Srimate Srila Jayapataka-Swamin iti namine
namah acharyapadaya nitai-kripa-pradayine
gaura-katha-dhama-daya nagara-grama-tarine*

"I offer my respectful obeisances to Srila Jayapataka Swami, who is very dear to Lord Krishna because there is no other shelter for him except the lotus feet of Lord Vishnu. I offer my respectful obeisances to you, O Acharyapada, who has devoted himself entirely to the mission of Srila Prabhupada and the previous acharyas and faithfully serves their lotus feet. You are generously distributing the mercy of Lord Nityananda Prabhu, and wherever you go, you tirelessly talk about the divine pastimes of Sri Chaitanya Mahaprabhu, His instructions and abode. In this way you are preaching Krishna consciousness in every town and village, freeing people from material bondage."

However, Jayapataka is one of the prime suspects in the poisoning of Srila Prabhupada in 1977, and a considered assessment of this certainty is 95%, based on just the known available evidence. He was a primary participant in the creation of a false system of zonal acharyas in 1978. In 1998, the GBC censured him for his defective sadhana. He was completely negligent in addressing the massive sexual abuse of children in the Mayapur schools for 45 years, which is his area of responsibility. He was chastised for soliciting the disciples of other bogus gurus and waged total war on Prabhupadanugas in Calcutta, Bangalore, Malaysia, etc., with crime, mutilation and death, employing dishonesty, bribes, physical invasions, all while remaining in the background. His history, poison evidence are in Vol. 3: *Pursuit of Srila Prabhupada's Poisoners*. Only fools and the deluded would choose to worship such a fake guru.

(4) Pranama mantra of Hridayananda das "Goswami Acharyadeva":

*nama om vishnu-padaya krishna-presthaya bhutale
srimati hrdayananda-goswami iti namine
namaste guruhamsaya paramananda medhase
prabhupada pramodaya dushta-siddhanta-nasine*

*"I offer my obeisances to Srila Hridayananda das Goswami, who is very dear to Lord Krishna because He has taken shelter at His lotus feet. I pay my respects to my spiritual master, whose transcendental mind is like a swan [guru-hamsaya literally means guru-paramahansa, a spiritual teacher of the highest level; paramananda — enjoying the highest spiritual bliss]. With your transcendental and ecstatic mind, you bring joy to Srila Prabhupada and refute all **deviant philosophies**."*

However, Hridayananda has been the GBC's author of its deviant gurus doctrines and has veered away from Srila Prabhupada's teachings with his minimization of the Acharya, his sahajiya Krishna West program, and his neglect of sannyas principles and basic sadhana. Only fools and the deluded would worship such an offender and fake guru.

(5) Another GBC change in 1987 to the *prema dhvani* prayers (recited after kirtan or arotike) given by Srila Prabhupada is adding the newly concocted line "ISKCON guru vrinda ki jaya." GBC resolution:

[63. That in the temple room kirtan, 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.]

With no explanation or authorization, the GBC just announced this and since then all bogus ISKCON gurus are glorified together after each kirtan or arotike. To concoct unauthorized chants and mantras is a sign of sahajiya, and this has been done by the duty-negligent GBC:

*"There are sahajiyas who, not knowing the importance of the Pancha-tattva, **concoct their own slogans**, such as bhaja nitai gaura, radhe shyama, japa hare krishna hare rama or sri-krishna-chaitanya prabhu-nityananda hare krishna hare rama sri-radhe govinda. Such chants may be good poetry, but they cannot help us to go forward in devotional service. In such chants there are also many discrepancies... One should **not foolishly adopt** any of the slogans concocted by **imaginative devotees**. If one actually wants to derive the effects of chanting, **one must strictly follow the great acharyas**." (CC Adi 7.168)*

CHAPTER 2: SECULARITY, LIBERALISM, MISSION DRIFT

Today, it is easy to recognize that ISKCON's underlying principle is that everything facilitates the guru franchises. So whenever something arises that interferes with the guru interests, adjustments and changes are made. In synch with the world's moving away from spirituality and towards secularity and liberalism, ISKCON steadily, incrementally accommodates the prevailing materialistic culture, rather than stick to the teachings of the Founder-Acharya, which are now openly spoken of by ISKCON leaders as outdated, needing revision, adjustment, or modernizing. Also, ISKCON's gurus preach less (if at all) Krishna consciousness, and thus better appeal to the public's mutating political, secular, and cultural values with material distinctions.

Accommodation of and acquiescence to women's liberation, homo-pan-trans-sexuality, mundane education, medical tyranny, censorship, westernized meditation, etc has eroded ISKCON's fundamental purity and devastated Srila Prabhupada's legacy. Popularity and political correctness over-rules the shastra and Srila Prabhupada's teachings. Gay pujaris and marriages, sensual dancing, body consciousness, immodest dress, loose association between women and men, sannyasis; patriotism, mundane welfare-charity, and so on... are now normal and standard. ISKCON has been significantly adulterated, as liberalism, secularity, and materialism have entered in disturbing ways. ISKCON is now a mundane mish-mash church and not the transcendental institution Srila Prabhupada created to uplift humanity with Krishna consciousness.

ST. PATRICK'S DAY IRISH GREEN RATHAYATRA?

Incredibly, ISKCON organizes in London an all-green *St. Patrick's Day Irish Rathayatra*, depicting Lord Jagannath with a *green top hat* alongside leprechauns. The Ratha cart is green, not red. This is not Hindu-ization, but Irish-ization. At this annual festival, devotees dress in green "Irish" costumes with masks. But why compromise with mundane so-called culture? Why become like them instead of trying to make them into Krishna devotees? The GBC fails to keep the Sankirtan movement from being lost to the influences of maya. Srila Prabhupada wanted to introduce the Vedic culture around the world, not mix it with mundane "culture" so that it becomes lost or watered down to slush.

EQUAL WOMEN'S RIGHTS AND FEMALE DIKSHA GURUS

In recent years ISKCON's GBC finalized approval of female diksha gurus, although this was blocked for many years by "reactive" elements, primarily ISKCON temples and leaders in India. Although Srila Prabhupada never approved of or gave instructions for ISKCON gurus, *male or female*, still, perhaps half of the worldwide devotees think women should be allowed to act as diksha gurus. This is due to being influenced by modern liberal society, the pressure of which is intense, especially when it encourages pursuit of personal ambitions. Of course, it hasn't helped that ISKCON was previously misogynistic, prejudiced, with wrong discrimination, psychological-emotional abuse, resulting in reactionary pushback for revenge or mundane social justice. Now the pendulum is swinging from discriminatory to excessively permissive. Murari das on the controversy and discussion (2015, excerpts):

"Schism is often such that in a conflict, no one knows of the impending schism until it is too late. Both sides feel they are right and keep pushing, causing a bigger rift. The planned implementation of Female Diksha Gurus (FDG) threatens to tear apart the social fabric of the ISKCON community. The GBC pushes for more liberalization and secularization of ISKCON by implementing changes such as: women leaders (GBCs, temple presidents etc.), Vaishnavi women's ministry, female devotees to give class in situations where there are qualified men to give class, introducing the concept of FDGs in ISKCON.

"Then there are those who want all in ISKCON to be according to a 'traditionalist' understanding of Srila Prabhupada's teachings. There have been disagreements between these two sides on various issues such as whether or not insert footnotes in the books of Srila Prabhupada, should kirtan standards be regulated, should mundane welfare work be one of the activities we engage in, should philosophical purity be strictly maintained in the movement by pointing any instances of deviations, etc.

"This issue of FDGs is the most contentious. One of the opposing sides is ISKCON India Advisory Council (IIAC), a council of temple leaders. [...] India is the most pious place on the globe and adherence to shastra is strong here so going against Vedic culture is not much appreciated in India. ISKCON India in particular has been resenting the liberalization of standards such as women giving class, women leaders and the proposal of FDGs in ISKCON, all generally against shastra. IIAC, has forthrightly rejected FDG's and will not allow it in India at all. For many years India has been the best performing part of ISKCON where new temples are opened every year and devotees are joining en masse. India is also a financially stable part of ISKCON. In North America and Europe there is hardly any local congregation in the

temples, finances are not good and there is much less growth. Thus India is such an important place for ISKCON.

*“The changes as listed above were protested but largely tolerated. But the FDG issue caused an unprecedented reaction, even if only implemented outside of India, as devotees oppose these changes all over the world. The worst case scenario would be schism of ISKCON along the lines of whether to fully base everything on Srila Prabhupada's directions concerning the secondary social role of women (discussed by Bhakti Vikasa Swami in *Women: Masters or Mothers?*) or to go along with the modern materialistic civilization and adjust ISKCON. Thus it is hoped that all further liberalization changes are halted or reversed and both sides enter into dialogue and agree on how to take the ISKCON movement forward as Srila Prabhupada intended:*

“I wish that it will be noted down in history that this Krishna Consciousness Movement is responsible for saving the world. Practically, our Movement is the only hope for saving the world from complete disaster. So you have got all good opportunity now, do everything very nicely.’ (SPL Sucandra Jan. 1, 1972)”

SECULARIZATION OF THE HARE KRISHNA MOVEMENT

Burke Rochford's 2007 book (p. 179) *Hare Krishna Transformed:*

“Religious movements require effective and legitimate leadership if they are to grow and prosper [...] Moreover, rank-and-file members must perceive themselves as active players in that system of authority [...] As Chaves argues, organizational or internal secularization grows from the shrinking influence of social structures whose legitimization rests on the world of the supernatural [...] ISKCON's GBC and guru structures of authority lost legitimacy in the eyes of large portions of ISKCON's first- and second-generation members. The resulting crisis of authority had far-reaching consequences for ISKCON's development as a religious organization. Internally, the leadership's weakened authority had a substantial influence on members' commitment and levels of ISKCON involvement. It also gave women the political opportunity to advance their pro-change agenda.

“In addition, ISKCON's crisis of authority led to individual and group defection, organizational switching, insurgency, schism, and the rise of independent householder communities. By the mid-1980's this outpouring of devotees left ISKCON's North American communities struggling to survive. [...] The dramatic decline in temple residents, combined with the limited contributions of ISKCON's congregation, left local ISKCON temples with a critical shortage of labor and other resources. Although women were called on to fill a variety of

administrative positions, such as temple president, many communities lacked the routine labor required to keep them functioning.

“By the mid-1980’s, virtually all of ISKCON’s communities were forced to rely on devotee labor from developing countries [...] Many devotees from these countries are eager to go to N. America in hopes of securing ‘green cards’ and resident status. Yet imported devotee labor has been associated with the further weakening of ISKCON’s North American communities. By the beginning of the new millennium, what remained of ISKCON’s residential communities was populated largely by devotees from overseas. Although imported devotee labor helped offset labor shortages, ISKCON’s communities continued to face persistent and grave financial problems. [...] ISKCON leaders tried to alleviate this financial crisis by cultivating local congregations of Indian Hindu immigrants. In doing so, however, ISKCON’s religious culture and identity underwent yet further change.” (END)

FROM ISKCONIRM (2006) RE: ISKCON SECULARIZATION

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

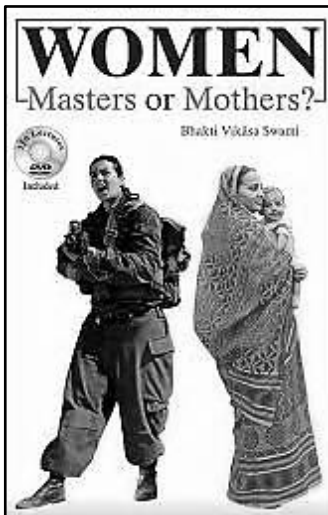
“In July 2002, a well-known Hindu organization launched a worldwide yatra on the grounds of Bhaktivedanta Manor. To preside over the function, they invited many ‘spiritual’ leaders. [...] When I saw the mélange of spiritual dignitaries, I had second thoughts. On the stage were to be, a Sankaracharya and myself - compromising association! [...] I felt that you, Srila Prabhupada, our Society, and Krishna had been grievously offended.” (Shivaram Swami)

The keynote speaker at the 2006 Janmastami festival at Bhaktivedanta Manor was the famous yogi-guru Swami Ramdevji

Maharaja, who according to his bio is: *'...the first, in the world health history, to use freely available Pran (Oxygen) as a medicine and in turn succeeds to cure thousands of grief stricken persons suffering from lethal diseases like Diabetes'* But Srila Prabhupada stated: *'So as order-supplier "My dear guru, I am suffering from this. Can you give me some medicine?" "Yes" [...] It is not guru's business to give you some medicine. A guru's business is to give you Krishna.'* (SPLecture 1973)

The secular approach to religion was continued via the promotion of 'Hindu Aid,' a charity which distributed a brochure at the festival that directly contradicted Srila Prabhupada's teachings: *"For Hindus, serving humanity is like serving God."* But: *"In the Gita is there such statement, that 'Service to humanity is service to God'? Is there any statement? There is no. This is wrong theory. Don't maintain this. This is a very wrong theory [...] why do you say like that? And Krishna says openly, mam ekam saranam vraja. He doesn't even recommend to worship demigods. [...] So these are imagination, concoction. They are not authorized."* (SPConv Apr 24, 1977)

The Spiritual Commissioner of the Hindu Forum of Britain was the Manor's Temple President Gauri das, who said: *'The highlight of the festival is a human chain to pray for the victims of terror and war.'* This took place as the time approached for Krishna's divine appearance at midnight. Instead of meditating on the divine appearance of the Lord, thousands were encouraged to meditate and pray for the victims of the many political problems engulfing the planet. (END)



WOMEN: MASTERS OR MOTHERS?

In 2015 a "fundamental-conservative" ISKCON initiating guru, Bhakti Vikasa Swami, published a book: *Women: Masters or Mothers?* It has 218 Srila Prabhupada quotes and defends the Vedic role of women in varnashrama society. It was extremely controversial and liberals protested so vigorously that the GBC **banned the book worldwide**, then backed off somewhat, stating instead that the opinions were only those of the author and did not represent the views of ISKCON (or Srila Prabhupada?) Modern women (and many of the female participants in ISKCON) strenuously object to having been created to be chaste and shy. Bhakti Vikasa Swami answered GBC statements in an essay ***The Book Ban: What's At Stake:***

“The very title ‘Harmonizing Our Preaching Efforts’ sets the tenor of the GBC resolution by its striking euphemism. Harmonize means ‘to bring into consonance or accord,’ but there was no attempt on the part of the GBC to reach accord with me, despite my repeated pleas for discussion. What the GBC resolution calls harmonization is rather an attempt to crush a voice that it doesn’t like [...] uses doublespeak that implements a distinctly political agenda. [...]”

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

“The GBC seeks to suppress a book that points out the increasing secularization of ISKCON and our need to fulfill Srila Prabhupada’s mandate for a varnashrama-based society instead. [...] the GBC has redefined Srila Prabhupada’s socio-religious objectives of ISKCON.

GBC: Whereas when publications are sold or promoted on ISKCON premises it gives the impression that ISKCON as a whole is endorsing the contents of such publications; Whereas the book, “Women: Masters or Mothers” by Bhakti Vikasa Swami, has been seen to cause misunderstanding of Srila Prabhupada's instructions,

“How so? What exactly is the correct understanding of Srila Prabhupada's instructions that the GBC knows, and how does WMM violate that? They should specify those misunderstandings [...] let the GBC define [...] its statement: ‘many different understandings of the teachings of Srila Prabhupada and shastra... exist amongst ISKCON devotees...’ In presenting their supposedly right understanding, the GBC has to refute the many quotes from Srila Prabhupada given in WMM. But that would certainly cause tremendous misunderstanding, alienation and polarization [and] create even more disruptions to ISKCON's preaching work; Ironically, banning this book has caused more alienation and polarization than if the book was not banned.

*GBC: Whereas the book contains statements advocating practices that are illegal in the majority of countries, notably **polygamy, child marriage and child labor**; The opinions expressed [in WMM] are solely those of the author in his private capacity and do not necessarily reflect the views and practices of ISKCON or its Founder-Acharya.”*

*“[...] Srila Prabhupada himself advocated all these practices. WMM advocates, as does Srila Prabhupada, vocational training for children within the family—NOT child labor as an exploitive practice. This term ‘child labor’ is misleading and inflammatory. Stating this is unnecessary and overkill. ISKCON has no imprimatur system; any book authored by an ISKCON devotee does not officially represent ISKCON [...] the GBC tacitly declares [...] that I have deviated from properly understanding and representing Srila Prabhupada; thus, it implies, I am a heretic, unfit even for discussion before being publicly shamed. [...] this resolution will simply reinforce the conviction of many that the GBC itself is very poorly representing Srila Prabhupada. [...] rather than focusing on the spiritual master’s order [...] neglected for 40 years, **the direction from the GBC seems to be one of secularizing ISKCON**, of trying to fit it into contemporary Western society rather than providing the social alternative that Srila Prabhupada wanted, of simple living/high thinking, varnashrama communities.*

“This book ban has nothing to do with harmonizing. It is realpolitik, a clear sign that activist elements within the GBC are determined to continue steering ISKCON away from the socio-religious norms that Srila Prabhupada repeatedly instructed for his society. WMM clearly demonstrates those ideals in Srila Prabhupada’s own words. If this ban succeeds, it will be a victory for the forces behind ISKCON’s currently increasing secularization. It will mark the end of hope, for the foreseeable future, of the GBC leading ISKCON toward where Srila Prabhupada said he wanted it to be. I therefore call on the responsible members of the GBC to take very seriously the need to reassess ISKCON’s current trajectory, in light of Srila Prabhupada’s numerous instructions in this regard, and to ‘do the needful’ in ‘this momentous hour of need.’” (END)

The GBC then intimidated the rebel swami to shut-up and he turned his attention fully towards making his own guru empire as he wanted.

LIBERAL SECULARIST DEMOCRACY CONFLICTS WITH SHASTRA

So to be seen as decent persons, many have caved in to the memes of modern culture and also indignantly campaign for rights they think are denied to them. They expect equality. If men can be gurus, why not women? If the sannyasis have a ministry, why not one for women? If men can be GBC or temple presidents, why not women? Little heed is given to what Srila Prabhupada taught about the Varnashrama system, seen as “backwards,” “colonial,” the remnants of “another culture,” or needing adjustment for the modern age of democratic liberalism. An excerpt from an online article gives the feel of the discussion:

“Conservatives in ISKCON take note! The war is over. The homophobes lost. Sure, legal and symbolic battles will still be fought for some time to come. But, as for your attempts to stand at the edge of the ocean and order the tide to recede – it’s not happening. Homosexuality and gay marriage have passed the tipping point of acceptability in mainstream Western culture. In India and the rest of the world, it’s only a matter of time. The real point is how much the validity of liberal ISKCON depends on a revisionist’s view of Prabhupada. Their conception of ISKCON’s founder, ‘the savior of the most fallen,’ depends on an alchemical blend of wishful thinking and denial, informed mostly by their assumptions about what a saint should be. Because they can’t imagine a “pure devotee” would be a misogynist, a racist, or a homophobe, they refuse to believe that Prabhupada could have been any of those things.” [This is rather offensive...]

MISSION AND ASSET DRIFT BY CRIMINALS, PIRATES

ISKCON has radically, fundamentally changed since 1978 due to extensive mission drift, as its assets are siphoned off into the private control of primary “ISKCON franchise” gurus such as Radhanath, BB Govinda, Indradyumna, Jayapataka, Shivaram Swamis, and others. The philosophical purity and spiritual integrity of ISKCON has degraded into a mundane religious institution no longer adhering to the principles inculcated by Srila Prabhupada, as found in his books, lectures, letters, and instructions. ISKCON’s mission and asset drift has become obvious: *“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)

Mission drift occurs when an entity departs from its fundamental mission. The changes in ISKCON’s philosophy, policies, and activities over the last four decades are increasingly contrary to those taught by the Founder-Acharya. This pronounced mission drift is due to the take-over of the movement by poisoners followed by cheating rascals more interested in fulfilling personal ambitions than in Srila Prabhupada’s instructions. Srila Prabhupada is minimized, neglected; his instructions are deemed outdated and needing revisions to keep up with historical and social changes. More often, the Acharya’s clear instructions are just ignored. GBC/gurus do as they like, knowing no one will or dare object.

“A person who interprets the scriptures according to his own whims should be immediately rejected.” (Elevation to Krishna Consc)

Mission drift serves the needs of pretentious leaders that want less restriction on their use of Srila Prabhupada’s spiritual movement for their guru operations. If they separated from ISKCON, they would lose

traction, so they remain in ISKCON for their own ends. The temples, ISKCON's prestige, the congregations, their legacy as disciples of Srila Prabhupada- all this is very useful to their purposes. About bogus commentators on the Gita; Srila Prabhupada said, "*Why don't you write your own book and comment on that?*" Similarly, if these ambitious men want to be gurus with their own temples, disciples, and so on, why don't they leave ISKCON, which belongs to Srila Prabhupada and his followers, and do their mission drift elsewhere? Leave ISKCON alone!

Mission drift occurs when fulfilling personal ambitions is facilitated by deviating from Srila Prabhupada's instructions. E.g., rather than admit they concocted their vote system for gurus, ISKCON pretends this is all in Srila Prabhupada's service, while such a weird invention is just to enable their bogus guru business. To prevent ISKCON mission drift, Srila Prabhupada's instructions must be the basic guiding principle. ISKCON should be a transcendental movement giving genuine spiritual knowledge rather than become humanitarian or philanthropic just to increase donations. The leaders must be fully dedicated to Srila Prabhupada's transcendental vision, never mind an evolving mundane culture with ever-changing morals and values. Srila Prabhupada was specific and detailed in his instructions for no "mission drift."

This only happens from cheating and deliberate disobedience. Some ISKCON temples, to attract visitors and donations, invite prominent Mayavadis or popular materialists to speak or perform at the temples. This is now common while pure preaching is almost dead and the temples are empty and desperate. ISKCON Florence Italy advertised a program with Satyananda das BAUL from Bengal with "mystical music." Bauls are a severe deviation from the Vaishnava standards, focused on sense pleasure as the ultimate goal of bhakti. The Baul sect was condemned by Bhaktivinode, yet they are invited to ISKCON?

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

ISKCON's purity and transcendental mission has been watered down by its leaders and unauthorized gurus who are looking for cheap converts, followers, and wealth. All types of liberalism, "socio-

religious” practices, and philosophy have been adopted in ISKCON to counteract its failure to attract members interested in true spiritual life, a problem stemming from a watered down program to start with. ISKCON temples are now places for deviated kirtans, hathayoga, Hindu culture, pseudo-spirituality, and vegan-vegetarianism. Classes and functions feature tangential storytelling and mundane jokes. E.g., Jayapataka Swami spoke for hours of sahajiya stories from Chaitanya-lila, but he never gave a real Gita or Bhagwatam class in New Talavan.

“Being away from ISKCON since 1984, when I attended a lecture by Bir Krishna Maharaja in Fiji in 2012, I was shocked. He began with praise of ISKCON ideals, but most of his long talk was about the real reason Satyabhama in Dwarka was, something about the gopis and Kurukshetra, and the higher meaning of Radha’s doing this or that; it was a rambling ‘lecture’ of lofty abstract subjects meant to impress the simple local Hindus. I met a 20 year ISKCON Fiji devotee who gave me a flyer to recruit youth for a summer camp- no mention of Krishna, Srila Prabhupada, or ISKCON- a bait and switch preaching. In many places, ISKCON mixes in hathayoga, exercise, leadership skills, “mindfulness,” etc, to attract new members. Krishna West talks about popular things like yoga while not wearing ‘bedsheets’ or tilak. This is a very sad and disturbing drifting away from how Srila Prabhupada taught us to preach Krishna consciousness.” (Nityananda das, 2017)

ISKCON GURUS PROTEST MISSION DRIFT IN ISKCON

On May 22, 2012, even Bhakti Vikas Swami, an unauthorized, self-appointed ISKCON guru, posted his deep concern. Below are excerpts:

*“I do not support ISKCON's pronounced tendency toward Hinduization and to secular influences such as those of bodily welfare work, mundane feminism- psychology- scholarship. [Re:] a long report on the presenting of an award to an ISKCON as the ‘Best Organization in Social Work’ for providing nutritious meals to slum children. The statement begins: ‘It is actually an honor that we get to serve’ would be fine in the context of serving Krishna and His devotees. But it refers to feeding poor children and developing the nation [...] Similarly, nothing could sound more laudable than ‘generating love, respect and trust in the hearts of millions’ – but it is a **mundane statement** [...] ISKCON is being converted into something that Srila Prabhupada did not want.*

*“Recently, at two functions attended by prominent businessmen and other dignitaries, ISKCON was referred to as a **social welfare organization**. I object to the mission of Srila Prabhupada, that I have dedicated my life to, having being redefined [...] ISKCON has changed in other significant ways. We openly present ourselves as Hindus. In*

*India, it is becoming increasingly common that yajnas are performed for donors to **remove negative astrological influences** (Srila Prabhupada wanted his temples to be centers of pure bhakti, not karma-kanda). ISKCON's biggest leaders associate with and promote neo-Mayavadi promiscuous 'kirtanias.' Some leaders are chronically lax in rising early, attending programs, etc. This has been overlooked for years. These and other changes have infiltrated ISKCON. [...] I do not plan on leaving ISKCON. But [...] I do not wish to be identified with much of what ISKCON today does or stands for, as the drift of ISKCON is increasingly away from what Srila Prabhupada meant for it."*

In a 2011 article by Krishna Kirti das, "Mission Drift," he referred to ISKCON Delhi's website for ISKCON Food Relief Foundation (IFRF) which distributes meals to schools, but uses ISKCON's name:

*"Vision: Removing hunger and upscaling learning opportunities for **underprivileged children**. Mission: IFRF works with government to provide hygienically cooked, balanced, nutritious, wholesome Mid-day Meal to children in municipal and government aided schools in India to improve access to good food and promote education. Philosophy: IFRF believes food is a fundamental right. **Inadequate nutrition** not only affects physical, mental, and emotional health of children adversely but also restricts their **learning ability**, development **opportunities** and effective participation in the community. A simple way of breaking the vicious cycle of **hunger and poverty** is by providing regular and nutritious food **and this fulfills ISKCON's mission**. Goals: To promote the provision of distribution of sanctified meals all over the India..."*

In response, Bhakti Vikas Swami said in a lecture:

"The idea of building the nation is totally mundane. [whereby] having more people educated so they can become lawyers, doctors, or more likely factory workers. [...] the idea that we are helping children to improve their life, that's also mundane. That we want to help develop present modern society... But [Srila Prabhupada's] social welfare program was to develop varnashram communities where people don't have to live in this demonic society. [...] It wasn't that Prabhupada was callous to social welfare, but he wanted to do so through varnashram [...] our people go out and meet businessmen and tell them, 'We're helping hungry children, and building the nation' [...] you start to think like that yourself. Instead of following Chaitanya Mahaprabhu's order jare dekha tare kaha krishna upadesh, you're talking about mundane things. It changes the whole atmosphere of ISKCON."

Interestingly, Jayadvaita Swami, who many despise for stubbornly, endlessly editing and changing Srila Prabhupada's books, concurs on

the issue of ISKCON mission drift, and decries ISKCON's mixing of karmakanda into Srila Prabhupada's gift of pure bhakti yoga: *"What is the distinction between you and the Red Cross? Now that you are doing the work of all these charitable societies, who is doing your work? [...] Who is there to preach that you're not this body? ...that you should turn your back on material enjoyment and go back home, back to Godhead, now that you're busy fully dedicated to the urgent mission of uplifting the afflicted people of the poorer classes of this material world, so they can have a decent life, who is going to do that other work?"*

Sri Bhaktisiddhanta Vaibhava, compiled by an ISKCON sannyasi:

(1) *"Being averse to Lord Vishnu, countless jivas have come to Maha-maya's dungeon to envy Lord Vishnu in countless ways. To deliver even one of them from Maha-maya's fortress and make him a devotee of Krishna is **unlimitedly better welfare work** than the construction of countless hospitals and schools."* (Sri Prabhupadera Upadesamrta 286)

(2) *"Krishna-bhakti is the only way to deracinate miseries from the world. You are working only for the good of the body and treating the symptoms, not the original disease. Your patchwork schemes of various **social, economic, and political ideologies** are like blowing on a boil, which gives but a momentary and false sense of assuagement. The real cure is to lance the boil and squeeze out the pus. Similarly, the pus of material attachment must be excised by the sharp words of the expert devotee, the only genuine well-wisher of human society."* (Jati Sekhara Prabhu, disciple of Bhaktisiddhanta)."

(3) See many Srila Prabhupada quotes on social welfare in Ch. 17.

SANNYASI GURUS DEVELOP THEIR OWN INSTITUTIONS

The following is based on reports by Brajmohan das (Bangalore) and others regarding new trends in ISKCON. Guru sannyasis are gradually, quietly, but profoundly moving "out of ISKCON" by:

(1) Acquiring personal properties for private programs, separate from ISKCON temple programs.

(2) Organizing annual India pilgrimage tours apart from ISKCON.

(3) Conducting exclusive for-charge retreat and seminar programs outside ISKCON, promoted as a spiritual leader to attract new followers to their own group. Themes may be japa, the Gita, meditation, or yoga.

(4) Forging relationships, associations with outside non-ISKCON or non-Vaishnava personalities, groups such as mayavadis, new-agers, sahajiya babajis, "kirtanias," Hindu religionists, Gaudiya Math

factions. Rather than preaching from or as ISKCON, they focus on these sectors to attract new followers and disciples for themselves.

(5) This is a huge financial strain on ISKCON temples who must search for Hindu patrons who are not yet interested in ISKCON gurus. But once one joins the local ISKCON congregation, they are targeted by multiple gurus and after initiation, their financial support goes primarily to their guru and the temples are left to find new donors again. Vicious circle of internal competition as gurus siphon off the temple supporters.

(6) ISKCON gurus visit ISKCON temples less and less over time as fewer prospective followers are to be found there, and they increasingly circulate in the above-mentioned sectors with more success. They have engagements at book shops, cafes, yoga clubs, corporate settings, music and yoga festivals, speaking on love, compassion, gratitude, “service.”

(7) Some gurus have a base of operations outside ISKCON or have built huge temples which are only nominally ISKCON temples but are fully controlled by themselves or disciples, and their programs are increasingly held outside ISKCON temples where other gurus cannot go to compete for the attendees or guests in becoming future followers.

The trend is towards eventual departure from ISKCON, control of which is now split up in pieces by various gurus, and as opportunities for canvassing new followers dries up, the gurus naturally begin to create their own organizations, temples, venues, and camps where they can again exclusively promote themselves and their personal kingdoms. It is, as Sulochan described in 1984, the ‘guru business.’

FOOD FOR LIFE VRINDABAN, WITH BIR KRISHNA GOSWAMI

Associated with *Food For Life*, an ISKCON prasadam distribution program started by Srila Prabhupada, Bir Krishna Goswami in 2010 was sponsoring an orphanage gurukula near Vrindaban. He said the children were wearing tilak and chanting Hare Krishna. It sounds like a well-organized program, but where are the Hare Krishnas? His business card read: *B.K. Goswami, Food For Life Vrindaban, Govardhan Project, www.fflvrindavan.org*. However, the website has no mention of Srila Prabhupada, Hare Krishna, any spiritual activity, prasadam, gurukula, ISKCON, or bhaktiyoga. It solely aims at secular overseas donors:

“We are a humanitarian organization working to help the poorest of the poor for the past 25 years, particularly girls and women, by providing comprehensive, essential human services which empower them to pursue fulfilling lives and become exemplary members of the society, and by protecting the natural environment in which they live. Our work includes free meal distribution, providing water wells for villages with no access to drinking water, care for cows, medical camps,

environment projects, cleaning & planting trees, paper recycling factory, organic farm, sewing & embroidery center (employment for village women), and a charitable hospital providing free or near free care to village families. Most prominently, FFLV provides free education for over 1,300 girls who could not otherwise attend school.”

At least these are the claims. The website has one blurry Srila Prabhupada portrait far in the background and two children with faint tilak. Does the school teach Bhagavad Gita or the children to chant japa? The food distributed surely is not properly offered prasadam. We doubt it and neither is it stated. For a \$301 donation, a special feast is arranged for children, widows, sadhus, or the blind who are:

“truly destitute, generally having no family to support them. You can celebrate your birthday, anniversary, or any other occasion by sponsoring a feast for the poor and share your happiness with them.”

Also: *“Every year since 1997, FFLV has distributed thousands of gifts to Vrindaban’s poor children on New Year’s Day Gift Festival. The cost of a gift pack is \$6, we need 5,000 gift packs donated.”*

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

ISKCON’s leaders and gurus are openly advertising all types of mundane welfare services. Is it just for the donations, coaxing the public to give more? Why is there no preaching of Krishna consciousness? How far the preaching has drifted away from Srila Prabhupada’s pure Krishna-is-the-Supreme-Personality-of-Godhead message. Why are hide who we really are? Why operate a welfare and philanthropic group?

COMPOSITE REPORT ON NEW TREND WITH ISKCON GURUS

A few years ago Dhanurdhara Swami ,with maybe 100 followers/disciples, stayed with Ramesh baba (famous local sahajiya baba) near Vrindaban for a month. Dhanurdhara Swami was found guilty by ISKCON’s CPO in 1998 of child abuse (excessive physical punishment) in Vrindaban gurukula and, rather than accept the token punishment from the CPO, he left ISKCON instead. (*“If my presence is disturbing, then it is better that I leave.”*) Still, he always hung around close to ISKCON, recruiting and initiating ISKCON devotees as an independent guru (no longer a GBC sanctioned guru). Dhanudhara Swami and Giriraja Swami and their groups are closely associating with Ramesh

Baba (sahajiya), as are other ISKCON gurus: Bhurijana, Sachinandana Swami (and followers). In 2021 Dhanurdhara applied to formally return to ISKCON, but was refused due to bitterness over his child abuse.

These “gurus” appear to have their own unique philosophical slants, creating private facilities with freedom from any ISKCON sanctions. Shivaram, BB Govinda, Giriraja, Indradyumna, Bhurijana all have private “bhajana kutir” compounds in Vrindaban and/or Mayapur, that give them the independence and freedom to do as they like. The sahajiya gopibhava group was reined in by the GBC in 1995 and some of them were banned from India for two years, and then later they were threatened by the Turley child abuse lawsuit. They learnt to operate outside of ISKCON by incorporating private trusts and organizations, often controlled by disciples, and thus evade ISKCON lawsuits and any ISKCON GBC sanctions. They hardly attend ISKCON programs, but have developed their own sub-societies, meeting with disciples in their “mandirs,” many of whom also reside nearby or visit India annually.

Giriraja Swami inherited a luxury estate in Santa Barbara, CA, now his private “temple,” where his female secretary also resides. Shivaram Swami legally controls, via disciple trustees, all “ISKCON” projects and properties in Hungary, originally placed in a web of incorporations, trusts, and foundations after the fall of the Iron Curtain in 1989. This has been confirmed by the former vice-president of the Hungarian farm project. BB Govinda Swami has a privately incorporated temple in Kazakhstan, Indradyumna Swami’s Polish tour festival is privately incorporated, Dhanudhara Swami controls a devotee community property in upstate New York, and Bhurijana’s Perth, Australia project is also privately owned which has nothing legally to do with ISKCON.

Almost certainly Radhanath’s Chowpatty Bombay temple is not under the control of the ISKCON GBC. The same applies to the large Sigatoka Fiji ISKCON temple which is supposedly held in the name of the lesbian president who built the complex. Satsvarupa also stays in a private home in upstate New York and rarely goes to ISKCON temples. Mahanidhi Swami has resided in Radha Kund since 1987 and has a residence complex there (ISKCON suspended his guruship). Hridayananda is building up his Krishna West society of 24 *independent* centers with congregations (Ch. 18). Srila Prabhupada’s Final Will requires GBC property trustees for all ISKCON properties, but today a huge % of them are privately owned/ controlled out of ISKCON or GBC control. This physical drift of assets has not been addressed by the GBC. Thus ISKCON is becoming a privatized, independent network of guru organizations, all of which are parasitical to a dwindling ISKCON.

Many “gurus” found ways of recruiting disciples with “Japa and Govardhan” for-charge retreat-seminar programs, outside ISKCON. These programs screen and groom attendees to recruit followers that are naïve and sentimental in nature, making them feel special and privileged to be part of their exclusive sahajiya gopibhava club or sub-ISKCON guru cult. The rasika and gopi-bhava program remains alive and well; only now as part of the growing ISKCON periphery that still has access to ISKCON for disciple prospects and finances. This is a major trend in ISKCON with various gurus creating privately owned communities, temples, programs which are fully outside ISKCON. The assets of the Founder-Acharya Srila Prabhupada are being plundered. The ISKCON gurus control the GBC, who are supposedly leaders responsible for ISKCON and its maintenance, expansion, spiritual health, but they are ISKCON parasites, diverting assets to their own sahajiya groups.

They are like vampires, who let their victims to recover after each sucking episode so that they always have a fresh supply of blood. The privatizing of ISKCON is conscious and intentional. ISKCON gurus and guru-GBCs, to break away from institutional constraints, legally and operationally separate from ISKCON while ostensibly still being its guardians and managers. It is deviously exploitative. They can deviate freely- premature rasika bhakti, sahajiyaism, impersonalism, new-ageism, bogus kirtans, to increase their following, status, and treasury. Some of them see their ISKCON days as numbered as their nonsense is exposed online. Those who insist on being a guru should honorably leave ISKCON and start their own show from scratch, separate from Srila Prabhupada’s mission and movement. But they have one foot in ISKCON and one foot outside. /From unknown source:

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

Gurus give no financial reports, and most donations go to the gurus, not ISKCON temples or deities. ISKCON is becoming privatized. As in any crime, follow the money. Their exploiting Srila Prabhupada’s assets

while building their own guru is unofficial GBC policy, as too most GBCs and gurus are in on the theft of Srila Prabhupada's assets. The sooner these deviants completely leave Srila Prabhupada's ISKCON, the better, and a new GBC must end this pirating. ISKCON belongs to Srila Prabhupada and his followers; it is not a feeding ground for bogus guru vultures, parasites, and deviants. Let them make their own destinies if they are able, but they must leave ISKCON to Srila Prabhupada's sincere followers who abide by his teachings.

ARE ANY OF THEM SRILA PRABHUPADA'S ISKCON?

There are so many different ISKCONs now- are any of them part of the ISKCON Srila Prabhupada established?

(1) the Hinduized (Holi/Diwali/Shivaratri Hindu festival) official ISKCON (2) the Mundane Charity ISKCON promoting hospitals and food relief (3) the Kirtanaya/New Age (for profit) Hip ISKCON (love and peace) (4) the Krishna West ISKCON promoting compromised, relaxed westernized preaching (5) the Gay and Lesbian ISKCON

(6) the Interfaith ISKCON, following in Kirtanananda's footsteps

(7) the "Krishna Lounge" ISKCON, where we don't mention ISKCON, the Maha Mantra or Srila Prabhupada ... it's "Yoga" (8) Kuli Mela ISKCON with the disenfranchised second generation (9) Utah Krishna's Festival of Colors, Llamas and Yoga/Rock Music ISKCON

(10) the Female Diksha Gurus ISKCON- women have rights too!

(11) the Seattle Hindu version, as in Vedic Cultural Society ISKCON.

PRABHUPADA WANTED TO CHANGE THEM, NOT THEY CHANGE US

We cannot compromise Srila Prabhupada's ISKCON for popularity or to facilitate bogus guru cults. Srila Prabhupada was adamant about sticking to our philosophy whether the masses like it or not. Srila Prabhupada, unlike others, is a bona fide spiritual master in the disciplic succession from the Supreme Lord, so why doubt his instructions?

(1) **PH:** That means sometimes we might have to compromise in certain ways. **SP:** Why compromise? You don't compromise. [...] If you make compromise, then you associate with him. Then gradually you'll also go down. [...] we do not associate with him, but we give him chance to associate with me. [...] If you know something positively, why should you make compromise? When people come to talk with me, see me, I don't make any compromise. [...] **PH:** He said that morning "...What can we do? If we do not compromise, we will make enemies." **SP:** No, you'll not compromise; at the same time, you'll not make enemies. That is tactics. If you make enemies, then what is your tactics? You must speak the truth; at the same time he'll not be displeased. That

is tactics. If you can defeat him by your argument, then he'll not be displeased. After all, everyone is human being. If you can find out his defect, why he shall be enemy? (SPConv)

(2) “[...] Lord Chaitanya wanted that the message should be distributed in every village and town of the globe. Let us do this service as far as possible in all seriousness. ***We cannot make any compromise with anyone for cheap popularity.***” (SPL Brahmananda Dec. 21, 1967)

CONCLUSION

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

The Hare Krishna movement “drifts” by the year, and is now unrecognizable from when Srila Prabhupada was physically present. With so many additions, deletions, modifications, and waterings down, ***it no longer is the same movement.*** This ensues from the cheating, unchecked ISKCON Ravana misleaders absorbing mundane values into the movement for their material advantage. Srila Prabhupada did not want anything changed, only to maintain things just as they were. Lack of faith in Srila Prabhupada’s instructions and deviational foolishness have sapped Srila Prabhupada’s transcendental mission of strength, vitality, and purity. Popular opinions and the continuously changing values of mundane society should not be made the siddhanta of the day.

At this rate, ISKCON will be fully “harmonized” and assimilated into mundane society in another two generations, indistinguishable from all the other cheating so-called spiritual organizations-- liberalized, secularized, materialized. The first step to correcting this disaster is that the disobedience to the Acharya disease be correctly diagnosed. Today’s ISKCON, under the guidance of its corrupt GBC is completely adrift, with no rudder, no plan, no captain... just looting pirates, lost in a sea of speculative deviations.

CHAPTER 3: THE KIRTAN SPOILED

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

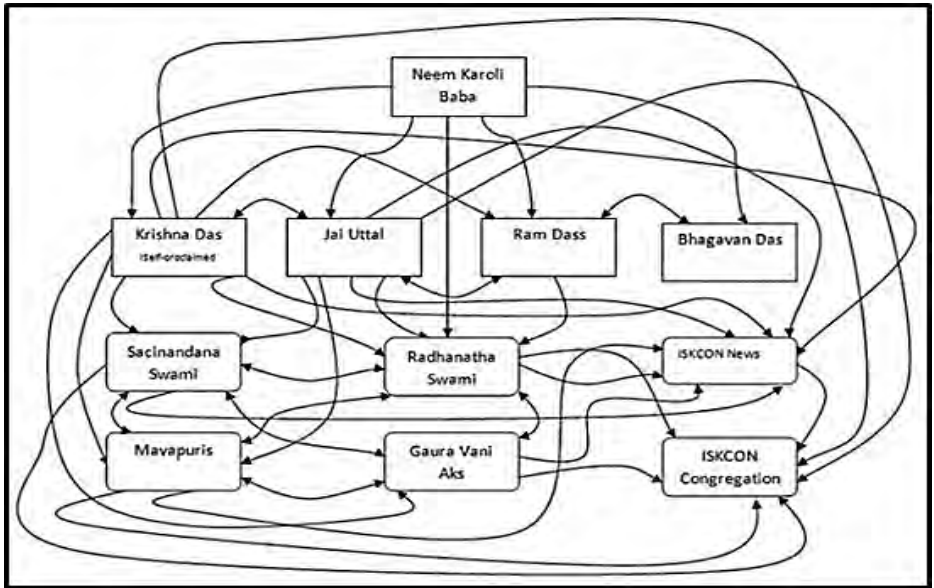


The spiritual magic of Srila Prabhupada's kirtans was amazing. He would play kartals, sing seriously and melodiously, accompanied by mrdunga and more kartals, with devotees singing back and forth. His style

was nectar, and his early followers loved sitting and dancing for an hour or more, twice a day, in this kind of kirtan. He taught the "swami step" and later the jump dancing, and he always emphasized the Hare Krishna mantra. His kirtans were simple, sweet, and satisfied the heart.

But, since Srila Prabhupada disappeared, gradually the kirtans in the Hare Krishna movement have moved further (and further) away from that original standard. The disease of changing things has spoiled the kirtans, and now it is hard to find kirtans like Srila Prabhupada did them. All kinds of innovations, changes, additions, speculations, and artistic license have deviated kirtans far away from those 1966-1977.

Yes, there may be other bona fide kirtan styles besides what Srila Prabhupada taught, such as in other sampradayas. But, whereas they have been the same for millennia since their origins, Srila Prabhupada's *kirtan* has been altered beyond recognition in a few decades by impersonalists, modern musical fashions, or gross speculation. If we are to "follow" Srila Prabhupada, and not whimsically do as we like, then we cannot make changes to his transcendental gifts, otherwise, we are not his followers. If Srila Prabhupada is our siksha or diksha guru, the Founder-Acharya of ISKCON and his "greater ISKCON," then we should not mix in other styles, bona fide or not. What he taught us is for sure bona fide transcendental kirtan, and any changes risk making it a material sound vibration. We strictly must follow the bona fide guru.



A lot of the new kirtan in vogue nearly 50 years after Srila Prabhupada departed is ***totally bogus***, manufactured out of the modes of nature, and although it may be exciting music or entertainment, it is not transcendental meditation, and is, at best, watered down. That there are “no hard and fast rules” in chanting the Holy Names does not mean “carte blanche.” Was it bona fide when Jayatirtha and his Peace Krishnas took LSD in kirtan? Kirtan’s potency and effectiveness is guaranteed only if we practice it as taught by Srila Prabhupada. That should be our style of kirtan, and then we will get the most spiritual benefit. Kirtan is an essential part of the process of Krishna consciousness, to be practiced in strict adherence to Srila Prabhupada’s teachings, just like any other part. It is like a razor blade, be careful...

ISKCON GURUS AND PSEUDO-BHAKTI KIRTANIYA SCENE

The mundane or Hindu culture, mayavada, demigods, and sahajiya trends are affecting ISKCON increasingly for decades. There is a subcultural circuit for “kirtan” and “bhajan” bands, with very loose connection to ISKCON. Bhakti Fest, Wonderlust, Kirtan Melas, and Shakti Fest are regular gatherings of pseudo-spiritualists and/or half-way devotees where various yoga practitioners or instructors, spiritual seekers, vegans, alternative health advocates, environmentalists, societal drop-outs, etc. congregate. E.g., Amma the hugging saint is part of this sub-culture that big and small ISKCON gurus patronize and tap into, canvassing for followers and influence by exuding their charms, making connections and engagements. Mother Amma appeared for kirtans at ISKCON Washington, DC in 2012. Intertwined are Neem Karoli Baba’s

disciples Baba Ram Dass (Richard Alpert, deceased 2019) and Krishna das, Jai Uttal, as well as “Hare Krishnas” such as the Mayapuris kirtan band, Gaura Vani, Sachinandana Swami and others.

ISKCON sannyasis and gurus mix with this crowd extensively, including sponsoring and co-partnering with non-Vaishnava so-called “kirtanias” who chant, sing, and perform with various Hindu mantras, Durga, Shiva, Buddhist, or Hare Krishna. Impersonalism, New Age, Hinduism, bogus yogis, pseudo-spiritualism, and western liberalism all merge into a unique phenomenon where thousands of western younger generation and post-hippie types commune and share their life style. Women are often scantily, seductively dressed, and everyone hugs, smiles, and “loves.” Philosophies are vague, sentimental, even totally sahajiya. Sense gratification, social welfare themes, unique styles of music and “kirtan” with mixed western and Indian instruments, and engagements or tours attract participants, for whose attention many compete, especially the recruiting “gurus” from various backgrounds.

Often, non-Vaishnava *kirtanias* perform at ISKCON events, or ISKCON gurus with followers and other “devotees” attend these events, tours, or engagements. ISKCON leaders involved in this “kirtania” subculture have compromised the practice of Krishna consciousness as taught by Srila Prabhupada. Their lectures are designed to appeal to this scene, with obscure references to love, gratitude, service, humility, and enlightenment, and mostly without any reference to Krishna, bhakti, the bona fide disciplic successions, Srila Prabhupada, or renunciation. ISKCON gurus are now even singing Hare Krishna to various popular rock music tunes from the Rolling Stones, etc. despite the obvious conflict of moods, resulting in distraction from the mantra itself.



Often the instruments dominate so the music becomes more important and the mantra is incidental, almost inaudible. **LEFT: Miss Mini-skirt sits on Krishna das’ lap**

Srila Prabhupada preached to George Harrison to use his talent to attract others to Krishna, and under Srila Prabhupada’s inspiration he did that very nicely. But, George Harrison aside, the senior leaders of ISKCON need to follow Srila Prabhupada’s kirtan style and preaching model, and not neglect the kirtan standards that Srila Prabhupada set. Or what will distinguish us from all the pseudo-spiritualists? Related article at:

SRILA PRABHUPADA REMOVED AS SOURCE OF KRISHNA KIRTAN

Srila Prabhupada is also minimized by the changes to his standards, tunes, “style,” instruments, and kirtan mood. The kirtan has been changed from what he taught us. Rather than appreciate the great transcendental gift of “Prabhupada Kirtan,” it has become almost lost with non- or semi-devotee “kirtanias” who relish fame and musical skills far more than glorious prayer and praise of Lord Krishna. Often the mantras are not Vedic, but songs written by imperfect souls, or for demigods, and mixed with crazy or sensuous dancing. There is rarely any invocation of the kirtan by reciting pranams to Srila Prabhupada, as he is now largely forgotten. Yes, Srila Prabhupada engaged Allen Ginsburg, who was openly homosexual, in public chanting, but who did so with harmonium and simple tunes. So, yes, anyone can chant Hare Krishna and benefit. But Srila Prabhupada’s followers should faithfully practice and promulgate “Prabhupada Kirtan” as the most effective.

BHAKTIVINODE’S ADVICE ON WHO TO JOIN IN KIRTAN

Bhaktivinode Thakur’s book *Jaiva Dharma* (Sarva bhavana p. 384):

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

CHANGED KIRTANS OR CONCOCTED, SPECULATIVE KIRTANS

Very questionable or outright deviant changes to Srila Prabhupada’s kirtan standards include: (1) Additions of Shiva, Ganesh, Durga, Om, or Hindu mantras. (2) Many dance styles very different to Srila Prabhupada’s standards, such as break-dancing, the square-dancing arm-lock twirling, swinging someone horizontally in mid-air by their arms, “disco” motions like fists rotating in a circle, etc. (3) Favoring various drums and instruments besides kartals, mrdunga, harmonium, sitar. Newcomers may bring their instruments but Srila Prabhupada followers should use the basic instruments that he told us to use. (4) Addition of all sorts of Jaya this and that at the start, middle or end of kirtans at the expense of less chanting of Hare Krishna mantra. (5) “Jaya Gurudeva” is impersonal- who does it refer to? (6) Once

Baradrajā sang Gaura Gaura in the *Krishna Krishna, Krishna He* tune; and Srīla Prabhupada said never to do that again, being very upset.

(7) Some musicians mix elaborate electric guitar riffs into kīrtan, or harmonizing choirs, or complex combinations of overlaid chants. (8) Screaming or shouting to convey enthusiasm. (9) “*We had kīrtan one night, and this Mataji had taught the ladies how to dance a circle dance where they went around in a circle and jumped in together toward the center and then came out again. So they turned in and turned out, and the ladies liked to do it and they were doing it when Prabhupada came back and we were having kīrtan. Then afterwards he called in Tamal Krishna and said, ‘Tell them to stop dancing like that. I did not teach them to do it that way. I don’t want them dancing with each other, I want them dancing before the Deity.’*” (Revatinandana, Aug 28, ‘95)

(10) **SP:** “*He introduced new system of chanting: nitai-gaura radhe-syama. So the Nitai-Gaura chanting will have some effect, Kali-yuga. Although he was presenting pervertedly, the beginning was Nitai-Gaura, [...] He used to preach that Nitai is Radharani and Gaura is Krishna. That is **siddhanta-viruddha**. But some way or other, he was chanting Nitai-Gaura. So some effect were there. Just like sandalwood. You do not know which way better pulp comes out, but if you rub any way, some pulp will come because it is sandalwood. So he had some effect of chanting Nitai-Gaura, but later on they deteriorated because they did not know actually [...] The siddhanta-viruddha means it will deteriorate. It will not endure.*” (SPConv May 2, 1976)

(11) **Tamal:** (reading) “*The kīrtan begins with the chanting of the mahamantra, slowly at first and melodiously. Later the chant will speed up as the spirit of the devotion spreads. Often the most rapid and intense chanting is done by a hard-core knot of dhoti-ed men before the curtains of the shrine.*” *The devotees get in one group and start [...] The rhythm approaches that of an express train, and is apt to remind a lay visitor of an old-fashioned football rally. Some of the onlookers try to keep up [...] adapting modern dance steps to the rhythm.*” **SP:** Who has introduced this peculiar dancing? **Hari-Sauri:** It just evolved. **Rupanuga:** We were speaking about that the other day. It’s changed from the original dancing that you showed us to something else. Too much like modern dancing. **SP:** Hmm. ***I think this is not good.***

(12) Another development in kīrtan festivals is that the singers are on an elevated stage, similar to rock concerts. A senior devotee is pushed or jumps off the stage into the crowd and caught by many hands in mid-air (called stage-diving). Sometimes a sannyasi will pump his fist to the beat as is done at rock concerts.

KIRTAN SPREADS OUTSIDE THE HARE KRISHNA MOVEMENT

Over the years we have seen that “kirtan” is being taken up by Jewish rabbis, yoga instructors, Hindu-new age personalities, and others, which is very good and shows that the Holy Name is spreading everywhere. But we, as Srila Prabhupada’s followers, know that unless the Hare Krishna maha mantra is chanted purely, without mayavadi association, without distractions of being overly-musical, without sahajiya overtones, etc... the result will be minimized or worse. Milk touched by the lips of a serpent has poisonous effects. Best that we practice and promote Srila Prabhupada’s style of bona fide Krishna kirtan for everyone’s eternal benefit, and that we work to upgrade outside “kirtaneers” to higher purity and effectiveness.

Due to GBC neglect, even the transcendental kirtan has been taken away from us. This is by Kali Yuga’s influence. Very detailed information on Srila Prabhupada’s instructions for his kirtan standards are given in Vol. 8: *Restoring Srila Prabhupada’s divine Mission*.

CELEBRITY KIRTAN

Can we stop with the paparazzi kirtans? It's when a few charismatic leaders take over the central kirtan space, and everyone else is cordoned off into an observers area, take out their cell phones and start filming the celebrities. Stop dominating; just be a humble part of the kirtan. Let Krishna’s Holy Name be the focus and give up your false distinction. Unfortunately, ISKCON has now become a personality cult.

Naveen Krishna das: *“The devotees were doing kirtan in a fast way with drums and kartals played swiftly. The villagers watched, not knowing how to participate. Srila Prabhupada stopped the kirtan and the well-known kirtan leader, and started leading himself. He performed kirtan very slowly, chanting only the first half the Hare Krishna mantra with kartals in a simple tune and then he asked the villagers to respond, to join in. Then he chanted the second half and asked them to respond. Thus he made the whole audience to chant. Srila Prabhupada showed by example how it was crucial to chant in a way that other people could learn and be engaged in chanting the Holy Names. Kirtan is not a performance, it is an opportunity for everyone to chant the Holy Name.*

And this how Srila Prabhupada taught his first disciples in 1966, New York City, to do kirtan... slow, sweet, meditative, reverent.

CHAPTER 4: HINDUIZATION

ISKCON temples now routinely invite noted Mayavadis or popular karmis to speak or perform *in the temple*, apparently because such a guest will attract more visitors, usually from the Hindu community. The congregation then is led to patronize impersonalists and karmis since they were invited to the temple. There are many Hindu festivals held in ISKCON temples and private venues as well, but this was not approved or taught by Srila Prabhupada. E.g., Shiva Ratri; Diwali (with Hindu socio-religious customs); Durga Puja; Holi; house, car, and pet blessings; and other demigod worship rituals such as *pitr-park*. But they are now very common due to neglect of Srila Prabhupada's standards. This has been called the Hinduization of ISKCON.

QUALITY, NOT POPULARITY OR QUANTITY

“His Divine Grace was more concerned with quality than with popularity or quantity. [...] In the 1960-70s there was ONLY ONE unified ISKCON. Srila Prabhupada's version. All Temples were the same: same programs, same mood. No Diwali, no Holi, no demigod worship, no Hinduization. That's not an oversight by Srila Prabhupada. He did not want these things. ISKCON was NOT promoted as Hindu. Any honest Prabhupada disciple will tell you how it was then. Hari Nama daily, book distribution, and festivals. No paid salaries, only provision of basic necessities. No Hindu weddings in the Temples. No mission drift to a Hinduized ISKCON for money. Compare pre-1978 and now- two entirely different ISKCONs.” (Jaya Madhava das, 2014)

SHIVA WORSHIP TO ATTRACT MORE HINDU DONATIONS



Another facet of the Hinduization of ISKCON temples since 1978 has been the addition of demigod worship, mostly with worship of Lord Shiva and Durga deities. Srila Prabhupada described demigod worship as the business of less intelligent men and is something he *never* taught his disciples. But this is done mostly as a financial consideration, but it is direct and blatant disobedience to Srila Prabhupada's clear instructions that demigod worship is not a part of ISKCON and that we only worship Lord

Krishna. In 2007, devotees under the guidance of Shivaram Swami introduced the deities and worship of Lord Shiva and Durga at the New Vraja-dhama ISKCON Hungary farm project, and his defense was:

“Actually we worship Lord Shiva as Gopiswara Mahadeva and Yogamaya devi. Lord Shiva is the best of the Vaishnavas. [...] Yogamaya devi can remove the illusion of the material world from us. That’s why we worship Them.”

However, Srila Prabhupada in many places in his books and lectures made it **very** clear that ISKCON and his followers should have absolutely **nothing** to do with demigod worship. “[...] *this Krishna consciousness movement simply advocates worship of Krishna to the exclusion of the demigods.*” (SBhag 4.31.14 purport)

In ISKCON Zurich, on Shiva-ratri when many Hindus worship Lord Shiva, a framed color picture of Lord Shiva and Durga was placed on the main altar to accommodate reverence and worship of Lord Shiva by temple members and guests. Srila Prabhupada, however, made clear: *“You know that we have refused even the Hindu people to hold demigod worship in our temple.”* (SPL Oct. 10, 1968) In mid-2007, under auspices of Ravindra Svarupa das as Germany’s GBC, ISKCON Abentheuer dressed their Sri Sri Radha Madana-mohan marble deities as Shambu and Parvati “in honor of Shiva.” Thus there was the bizarre concoction of a three-fold bending form of Krishna playing a flute being dressed in tiger skin, cobra, topknot, half-moon with Shiva’s trident.

Srila Prabhupada made it clear not to concoct: (1) *“The greatest danger to our movement will come when we manufacture and create our own process for worshipping the deities.”* (SPL Jan. 4, 1973) (2) *“But if everyone says that I can manufacture my own way of worshipping the Deity, then what will be the condition? It will be simply pandemonium.”* (SP Lecture June 22, 1972) (3) *“The Deity worship should be done just in the way it was carried out in my presence.”* (SPL Nov. 13, 1970)

(4) On Feb. 25, 2017, the ISKCON Labasa (Fiji) devotees went to a local Hindu Hanuman-Shiva temple to conduct a Shiva program on the occasion of Shiva-ratri. From Achyuta das in 2017: *“Here in Australia, ISKCON is fast becoming the United Hindu Church of Australia. I went to the Rathayatra celebration in Melbourne; there are very few Western devotees. Many many Indians, migrants and their families; my observation is they are lovely, morally healthy people who could keep the outer form going at least until a future reformation.”*

MUCH OF ISKCON CONSISTS SOLELY OF HINDU CONGREGATIONS

In USA, Canada, India, Mauritius, Malaysia, Hong Kong, Europe, Indonesia, Fiji, Australia, New Zealand, South Africa, Kenya, almost

the whole world except Russia and East Europe, ISKCON temple congregations are almost exclusively composed of local Hindus. There is nothing wrong with a Hindu congregation, but ISKCON leaders have introduced deviations into temple programs such as demigod worship while neglecting to reach out to other groups of fallen conditioned souls. The result over the last few decades is that many temples are run by Indians *for Indians only* (e.g., New Orleans, Toronto). Rather than a Hare Krishna temple, they are Hindu temples where Hindu dharma is featured rather than the Varnashrama or Sanatan Dharma as taught by Srila Prabhupada in his books. This is the Hinduization of ISKCON.

Temples are now solely focused on cultivating their wealthy Hindu congregations for donations, conducting Hindu festivals like Diwali, Holi, Shiva Ratri, Durga puja, etc. Book distribution and recruitment of temple residents and full-time devotees has become a last priority. In ISKCON, almost all Western devotees have left and the GBC has imported Indians on religious worker visas to fill the posts of temple management with remuneration and green card residency status after 2 years of service. India, Bangladesh, Malaysia, Indonesia export Indian devotees to the West. As soon as the green card is obtained, invariably the Indian devotee immigrant disappears, or becomes entitled to a higher salary comparable to those in the outside world.



Local devotees are not recruited; imported Indians become temple managers; the mood is to support only the Hindu congregation and collect enough to cover the overhead. ISKCON has essentially transformed into Hindu temples. And Hinduism is not even a religion, but a conglomeration of socio-religious traditions including hathayoga, impersonalism, demigod and forefather worship, etc. ISKCON websites and publications give a clear impression that is a Hindu organization, emphasizing humanitarian welfare work, charity, and health yoga. Srila Prabhupada's books are not used in temple lectures, which are simply story and joke telling entertainment sessions. In some places ISKCON is a Hindu cultural society. Jesus and Sai Baba are commonly on ISKCON devotees' home altars. Devotees are distributing mundane yoga magazines in Russian ISKCON temples, and on their street chanting.

Srila Prabhupada wanted that Varnashrama be established, not Hinduism. Yet some high profile ISKCON leaders and GBC-gurus shamelessly and directly preach Hinduism, and this is misrepresented on

ISKCON websites. The GBC is in denial, playing their I'm OK/You're OK, Hindu/New Age games with Srila Prabhupada's ISKCON. They sit by passively, letting ISKCON undergo more changes in the Western countries for popularity, public relations, attracting cheap followers and money. This was NOT Srila Prabhupada's intention for ISKCON. Change and compromise is now the ISKCON norm and the GBC, the "ultimate managing authority," does nothing about it. It is time for a new and elected , accountable GBC made up of non-“gurus.”

HARE KRISHNA TRANSFORMED (BURKE ROCHFORD)

(CH. 9: HINDUS AND HINDUIZATION)

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

*“**The Emergence of an Indian-Hindu Congregation:** Estimates indicate that in 2005 a considerable majority of ISKCON's c. 50,000-member North American congregation was of Indian descent. Only a small portion are committed devotees. Most are patrons whose involvement is limited to intermittent temple worship and contributions. Large numbers of other Indians attend ISKCON sponsored festivals celebrating major Hindu holidays such as Janmastami as their only form of ISKCON involvement. A Sunday visit to most ISKCON temples would reveal 80% + in attendance are Asian Indian immigrants with families. At festivals that approaches 90%. Yet this remarkable growth in ISKCON's Hindu congregation represents a relatively recent development in the movement's North American history.*

“During ISKCON's formative stages in the late 1960s and early 1970s, there were relatively few Indians to be found in ISKCON's temples. Prabhupada remained ambivalent about involving Indian-Hindus in his incipient movement short of their becoming fully

committed ISKCON members. Early on he generally ignored Indian immigrants in America fearing that ISKCON would be overly identified with Hinduism. As Prabhupada wrote in 1970, 'factually this Krishna Consciousness movement is neither Hindu religion nor any other religion. It is the function of the soul.' In a 1969 conversation, Prabhupada stressed ISKCON was not a Hindu movement. 'I don't want a Hindu temple. Our constitution is different. We want everyone. Krishna consciousness is for everyone. It is not a Hindu propaganda. People may not understand. And actually, till now in our society there is not a single other Hindu than me (laughter). Is that not?'

"Prabhupada also openly questioned the spiritual commitment of Indians who immigrated to the West. He believed their primary motive for coming to North America was 'to earn money' and that the "[b]est thing will be to avoid them as far as possible" Only after ISKCON became well established in America did Prabhupada encourage Indians and other Hindus to become involved in the movement. Despite the general disinterest shown by Prabhupada and his followers, increasing numbers of Indian immigrants were drawn to ISKCON's temples to worship. This was largely because [...] there were virtually no established Hindu temples in the country beyond those offered by ISKCON. The same for Canada [...] Indian immigrants found ISKCON attractive because the young American converts affirmed the value of the Hindu tradition in their new environment. [...]"

"Yet of greatest significance was the shared belief that [the] temple served to maintain cultural traditions and ethnic identity because of the direct relationship between Hinduism and Indian cultural and sub-cultural traditions. [...] Until the mid-1970s, Indian-Hindus generally came and went from ISKCON's temples after taking darshan of the deities. Official ISKCON recognition of Hinduism and its Hindu supporters emerged only in the mid-1970s as ISKCON faced a variety of threats from the anti-cult movement and governmental officials. [...] the leadership asked ISKCON's Indian supporters to speak to the movement's authenticity as a traditional Hindu religious group. ISKCON called on its Indian supporters to respond to the discriminatory actions of government officials [...] the movement's leaders thereafter sought to publicly align ISKCON with Hinduism and with its Hindu patrons.

"ISKCON introduced the 'Life Member Program' to North America in the mid-1970s to formally ally its Indian-Hindu supporters. [...] Few Indians became full-time members or took on positions of organizational responsibility. Only a few became disciples of

Prabhupada [...] Given the increasing presence and importance of the movement's Indian-Hindu supporters, ISKCON's North American GBC declared in 1980 to alter the public image of ISKCON from that of a 'cult' to 'a denomination of the Hindu church.' This effort was meant to bring greater legitimacy to the movement while encouraging financial support from its emerging Hindu congregation. Hindu contributions quickly became critically important as book distribution revenues dropped precipitously from 1980 [on]. One temple president stated:

“The growing importance of Indians in ISKCON is due to a lack of a proper economic infrastructure. [...] In 1982, Indian-Hindus in Detroit contributed \$100,000 to the Bhaktivedanta Book Trust. [...] Hindu members of ISKCON's Houston temple provided much of the funding that allowed the community to purchase a temple in 1982. Hindu funds were vital to Radha-Krishna Temple of Understanding at New Vrindaban in the mid-1980s.’

“ISKCON's financial troubles deepened in the mid-1980s, and financial contributions of Indian-Hindus grew in importance. ISKCON launched an active campaign to expand its Hindu congregation in hopes of bringing economic stability to its impoverished North American communities. When confronted with the Los Angeles Robin George brainwashing lawsuit [...] Two Indian ISKCON members, one a GBC member and U.S. immigrant, the other a well-known guru from India, visited ISKCON temples throughout the United States seeking large donations. [...] After this successful fund raising effort, ISKCON Foundation was established in 1991. The director explained:

“So we saw this opportunity for the George case to be used as a vehicle to turn every temple around. [...] Krishna is giving us a chance to come up to a much higher level.’

“The Foundation's primary mission was to raise money to support ISKCON's communities by actively encouraging the involvement of Indian-Hindus in ISKCON temples. [...] ISKCON Foundation successfully mobilized the support of a significant number of Hindus. A major part of the Foundation's strategic plan was to establish advisory boards in each of ISKCON's North American communities. Influential and affluent Hindus comprised the majority membership of these temple boards and most proved successful in enlisting the support of local Indian immigrants. As a result, many temple revenues increased substantially. Most ISKCON temples in North America thereafter operated on what one leader characterized as a 'Hindu economy.’

“[...] Dependence on Indian financial support has only grown [...] 'In the case of this temple, 95% of the funds supporting the temple are

coming from the Indian congregation. Only 5% from American devotees.’ Unsurprisingly, the financial support from Indian-Hindu congregations expanded their power and influence within ISKCON temples. A temple president admitted, ‘The whole temple becomes dominated by Indians. Because they have put their money you are going to have to go their way. Obviously you have to give them a say.’

“Hindus and Westerners in Comparative Perspective: Because Hindus immigrating to the West come from different regions, language groups, and sects practicing diverse rituals, Hinduism is often practiced as an ethnic religion outside of India. Hinduism thereby becomes general in form rather than regional and sectarian. [...] Yet ISKCON temples are dedicated neither to an ethnic or ecumenical form of Hinduism; rather they are dedicated exclusively to the worship of Krishna and His incarnations. Although Indian immigrants are clearly familiar with the forms of worship, teachings, and religious practices associated with Krishna, many do not consider Krishna the supreme god. Rather they favor worshipping a variety of Hindu gods and acknowledge different Hindu traditions as equally valid. [...]

“Although respecting Prabhupada, many of ISKCON’s Indian-Hindu supporters do not embrace his teaching. [...] ‘Many Indians do not fully understand Srila Prabhupada’s unique qualities. That he was the leading proponent or teacher of our Vedic philosophy. They don’t for the most part understand that or his teachings. Rather they fall back on the more ritualistic aspects that they grew up with. [...]

“In essence, the Indian-Hindus affiliated with ISKCON in most cases do not share the movement’s sectarian religious orientation and are less committed to ISKCON and the broader devotee community. [...] ‘Most accept that Krishna is the supreme personality of Godhead... But they are not ISKCON on the basis of philosophy. All Hindus are brought up with a certain faith and that sticks to them.’ [...] ISKCON’s North American temples are comprised of two distinct and parallel communities. The first is comprised of mostly Western converts dedicated to Prabhupada’s religious teachings and overall vision for ISKCON. The second is made up of Indian-Hindus who view ISKCON’s communities as places of worship and ethnic identification.

“Divided Communities and Collective Estrangement: The different orientations of Indian-Hindus and ISKCON’s Western devotees have produced strains between the two groups. These tensions have only intensified as Indian-Hindus have gained power and influence within ISKCON’s temple communities. [...] ‘The temples are becoming Hindu temples because they put their money there and they are more involved

than the American congregation. [...] There is not very much interaction between the Indians and the devotees on Sunday. And there is a need for a lot more. [...] you would reduce so much resistance.’ [...]

“The Indian-Hindus who come to ISKCON’s temples to worship and feast on Sundays do so in large part so they can socialize with other Indians. [...] ISKCON’s Sunday programs provide structured opportunities for Indian-Hindus to communicate and to make contacts [...] ‘It is common to meet intelligent, good devotees who say, “I just go to the temple when I want to see the deities. But otherwise I just can’t relate.” [...] They want to change the way Westerner devotees dance; jumping up and down, screaming and shouting. They think this is monkey like; very off-putting to them. In Hindu temples that is not the way it is. The way to pray to God is sober, with awe and reverence [...]’

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

“Questions about support for temple residents are part of a broader concern about how funds collected from the Hindu congregation are used by temple authorities. [...] a majority (84%) believed that ‘local temple management should be the



responsibility of an elected board of directors.’ Elected temple boards would place greater control over ISKCON’s communities in the hands of Indian-Hindu congregations. [...] To the extent that local Hindu congregations can exert their newfound power on temple decision-making however, this may be changing. [...] an increasing number of Indians are now serving as temple presidents in major ISKCON communities, such as in Atlanta, Chicago, Dallas, Houston, San Diego.

“The Hinduization of ISKCON’s Religious Culture: ISKCON’s temple communities have faced growing pressure to conform to the religious orientations of their increasingly influential Indian-Hindu congregations. As a result, ISKCON’s traditional religious culture has been subject to negotiation and change. [...] One negotiation related to organizing an evening for **Goddess Durga**. [...] the temple president allowed the program, but in a rented hall [...] Other examples of Indian-Hindu influence on ISKCON’s religious culture have emerged. Festivals held at ISKCON’s temple in Utah have provoked criticism from ISKCON members [...] In 2004-05, the Utah temple celebrated Shiva Ratri complete with storytelling and a sacred bathing ceremony for Lord Shiva. [...] The president of the temple noted, ‘If the Hindus, who are our biggest natural supporters all over the world, are going to worship Lord Shiva anyway, isn’t it better we bring them to do it gorgeously in the Krishna temple, rather than someplace else where they will not get the Krishna overview?’

“The problem is that every new element of ritual and Hindu tradition that is brought in means that another element of what Srila Prabhupada gave us is pushed aside. We may have an opulent temple, with a Shiva Ratri festival and meticulous observance of various aspects of Hindu practice and tradition- but at the same time we are losing energy to pursue Srila Prabhupada’s social programs of building self-sufficient Krishna conscious communities.’ (Dasi, 2004:2). [...]

“Holi/Gaura Purnima festival at Utah temple also provoked an outcry when ads appeared to minimize Chaitanya Mahaprabhu’s birthday [...] Holi is a religious celebration by Hindus. Followers of the Gaudiya Vaishnava tradition, and ISKCON, celebrate Gaura Purnima. [...] the ‘Holi/Gaura Purnima’ festival attracts as many as 800 visitors to the Utah temple. [...] A recent and perhaps more dramatic example of the influence of Indian-Hindu congregations on ISKCON’s religious culture can be seen in the building of a new San Diego ISKCON temple. [...] raised millions of dollars. The temple however will not strictly conform to ISKCON tradition as it will include traditional Hindu images of Shiva and Ganesh with accompanying samskaras and pujas ‘performed regularly for the Indian community’ [...] such a concession represented ‘kowtowing to the material conceptions of the Indian community’ [...] ‘The Indian community has a lot of money and is willing to fork it over for the projects that fit in with their notions of Hindu dharma. But we are not Hindus. We are devotees of Krishna...’

“Hinduization and the Demise of Preaching: Preaching has been a defining element of ISKCON’s religious culture. [...] Although

ISKCON's recruitment in North America declined dramatically beginning in the mid-1970s, preaching has remained emblematic of ISKCON's identity as a new religious movement. Yet as Western devotees moved out of ISKCON's temple communities during the 1980s and Indian-Hindus gained dominance, preaching was no longer an organizational priority. [...] Without sufficient labor in the temples and facing a financial crisis, ISKCON's communities shifted their priorities to serving the religious and ethnic needs of Indian congregations. ISKCON's temples emphasized deity worship at the expense of preaching. [...] 'The most insidious influence of the Indian presence is the growing laziness that has resulted where we have abandoned Prabhupada's mission to preach. We thought it would be the opposite. With funds provided by the Indians we would be free to preach more, not less. Now we are free not to preach [...] The decision was made that deity worship must be maintained but that the preaching would be reduced. The problem is that this is exactly opposite of what Prabhupada wanted. [...] the temples will be transformed into third class mundane institutions because of the exclusive focus on deity worship rather than preaching... Will we be transformed into something else, or preserve what Prabhupada wanted?'

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

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

"Conclusion: *Once a radical and controversial new religion, ISKCON in North America has evolved into a new denomination in*

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

Comment: After Rochford's book, Bangalore ISKCON breakaway group established 3 major temples in Silicon Valley, near NY City, outside Boston on 9 acres, and a 200 acre farm project in Sacramento. They have not compromised Srila Prabhupada's vision for ISKCON, do not cater to "Hinduism" and have a wide participation of Indians (but few locals.) So, the Hinduization in ISKCON is due to mismanagement.

LINES OF AUTHORITY AND HINDU ENTANGLEMENT

(Krishna das, July 23, 2013): *"On many occasions Srila Prabhupada instructed his disciples to preach to everyone and not just to Hindus. [re:] Africa he wrote: 'Brahmananda was mixing only with those Indians, and they were giving profusely money, and there were so many plans for temple and deities. In this way he was neglecting to do the real work which was preaching to the black Africans. No one Hindu who is rich and living in foreign place is very much interested to become devotee, it is show only, sentiment or custom. So I wanted that he should preach to the Africans and convert them to become devotees, that should be his real business, never mind wasting time with so many nonsense Indians. And as soon as he did as I instructed, immediately he has got some black devotees, and he has removed himself from the entanglement of the Hindus, and he is making good progress spreading Krishna Consciousness amongst the native citizens...' (SPL)*

*“In present day ISKCON we see that many temple managers neglect to preach to everyone and instead focus on the Hindu community. If members of ISKCON voice their concerns to local authorities they are often chastised and even banned from temples. If they appeal to the GBC they are ignored. Some sannyasis were warned to remain quiet about the problem. **The GBC is not protecting devotees who present Srila Prabhupada's instructions as they are.** Instead, the GBC turns a blind eye and allows local managers to ignore spiritual principles. In the GBC paper ‘Harmonizing ISKCON's Lines of Authority’ this type of management is criticized [...] that the GBC has ‘the mandate to organize the preaching movement so it is aligned with the instructions of Srila Prabhupada.’ Why then do the GBC allow temple managers to turn ISKCON temples into Hindu temples?*

“[...] the GBC cannot simultaneously remain silent about the Hindu problem and follow its duties as laid down in the paper. [...] it should: (1) Teach that Srila Prabhupada wanted Krishna consciousness to spread outside of the Hindu community. (2) Acknowledge that many temple managers are neglecting to do this and are spiritually compromised. (3) Organize the preaching movement in alignment with Srila Prabhupada's desire that EVERYONE gets the opportunity to become Krishna conscious./ By remaining silent the GBC is agreeing to the Hinduization of ISKCON, undermining their own authority, failing those who repeat Srila Prabhupada's words.”

MORE QUOTES FROM SRILA PRABHUPADA

(1) *“I am not very interested to establish a Hindu temple. [...] from the very beginning I never described my movement as Hindu religion. Religion means the bona fide process by which we understand God and the first class religion is that which teaches people to develop love for God. To know or accept the authority of God is one thing, but to love God is another. Generally, people are interested in material comforts and they make God as the supplying agent. This kind of devotion is not purified. It is contaminated by material desires, but when one is elevated to the position of giving everything to God out of love and affection, that is the first class position. We are teaching this philosophy in the name of Krishna Consciousness, and it is applicable to all sober persons. The Bhagavat principle is that because we can be happy simply by developing our dormant love of God, this is our first business...”*
(SPL Mukunda das June 10, 1969)

(2) *“Everyone of the Hindu community in the Western world has got some very good feeling for me because superficially they are seeing that I am spreading Hindu religion, but factually this Krishna*

Consciousness movement is neither Hindu religion nor any other religion. It is the function of the soul. [...] so far I have experience it is very difficult to turn them into pure devotees. [...] Ramakrishna Mission's preaching that any opinion about religion is alright. [...] we do not accept any opinion which is not advised by Krishna. So unless one is very fortunate, never mind whether he is Hindu or non-Hindu, one cannot take to the Krishna Consciousness movement and accept its bona fide principles... ” (SPL April 17, 1970)

FAMILY TEMPLES IN ISKCON?

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

CONCLUSION

ISKCON temples have been heavily influenced by the Hindu “dharma” of Indian-Hindus who use ISKCON temples as a place of worship and for meeting other Indians. That influence should be transformed into following Srila Prabhupada’s teachings at all times, preached to the entire congregation, not being tempted to accommodate one group of guests so they infiltrate the temple with practices contrary to the mission established by Srila Prabhupada. Krishna consciousness is the perfection of Hindu culture. Hinduization must be properly reversed by strong preaching. And preserving Srila Prabhupada’s preaching model has been proven possible and successful by the Bangalore ISKCON expansion into the USA. ISKCON’s GBC has allowed, encouraged, and facilitated serious corruption and degradation of Srila Prabhupada’s Mission. Even the anti-Prabhupada did not allow his Dallas and Houston temples to become Hinduized, but developed a strong backbone of trained, Indian temple devotees. Of course, he also trained them that he was the new Prabhupada.

CHAPTER 5: ABUSE OF MEN, WOMEN, AND CHILDREN

It is difficult to make sense of ISKCON history without using our intelligence and a critical analysis. Much of the historical truths are hidden by GBC secrecy, cover-ups, concealed evidence, intimidation, and powerful vested interests. The number of devotees and leaders who have betrayed us and the truth is staggering. This is especially so in the matter of Srila Prabhupada's proven poisoning and the physical, emotional, and sexual child abuse. Five decades of child abuse in ISKCON has been ever so gradually uncovered, with one bombshell exposure after another in recent years. And the stunning thing is that the GBC was aware of the problem, and some GBCs supported or did nothing about the perpetrators, covering-up and burying these scandals, as part of ISKCON's cover-up culture and old-boys club-ism.

Surely many books will be written about ISKCON's child abuse. Here, in a short chapter, we just summarize and connect it to the overall corruption and poisoning of Srila Prabhupada's institution.

KIRTANANANDA

Kirtanananda sexually molested many children at New Vrindaban since the 1960's, and when he finally confessed in 1993, he then withdrew his confession. He went to prison for 8 years for murder conspiracy, fraud, but never faced the consequences of his child abuse. The history is found in 10 volumes: *Guns, Gold, and God* by Doktorski.

BHAVANANDA'S MOLESTER NESTS IN MAYAPUR, VRINDABAN

The 1979 removal of Yasodanandana and Dr. Sharma from the Vrindaban gurukula was the origin of the child abuse and rampant sexual molestations that took place in Vrindaban ISKCON through the following decades. Bhavananda was given management responsibility for Vrindaban, allowing him to install the Bengali boys and men, the pedophiles and child abusers from Mayapur that he had attracted there by his own illicit affairs. The gurukula staff that had been organized by Srila Prabhupada was disbanded. The result was 'nests' of sexual and physical abusers in both Mayapur and Vrindaban, havens for child molesters with Bhavananda the supervisor and a participant. Most of the GBC already knew him as a homosexual and pedophile. Hundreds of children were molested under Bhavananda's watch, continuing to the present, causing a new hue and cry with each new abuse revelation.

Investigating allegations against Bhavananda, ISKCON's Child Protection Office (CPO) clearly established that Bhavananda engaged in serious child maltreatment. The CPO's "restrictions and rectification plan" amounted to practically nothing. How do you rectify a life-long child abuser? He never was properly investigated, never accounted for all his misdeeds, never went to jail for even a day. And walks around freely to this day! Later many more uninvestigated allegations of his child abuse surfaced. Bhavananda clearly hid the extent of his child abuse. The CPO met resistance from the GBC, its cover-up culture, non-cooperation from other offenders. When the CPO investigated the well-known, prolific child sex abuse by Nitai Chand "Swami," one of Bhavananda's Mayapur right hand men, CPO director Dhira Govinda's life was threatened by his Bengali disciples.

There are perhaps dozens more cases of known and alleged Bhavananda sexual molestation, child rape, victim trafficking, and organized child exploitation, none investigated. He ranks higher on the scale of evil than Jeffrey Epstein, who at least only dealt with women over 15, and paid them well in luxurious settings without violence. Bhavananda, however, was responsible for 100s of children age 4 and up, and he knowingly engaged pedophiles and child sex abusers as their teachers and caretakers. It can be described as a pedophile club with support from the church clergy. He is known to have sexually abused children as young as 12, and allegedly much younger. Maybe 95% of his child abuse (physical and sexual) is uninvestigated, unpunished. In outside society ***Bhavananda would have been incarcerated for life.***

CPO reports show that Satadhanya, Nitai Chand, Dhanurdhara Swami, the whole GBC, various GBCs, and others- all of them have refused to testify against Bhavananda for his child abuse history. For what reasons have they all chosen to protect him? And meanwhile, since 2005, Bhavananda has been welcomed back into ISKCON Mayapur management with facilities, salary, and position, integrally involved in the grand \$500 million Mayapur Temple of Vedic Planetarium (TOVP project) as the "Creative Director." What is it that he has on everyone so that his flagrant child abuse history is kept hidden?

Regardless of his infamous history as a flagrant homosexual and an accused pedophile, ISKCON leaders had no qualms sharing the stage with Bhavananda, ***the 2nd most blatant child sex abuser in ISKCON history.*** In Mayapur and Vrindaban the adult men abused the teenagers who in turn abused the younger boys, and this secret, 45 year child abuse culture began with Bhavananda in 1978. He has never been properly held to account for his child abuse. Much more is in Vol. 3.

JAYAPATAKA

Jayapataka knew about child abuse in Mayapur, Vrindaban, and New Vrindaban for decades, yet never did a thing about it (see much more in Vol. 3). He was silent about Bhavananda and all the others.

“An ex-CPO chairman stated that in 2001, in regards to the CPO investigations of prominent ISKCON guru Jayapataka and his lack of protection for gurukula children, that the then GBC Chairman protested: ‘He has so many thousands of disciples. If this information was publicly exposed that would be ruinous for ISKCON...’ This is the problem with rumors, that we bend over so far backwards to ignore them until proven factual, that all sorts of horrible things can continue until someone finally decides to investigate them.”

Rumors were rife about Bhaktividya Purna’s affair with the 23 year old Girls School principal. But Jayapataka Swami, the local GBC, did nothing. Why? A testimonial by a former Mayapur student:

*“Jayapataka has been the Mayapur GBC since the start. What he has done over the years to protect the children? Although he did not personally perpetrate abuse, he was **negligent in his duty** of care toward the children at least as much as Dhanurdhara. [...] Given the carelessness with which he enrolled teachers, no wonder so many atrocities took place. Anybody willing to do the job was welcomed with no screening. Sadly the volunteers often had their own agendas. Gurukulis have been beaten, tortured by Doyaram, former temple president of Mayapur and Jayapataka disciple. Like Gopal Krishna, Jayapataka did not make an effective attempt to protect the children who over the years were being sexually, physically and psychologically abused right under his nose. He was so busy traveling, preaching and initiating disciples, he was unable to be a guide and protector.”*

Then, with the furor about Bhaktividya Purna and the 40 years of horrific child abuse in Mayapur, in June 2023 Jayapataka Swami, made a show of consulting child protection officers. What a hypocrite!

LOKANATH SWAMI

Lokanath Swami (LS), a gentlemanly, respected ISKCON sannyasi, admitted to inappropriate “touching” in 1992 of an 11 year old Indian girl in Philadelphia while he stayed a week with that family. In 1993 the girl’s parents formally complained to the GBC, who did an internal “investigation” (there was no Child Protection Office then). LS said he knew nothing about sex and was naïve, simply curious, meant no harm, and it was a “minor mishap.” There have been no rumors/complaints of inappropriate behavior on his part ever since. The GBC secretly suspended his guru privileges, 1994-96. He apologized to the victims in



writing and in person. Everyone accepted the matter was over, **including the victim**. LS continued as an approved ISKCON guru to accept disciples and deliver them out of this material world where all conditioned souls are bound by the ropes of lust and sex attraction.

Twenty years later in 2012, the victim **resurrected her complaint**, that justice was not done, and that LS received preferential treatment, being in ISKCON's elite guru club.

A major issue was the "cover-up" by the GBC, who disallowed the CPO to re-investigate the matter in the late 1990's since the matter had already been dealt with by them. Now an adult, Satya dasi wrote:"

"I am the girl that Lokanath touched inappropriately. ...he touched me various times inappropriately throughout the week that he stayed. I am surprised that nasty, vile pedophile did not try to rape me. ... taking advantage of me. ...it was hot, so I was wearing shorts. I was 11½. I sat down next to him after he insisted many times, and he taught me to play harmonium. Several times he rubbed his hand up and down my leg, inner leg, and out, as I was seated there next to him. I asked him, 'What are you doing?' He replied, 'Nothing...' I cannot tell you how horrified and dirty I felt inside. ...he once woke me up ...and when I got up (I was wearing shorts), he patted me on my butt. I ran into my mother's closet, and he pulled me out, saying, 'Why are you hiding?' and again touched me on my butt, held my hands and put his arms around me.

*"...then when he touched me inappropriately AGAIN on my leg, I got up and ran to my mother. I went to my friend Sangita's home and I told her he disgusts me... The next day he asked me to read Krishna book to him. He had me sit right next to him, leaving no space between us. He **placed his hands on my crotch, not on my lap**, and said I am keeping the book from touching you there, so just keep reading. ...any time my mother would walk by, he would quickly remove his hand and place it around me. He did this several times in an ...The nasty pedophile left 2 days after. I told my mother everything the night before; she was shocked, disgusted and appalled. What could a defenseless 11 year old child do? ...that silly GBC investigation by Yasoda dasi following me around the house, asking where this and that happened. We were promised he would be punished. He was **not**. His misled followers still blindly follow him, and accused me of lying. I will never forget what I have been through. Till this day, Ravindra Svarupa, the head of our nearest temple, acts like nothing happened. We trusted him,*

and he nor the GBC (garbage committee) ever followed through. But the law of karma and Lord Shri Krishna will.”

In June 2021 a confidential 1997 communication by Bir Krishna Maharaja to the GBC conference group was leaked:

*“...to inform you of the actions of a special GBC committee (myself, Badrinarayana, Mukunda M., Sridhara S., Virabahu, Ravindra Svarupa) that dealt with a **confidential investigation** of Lokanath Maharaja. ...be aware of the committee decisions and findings so you can properly deal with the circulating rumors. ...strictly confidential. ...do not show this message to anyone else. ...erase this message after reading it. Madhusevita asked me to add this: ‘If a GBC member is detected as having printed or disseminated this report in an unadvised manner he may be subject to censure by the Ex Comm.’ The details:*

*“In 1990 while staying at the house of a family for a few days Lokanath Swami (LS) touched a young pre-adolescent girl in an inappropriate way by putting his hand on her lap. He was sitting next to her on a couch, both were holding Krishna Book in their hands, the back of his hand rested on her lap. The hand did not move. In 1993 when the GBC chairman appointed a committee to deal with the issue, LS was also told to stop all initiations. The committee conducted a thorough investigation, which included bringing a team of professional experts involving Mother Yasoda, costing \$2,500 for a 4 day intensive assessment. The experts concluded that this unfortunate incident had occurred because of LS's complete lack of prior experience on the matter of dealing with women. Having learned the need to follow the proper social conduct for a sannyasi, they were confident this incident would not reoccur, that he had the proper nature of a spiritual leader and should be allowed to continue in this role. **An apology was made by letter and in person to the girl and the family. They were satisfied.***

*“The GBC committee concluded that this deviation from the acceptable conduct had been **accidental**. So in 1996 after Gour Purnima, he was allowed to begin accepting disciples again. It was concluded this year in Mayapur that all prospective disciples of LS would be given the history of the above. YS Bir Krishna Goswami”*

Satya dasi (the victim) insisted the GBC had not done her justice, had covered the incident up, and in May 2021 came news that: *“...the NAC and GBC Executive Committee instructed the Intern'l Child Protection Office (ICPO) to investigate Lokanath Swami's 1992 case of child molestation. Since the victim and her family came forward in 1993, this would be the first time the ICPO investigates this case. We*

appreciate the GBC finally doing the right thing and turning this case over to the ICPO. <https://satyavrata.wixsite.com/lokanathswami>”

The GBC in 1998 disallowed the “arms-length” and newly formed CPO from re-investigating the incident. *“When I served as CPO director, the GBC gave specific instructions to not address the case of LS. The dealings of ISKCON leadership around the case of LS was filled with concealment, deception, inconsistencies, lack of accountability.”* (Dhira Govinda das) This looked like an “internal” cover-up or soft-punishment “cover-up,” and thus with new support, the victim generated a firestorm of new protest and calls for “true justice.” Perhaps the fact that women’s rights and liberal societal principles had been fueled with “leftist” politics furthered this case’s resurrection.

“The GBC has been discussing the [...] LS issue for many weeks [...] this issue has drawn global attention within our society and evoked strong, and often contradictory, feelings among devotees [...] GBC is also weighing whether our own past investigations, actions, and decisions regarding this problem were sufficient, appropriate [...] July 14, 2021 the GBC voted to establish a special Panel with expertise in child protection and legal principles, to review the matter [...] with recommendations to the GBC. [...] The resolution is: ‘[...] Tamohara das, Navin Shyama das, Champakalata dasi, shall assess and evaluate the matter [and] present its recommendations/report to the GBC Body, who will decide the way forward from there.’

“The ISKCON Indian Central Committee has also been invited to nominate two devotees [to] the panel. [...] within the ISKCON society, there is heated debate whether LS’s case should go to the CPO. [Some] advocate the case should be sent to the CPO. Others argue this case was reviewed by a special investigative process in the past, prior to the existence of the CPO, and sufficient remedial steps and restrictions were put in place, and thus no further review is required [ICC’s position]. The GBC decided that a skilled and experienced Panel must first clarify the broader issues involved, including the facts and history of the case, and recommend the next step. We recognize this is a very contentious issue [...] The GBC is dedicated to moving forward in a sober, just, and thorough manner. GBC Exec Comm.”

The GBC also appealed to the ICC (Indian Central Committee, 200 temple leaders) to work together on this review; the ICC refused, in support of LS. The LS issue is largely about the GBC’s self-serving conduct with its sham investigations and slaps on the wrist, seen often with fall-downs of gurus, and with their cover-up, suppression, and lies of the poison evidence (see Vol. 1: *Triumphant Departure*). Was LS

protected by an institutional cover-up? ISKCON's unaccountability culture, elite privileges, and false gurus is a system that LS has supported and participated in, and this is *his greater crime*. How does his hand on the lap of a girl compare to the crime of the GBC denying Srila Prabhupada to its members? The GBC must be reformed by regular elections before any kind of justice will be possible. (see Vol. 8)

In 2021-22 various ISKCON regions, including North America and Europe, banned LS from visiting or operating there. When two activists, Saraswati dasi and Damodar das, issued online protests against LS as a pedophile and an unpunished child abuser, LS's team filed libel charges against them both with a demand to cease and desist.

BHAKTIVIDYA PURNA SWAMI (BVPS): #1 Child Abuser

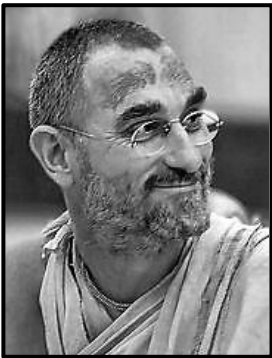
Bhaktividya Purna Swami was the Mayapur Gurukula headmaster since the early 1980's and was approved in 1988 as an ISKCON guru. Sexual and physical abuse at his school came to light in 1991; he was relieved of all involvement in the school, but somehow returned as headmaster within a few months. The GBC squashed any investigation. He was investigated twice again but somehow, with help from his powerful guru friends and Mayapur administration corruption, he carried on with his extensive abuse. In 2000 the ISKCON Child Protection Office determined that BVPS had been dishonest about his knowledge of child abuse in his school, and that he was violently beating the boys himself, and he made no efforts to protect the students from known sexual and physical abusers who were his teachers. His sexual abuse was not documented at this time.

One gurukula student later recounted:

*“BVPS is notorious for his expertise in lacerating the skin off the back of the children with one single hit of his special bendy bamboo cane. He would get the boys to kneel forward and hold their ankles with their hands, so as to form an arch of some sort with their body. He would then hit the boys on the back, causing the tip of the stick to whip around striking their chest. Many boys recall that he **preceded his beatings with a sadistic ritual intended to increase the fear of his victims**. He would smile and wiggle his eyebrows gleefully while bending the cane full circle and making whipping sounds with his mouth. Several boys suffered shock after those canings. The father of a prospective student asked BVPS about the sexual abuse that was said to be taking place in Mayapur Gurukula at the time. BVPS said something like, ‘sex, whether it is between you and your wife, not intended for procreating, or between a teacher and a boy is illicit: **It is all sex.**’”*

After the 2000 CPO findings, the GBC did little to discipline BVPS, and he continued to be deeply involved not only with the Mayapur Boys Gurukula, but the Girls Gurukula as well. Rumors were rife about his affair with the 23 year old Girls School principal, and his sleeping alone in the girl's school building. Still the GBC as a whole, and Jayapataka Swami, the local GBC, did nothing. Why? He has many good friends in Mayapur and among the GBC, and he knows *their* dark secrets. If they go after him, he will reveal the dirt on them. He was banned from the Bhaktivedanta Manor, but continued initiating disciples, many from the Mayapur Gurukulas. The enigma is that while he has a horrid history with child abuse and scandals, he is a brilliant lecturer and scholar. From a 2017 article by Saunaka Rsi das, addressed to Bhakti Vikas Swami's defense of Bhaktividya Purna Swami (BVPS):

“You go to great lengths to support BVPS, but you are not very well acquainted with his case, nor the extent and gravity of his actions. ...certain devotees arbitrarily choose to endorse a known child abuser, without even having taken the trouble to read the case file of the offender. If you don't know the full extent of this person's actions, what are you supporting? You gave an entire to excuse BVPS's behaviour. You highlight his accomplishments as if they somehow negate the children he has abused... It doesn't. You claim the incidents with BVPS are 25-30 years ago, that when you once visited the Mayapur Gurukula,



he did not occupy any position in the school, so it is not fair to place the problems in the school on him. BVPS's case file shows was personally investigated and sanctioned by the authorities several times. The first was in 1990, the second in 1998, the third in 2007 and the last in 2015. Each investigation brought to light the negligent, inappropriate and abusive behaviour towards the children placed under his care.

“The incidents you describe date back to the late '80s and early '90s, and were [...] investigated in 1990 and 1998, and took place while BVPS was the accountable principal of the Mayapur Gurukula. All teachers have a duty of care towards their students. Several children approached BVPS for his help and protection because they were being sexually abused, and he failed to protect them. He beat children in a brutal fashion; some victims were bleeding after receiving his lashes and remained in bed for an entire week. The 2007 investigation further reports the following incidents:

(1) BVPS was present while young girls were bathing naked. (2) A 16 year old girl was rubbing oil all over his back for back pain. (3) BVPS rubbed chickpea paste on the body of young girls who were semi-naked, only in underwear. (4) BVPS spent several days and nights in the room of the 23 year old female principal of the girls school alone with her. This relationship was over 8-10 years. (5) This lady was sitting on BVPS's lap in front of other students. (6) He and her were indecently dressed, acting frivolously in her room. (2007 investigation)

“The 2015 investigation confirms much of this, with the conclusion BVPS's abusive-inappropriate behavior was over many years. [...] We have 4 CPO investigations, and each lists several instances of BVPS's inappropriate behavior, in a pattern of abuse over three decades. It is clear he has abused dozens of children and breached the rules of his sannyas ashram often. How is this ‘an accident’? [...] it is reckless to allow a man with his history to have any involvement whatsoever in the education of children [otherwise] you are enabling abuse. You are doing a disservice to child protection, to BVPS, and to society at large.

“[...] One thing we can learn from the history of corporal punishment in ISKCON is that teachers cannot be trusted to administer it in a measured and controlled fashion. Hence, even if you are of the opinion that some degree of corporal punishment can be helpful at times [...] over the years we seem to have attracted wrathful individuals, who more often than not abused their position of authority to lash out and release their own anger and frustrations on defenseless children.”

In 2000, GBC Badrinarayan das determined that BVPS was fully aware of all the horrendous child abuse going on in Mayapur, who had falsely protested that this was normal for Bengali schools. In early 2023 two former Mayapur school students, a male and female, finally came out with testimonies about BVPS's history of sexual and physical child abuse, with a school full of child abusers, himself at the top, fostering the abuse and manipulating and implicating GBC leaders into protecting him. ISKCON was outraged, and **BVPS disappeared**. Six months later the GBC still was unable to respond and various guru pals and friends of BVPS issued weak, hypocritical statements, “We did not know...” BVPS and his teachers raped the teenagers who in turn raped the little boys, all in a corrupted cover-up culture of evil men, which started with the cheating of imposter gurus that trickled down through the society.

The ISKCON Child Protection Office completed a new investigation on Nov. 14, 2022 with a CPO decision against Bhaktividya Purna Swami where he was expelled from Mayapur, forbidden to take disciples, or stay/serve in any temple:

“This panel recommends the GBC examine the culture of enabling child abusers that is prevalent amongst some senior ISKCON leadership and management. BVPS had previous CPO restrictions that prohibited him from managing schools, yet he was allowed to continue doing so, either directly at the girls’ school, or indirectly at the boys’ school via his proxies and disciples. Despite there being at least two previous CPO cases highlighting BVPS’ abusive/harmful behaviour, other sannyasis, gurus, senior devotees, and yatras, continued to support, protect, and defend him, as well as give him a high profile. For example, his senior Godbrothers invited him to their temples, encouraged their disciples to send their children to his school, disregarding serious complaints of abuse dating back to the 1990s, and visibly supported him and his schools by visiting them. The support and endorsement that BVPS received from his seniors and peers enabled him to become the child abuser with the longest span of activity in the history of ISKCON.

“Their public support of him was in essence a seal-of-approval of BVPS. There is a need for a massive culture shift amongst senior leaders in ISKCON aimed at preventing and discouraging further abuse of children. ISKCON needs to stop defending known child abusers because of “how much service they have done.” The panel believes that if ISKCON’s senior leadership had been more mindful of, and prioritized child protection, BVPS would not have been able to continue abusing children for so many years and the lives of many children would have been spared the unnecessary abuse he perpetrated.”

Dhira Govinda das, former CPO director and author of *Festival of Red Flags*, described BVPS’s time in the Mayapur gurukula as “a pandemic of child maltreatment, the most severe in ISKCON history.”

BVPS’s abuse continued for about 40 years until he was finally exposed in 2023, and then suddenly he went missing overnight. The GBC did nothing about him when they should have, and then they could do nothing after the fact anyway. Horrible accounts of his physical torture and child sex-capades emerged online that shocked ISKCON.

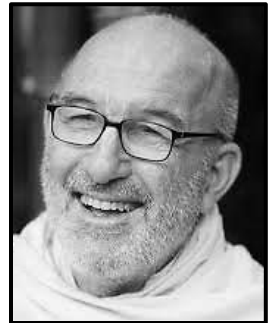
VEDASARA DAS TESTIMONIAL FEB. 2023

The temple president of Atlanta ISKCON for 15 years, Vedasara das grew up in Mayapur Gurukula and finally came out with his school experiences of horrific abuse. He lamented the 200 children who came through the school while he was there, and who are gone, lost. He knew of 6 boys that were sexually assaulted by BVPS and described how many ISKCON gurus and sannyasis were supportive of BVPS, some knowing or suspecting of his abuse, or should have known. The graphic details are online. Vedasara probably was the straw that broke the

patience of the ISKCON community and demands for the resignation of the whole GBC have been growing. Prominent gurus Shivaram, BB Govinda, etc pleaded their ignorance. The ISKCON corruption is coming out in the open and their ship is sinking fast.

DHANURDHARA SWAMI (DDS)

DDS was the ISKCON Vrindaban gurukula headmaster in the 70s and 80s for many years, and after investigation by the ISKCON CPO, he was found in 2000 to have engaged in severe physical abuse of many gurukula children. The GBC recommended some paltry measures of atonement and the resultant uproar from former students and devotees caused DDS to announce that if his presence in ISKCON was a disturbance, he should leave, and he did. He had been made an ISKCON guru in 1990 and around 2009 he was officially suspended for non-cooperation. DDS continues to operate as an independent non-ISKCON guru, circulating on the fringes of the movement, such as at the New York Bharati Center, Kirtan Melas, and in Vrindaban.



He has an upstate New York retreat and divides his time between India and traveling. His example is one of unaccountability and how one may “successfully” conduct the guru business outside ISKCON, which is increasingly being followed by ex-ISKCON gurus (Mahanidhi, Prabhavishnu, etc). He hosts annual Vrindaban pilgrimage tours, having close friends such as Satsvarupa, Indradyumna, Radhanath, etc. The gurukuli community is disturbed that he was never punished for his physical child abuse.

He was the most named abuser (physical) of children in the 1999 Turley lawsuit: *“Based upon this additional information, it is now unequivocally clear to ISKCON’s legal team that the damage inflicted by Dhanurdhara Swami was significantly greater than that which was known in 1999. In fact, Dhanurdhara Swami is named as an abuser in the bankruptcy claims far more than any other person.”* (Amarendra, ISKCON lawyer) Yet in 2007, the GBC issued an apology to him:

“Dear Dhanurdhara Maharaja, [...] The GBC Body is aware that in the course of its ecclesiastical dealings concerning past child abuse in the society, sometimes the procedures we followed were awkward and took a long time to complete. [...] The GBC Body is sorry for the difficulties you and your disciples, followers, and friends must have experienced because of these long and cumbersome procedures. We could have done much better, and we sincerely apologize. We support the decision of the Office of Child Protection in your case, but our

procedures should not have added to your burden. [...] we never wanted you to leave the ISKCON society. We humbly request you again to remain an active member in ISKCON. [...] Your servants, The GBC”

Immediately after this, the GBC then apologized to the 600 ISKCON youths who had filed testimonials in the Turley case. Years later, when Dhanurdhara Swami finally did ask to be re-admitted into ISKCON, due to the negativity of ISKCON members, he was denied.

ISKCON LEADERS ARE NOT SERIOUS ABOUT ENDING CHILD ABUSE

The full scale of child abuse in ISKCON is still not uncovered.

(1) *“ISKCON gurus have had illicit sexual intercourse with both women and men, and possibly children as well.”* (Jayadvaita Swami)

(2) From a letter to Dhira Govinda by Krishna Avatar das in 2000: *“I have experience working with the GBC on the child abuse issue. They were duplicitous, lied before the deities and the media about the manner in which they dealt with it, and basically undermined the whole issue collectively. At the end, I was disgusted with my waste of time. The GBC makes bizarre decisions, and their psychology is ‘let’s just get through this crisis, then we’ll deal with the next one.’ An example is the last GBC meeting here in Alachua; they were warned that if they did not take strong action, it would be disastrous. Now they will waste millions defending the Turley child abuse case. For me, the final blow was how the GBC overrode the recommendations by the CPO re: Dhanurdhara.”*

(3) Dhira Govinda das, chairman of the Child Protection Office, stated in 2015: *“In places like Mayapur, where the most egregious abuse took place, the abuses were covered up again and again. **There is a culture of cover-up.**”* In 2004 he reported: *“In addressing cases of neglect of supervision by gurukula headmasters in schools where abuse was extensive, the CPO met with impassioned resistance from GBCs and other leaders... Considering the extent of child suffering and maltreatment in some ISKCON locations, a secular court would very possibly find criminal neglect on the part of [...] the administrators.”*

(4) *“An example: Vatsala and his wife, Sashikala, are serious devotees and preach the truth. Recently they did wonderful service in Honolulu. Vatsala was temple president and Sashikala was much liked by all the devotees for her constant service and dedication. Many younger devotees were attending the programs and appreciating Krishna consciousness at this wonderful tirtha that Srila Prabhupada personally created. Then Sashikala's grand-daughter complained of getting molested by the temple's head cook, an ISKCON guru disciple. The result? The cook is still in the same position, but Vatsala and*

Sashikala had to leave. And a wonderful temple program he helped organize, went to hell.” (Narasimha das, 2016)

(5) In Oct. 2016 Subhalaksmi dasi posted an appeal for help in her fight against women abuse: *“Ramai Swami, the senior GBC man in Australia, for the last 30 years, is known by sworn testimony of victims of sex abuse by ISKCON officers, to have protected pedophiles and shuffled them around to other temples. ISKCON leaders have failed to respond appropriately when instances of sexual abuse were reported to them. [...] the complicity of the Adelaide Temple President, Adi Purusa Krishna das, in ignoring pleas for help from young women who were subject to prolonged and traumatizing sexual harassment and assault from the son of the Temple President were revealed. No member of the EC has had the time or inclination to speak to the victims to offer them support or empathy of any kind. [...] the EC is now threatening to ban anyone who opposes them... Indeed, the top men have pressured victims to drop police charges. Our two local GBC men have abandoned the welfare of local devotees. They do nothing. Indeed they create obstacles for attempts at straightforward communication.”*

A week later, Subhalaksmi dasi wrote: *“I have been based at Govinda Valley, a project an hour south of Sydney, for the last year and a half. I was forced to leave for speaking out against ISKCON management and protecting young women at Adelaide Temple.”*

ISKCON GURU CRITICIZES ISKCON CORRUPTION, CHILD ABUSE

“Corruption At The Highest Levels Of ISKCON”

EDITORIAL, Jul 22, 2000 (HH Bhakti Vikasa Swami)

“The status of the GBC in the eyes of the general devotees is rock bottom and could hardly go lower. A far cry from the Prabhupada days, when GBC men were practically worshipped. Those who are responsible for this demise should accept moral responsibility, or forced to do so. Unless punishment for abuse is extended beyond that of child abusers, injustice will be done in the name of justice and reform will not go to the roots. At present, deviations by GBC members are simply not taken seriously enough. I was told by a GBC that another GBC recently slept in a van with a brahmacharini, and regularly bought flowers for her. But no action is taken. There is no accountability for the GBC, and they do whatever they like and get away with it. In extreme cases, they may get a temporary suspension from initiating, which they don't follow.

“This is abuse. The lack of character and moral responsibility in our top leaders created an atmosphere in which child abuse flourished and was allowed to continue unabated until some ex-abusees got vocal about it. Child abuse is the tip of an iceberg of improper behavior that

has led to massive lack of confidence in ISKCON and its leaders, and mass desertions. If ISKCON leaders are serious to truly restore the good name and missionary dynamism of the society, the first step is that they must have enough courage and character to own up to their mistakes and be prepared to take the consequences for them.

“[...] Should not the GBCs accept responsibility concomitant to the unparalleled honor, facilities and personal finances that have been bestowed on them? Even in corporations and governments, top leaders resign when subordinates make major blunders injurious to people's lives and well-being. Even if the leaders were unaware of their subordinates' malpractices, they take moral responsibility for it. [...] Several top leaders in ISKCON have abused their positions and scorned the faith placed in them, by deviating from the high standard desired by Srila Prabhupada. It is also in order to take retroactive action against ISKCON leaders who propagated erroneous and highly damaging speculations such as zonal acharya-ism, premature gopi-bhava etc.

“[...] Child abusers cannot give class, lead kirtan, initiate, or hold any leadership position; the same should done with those who have abused their leadership roles. [...] If we accept the concept of psychological abuse, then there is hardly a devotee outside the top ranks of this movement who was not abused, especially in the zonal acharya era. Thousands of devotees who came to ISKCON with hope, later left or were driven away in bitterness. Excesses by leaders even led to cases of murder and suicide. The worst abuse mostly fell on the weaker sections of the society, the women and children. ISKCON leaders are surely responsible for the ethos of abuse they created and presided over. Child abusers in ISKCON may be victims of misguidance by leaders more than they are criminals. If we were really remorseful about abuse, we would punish not only child abusers, but abusers of all categories. [...] to target only child abusers is biased and hypocritical. Let justice and retribution be at all levels.

“Why are only child abusers being punished? [...] Our movement has a horrible history of abuse. Srila Prabhupada made a house for the whole world to live in, but we have made it uncomfortable for anyone to live in, including ourselves. [...] We needed a mass catharsis years ago, and it may not be too late if we dare to look into our hearts and be honest before Krishna about our massive failure. But will it happen? Unlikely. The GBC are the perpetrators. How then, are they going to put themselves on trial? They have already been judged and tried by thousands of devotees, who have voted with their feet by walking out. But the GBC goes on with its mutual lauding and platitudes, assuring

each other that everything is basically all right, and that we're really doing a good job of cleaning up the house. Dear GBC men: is it possible that you open your eyes? The house is in worse shape than anyone could have imagined. There are many angry people both inside and outside it, and they can no longer be easily fooled or appeased.

"[...] the same thing is going on today--devotees known to be spiritually sick are allowed to go on initiating. Is this not abuse of the prospective disciples? [...] Everywhere, devotees are expressing discontent [...] Many senior leaders, including temple presidents, sannyasis, and GBCs, have expressed their discontent with the state of affairs and with the policies and attitudes of the GBC. [...] trying to communicate matters to the GBC have been most discouraging. ...a senior and respected devotee wrote to me: "I completely agree that there is deep corruption and hypocrisy in ISKCON leadership [...] thus devotees more and more do not try to take shelter in the GBC, as the GBC body does not command respect, and in fact has become a laughingstock, at best, and perhaps an abject tragedy." (END)

COMMENTS: Not a GBC member himself, Bhakti Vikas Swami has been often warned by the GBC for being overly critical of ISKCON leaders. He then toned down his rhetoric, suppressed by a regime who does as they like and will not tolerate being corrected even for their own obvious deviations and misleadership. He could lose his guru franchise if he did not behave and shut up. But ISKCON child abuse is not just a matter of apologies, remorse, punishment, or even new leaders. The cause is the disobedient deviations introduced by Srila Prabhupada's poisoners who baited everyone with guru ambitions and turned ISKCON into a machine for the elite's sense gratification. Abuse of the devotees, children, and women came about due to the gurujacking of the movement. It is the guru-initiation issue and the apasiddhantic delusions thereof that has caused all anomalies in ISKCON. "Changes of heart" without honest study and application of Srila Prabhupada's guru instructions will be fruitless. Ironically, Bhakti Vikas was very close to Bhaktividya Purna and had defended him often over the years.

A LETTER TO THE MAYAPUR CHILD PROTECTION TEAM

(Navadwipchandra, 2005- son of Sruta Kirti, Prabhupada's servant)

"For the last 20 years every child abuse investigation in Mayapur has been a joke. You say you are thoroughly investigating Bhakti Vidya Purna Swami's case and will announce your opinion shortly. What about the results of your investigation into pedophile Bhavananda whom you have sitting on the Vyasasana giving classes on Srimad Bhagavatam? One of the most notorious Mayapur child molesters is

today sitting in front of Radha Madhava with a garland around his neck giving class. What about the results of your investigation into notorious pedophile Nitaichand 'Swami'? For decades he was molesting boys and girls, and you didn't do anything because he didn't target foreign kids. [...] In his case you didn't say a word because your only concern was to live comfortably in Mayapur. [...] so to hell with those Bengali, Bangladeshi and Nepali kids he and Bhavananda were molesting. [...]

"Your CPT investigations mean nothing. You are all rascals for selfishly remaining silent while Nitaichand and Bhavananda molested dozens of children. What about your investigation into the notorious pedophile Satadhanya. [...] he was just made to move one block down the road, and fined \$3,000. He is still on ISKCON salary, fighting court cases against the 'evil' Ritviks. Why wasn't he reported to the police and sent to prison, like child molesters are meant to be dealt with? You can't touch him because being the main ISKCON lawyer he knows all the illegal dealings in Mayapur. You couldn't touch Nitaichand because he ran the Mayapur mafia, or you would end up dead. You couldn't touch Bhavananda because [Jayapataka] has given his backing, and if you go against him you are out of Mayapur. These are all the facts of the Mayapur CPT. You are nothing but a cover up team.



"You say CPT will 'publish its findings' on Bhakti Vidya Purna Swami shortly. Does that include all past investigations into his activities still not public? Will you make them all public together, or will you pretend the old investigations no longer exist? In the past you never made anything public, so why are you changing your policy now? From the 1980's, beginning with the homosexual rule of Bhavananda's disciples, till the present I can list you dozens of incidents in the Mayapur gurukula that were 'investigated'. Amazingly not a single one has been made public."

(Above: ISKCON GBC-guru Bhavananda & his sex partner Bala)

ANOTHER REPORT ON MAYAPUR CHILD ABUSE

"Let's Not Forget The Pedophiles: There was a host of pedophiles, both teachers and monitors, over the years in the Vrindaban Gurukula: Manihara, Shastra (Vancouver), Premnidhi, Niragdeva, Anantarupa, Atmabhavana, many more. There have been some who attempted to expose the inappropriate behavior of Dhanurdhara and his supporters. Invariably they were expelled from service, often after having their

character blemished. There was one boy, an orphan, 10-12 years old. His mentors decided to send him there possibly because the fees were lower than Vrindaban Gurukula. This boy stayed in Vrindaban for a while and I had the chance to get to know him a little, despite being an orphan he was a lively, happy, and playful boy. Then he left for the Chandigarh

Gurukula. When I saw him a few months later; my heart cringed, there was no joy left in his eyes, once very talkative and active, he now did not have anything to say, he could not look me in the eyes. In a short time he seemed to have aged far beyond his years. He was not a carefree, innocent child any longer. His spirit was broken.



“I was convinced something very ugly and violent had happened. Nitai Chand was a good friend of pedophiles Bhavananda and Satadhanya when they were in power. And devotees were asking to make Nitaichand a Guru!” (Gurukuli das, 2005)

COMMENT: Will the Mayapur (and Vrindaban) sexual and physical child abuse ever be fully known, other than scratching the surface? The vested interests (Jayapataka, Bhavananda, Bengali Mafia, some GBCs) will never let the truth see the light of day. This is the nature of a thoroughly corrupted ISKCON leadership. Only a major revolt by rank and filers will work, by deposing the entire GBC.

FARCICAL TOKEN PUNISHMENTS

In 2002 the ISKCON Child Protection Office determined that Vakresvara Pandit das had consensual sexual relations with a 13 year old female student for a year, and that he was to apologize to the girl and pay her \$3000, and follow restrictions for 5 years. He did not apologize, nor pay the money, and his probation was reduced to 3 years. VPD violated the restrictions frequently and without consequence, despite complaints. VPD was a good kirtan leader, and since the relationship was consensual, it appears that after the CPO ruling, ISKCON leaders did not take his offense seriously and did not enforce his restrictions. However, civil law in Texas considers such a case to be “aggravated sexual assault,” a felony, with a \$50,000 fine and at least 5

years prison. The CPO was simply not supported by the ISKCON leadership, but rather, undermined.

BETRAYAL OF THE SPIRIT: WHO'S WATCHING THE CHILDREN?

(Nandini Dasi): *"...Some schools were free from abuse, but ironically the gurukula in Vrindaban, India, the land of Krishna's youthful pastimes, had the worst child abuse. Dedicated ISKCON parents sent their boys to the only gurukula with a high school curriculum. The prevailing wisdom was that a strict religious education in a gurukula high school would set boys on the righteous path. Tragically, there were men on the staff who never should have been around children. Students were slapped, kicked, beaten, and slugged when blindfolded, held under water faucets, locked up for days without food or blankets, sodomized, and threatened with death.*

"The most abusive aspect was that teachers used the older boys as 'monitors' to enforce discipline and corporal punishments. Teachers looked the other way when monitors abused and sodomized younger children. ISKCON defiled the holy land [...] ISKCON's offenses in Vrindaban could be characterized as organizational incest. Rumors of abuse spread as perpetrators around the gurukulas continued with gurus' blessings. Ignoring the problem was just easier for the GBC. [...] After dealing with a 1984 abuse case at the L.A. community nursery school, Mukunda tried to convince other GBCs to face the issue.

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

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

As director of ISKCON CPO until 2002, Dhira Govinda das described the GBC's weak response to child abuse, how it was not serious about remedying the systemic problem in the society. It is titled *Festival of Red Flags* (find it online). An ISKCON gurukuli named Saunaka Rsi das, now an adult, has produced excellent documentaries on ISKCON child abuse and the corruption in the society and amongst its leaders which prevents real protection of the children. The GBC

makes the claim that ISKCON children are now being protected, but time has proven that they are not. His two films, *Cost of Silence*, are free online. These efforts to expose the abuse and corruption are absolutely necessary and applauded. Years later, however, the institutional pushback was so strong that it snapped Saunaka Rsi's mind and he apologized for polluting the air with his research and film.

Child Sex Abuser Bhaktividya Purna & Buddies Govinda & Shivaram

CONCLUSION

The members of ISKCON are “aspiring” spiritualists who still have material desires, often of the grossest sort. The proper approach is to protect the children with effective, advanced managerial systems in place. Unfortunately



ISKCON leaders are apathetic or part of the abuse network and they react only when absolutely necessary to make token amends, concessions, and shabby preventative measures. This is because the leadership is not focused on serving the mission and the devotees, but only on serving their personal ambitions with guru franchises, positions, benefits, and prestige.

There has been widespread abuse of not just children in ISKCON since Srila Prabhupada's departure, but also of men and women- ***1000s of devotees have been seriously mistreated and abused, sexually, emotionally, physically and especially spiritually.*** Devotees who gave up everything to serve Srila Prabhupada and Lord Krishna were simply pushed out by the ISKCON guru bullies. This occurred as the movement was hijacked by materially ambitious rascals who exploited resources and devotees alike for their sense gratification and mundane profiteering. By false propaganda, intimidation, corruption, oppression, and tyranny, thousands have been abused and done immeasurable harm by those who raped the mission in their greed and lust for power, worship, and distinction. Again, this is a total failure in responsibility of a misleadership that should be kicked out wholesale, and forbidden to return except as street sweepers and pot washers.

CHAPTER 6: CORRUPTION AND UNACCOUNTABILITY

"As soon as there is a little impurity, the whole thing will deteriorate and go to hell. [...] therefore I am praying simply that all of you, my advanced disciples, GBC men, Temple officers, will become sober-minded." (SPL Dec. 29, 1972)

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

There are so many examples of the massive, wholesale plundering of ISKCON by its own false leaders. The fraud and theft is extensive, society-wide, and rampant. This is due to *Tamalism* in ISKCON, the exploitation of the Acharya's assets for one's materialistic purposes. These assets were built up by the hard work of Srila Prabhupada and his dedicated disciples. In *Eleven Naked Emperors* (Henry Doktorski), there is a description of the huge wealth accumulated in ISKCON by 1977, which was secretly envied by many senior disciples:

"The institution he founded was also a financial success; by 1977 ISKCON had collected tens of millions or more of dollars through fundraising, book selling and business ventures and with the profits had printed millions of Bhaktivedanta Swami's books, purchased luxurious mansions, historic churches, thousands of acres of land, and in India constructed imposing marble temples and guest houses for pilgrims: all for the glory of Krishna."

Similar to the central banking fraud whereby the state currency is debased, ISKCON has put forward unauthorized, imperfect, materially conditioned initiating gurus, despite this deviation having proved itself to be an unredeemable failure. Frustrated by the continual appearance of more problems, conundrums, and contradictions after so many emergency meetings, policy papers to "clarify" questionable policies, and dumbing down the membership, the ISKCON misleaders stumble on towards oblivion. 60% of all approved gurus in ISKCON since 1978 have "fallen," based on **publicly-known** exposures. The actual fatality rate is likely 100% because the GBC hides their guru scandals and the hidden flaws in all "unfallen" ISKCON gurus would.

Although restricting everyone to choices among imperfect souls to be their guru, they then duplicitously caution to "choose wisely" as though it is a game of poker or Russian roulette, and it is the devotee's

mistake if he chooses wrongly. It is somehow not the fault of the faulty ISKCON guru charade! And one who wants to stick with Srila Prabhupada is derided as a deviant and an evil troublemaker. Most ISKCON members initiated since 1978 have “lost” their guru to some sort of maya, and the rest just do not know it yet. There’s a maya trap for all who falsely pretend to be a guru. Hundreds or thousands at a time were thrown into spiritual turmoil upon their guru’s exposure as being only a false guru. Bhavananda, Harikesh, Satsvarupa, Jayatirtha, Bhagavan, Ramesvara, Prabhavishnu, Kirtanananda, and so many more: all were horrific guru disasters. And yet devotees and the leaders continue to pretend that conditioned souls can be a diksha guru!

The ISKCON guru elite is completely corrupted, as seen with Srila Prabhupada’s poisoning cover-up and in ISKCON’s 1978 guru coup. Then they *poisoned the divine mission*, spoiling Srila Prabhupada’s gifts to the world. This criminal and evil corruption in ISKCON goes very deep, starting at the top and trickling down, contaminating all participants. Inside ISKCON it is extremely unlikely anyone can remain unaffected; it would be an amazing feat of dexterity, aloofness, realization, and determination. Shastra dictates we avoid associating with those not up to proper standards, which covers the entire ISKCON institution. Sincere devotees must struggle hard to find good association.

WHAT IS ACCOUNTABILITY?

This is the obligation of an individual or organization to account for and accept responsibility for its activities, funds, and entrusted property, and to disclose everything in a transparent manner. Accountability is owning up to and willingly admitting mistakes; it is answerability, blameworthiness, liability, account-giving and the acknowledgment and assumption of responsibility for actions, decisions, policies in administration, governance, and implementation. It is the obligation to report, explain and be answerable for *resulting consequences*, including punishment in the case of misconduct. From discussions in Alachua (2001) about problems with the GBC, this was written:

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

LOWER STANDARDS

ISKCON's corruption and unaccountability is due to the pervasive systemic prevalence of personal ambition at all levels, resulting in a severe lowering of standards and ideals across the board. Truth and Vaishnava philosophic siddhanta has been compromised by political expediency. The leadership fears any potential threat to their authority, and they cover-up all the institutional problems that they can from its own membership. Gurus and sannyasis who fall from their religious vows and basic principles are quietly implored in private to do a better job of pretense and concealment. Membership participation in many areas of the world have become so pathetic that the GBC must import Asian semi-devotees to keep temples operating. Salaries are standard and "necessary" to attract even halfway qualified personnel.

Devotional standards decrease as the quality of the members deteriorate, and few are inspired to devote themselves to a life of austerity and bhakti, but now mix in artha, kama, and material ambitions. In Fiji, the local GBC guru gently coaxed a small group of his initiates, "At least try to have a 5 minute morning puja." Elsewhere, temples advertise pet, car or house blessings, or demigod worship, complete with their deity forms. Bhakticharu Swami performed car pujas and worship of Shiva, and many temples incorporate Hindu festivals into temple programs that Srila Prabhupada never taught us. Thus the purity and standards that were rigorously set and defended by Srila Prabhupada himself have been jettisoned as "do the necessary" and "anything goes" prevails, just to keep the primary operations going.

BASIC CONFLICT OF INTEREST: COMPETITION WITH PRABHUPADA

The corruption of spiritual principles in ISKCON has arisen from a pervasive, underlying, systemic *conflict of interest* problem: namely, Srila Prabhupada is no longer the center as the Founder-Acharya, the essential, *effective* diksha guru, and the current link to the sampradaya, replaced by imposters who have stolen this position for themselves. *It is as simple as that*- pretenders are competing with Srila Prabhupada. If ISKCON reinstalled Srila Prabhupada as the primary guru for everyone, then all conflicts of interest vanish and the corruption would end. Things would run nicely and all would be harmonious, focused on a *common interest*: pleasing the pure devotee Srila Prabhupada. ISKCON is not Srila Prabhupada's institution with self-appointed, unauthorized, imperfect gurus vigorously competing for (stealing, actually) disciples, worship, funds. The cure for ISKCON's corruption and all its problems, anomalies, deviations, contradictions, and insanity is that simple.

Just as there is a conflict of interest when the GBC and temple president are the same person, when the GBC manager and the guru is

the same person, there is an even greater conflict of interest, and an undue consolidation of power. *“Just like... But the thing is, if the GBC and the president is the same man, that is not good. That is not good. The president should be separate.* (SPConv Mar. 27, 1975)

If Srila Prabhupada is recognized as the “divya-jnana” guru, instead of bogus pretenders, then there is a perfect balance of affairs. But today’s ISKCON is totally corrupt as the gurocracy consists of GBC’s who are also the institutional gurus. Although we are led to believe the ISKCON gurus would never utilize their positions for their personal interests, such as manipulating GBC decisions and policies to further their guru franchise interests, and not the true societal or members’ interests, this is exactly ISKCON’s history of corruption since 1978.

CORRUPTOCRACY: CHEATING TRICKLES DOWN FROM THE TOP

After Srila Prabhupada physically departed, ISKCON took a sharp turn towards illegal and immoral practices. As the new unqualified and unauthorized ISKCON gurus cheated with their guru coup, this cheating quickly pervaded the entire society. The spreading hypocrisy and cheating led to ever more questionable book distribution techniques, then replaced with selling “paraphernalia” and quick-money schemes (“scamkirtan”). Women were sometimes used as prostitutes (New Vrindaban) or in polygamous collecting parties, hard drug dealing appeared in different quarters of the movement, stealing was done *“for Krishna,”* and debts were incurred with no intention of repayment. Illegalities in ISKCON proliferated. Many ISKCON leaders openly engaged in these practices; Kirtanananda and Hansadutta were brazen in their transgressions and contempt of societal rules and laws.

Some leaders were more discrete, but by the eighties a cheating atmosphere of corruption was firmly established as a way of life in ISKCON, flourishing at the highest levels. Temple presidents and common devotees followed the example of the GBCs and gurus. ISKCON became and remains today a corruptocracy-gurocracy.

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

So: to participate in a corrupt organization is not good karma.

EXAMPLES OF ISKCON CORRUPTION

Examples of ISKCON corruption, degradation, and ruination are:

(1) Srila Prabhupada was poisoned with homicidal intent, 90-95% certain by his leading disciples. (2) Misleaders masquerading as the next link in the disciplic succession. (3) The GBC was hijacked by the new gurus in March 1978; there has been no actual GBC since then, only an elite guru club. (4) The only choice given to ISKCON devotees is initiation by pretender false gurus. (5) Many hundreds of children in ISKCON schools were physically, sexually, or mentally abused.

(6) Thousands of devotees have been mistreated in ISKCON, causing them to depart the institution in distress and to give up the practice of Krishna consciousness. (7) The pure original teachings in the Founder-Acharya's books were extensively revised, adulterating their meaning and spiritual potency. (8) Making \$750 fraudulent claims with airlines on two lost bags per a \$29 flight or receipt-less returns of shoplifted items at department stores (9) Fire insurance and arson (10) Collecting donations for fake charities (11) Fraudulent government welfare claims, unemployment, food stamps, faked disability, etc.

(12) Illegalities and internal scandals have given the Hare Krishnas a bad name. (13) Virabahu (guru) was "selling" religious student and worker visas for \$10,000 each. (14) Umapati Swami was again caught sleeping with male disciples, sent to another temple for "rest and recuperation," the stress of being a guru given as reason for his "mishap." (15) Kirtanananda was jailed for 8 years for federal crimes, and admitted to sex with young men (but denied sex with children). (16) Kirtanananda, Radhanath, and Ramesvara were all a party to the 1986 Sulochan murder, an early ISKCON reformer. (17) Female devotees aspiring for guruship were on the Shastric Advisory Committee, tasked to determine shastric support for female gurus (conflict of interest).

(18) On Feb. 23, 2016, Jaya Gaura das posted comments about corruption in Mayapur just after the incident where the GBC Chairman was dangled off a balcony with threats by local devotees: *"It is the fault of the GBC, temple presidents and politicians that has perpetuated a culture of mistreatment of Godbrothers, wives, and children. Before I was in Brooklyn, NYC, Port Royal, Brazil and Puerto Rico acting as temple president. I always left broken hearted after working hard for Srila Prabhupada. The Bengalis and Bangladeshis are a symptom, they are not the disease here in Mayapur. Bhaktividya Purna roams free like a king here. His history of caning boys until they bled and other sexual deviations have magically disappeared. Most are incapable of critical, discriminative thinking. Any dissent is labeled as maya. There is no process for judicial or executive oversight. The leaders have all gotten*

rich, and left a trail of abused devotee. Millions in funds are missing here. Devotees need to wipe those idiotic smiles off their faces.”

DEVAMRITA SWAMI REJECTS ACCOUNTABILITY

From Devamrita Swami, 13 June 2018, his “declaration:”

“In Feb. at the annual GBC meetings I met with some of my GBC Godbrothers at their request to address some concerns raised in regards to the transparency of my past when it comes to accepting and initiating disciples. [...] I have humbly conceded to comply with some conditions put forward and that a declaration be made available to all current disciples, prospective disciples, and temple authorities:

“My re-entry into ISKCON after being excommunicated during the New Vrindaban years was under an agreement of amnesty, I expect that amnesty to be honored, I reserve my right to silence on questions around my involvement in the activities of the time, assets I had control over, and the ongoing proprietorship of said assets. Along with the vast majority of my sannyasi Godbrothers I decline to participate in the GBC mandate that sannyasis declare their assets and income on an annual basis. I include questions around my Australian registered company 'Jay Matsya Superannuation' within this privacy. I have been married, divorced twice. Sometimes I denied being married. In 2016 a recording was made public of me giving advice how local authorities should deal with the reporting of a sexual assault; I advised them to try and get the victim to state it was mutual and that it will all go away. No ISKCON authority has expressed to me that this advice is inappropriate.”

This typifies the unaccountability attitude of ISKCON GBC-gurus.

RESTRICTING THE TRUTH FOR PERSONAL INTERESTS

It is all too often seen that when an honest devotee takes up some service in or for ISKCON, they are invariably confronted with push-back and resistance from those with selfish interests at stake. This is also common in mundane institutions, which unfortunately, ISKCON has become. An example, written by Yasodanandana das in 2016:

*“Dhira Govinda das is promoting Srila Prabhupada, his original books and teachings. ISKCON GBC has stopped recommending and sending their disciples and followers to his seminars. What was his crime? Since he published the essay Prominent Link, where he had the ‘audacity’ to suggest that Srila Prabhupada should be the **main and prominent link** for newcomers and prospective disciples coming to Krishna consciousness, he has been publicly derided and attacked for preaching this dangerous ‘ritvik-like’ philosophy. His publication was a lethal threat to the GBC caste-like monopoly on initiations.*

*“To add insult to injury, his exposing the BBT and BBTI's unauthorized changes to Srila Prabhupada's original CC re: how Jagannatha das Babaji initiated Bhaktivinoda Thakur and the deletion of the word ‘initiated’ in their revised edition, further alienated the GBCs. Re: his role in ISKCON’s child protection office, the elitists within the GBC **did not like** that he was investigating the alleged activities of various members involved in the ISKCON Mayapur Gurukula. As a separate point, I was told by an ISKCON sannyasi, who investigated the alleged abuses at Mayapur, that he had been threatened at gun point by an associate of the infamous Bhavananda.”*

AN ACCOUNT OF THE ISKCON RELIGIOUS VISA ABUSE

After 1978 the ISKCON gurus mistreated their Godbrothers, and devotees left ISKCON in droves. By 1990 only a few remained; they had moved out to find jobs, raise families, and live peacefully. Western ISKCON temples became empty, with skeleton crews and imported “green carders.” Jayapataka had introduced a remedy: the importation of Asian devotees with religious visas to staff temples, and now most Western temples exist due to this now-permanent stop-gap measure. This is a widespread practice amongst ISKCON gurus and other leaders.

“I am writing ...discrepancies I saw during the time I resided at ISKCON Baltimore... Why is everyone living in the temple an immediate relative of the temple president, Narasingha-Chaitanya das (NCD) and sponsored by Ravindra-Svarupa das (RSD) through US Immigration? NCD arranges for RSD to stay at Howard Johnson when he comes to Baltimore? How can RSD know what’s going on at the Temple? He does not attend the full morning program when he visits the temple as GBC. ...Why is RSD given over \$5000/mo. from the temple, as a check to ISKCON Philadelphia or cash in hand, when the Deities cannot even get their daily offerings... Is ISKCON Baltimore Srila Prabhupada’s temple or is it a Visa factory for the Pani family to come to the U.S.? Why are all temple members here related to NCD? On the whole this is now the empire of Ravana.” (complaint to GBC, Raktak das, 2000)

In 2000, Govinda das gave a 53 pg. report to the GBC about financial misappropriations, immigration fraud, and devotee abuse in Baltimore ISKCON under GBC RSD. Two previous Baltimore treasurers claimed **“they could show through bank statements indicating substantial amounts of misappropriation of funds...”** After more than a year of GBC “investigations,” Govinda das was dismayed to learn that the GBC had failed to look into Baltimore’s finances. A respected devotee, Karnamrita das, volunteered to manage the temple and straighten everything out, but this was put on hold, and *“in one full*

year of impotent research no significant change occurred.” A group of 17 Baltimore devotees had volunteered to help reform the problems, but with “...RSD immediately berating, belittling, and threatening them.” Govinda das: “The Baltimore case is a perfect example of a temple under the GBC ‘dictatorship,’ defining how GBC members become so corrupted that they will protect themselves and their positions at any cost. They will even ignore, belittle, and abuse devotees who want to assist. This is the characteristic style of GBC behavior.” (2001)

VOLUNTEERS AND SALARIES

It was revealed in recent years that the salaries paid to the ISKCON London Bhaktivedanta Manor devotees (or “staff”) was \$1.6M/yr., funds collected mostly from the Hindu congregation. Pujaris, cooks, temple managers, teachers, gardeners-- everyone is paid a salary for their “work,” which Srila Prabhupada said is no longer pure devotional service. This is widespread in ISKCON now because the mood of service, simple living, and surrender in voluntary work has changed dramatically from when Srila Prabhupada was here. Srila Prabhupada:

(1) *“...it is the common understanding of Krishna Consciousness or the science of devotional service rendered to Krishna that we shall serve Him spontaneously and without any desire for compensation for our service. Our service to Krishna is voluntary and we are interested only that He shall be pleased, not myself. Therefore the advanced devotee is ready to serve Krishna under all conditions of difficulty or scarcity [...] If He sees His devotee sincerely and seriously trying to serve Him, He is prepared to give His devotee anything and everything to mitigate any suffering conditions. That is mature understanding and realization of Krishna Consciousness [...] you are a married man, with wife and children, but so are many of my students, and what will they think if I give you money for your devotional service? But I do not give them any money? [...] if you do not want to give your time and energy full time for translating and editing the Hindi work, unless there is some compensation of money, then what can I do? All of these American and European boys and girls, they have had enough of money, they are sons of millionaires and rich men of America, still they do not ask me for one farthing for their work. They could [...] make thousands of dollars a month as educators and skilled professional men, still they prefer to live with me and eat only a little rice from the floor, and sleep on the cold ground without cover, that is their advanced realization of spiritual life.” (SPL Ramananda das)*

(2) SP: You take prasadam. But why salary? Where is the question of salary? Where is vairagya, renouncement? So in all circumstances the

salary process should be stopped. One who wants salary, he can work outside. **Tamal:** Actually, even if you don't give a salary, if you give an apartment and you give food and you give all these other things for someone to maintain his household life. **SP:** Because his service is essential. **Tamal:** But that has to be determined very strictly. **SP:** Yes. Yes. Whether his service is absolutely required? So you give him. [...]. So he's trying to practice... Because sevonnukhe, if he gives service, then gradually he'll renounce. [...] The more you give service to the Lord, the more you become advanced in devotional... So one who is giving service, dedicated life, so maybe... But no salary. They may live in the temple, woman separate, man separate. So these things should be stopped, that they should live comfortably with husband and wife, children, and take salary [...] in our BBT it is clearly written that "Fifty percent for printing book, and fifty percent for..." So you cannot violate this. Those who can give voluntary service, "Welcome." Otherwise we don't require. At least *they should not be given any salary. That is very bad.* This is against principle. (SPConv Apr. 28, 1977)

(3) **SP:** Please try to understand the philosophy. [...] So you are welcome. You come. Live with us with your family. We take charge of you. But if you ask some salary, that is not possible. That is not possible. **Guest:** I have my sisters and mother and father to support. **SP:** So let them come, all, and live with me. [...] But if you want money, that is not possible. (SPConv)

(4) Govinda dasi, 2023: *"Srla Prabhupada [...] then explained to me that if one takes money for devotional service, that is all he will get—the money. But not Krishna bhakti. He said it is better to do some business and make money separately than to serve Krishna and Guru and expect to be paid. That will not give the desired result of Krishna bhakti; one will get only the money. And to take money from the Guru is considered a very bad thing. One should give to one's guru, not take. There is a saying in India, "The Guru's money is Bad money," that to take from one's guru ultimately brings great misfortune. Instead, out of gratitude for the loving instructions and grace coming from Srla Prabhupada, one should offer one's mind, heart, wealth and time."*

Today, generally all married and many unmarried devotees working for ISKCON receive compensation or salary, most often far beyond a bare maintenance level, and instead, on a competitive level with mundane societal standards. There are many temple presidents with expensive cars, extensive travel or vacation expense budgets, receiving \$60-100K salaries. In 2002, GBC resolutions required all teachers at the

Vrindaban gurukula to be paid on par with Indian national teachers. ISKCON now has a standard of salaries, not voluntary service.

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

BIRDS OF A FEATHER FLOCK TOGETHER

Since ISKCON is allowing anyone of its members "in good standing" to unilaterally announce their candidacy and shamelessly campaign for the vote-approved position of initiating guru, ISKCON has become stained with the dark ink of personal ambitions. It is now a parampara of cheaters and cheated, and pretentious, conditioned soul "gurus" compete for disciples who have no idea what a bona fide guru is. Srila Prabhupada strongly emphasized that ISKCON was not meant to facilitate personal ambitions (see Vol. 5, 9), which, if allowed, all will be ruined. Nevertheless, ISKCON has become a facility for guru sense gratification, especially the more subtle varieties. ISKCON is a *miasma*, a polluted, insidious, inky, highly infectious atmosphere.

A society of materially ambitious persons will attract those of the same caliber and mindset. "*Birds of a feather flock together,*" Srila Prabhupada said. Over time ISKCON's corruption reinforces itself. By negative association, members with genuine sincerity become spoiled as well. If ISKCON's leaders do not safeguard spiritual purity by adhering strictly to Srila Prabhupada's instructions and standards, then the dirty atmosphere of the material world will quickly enter. Srila Prabhupada said once, "*We are not in Los Angeles. This is Vaikuntha.*" Unfortunately ISKCON is no longer in Vaikuntha due to deviations from the correct standards and exploitation of the Acharya's ISKCON assets, facilitating personal ambitions and not pure preaching.

FOUR MEANS OF CONVINCING SOMEONE

So how did ISKCON maintain some degree of membership loyalty after the corruption of Srila Prabhupada's spiritual principles? It was done through mundane political methods and expediencies. There are, according to Chanakya Pandit, four means of convincing someone and securing their loyalty: (1) **SAMA** (logic): By philosophical deviations and defective logic/doctrinal policies, ISKCON has covered truth, convinced the less sincere and less intelligent to conform to its corrupt system. (2) **DANA** (bribery): When ISKCON ordered in 2000 that any of their members who would become involved in the poison investigation would be disenfranchised, no senior leader stood up for the truth because they were all dependent on ISKCON for material facilities. All cowards. (3) **BHEDA** (duplicity): The GBC response to child abuse and poison evidence is full of duplicity, lies, fraud. (4) **DANDA** (stick, fear, intimidation, punishment): Current link and poison theorists are banned, ridiculed, vehemently criticized, and demonized.

NEWCOMERS ENTICED BY ISKCON MATERIAL OPPORTUNITIES

“Navadvipa das from Vancouver told me that an Indian devotee, who became Vancouver president, told a new Indian devotee, if you just work hard, soon you can be in charge of something, and then get a good salary. So this reveals how ISKCON now has very little of the volunteer service mood that Srila Prabhupada wanted.” (Damaghosh das 2016)

Asian devotees are brought to Western temples to “work” as cooks, pujaris, managers, etc, with immigration visas or “green cards” so they can legally reside as foreigners. Almost all, as soon as their permanent residency is obtained, leave the temple for more lucrative employment elsewhere. They use ISKCON as a springboard for coveted residency in the West, working as a religious worker visa only until they can move on to better material opportunities. Obviously, this system attracts materialists. A 2016 report re: Bengali devotees brought on religious worker visas to the ISKCON Belfast temple showed most had left to live outside. The Radha Krishna deities were moved to Leicester due to insufficient devotees in Belfast. ISKCON temples in the West are staffed by small crews of foreign devotees on temporary visas, as in New Orleans, Baltimore, Boston, with a few exceptions like Los Angeles, London, etc. Even New York ISKCON in Brooklyn has only a few resident devotees. Most visa holders are from India, Bangladesh, Malaysia, and this system also further Hindu-izes the temples.

GBC: ALL LEADERS MUST SUBMIT ANNUAL FINANCIAL REPORTS

For decades devotees complained of the total lack of transparency in ISKCON regarding the money trail. Unaccountable money means corruption. Who gets the money? Rumors abound of “gurus” having

tens of millions in secret accounts, like Radhanath, Giriraja, Tamal, Bhakticharu, BB Govinda, etc. No one knows how much they accumulated, spent, or what it was spent on. Sometimes information leaks out- e.g., Bhakticharu “Swami’s” multi-million dollar losses in his failed business ventures, or Giriraja “Swami’s” award of US\$29M in a trust settlement. The donations received by ISKCON gurus, called *guru dakshina*, is an area that is particularly sensitive, as formerly these donations would go to Srila Prabhupada’s temples, but now disappear into private accounts. Vast monies disappear into a black hole. The basic corruptions remain in place and become more hidden, sophisticated, and entrenched, growing deeper into ISKCON’s fabric.

ISKCON societal enthusiasm for financial accountability peaked in 1999, when a GBC resolution was passed, establishing: “*a committee put together to establish financial accountability for ISKCON leaders.*”

The following year (2000), the GBC passed another resolution:

“Financial disclosure annually required for all ISKCON leaders including guru dakshina. There is a need to expand the financial reporting of ISKCON leaders and this should be done prior to any further discussion of specific regulation of guru-dakshina. Resolved: (LAW 614): All GBC body members, gurus, sanniyasis and international project directors are required to file annual personal financial reports to the GBC Executive Committee... contain a standard income statement and balance sheet... include a list of all ISKCON related bank accounts with signers, names, balances for which they are a signer or have some control. All guru dakshina must be included in the report... all income and non-monetary gifts over US\$500 must be itemized according to source. All annual reports must be submitted by Jan. 31 each year be signed and sworn to as true and accurate. The Executive Committee will compile these reports and make a general report to the GBC body prior to annual meetings, including who did not report.”

Urmila dasi, 2016, regarding the financial reports in ISKCON:

“I have no idea; ask Anuttama Prabhu. I’ve never seen any other than Jayadvaita Swami’s. He posts his publicly every year.”

So, there has been ***no compliance with this resolution***, another case of the elite GBCs blithely ignoring their own resolutions. Financial reports, if any, by ISKCON leaders are not made public, so even if given to the GBC, who would know? Who would verify their accuracy? There are no audits. Another ISKCON show-bottle reform. Did anyone really think the big gurus would reveal their finances? Of course not, it is none of anyone’s business! The sacrosanct principle of gurus being

untouchable and unaccountable is called *the guru business*, and it is secret, private, and hidden. Trivikrama Swami, 2004:

“...allow me to explain why I have not submitted a financial disclosure. I thought ISKCON was based on ‘Love and trust.’ If after 35 years of unsalaried service, why can’t we trust our leaders? Again, the GBC passing laws they can’t enforce. Will they look in everyone’s pocket? If the institution gave me money to do its work then I should report on how I spent it. I recently went to the flea market to make my rent money. What of those who start a new center? Sorry, I have no time to give this kind of report... If you don’t like it then fire me!”

That the GBC would police itself is a naïve notion. The ISKCON system is: approved gurus collect guru dakshina and do what they like with it, and do not have to reveal their finances. Tax exempt too! What a perfect business! But Srila Prabhupada would be livid about this. It is theft of Srila Prabhupada’s money. No accountability means corruption. The ISKCON gurus openly collect dakshina from admirers, disciples, the public. What happens to it? Krishna Avatar das wrote in 2000:

“There has been such mismanagement of resources that if this were a corporation, everybody would be fired. The selling of the Manhattan and Miami Beach temples come to mind: what happened to the money? Some ideas for the ISKCON money trail: (1) Sannyasis should have ISKCON credit cards to detail all expenditures publicly. (2) All donations, and especially guru dakshina, should be documented and deposited into a general ISKCON fund. (3) Every temple should provide financial statements online. (4) Independent audits of each temple, GBC member, sannyasi, guru, and other leaders, as well as affiliated organizations. As Srila Prabhupada said: Every paisa should be accounted for. (5) Any questionable devotee should not be a leader, as many sannyasis and gurus are very sketchy. (6) There should be an equal level of accountability applied to all levels of devotees at all times./ Some people have concerns that if we reject the GBC, who will we take guidance from? But this GBC is not going to help us.”

FOLLOW THE MONEY

Why was Bhakticharu, as a sannyasi and guru, investing in speculative businesses? As Kirtanananda used to say, *“the money is the honey.”* When he hired high profile attorney Alan Dershowitz, he dropped a \$300K retainer and paid him \$500/hour. Yet, abused gurukulis had to sue ISKCON’s properties and temples to get compensation for their horrible treatment as children under the supervision of these secretly wealthy leaders, each ultimately getting only \$4K each. ISKCON’s siphoned-off money should be a major

scandal. *The ISKCON guru franchise business is more or less a money-making operation*, and without any accountability. All funds in ISKCON must be openly reported and audited (as in any charity), and all funds must go to the temples and Srila Prabhupada's direct service instead of luxury apartments, etc. for "gurus." The amount of money in ISKCON's guru business is astounding. The guru business in ISKCON must be outlawed. An idea of the cash flow that had existed in New Vrindaban in 1986, all going into Kirtanananda's control and pockets:

"By 1986, he [KS] had initiated a thousand devoted disciples throughout the world, and had an army of dedicated fundraisers out on the 'pick' who collected sometimes \$150,000 per week and \$5,000,000 per year. Bhaktipada had deep pockets and he could spend his money, for the most part, however he pleased." (Krishna Killers p.7)

GBC ESTABLISHES SHASTRIC ADVISORY COUNCIL (SAC)

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

"DEFINITION OF THE SAC: *The SAC is a permanent, proactive body of senior, trusted and proven brahmanas that offers input to the GBC Body according to scripture, philosophy and realization. Subordinate to the GBC Body, the SAC is advisory only. The conclusions and advice of the SAC are in **no way binding** on the GBC Body. The purpose of the SAC is: (1) To avail the GBC Body of philosophical perspectives, references and siddhantas, to which it may otherwise not have access, or which its members may not have time to access. (2) To alleviate the burden of the GBC Body and its members. (3) To augment the utility and soundness of the GBC Body's decisions, thus preserving the integrity of the GBC. (4) To focus, refine and support the power of the GBC Body, not counter balance it."*

Of course, SAC members must be approved by the GBC, they must be mutually and strictly confidential, they are advisory only, subordinate to the GBC, and are purposed with "support(ing) the power of the GBC Body, not counter balance it." Again, we find only the appearance of checks and balances and objectivity, but actually it is a gurocratic sham.

The SAC will ***only find ways from the shastra to legitimize and rubber-stamp the deviancies of the GBC***. That is their purpose and mandate. To do otherwise would mean termination of their positions, which are highly prestigious in ISKCON. One of the primary complaints even amongst subservient ISKCON devotees is that the GBC "should explain the reasons for their decisions" with reference to sadhu, guru, shastra, and not be simply proclamations without spiritual

proofs being given. The SAC only exists to take workload off the GBC itself, allowing them to make decisions which the SAC justifies later. This again reveals ISKCON's deep corruption, as in approving two women SAC members who want to be gurus to study if ISKCON should approve a policy of women gurus. Self-serving corruption.

GBC IGNORE THEIR OWN RESOLUTIONS, MADE ONLY FOR SHOW

Although the GBC boldly declares that their guru policies are shastrically correct and must be accepted, followed at risk of severe consequences, they do not even fulfill their own resolution to define and give support from shastra as to what their guru system actually is. Such amazing hypocrisy! Every year in Mayapur, the GBC's annual meetings produce nice sounding, flowery language resolutions that are never implemented, completed, nor practical, being only concessionary lip service to whatever sincerity is still in ISKCON, meant to mollify with empty promises, just as mundane politicians do. Another history is:

*"In 1999, the N. American GBC resolved that members must undergo certain training in areas such as management and interpersonal skills, within a year. Many GBCs clearly most in need of this training, completely ignored this GBC directive. There were no consequences for ignoring the required training. Thus the mandating of some basic education for GBCs resulted in an even greater loss of faith, as everyone saw that GBC members can ignore their own resolutions without consequence. In 1998 at the Mayapur meetings there was an assessment process for each GBC member. **Many shortcomings were pointed out** and some were told that without marked improvements in certain areas, they should not be a GBC. Hardly any, if any at all, training or education took place to remedy the deficiencies that had been noted. This is the integrity of the GBC. They make a show of response but **it is all phony**. Therefore the GBC has lost its rights to claim the authority that Srila Prabhupada wanted them to properly exercise."* (Dhira Govinda das)

A GURUKULI'S MEDITATIONS (2005)

(1) As Vaishnavas we must strive to be more humble than a straw on the street, yet some of our gurus display an arrogance and pride equal to a rock star. Is this acceptable behavior for a model Vaishnava? (2) The position of GBC comes with a duty to care, protect, serve and safeguard the members and assets of Srila Prabhupada's movement. The GBC has taken these duties too lightly. ISKCON ought to have a level of financial transparency that its members can be confident and reassured when donating their material wealth before departing this world. Imagine how many resources could be gathered. The lack of

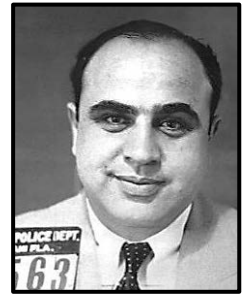
integrity that we have had over the years has created a lot of distrust, much to the detriment of ISKCON. (3) Protecting abusers and thus allowing them to continue abusing makes us silent accomplices.

(4) Our leaders must be accountable, spiritually, morally and financially to the society, not simply between themselves. (5) The most worrisome aspect of the situation is that what is seen publicly is but a glimpse of the actual abuse of power taking place within the movement. The true magnitude is much more frightening. (6) Very, very few of ISKCON leaders have to this day shown the decency to come forward to acknowledge, apologize for their mistakes. *“Dear Vaishnavas, I have failed in my service to you, I have abused your trust and I have made many mistakes, please forgive me, I submit myself to your judgment and I am prepared to accept your advice and whatever atonement you give.”* (7) Should ISKCON keep scandals private, or devotees would lose faith? But with our silence we are an accomplice to the problem. Because so many ISKCON scandals have been covered up, devotees have lost faith in the movement. There must be zero tolerance for abuse, exploitation, deviant philosophies, practices. (END)

ABILITY AND CORRUPTION

ISKCON leadership consistently covers up the “falldowns” of their own approved gurus, e.g., the decades long hush-up over Prabhavishnu “Swami’s” visits to Bangkok for rest and recuperation among the city’s famous comfort women. Many guru deviancies were covered-up. The ISKCON GBC hides the internal strife and conflicts, hides the failures of their own policies. They cannot enforce financial reporting or accountability amongst themselves. They cannot provide proper shastric justifications for their concocted and illegitimate, deviant guru vote-approval system, even though they resolved to produce such a policy paper long ago.

There are many skeletons in the closet of ISKCON’s misleaders. Peripheral property development (in Mayapur, Vrindaban), restaurants, guru dakshina, salaries, temple donations, temple-affiliated businesses, and so on make for lots of money siphoned off from Srila Prabhupada’s movement that never gets used for preaching Krishna consciousness, as it ends up in private bank accounts. Even sincere devotees who have spent a lifetime of selfless service to the mission become corrupted in ISKCON, as they are enticed by distinguishing themselves above others by moving up in the ISKCON hierarchical and bureaucratic structure. To aspire for positions where greater esteem and respect is given deeply



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

"Corruption and unaccountability is endemic in ISKCON. It exists because there is a vested interest group at the top of the power structure which exploits all the resources that in fact belong to Srila Prabhupada. The gurus maintain their privileges and opportunities for exploiting ISKCON's resources. It is a gurocracy." (Nityananda das, 2018)

In the late nineties the Alachua ISKCON Board of Directors passed a resolution of no confidence in the GBC. Despite many attempts to meet with Alachua's GBC, Hridayananda refused and was unresponsive. He refused to speak with community leaders. At the 1999 Mayapur GBC meetings, the GBC *"evaluated with weight a letter from a former Alachua community member who almost everyone knows as a mentally imbalanced fanatic, instead of hearing directly from the community leaders. The letter came with a petition including forged signatures."*

This incident is typical of how the GBC handles their affairs. Corruption is acting to deviously serve private interests instead of ISKCON's interests. Accountability is rarely seen in ISKCON, as everyone, top to bottom, is *"dipping into the till"* or is *"on the take."* ISKCON misleaders will not become too strict on those in their charge lest those same rules be applied to them. Everyone has something to hide, so all support each other's corruption by the rule of reciprocity.

An example of financial accountability and no corruption is in ISKCON Bangalore temples Group. As described by Madhu Pandit das:

"We have a well-defined 'authority level matrix' describing limits of how much each person can approve expenditures. There is a good independent audit system to check whether the expenditure was done through proper documentation of following the practices for best prices from vendors. We have digitized everything and have an ERP where data on stock and purchase has to be entered on a daily basis including how much was spent on vegetables etc. Nobody can back date anything. Over and above that we have an internal audit system reporting independently directly to the top management. All these bring financial transparency and accountability within the organization."

Hoping to catch some incriminating defects and to support their allegations, ISKCON Bombay, in battling ISKCON Bangalore's secession, obtained court-mandated audits, but they came up completely clean. Jayapataka's manager Dayaram sued Bangalore over a \$7K school bus from 1997; this losing case cost millions over 18 years.

DISTRIBUTE BOOKS, DO HONEST BUSINESS, NO CHEATING

Some will say ISKCON corruption and dishonesty was widespread during Srila Prabhupada's physical presence also, but it was actually far less. In spite of the low class caliber of his disciples, Srila Prabhupada was very clear in his words and actions that he wanted purity, honesty, and accountability in his institution. Many times Srila Prabhupada was confronted with dishonest or corrupt practices that he put an end to with very clear instructions. When he learned about the source of funds from Prasadam Distribution Inc in Laguna Beach as being from drug sales, and when he learned of the lawless thievery by Gurukripa's collection party in Japan, he ordered an end to these things. When book distribution tactics degenerated into short-changing, fraud, and scams, he put an end to those practices. Ramesvara (1981) said:

"[In] 1974 I wrote to Prabhupada about controversies on what our methods should be on sankirtan. What kind of lines are we allowed to say. How we are allowed to represent ourselves. How much can we stretch the truth or how much can we conceal the truth. How much can we claim we are collecting for starving children. Jan. 1, 1975, he wrote me a very strong letter giving the policy regarding sankirtan lines."

*"Whatever fund is collected for food distribution should be sent to India. Why is it not sent? [...] Don't use these UNICEF cards, that will not be good. You can make ISKCON FOOD RELIEF cards. But the money collected using this card **must be sent** to India where we are **actually feeding people**. If we simply speak nicely to a person and try sincerely to get him to take the book he'll take it. Why should we adopt unfair means? We should not do anything which will create a bad impression or make us unpopular. People are after these books, they are hankering for them. **We don't need to take cheating method**. I never had to use any cheating method when I first began. I simply presented the real thing. Basically and practically speaking everything that is done sincerely for Krishna's satisfaction is perfect. But we have to be very very careful in our dealings with others so that they will not take the wrong view... While dealing with the ordinary men, we must spread this movement in such a way that they will not misunderstand us and take offense. Try to sell as many of my books as possible to your best ability."* (SPL Ramesvara Jan. 1, 1975)



There are many Srila Prabhupada letters on this matter: (1) *"Regarding the controversy about book distribution techniques, you are*

right. Our occupation must be honest. Everyone should adore our members as honest. If we do something which is deteriorating to the popular sentiments of the public in favor of our movement, that is not good. [...] we should not become unpopular in the public eye. These dishonest methods must be stopped. It is hampering our reputation all over the world. Money collected for feeding people in India [...] must be sent to India, or better yet, buy food grains there and ship them here and we will distribute. But every farthing collected for that purpose must be used for that purpose.” (SPL Rupanuga Jan. 9, 1975)

(2) “So it is not very much advisable to make lies just to sell book. If we simply stick to describing how wonderful is Krishna, then whatever we may lie or exaggerate, that will not be lie! But other things, lies, they will not help us to train ourselves in truthfulness. Lie to some, not to others, that is not a good philosophy. Rather the brahmanas are always truthful, even to their enemies. There is sufficient merit in our books that if you simply describe them sincerely to anyone, they will buy. That art you must develop, not art of lying. Convince them to give by your preaching the Absolute Truth, not by tricking, that is more mature stage of development of Krishna Consciousness. (SPL Sri Govinda Dec. 25, 1972)

(3) “I have read the clipping and you have also mentioned of the women wearing karmi clothes and going into sex movies and bars late at night for collecting. So this kind of canvassing should be immediately stopped. (SPL Nalinikanta Nov. 21, 1975)

(4) “By stealing, did Gurukripa M. collect that money? Stealing is not our business. Our business is to become Krishna conscious. Caesar's wife must be above suspicion. This is our program.” (SPL Trivikrama Nov. 9, 1975)

(5) “Accounts must be kept, things must be in order and lawfully done.” (SPL Karandhar Dec. 22, 1972)

BELOW: THE MASK OF GURU BHAKTI



CHAPTER 7: THE MASK OF GURU BHAKTI

(1) *“The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety.”* (Lavater) (2) *“I will kill thee now and love thee later.”* (Shakespeare)

(3) *“According to a Bengali proverb, ati bhakti corera lakshana: **Too much devotion is a symptom of a thief.** A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous.* (CC Mad 17.15)

(4) *“We will establish hundreds of temples, and they will all be very opulent. But if we do not follow the instruction of the Spiritual Master, they will just be showbottle. **Do you know what showbottle means?** It means colored water in a bottle which looks just like medicine, but which does not work.”* (SPConv NY, July 1970)

(5) *“Kirtanananda [...] recently he has lost his link on account of disobedience. [...] **By lips he says that he is a surrendered soul but by action he is thinking differently.**”* (SPL Satsvarupa, Oct. 6, 1967)

(6) **Bhakticharu Swami:** *“...we see how miserably we failed to fulfil that instruction. Srila Prabhupada's greatest asset was his devotees, and that asset we started to lose first. Now we are about to lose everything else that His Divine Grace gave us to maintain. I do not want to blame anyone for all the mistakes that were made, but we must nonetheless recognize them and learn our lesson from them. Therefore, with all sincerity, I say that we are losing everything because we had been thinking that Srila Prabhupada is now dead and gone, and we started to claim our shares of our inheritance.”* (Nov. 18, 2001) Bhakticharu Swami, as the “noble reformer,” ceased his initiations, but very soon he began again. It was a contrived posturing for show only.

(7) *“Most people are readily equipped to recognize evil when they see it directly. What they are not equipped for and must learn is how to recognize evil disguised as righteousness.”* (Brandon Smith)

THE MASK OF GURU BHAKTI IS A FALSE PRETENSE

If the materially-conditioned, self-appointed gurus in ISKCON were to operate on the actual strength of their own assets, persona, charisma, knowledge, advancement, and spiritual power, they would not be very successful with their guru business. To enhance their profile and succeed at all in their cheating program, they need to use Srila

Prabhupada as their calling card. Srila Prabhupada, as the bona fide spiritual master and shining beacon of purity and transcendence, is very attractive to all sincere spiritualists. So, with the *appearance* of serving Srila Prabhupada, working on his behalf, trying to please him, claiming to follow his instructions (in a way which they insist is the only correct interpretation), glorifying Srila Prabhupada, and by posing as Srila Prabhupada's advanced disciple –their credentials increase immensely. ISKCON gurus know the success of their career requires the *mask of guru bhakti*. Exhibiting love and devotion to Srila Prabhupada is their standard practice, but usually it is only empty words. They bask in Srila Prabhupada's light while pushing him into the rear.

When one cannot recognize the material ambitions and misrepresentations of these false gurus, one is fooled by their show of devotion. It complicates matters that ISKCON gurus often do have genuine love and devotion for Srila Prabhupada; but even then it is mixed with pretense. Each case is unique, and although the disease is the same, the degree of phoniness varies. It is like some have stage 2 cancer, others stage 4, etc. But they all have material desires to enjoy gross or subtle sense, mind, and ego gratification as a bogus guru, which is the last snare of maya.

Typically they give lip service to Srila Prabhupada and his mission, while they actually pursue their own "mission," by increasing their disciples, properties, businesses, bank balances, worship, and prestige, all of which they fiercely guard as their private estate or guru franchise. The epitomal hypocrisy is when they declare that they are working "*for Srila Prabhupada's service*" while it is all in their name and for their private use. They bitterly compete amongst each other for followers, influence, and status, even after having stolen what they have from Srila Prabhupada. They circulate in ISKCON like vultures circling their prey.

EVERYTHING BELONGS TO SRILA PRABHUPADA?

"...to save the world is now in the hands of Srila Prabhupada's followers. One symptom of a devotee who has taken Srila Prabhupada's mission seriously is a sense of purpose and urgency. He sees so many things that need to be done for spreading Krishna consciousness, and diligently applies himself in some activity to help push on this movement. He is not a lazy man. How can we recognize a true follower of Srila Prabhupada? By his qualities. Bhaktisiddhanta Sarasvati was famous as the Lion Guru, and Srila Prabhupada was similarly ferocious in preaching. Lions do not give birth to lambs. The world is full of impersonalism, atheism, wickedness and nastiness. Srila Prabhupada fought his whole life against this rascaldom. If we really want to be

known as followers of Srila Prabhupada, we must come together and fight against all this nonsense. Srila Prabhupada wanted his followers to be preachers. Preaching is and always will be the essence.

“[...] It is not very difficult to be Prabhupada conscious and have his association... immersing ourselves day and night in thoughts of how to push on Prabhupada's mission, within our given capacity. We have to absorb ourselves in preaching activities... we pray, ‘Please, Srila Prabhupada, help me convince these people.’ When asked questions... we remember how Prabhupada replied... When tempted by maya we say, ‘No’ because we know that it will be displeasing to Srila Prabhupada and a hindrance to our full absorption in his service... we remember how Prabhupada tolerated all inconveniences, patiently overcame all obstacles, and went on, undisturbed, pushing on his movement. ... being Prabhupada conscious is to offer all our successes back to him. We are made of his mercy and have no abilities of our own.

*“All guidance, inspiration and blessings come from him. Srila Prabhupada was sent by Lord Chaitanya to fulfil His mission [...] There is no doubt that this movement will become prominent and lead the world, for it is the desire of Lord Chaitanya and Srila Prabhupada. This movement is meant for fabulous success, and it will happen when we all clearly understand that this was, is, and always will be Prabhupada's movement. **Everything belongs to Prabhupada; nothing is ours.** We are absolutely and always his servants. We do not have **dozens of movements** with dozens of leaders, but only one movement with one leader.” (My Memories of Srila Prabhupada, Bhakti Vikas Swami)*

Everything above is philosophically correct, but it is far from what these bogus gurus are actually doing. **“Everything belongs to Prabhupada; Nothing is ours”**? But they insist that all the disciples are theirs, even though they are incapable of delivering them. They divert huge amounts of funds that should go to the temples, used for their own programs, even making loans with interest to the cash-starved temples (as did Tamal, Romapada, etc). Book distribution has collapsed while these gurus accumulate huge amounts in their private accounts.

We do not have dozens of movements? Actually, ISKCON is a federation of guru fiefdoms where they find it profitable, convenient to *limitedly cooperate*, with their masks of Prabhupada devotion, to maintain a mutual “preaching field” for their continued exploitation. It is mutual back-scratching, and just like in any franchise, they pay dues to use the corporate “good will” of ISKCON and Srila Prabhupada’s name. The **mask of guru bhakti** is obvious except to those lost inside the organization, or those who cannot see the forest for the trees.

The failure to direct one's admirers or followers towards the real pure devotee Srila Prabhupada, reveals pratishta, desire for prominence. Siddhaswarupa Swami met with Srila Prabhupada in 1975:

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

CONCLUSION

ISKCON gurus engage in empty, sentimental Srila Prabhupada homages to boost their devotional profiles and to hide their deviations from his instructions, which they circumvent and disobey in pursuit of their material ambitions. These hypocritical, duplicitous “gurus” say they serving Srila Prabhupada, to whom everything belongs. This cheating is but a public show, as they collect worship and dakshina. This cheating is exposed in IRM *Back to Prabhupada* magazines.

How could followers of the bona fide spiritual master, Srila Prabhupada, even those who physically served his lotus feet, fall into degradation even lower than that of ordinary materialists? *“Everything depends on the strength of the recipient. ...due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly [...] the dust of the lotus feet of great personalities offers all good to the recipient, **but the same dust can also do harm.** Those who are offenders at the lotus feet of a great personality dry up, their godly qualities diminish.”* (SBhag 4.4.13 prpt)

One of the prime poisoning suspects, Bhakticharu Swami, once stated: *“Srila Prabhupada is the delivering guru.”* Yet he still insisted he was the current connection to the disciplic succession. And now?

CHAPTER 8: SAHAJJIYA-MAYAVADA POLLUTION

Srila Prabhupada often was obliged to confront the entry into ISKCON of the sahajiya-impersonalist mentality so prevalent in India, especially Vrindaban. When Nitai das requested permission to leave Srila Prabhupada and study with the Radha kunda babajis to find a “higher” guru, he was severely chastised by Srila Prabhupada. Jaya Sachinandana das was similarly also rejected by Srila Prabhupada. Srila Prabhupada strongly reprimanded a sizeable Los Angeles devotee gopi-bhava group in the mid-1970’s for their sahajiya inclinations of emphasizing the conjugal love affairs between Krishna and the gopis. Yet, 45 years after Srila Prabhupada’s departure, we see many parts of ISKCON and its gurus are steeped in sahajiya, mayavada deviation as never before. This is after and in spite of the GBC taking a firm stand on the rasika guru Narayan Maharaja infiltration issue in 1995.

SAHAJIYAISM IS POISONING THE HARE KRISHNA MOVEMENT

Radhanath, Sachinandana, Tamal, Giriraja, Shivaram, Aindra, many others, and the list keeps growing. Major ISKCON personalities have embraced the prakrita-sahajiya disease, often on obvious display at ISKCON festivals, associated events, etc. Sahajiya means easy or cheap, and is pretension that one is more advanced than he actually is, and applies to those presumptuously intruding into Krishna’s rasa lila, prematurely discussing intimate Radha Krishna pastimes, or imagining their Svarupa-siddha deha (eternal identity). It also applies to those who take the GBC’s political endorsement that they are a diksha guru when they have no ability or power to give divya jnana. Those who practice for some years and then announce themselves as diksha gurus are cheap gurus. Is it so cheap to be able to deliver souls back to Godhead? The ISKCON guru-initiation system is sahajiya: pretentious, with cheaters cheating the cheated. Bhakti Vikas Swami, in a 2011 lecture:

“Our movement’s basically off track and not properly following SP [...] 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.”

From at least the time of Bhaktivinode Thakur in the mid 1800’s, the acharyas have fought diligently to eradicate sahajiya-ism and protect the sampradaya from this dangerous contamination. But the ISKCON

GBC looks the other way as many of their own indulge in this deviation to varying degrees. Instead of being so vigilant as they are with the “posthumous diksha” proponents, the GBC should be so with sahajiya-ism. But the fact is that sahajiya culture is good for their guru business, so why curtail this deviation? Sahajiya-ism attracts more cheap followers to these cheap gurus, and since ISKCON today has few bright minds left, no one seems to notice when sahajiya-ism is indulged, despite it being prohibited in Srila Prabhupada’s teachings.

QUOTES FROM SRILA PRABHUPADA ON SAHAJIYAS

(1) *"The Vaishnavas are by far the greatest philosophers in the world, and the greatest among them was Srila Jiva Gosvami Prabhu, whose philosophy was again presented less than 400 years later by Srila Bhaktisiddhanta Sarasvati Thakura Maharaja. Therefore one must know very well that Vaishnava philosophers are **not sentimentalists or cheap devotees like the sahajiyas**. All the Vaishnava acharyas were vastly learned scholars who understood Vedanta philosophy fully, for unless one knows Vedanta philosophy he cannot be an acharya. To be accepted as an acharya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedanta philosophy, either by studying it or hearing it." (CC Adi 7.102 purport)*

(2) *"A class of so-called devotees known as prakrita-sahajiyas sometimes display devotional symptoms to exhibit their good fortune. They are pretending, however, because these devotional features are only external. The prakrita-sahajiyas exhibit these symptoms to advertise their so-called advancement in love of Krishna, but instead of praising the prakrita-sahajiyas for their symptoms of transcendental ecstasy, pure devotees do not like to associate with them. It is not advisable to equate the prakrita-sahajiyas with pure devotees. When one is actually advanced in ecstatic love of Krishna, he does not try to advertise himself. Instead, he endeavors more and more to render service to the Lord." (CC Ant 20.28 purport)*

(3) *"Sahajiya... Sahaj means easy. Easy-going. They will smoke cigarette at the same time they will play rasa-lila. This is sahajiya. [...] They will do all nonsense; still, they will become God, imitation of God." (SPConv May 1, 1974)*

(4) **SP:** *Unless we are very sincere, we cannot cope with maya. That is not possible. If you remain a servant of maya, you cannot conquer over maya. You must be very sincere servant of Krishna. Then you can conquer. Mam eva ye prapadyante mayam etam taranti te (BGita 7.14). It is clearly said. Otherwise, you are subjected to the tricks of maya. **Devotee:** Unless one surrenders to Krishna. **SP:** Then*

you can get rid of maya's tricks. Otherwise, you may dress yourself like anything, but you are simply maya's servant. Bhaktivinoda Thakur has sung one... *Ei ota kalir chela: 'Here is another disciple of Kali.' Nake tilaka galai mala. 'He has got tilaka on the nose and mala, kanthi, also.'* *Sahaja bhajana kache namu sange laiya pare bhalo: 'And he's..., he has become a Vaishnava by illicit sex.'* This is stated by Bhaktivinoda Thakur. *'Here is a Kali's chela. He has dressed like a Vaishnava, but he is doing his bhajan with illicit sex.'* [...] You know? There is a class of sahajiyas? **Devotee:** Yes. **SP:** Yes. Vaishnavas. Just like, dress like Rupa Gosvami, loincloth and... but three dozen women behind him. **Devotee:** Yes, gopis. **SP:** So Bhaktivinoda Thakur: *'Here is a disciple of Kali. He has tilaka and he has kanthi and he's doing this nonsense.'* (SP Lecture July 13, 1974)

(5) *"This is sahajiya-vada. He is thinking, 'Oh I have become liberated. I don't require any direction of my guru. I'm liberated.' Then he's rascal. Why this Gaudiya Matha failed? Because they tried to become more than guru. He, before passing away, he gave all direction and never said that 'This man should be the next acharya.' But these people, just after his passing away, they began to fight, who shall be acharya. That is the failure."* (SP Conv Aug. 16, 1976)

(6) *"Here in Los Angeles, we have [...] about 40 devotees who privately meet to discuss the intimate pastimes artificially thinking that they can enter into the understanding of the gopis prematurely. This will create havoc in our society, and the result will be that if this is allowed to go on, our preaching work will be greatly hampered. This premature desire to understand the lila of Krishna is due to mundane sex-life desire as we have seen amongst many of the babajis and sahajiyas in Vrindaban. Our Jagannatha das came back from Vrindaban asking me that he had heard some babaji speaking about siddha-deha and he also was listening to these babajis. So I want this immediately stopped. If it continues, this mixing with the babajis, then it will mean spoiling. In many cases, these babajis keep 2 or 3 women. Asatsanga tyagi. Their association is to be avoided and prohibited amongst all of our devotees who visit Vrindaban."* (SPL June 7, 1976)

(7) *"Following in the footsteps of Gopis comes in the perfectional stage. First you come to the perfectional stage, then you talk of Gopis. Going to girls and making them pregnant, then talking of Gopis, that is going on, that is nonsense. Without coming to the perfectional stage, if anyone tries to understand the Gopis he becomes a sahajiya. Gopis are not ordinary women, they are all expansions of Krishna's pleasure potency. So when we understand Krishna, then we shall understand*

Gopis. We can simply follow foot prints of Gopi how they loved Krishna." (SPL, Dec. 14, 1972)

(8) "Don't try to understand Radha-Krishna very quickly. It is a very big subject. [...] then there will be so many prakṛta-sahajiyas. In India there are prakṛta-sahajiya. Just like Radha-Krishna dancing. Radha-Krishna has become a plaything. The painting Radha-Krishna, Krishna is kissing Radha, Radha is kissing. These are all nonsense. Radha-Krishna philosophy has to be understood by the liberated person, not by the conditioned soul. So we shall await for the fortunate moment when we are liberated, then we shall understand radha-kṛṣṇa-pranaya-vikṛtir. Because Krishna and Radha, They are not on the material field." (SPLecture Aug. 30, 1968)

(9) "Unfortunately, after the disappearance of Lord Chaitanya Mahāprabhu, many āpa-sampradāyas (so-called followers) invented many ways not approved by the ācāryas. Bhaktivinoda Thakur has described them as the [...] sahaḥjīya, [...] The āula-sampradāya, baula-sampradāya and others invented their own ways of understanding Lord Chaitanya's philosophy, without following in the footsteps of the ācāryas." (CC Mad 1.271)

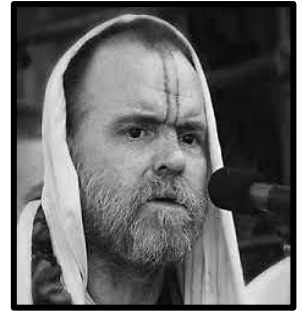
(10) **Devotee:** Srīla Prabhupāda, when one returns to his svarūpa, his natural form, how does... **SP:** First of all, anārtha-nivṛtti. You are accustomed to so many bad habits. First of all try to rectify it, then talk of svarūpa. Where is your svarūpa? Simply wasting time. A man is diseased, he's thinking, 'When I shall be cured I shall eat, go to this hotel, I shall eat like this.' First of all cure, then talk of eating this and that. Svarūpa, when you are cured, that is svarūpa. So long you are not cured, what is the use of talking svarūpa? First business is cure yourself. [...] that is anārtha-nivṛtti. Then svarūpa will come. That is the babajis. In Vrindāban, you have seen? Siddha-pranālī. **Devotee:** Ah, siddha-pranālī, siddha-deha? **SP:** They are smoking and having illicit sex with one dozen women – svarūpa. Rascal. This is called sahaḥjīya, a rascal. Condemned. Where is your svarūpa? (SPConv June 23, 1976)

(11) "Srīla Viśvānātha Thakur has warned that, 'Don't mix with Vaiṣṇava who is not well trained up, well behaved.' [...] 'Don't mix with them, these professional, so-called Vaiṣṇava, sahaḥjīyas.' This is warned. [...] 'You should not hear. Eh? What is the wrong there? The Krishna-kātha is there.' No, Krishna-kātha is there just like milk is there, but if it is touched by the lips of a serpent, it is no more to be taken. It has become poison. So unless one is situated as pure Vaiṣṇava in his dealing, in his behavior, inside and outside, he should

not become a preacher because it will not be effective; neither one should hear from such a person.” (SP Lecture Mar. 6, 1976)

THE OTHER SIDE OF AINDRA DAS: SAHAJIYA IMAGINATION

Aindra das was a kirtaneer who inspired many devotees, and he died under strange circumstances after he preached spiritual revolution and spoke frankly about ISKCON corruption. Yet, he was also adversely affected by sahajiya-ism, clearly seen in his book, and such inappropriate expressions of imaginary love affairs with Lord Krishna are not part of Srila Prabhupada’s teachings. Someone wrote:



“...regarding Aindra das and his writings. Aindra das is a celebrated devotee the world over. Reading his book, "The Heart of Transcendental Book Distribution," I must warn you of its contents. His writings are highly objectionable according to the standards set by Srila Prabhupada, who gave innumerable warnings on this subject... 'In the premature stage it is sometimes found that a lusty, conditioned person will artificially try to establish some relationship with Krishna in conjugal love. The result of this is that one becomes prakṛta-sahajiya, or one who takes everything very cheaply.' (NOD Ch. 40) Below are some excerpts from Aindra's Ch. 3, 'Third Heartfelt Effusion.' Apologies for the graphic nature of these excerpts [...] Aindra das imagines himself a gopi:

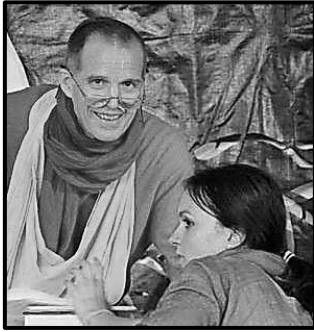
*"When, by the mercy of my beloved guru, will I appear as a resplendently delightful young damsel of Vraja? I will never mature beyond the end of my twelfth year and will remain ever intoxicated with luscious freshly blooming vamamadhya love-fascinations. My bewitching spiritually perfect bodily features and transcendental voluptuousness will lay to shameful waste all the most beautiful and supposedly charming frog-like women of the lower, middle, and upper planetary systems of this cosmic creation! O He Radhe! When, in Your assembly of sakhis, will I get the chance to see, with my own blooming eyes, incomparably lovely Lalita Sundari forcing her way **between me and Lord Shyama** while endlessly rebuking Him with the most outrageous, audaciously sarcastic criticisms to prevent Him from capriciously ripping at my upper garments?"*

COMMENT: Then Aindra’s descriptions become too “intimately” explicit for us to quote, as he writes about entering into love affairs with Krishna, with Radha’s help. It seems that he has contracted the rasika bhakti fever. Even if he was genuinely on that level, Srila Prabhupada

himself never spoke or wrote in this way. To do so just cheapens this most elevated subject, and if his guru did not do this, why does he?

SHIVARAMA SWAMI SAHAJIYA BOOKS

Shivaram Swami has written books of fictional pastimes of Lord Krishna, Radharani, the gopis, and Vrindaban transcendental intimacies. No previous acharya has written *fiction* on this subject. Thus he continues with his rasika bhakti attachments long after being suspended by the GBC in 1995 for his association with Narayana Maharaja. His books such as Venu-Gita are still being sold. His sahajiyaism continues, and of course, the GBC cannot do anything nor cares to correct him.



SACINANDANA (SWAMI?)

Sachinandana Swami from Germany is as of 2023 still an ISKCON guru in “good standing.” There are exposes online about his relationship with his long-time female personal secretary, Bhanu Nandini dasi, with whom he travels and spends much time together. The conspicuous relationship disturbs many. Various GBCs discussed the matter with him, but to no avail. He goes everywhere with her. A letter from an anonymous ISKCON guru lamented his frustration:

“Yes, this is a terrible deviation and it has gone on too long. So many devotees in your country are being poisoned by mayavadi philosophy. Krishna das one day, Ramesh on another, Sachinandana Swami always drags people away from Srila Prabhupada. Same happened in the past when he introduced so many of his disciples to Narayana Maharaja. Sachinandana Maharaja has no discretion and is associating in so many ways with asat sanga, and his followers are thus exposed to this poison. Lord Chaitanya has said, that anyone who hears Mayavadi is ruined. Does he have to personally appear to Sachinandana Swami to tell him that? Maharaja does not listen to anyone in the world short of God Himself (besides having an open ear to Krishna das, Ramesh Baba, and every other Mayavadi, such as Ravi Shankar [died 2012] with who he shared the dais in Berlin last year.)”

Sachinandana has friendships with impersonalist-sahajiyas, such as Ramesh Baba, a Vrindaban sahajiya-rasika babaji, with whom he was filmed discussing “Sriji” or Radharani. Dinabandhu das states Ramesh Baba “admits to having no guru or sampradaya,” yet “Sachinandana Swami's disciples are quite open on Facebook about the fact that he is a siksha disciple- friend- admirer of Ramesh Baba.” (Sun, Nov. 23, 2014) Sachinandana arranged and participated in European tours by Ramesh

Baba and other sahajiyas. He is a “sannyasi” freely associating with his female disciple and with sahajiya babajis. ISKCON leaders do not care. Apparently the GBC told Sachinandana Swami that his female secretary could not live with him anymore, but whether there is compliance or not is unknown, as he leads a private life much of the time.

MAHANIDHI SWAMI

In 2013, due to devotee complaints, ISKCON guru Mahanidhi Swami was investigated by the GBC at his residence in Radha Kund and found to have had inappropriate relations with a female disciple. He denied this but the GBC suspended him as a guru. Mahanidhi continued as before and in late 2014 took babaji initiation from Krishnadas babaji, seen in the photo. Once, on his birthday, his disciples rented a helicopter to shower flowers on his residence in Radha Kund, and that evening there was bhajan and a rasa lila performance. Online disciples’ praises reveal his interest in gopi-lila, raganuga bhakti, and the life of a hermit:

“Radharasa Sudha Nidhi – A nectar ocean of classes all about scintillating Radharani’s sweet Holy Name, form, qualities, pastimes, Her dear sakhis and Her dearest beloved Priyatama Shyamasundar. You must listen if you are at all interested in practicing Raganuga Bhakti Sadhana. He leads scintillating parikramas of Vrindaban, brilliantly elucidating Radha-Govinda’s lila-stalis...” This sounds like a gopi-bhava Radha Kund babaji, not a faithful disciple of Srila Prabhupada.



ISKCON LEADERS AND TEMPLES: WITH FAKIR MOHAN

From www.gosai.com: *“It’s important to understand how ISKCON is being infiltrated and influenced by bogus siddhantas, and here are some of the sources of these deviated siddhantas. The trail of the idea there is no Kalki Avatar leads back to two infamous Gaudiya Matha personalities, Ananta Vasudeva and Sundarananda Vidyavinoda. Both these personalities were defectors from Gaudiya Matha in 1947 (ten years after departure of Sarasvati Thakur). Ananta Vasudeva went to Vrindaban where he sought out siddha-pranali diksha and Sundarananda Vidyavinoda returned to his family guru in Navadvipa. Kanupriya Goswami was formerly the family guru of Sundarananda Vidyavinoda with whom he reconnected. Sundarananda also introduced Fakir Mohan, a third Gaudiya Matha defector, to Kanupriya Goswami from whom Fakir Mohan took diksha. Fakir Mohan had been a disciple*

of Ananta Vasudeva as well as a junior editor for Ananta Vasudeva under Sundarananda. And Fakir Mohan was invited to ISKCON temple.



“<http://youtu.be/WIEDf9mj9M> Srila Prabhupada has written about the infamous Vasudeva: ‘One of your closest disciples, the jackal Vasudeva, has rejected your instructions. His regrettable preference for infectious poison has resulted in an epidemic of worshipping and serving sahajiyas. [...]’ (Viraha-astakam, Ch. 5)

“That Kanupriya Goswami may be at the root of numerous Sahajiya concepts that have crept their way into contemporary Vaishnavism [...] and misconceptions have now become mainstream conceptions among many western Vaishnavas and in ISKCON. Another confirmation of the influence of Kanupriya Goswami upon ISKCON:

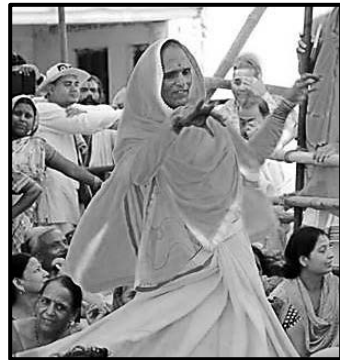
“Fakir Mohan and our Gaur Govinda Maharaja, they did not meet so many times. [Fakir Mohan] would sometimes bring books of his diksha-guru’s writings (Kanupriya Goswami) for Gaur Govinda Maharaja, who was very appreciative’ [Bhubaneshwar, 2005]

“Fakir Mohan acted in the capacity of giving siksha to the residents of ISKCON Bhubaneshwar and Gaura Govinda M. was associated with him. Fakir Mohan was invited to lecture in ISKCON temples and associated closely with ISKCON leaders including Indradyumna Swami. How is it that a disciple of Ananta Vasudeva was allowed such influence in ISKCON? Srila Prabhupada made it clear that Ananta Vasudeva was disobedient to Bhaktisiddhanta, was a false acharya, was a sahajiya, yet ISKCON devotees associated openly with Fakir Mohan until his departure in 2016. No wonder that sahajiya influences have entered Srila Prabhupada’s mission.”

From Krishna devi dasi: “Madhavananda and Bhakta Rupa took guidance from Dr. Fakir Mohan das, a Vaishnava friend of Gour Govinda M. Eventually, this relationship became more formal, with the little group of Western Gour Govinda disciples in Bhubaneswar hearing Bhagavatam class daily and taking siksha from Fakir Mohan, formerly of the Gaudiya Mission. Something happened a few years ago, and they stopped publicly supporting Fakir Mohan. By then however, Fakir Mohan had been introduced to many ISKCON leaders and devotees, and he has lectured in ISKCON temples, including Amsterdam. There are YouTube videos. My point being that even some of Gour Govinda Swami’s followers go outside ISKCON, despite their external allegiance

to the GBC. It was known amongst the intimate disciples of Gour Govinda M. that he himself took siksha from Oriyan babajis and saints.

“Or where did he get what he preached? Not Srila Prabhupada! Why do Gour Govinda and Narayan M. Maharaja’s teachings so closely resemble each other? The babaji connection. Narayan Maharaja said Gour Govinda secretly took siksha from himself. Bhakti Prajnan Kesava Maharaja, Narayan Maharaja’s guru and Srila Prabhupada’s sannyasa guru, was very strict about discussing rasa tattva or permitting disciples to read raganuga literatures. Narayan Maharaja got such knowledge from outside his guru’s institution. Earlier in Narayan Maharaja’s life, he left Kesava Maharaja’s Math and went to the Radha Kunda babas. He talked privately about this with Tamal Krishna Goswami, Giriraj Swami, Shivaram Swami, etc. Although not publicly, privately he took their siksha for rasa tattva and raganuga sadhana. Some of Narayan Maharaja’s writings are directly plagiarized from Sri Ananda Gopal Goswami and Sri Ananta Dasa Babaji, renowned Radha Kunda babajis.



“There continues to be crossover between Narayan Maharaja’s devotees and the siddha pranali lines, with Premananda das (BV Tirtha Maharaja) giving siddha pranali diksha or directing devotees to raganuga gurus in the babaji line for siddha pranali diksha. It is an open secret that a few advanced Indian disciples in Narayan Maharaja’s camp are getting siddha pranali. Narayan Maharaja, on the other hand, preached that if he is not permitted to preach and canvass in ISKCON temples, then ISKCON devotees should leave their gurus and come to his camp. To solve the dilemma of ‘stay within ISKCON,’ he states that he himself ‘is ISKCON’ and the ‘real successor’ to Srila Prabhupada. To address [...] ‘honesty,’ Narayan Maharaja’s camp preaches: ‘Krishna is very tricky. Therefore, raganuga devotees are also very tricky.’ Or, ‘If you have greed for raganuga bhakti, you will do whatever necessary to obtain your goal, prema-bhakti.’

“So it’s considered a sign of advancement that a devotee will be a powerful devotee in his math, but slip away for siksha from a babaji or saint on the sly. The point being: ‘Stay within ISKCON’ or ‘Stay within your guru maharaja’s math’ is a public stance meant to preserve a connection for a variety of reasons. The downside is that Srila

Prabhupada's teachings in ISKCON are being weakened by the introduction of outside elements from caste Goswami or babaji lines."

RAMESH BABAJI IS VERY INFLUENTIAL AMONG ISKCON DEVOTEES



Describing the apasampradaya known as the *sakhibekhis*, sahajiya men who dress up in women's clothing, put cloth over their heads like a sari, and role-play as gopis in order to enjoy sex desire, Srila Prabhupada says the following:

"Sakhibekhi. There are so many apasampradayas, thirteen at least in the counting by Bhaktivinoda Thakur: aula, baula karttabhaja, neda, daravesa, sani

*sahajiya, sakhibekhi. This sakhibekhi. Smarta, jata-gosani, ativadi, cudadhari, gauranga-nagari. These thirteen, fourteen apasampradayas. They are passing as Chaitanya Mahaprabhu's sampradaya. But they're **the worst, rejected**. The sakhibekhi, dressing like.... To cheat Krishna. Krishna is after the gopis, so they have dressed like gopi, and Krishna does not know that he's a rascal man. (laughter) Just see. This is their intelligence, to.... 'I have become a sakhi. Krishna will embrace me and kiss me.' So Krishna is so fool. (laughs) These rascals are doing that. Sakhibekhi. There was a Lalita-sakhi in Navadvipa. All women surrounding him." (SPConv Jan. 24, 1977)*

Ramesh Babaji is popular with Sachinandana Swami, Radhanath Swami, and many ISKCON members, and he has videos on YouTube where his sahajiyaism can be seen. Srila Prabhupada was unfavorably disposed to the Vrindaban-Radha Kund babajis, sahajiyas posing as very advanced, giving deviant philosophy to innocent people. ISKCON gurus regularly associate with these babajis or have spent up to decades living with them. Ramesh Babaji has become popular with many ISKCON devotees and gurus. It is a horrific contamination and spoiling of everything that Srila Prabhupada taught during his manifest lila.

Another report: *"Recently Dhanurdhara Swami with his 100 followers stayed at Varshana with Ramesh Baba (local sahajiya) the whole month of Kartika. He was found guilty of excessive physical child abuse-punishment in Vrindaban gurukula and rather than accept the token penalties from the GBC, he left ISKCON. ('If my presence is disturbing, then it is better that I leave.')* Still he is always around close to ISKCON, recruiting, initiating devotees, but no longer sanctioned by the GBC. *The scene around Dhanudhara Swami and his followers is like 1992 again, when he and the sahajiya gopi-bhava club were*

residing in Vrindaban, internally polarizing ISKCON. But now Ramesh Baba is in the center. Also Sachinandana and Radhanath. Before there was Bhurijana, Sachinandana (followers too), this year Giriraja M.”

“DOCUMENTING THE NEW SAHAJIYA MOVEMENT” (BTP, IRM)

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

“Sentimentality: *‘It is not that one should create something out of sentimentality, become a sahajiya and advocate such concocted devotional service.’* (CC Mad 1.34) *‘Therefore so-called good men of this world, who are engaged in so many welfare activities, humanitarian activities, by mental concoction, they may be all foolish activities in the estimation of the Supreme Personality of Godhead. They are very much puffed up, that ‘We are doing this, opening hospital and school, and philanthropism, nationalism. Is there any such thing in the Bhagavad Gita? Is there any advice that ‘You open hospital, school, and do this philanthropic work?’ No.’* (SPLecture Aug. 3, 1973)

Comment: Radhanath Swami has created an entire cult of philanthropy based on sentiment, establishing “missionary hospitals and eye camps,” “an orphanage,” “schools,” and “emergency relief programs.” These exact phrases are from his own website and autobiography, but clear deviations from Srila Prabhupada’s teachings.

“Using False Humility For Fame: *“Sometimes a sahajiya presents himself as being void of desires for reputation (pratishta) in order to become famous as a humble man.”* (CC Mad 4.147)

Comment: Radhanath, Bhakticharu, and other ISKCON swamis are expert at appearing so humble. This is a standard in ISKCON, mastering the charisma of humility to enhance one’s guru franchise.

“No Depth Of Knowledge: *‘...we do not want to create a group of prakrita sahajiya, or devotees who do not know the science of Krishna and don’t know the science of devotion, but simply worship the Deity with no depth of knowledge.’* (SPL June 3, 1969)”

Comment: ISKCON claims that a devotee must physically associate with their guru, personally be instructed and receive mantras for initiation, lest it be ineffective. But most of Srila Prabhupada’s direct disciples received initiation by letter and formalities were done by local leaders, receiving a recorded Gayatri mantra, and many never saw or spoke to Srila Prabhupada in person. If those initiations were valid, why insist that after Srila Prabhupada’s departure, now everything must be done personally, physically? But many initiations by ISKCON gurus are not given in person either, but by proxies.

“Take Everything Cheaply: *‘That is sahajiya, which means a class of men that take everything very cheaply.’ (SPL June 15, 1972)”*

Comment: In ISKCON anyone can easily, cheaply, become a false diksha-bestowing guru by a vote procedure of approval.

“Invent Their Own Ways Of Understanding: *‘Unfortunately, after the disappearance of Lord Chaitanya Mahaprabhu, many apasampradayas (so-called followers) invented many ways not approved by the acharyas. Bhaktivinode Thakur has described them as the [...] sahajiya, [...] The aula-sampradaya, baula-sampradaya and others invented their own ways of understanding Lord Chaitanya’s philosophy, without following in the footsteps of the acharyas.’ (CC Mad 1.271)”*

Comment: The successful way of spiritual understanding is to accept the words of the Acharya, Srila Prabhupada: *“A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord.”* However, the GBC has invented their own way of understanding. From ISKCON guru Romapada Swami’s website: *“That may be a possibility. There are some instances when one does accept a bona fide spiritual master but later on that spiritual master may fall away from the strict standards.” (2011)* But shastra and Srila Prabhupada make it clear that such a person was never a guru. ISKCON invents new ways of understanding which are deviant and useless for spiritual advancement.

“They Make The Guru-Disciple Connection Very Cheap: *‘Such a relationship is condemned by Bhaktisiddhanta Saraswati Thakura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called baulas or prakrita-sahajiyas. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.’ (CC Mad 24.330)”*

Comment: ISKCON gurus are so cheap that when they openly “fall-down,” their disciples are advised to find another cheap ISKCON guru for re-initiation or be satisfied that their “diksha” was received before their guru fell down, so it is still “institutionally valid.” Crazy!

“Gopi Pastimes: *‘Some become sahajiya, pretending to be Krishna and Radharani and Her gopi friends.’ (A Second Chance, Ch. 16) ‘The prakrita-sahajiyas [...] To try to become writers of Vaishnava literature, they introduce their material conceptions of life into pure devotional service.’ (CC Ant 20.28)”*

Comment: An example is Shivaram Swami’s fictional works of imaginary characters in Radha Krishna intimate lilas as “poetic license” but which is bogus. Sahajiya books cannot have good effects on anyone.

CONCLUSION

(1) *“These sahajiyas will come out of so many devotees. What can be done? From my Guru Maharaja’s disciples, so many sahajiyas came. These are called sahajiyas. Very easily they capture thing. So my Guru Maharaja used to say, ‘When my disciples will be sahajiya, it will be more dangerous.’”* (SPConv Jan. 28, 1977)

(2) *“...to learn the transcendental science, it is imperative that **one avoid the company of undesirable persons** and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated through years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but **serve their senses and their mental whims in terms of their speculative habits**. Intelligent persons seeking transcendental realization should **very scrupulously avoid their company**.”* (CC Adi 1.59)

We see how completely ISKCON has surrendered to public opinion and mayavada accommodation, as in news on July 11, 2023:

“ISKCON Bans Monk For a Month Over “Inappropriate” Swami Vivekananda Comments. Amogha Lila das questioned the consumption of fish by Swami Vivekananda, stating that a virtuous man would never consume anything that harms an animal, causing a social media uproar. He also took a dig at Vivekananda's guru, Ramakrishna Paramhans. In its statement, Iskcon said it was pained by Amogha Lila das's “inappropriate and unacceptable comments and his lack of understanding about the great teachings of these two personalities”, adding that he would be banned from Iskcon for a month. Amogha Lila das “begged for forgiveness for his comments” and has “taken a vow to go for one month in the hills of Govardhan”. It said he shall completely seclude himself from public life with immediate effect.”(India Today)

But Srila Prabhupada severely criticized these two mayavadis.

SP: *“Another Godbrother used to say Muragi Mission, Chicken Mission. He was so much against this Ramakrishna Mission and Vivekananda. He knew all history of Ramakrishna. He became impotent. He was woman-hunter and therefore uneducated. In the village he was simply hunting after this low-class woman. (July 10, ‘76)*

July 17, 1897, in *The Outlook*, Barrows wrote: *“After the first session of the Parliament of Religions, I went with Vivekananda to the*

restaurant in the basement of the Art Institute, and I said to him, 'What shall I get you to eat?' His reply was 'Give me beef!'"

Vivekananda also advised devout Hindus to uproot their sacred Tulasi plants and grow eggplants instead. ISKCON now caters to public sentiments, not to shastra, truth. ISKCON's statement further reassured the deluded masses: "*Our organization has always promoted harmony, respect and understanding towards all spiritual paths and traditions, and we condemn any form of disrespect or intolerance towards other religious beliefs and practices. We beg for your forgiveness.*"

Srila Prabhupada advised preachers should tactfully avoid insulting public sentiments, wrong as they be, otherwise the preaching will be unproductive. But not that we shall praise their nonsense teachings!

(1) "*...the Hindu centers in the foreign countries, none of them are bona fide. ...similar hodge podge center in London. Actually Hindus and non-Hindus, everyone is at the present moment out of touch of the real science of spiritual knowledge. Everyone is going under some religious badge only, so it is very difficult to deal with them unless they are very much serious to understand the science of God.*" (SPL 1969)

(2) **SP:** In India, what is going on as "Hindu dharma," it is a bogus thing. It has no meaning. Just like this Ramakrishna Mission, this Vivekananda, this Aurobindo, this Mahesh Yoga, so many others, all bogus. [...] the real, transcendental spiritual life means to follow the cult of instructions of Chaitanya Mahaprabhu. Otherwise, everyone is bogus. They're simply wasting their time. [...] And Chaitanya Mahaprabhu's cult means Krishna consciousness. (SPConv April 29, 1973)

(3) [...] your movement is an extension of the Hindu religion. **SP:** No, that is not correct. You will not even find the word Hindu in the Vedic scriptures. Real religion, or dharma, is not a kind of faith. It is the eternal characteristic of all living entities. [...] the varnashrama-dharma, which gradually trains one how to be a perfect human being and understand the goal of life. It is not for a particular sect or nation, but for the whole human society. [...] it is meant for all human beings, not just Hindus or Christians or Muslims. Krishna consciousness is a science meant for everyone. *I have not come to preach Hinduism.* What is the use of changing Christians to Hindus? We want to make all human beings perfect in knowledge. (SPConv June 16, 1975)

CHAPTER 9: ACADEMIA

SRILA PRABHUPADA ON ACADEMIC SCHOLARISM

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

(2) *"There is a Bengali proverb: tora sil tora noda, tora bhangi dantera goda. I take your mortar and pestle and I break your teeth. This means that we use the scientists' own weapons and with them we defeat their atheistic philosophy. [...] Similarly, we can use our materialistic knowledge to defeat the atheistic philosophy of the scientists. So you also can continue your studies and learn what is sil and noda (mortar and pestle) so you can break their dantera goda (break their teeth)."* (SPL Mar. 8, 1976)

(3) *"I like the idea of yours to continue on for PHD presenting our books and philosophy in your thesis. This will be a great service for you to perform and I shall be very grateful to you if you can do it. Please therefore go ahead with obtaining PHD and become a learned scholar in the science of loving Krishna."* (SPL Feb. 2, 1975)

(4) *"So far as your course at the Temple University is concerned, [Ravindra Svarupa was studying for his Ph.D.] that is the best platform for introducing our philosophy to the serious persons. And if they become sincere to learn the highest topics of subject matter or transcendental knowledge from us, that will be the perfection of their education. If you must read some other books of philosophers, even they are Mayavadis, as a sideline we can speak about them as comparative study. Otherwise our main aim is to study and preach Bhagavad-Gita and Lord Chaitanya. **Our purpose is to teach our own philosophy.** Do not lose sight of that purpose or become distracted by other things. I have also made one book about other philosophies of your western philosophers, but I did not make compromise."* (SPL Ravindra Svarupa)

(5) *"Regarding Srinivasa Svarupa it is very pleasing to hear that this Indian boy wants to surrender his whole life to Krishna. There is no*

*harm if he finishes college and gets his degree. If possible, he can live in the temple and attend the university daily. At any rate, he should carefully follow all the regulative principles and associate with his fellow devotees as much as possible. The university is well known for demonic association, but if he is able to keep up his devotional practices and protect the creeper of devotional service, then he may complete his degree. I think there is more advantage in Bir Krishna remaining fully engaged in his temple duties than in going back to college. **What would be the practical benefit of such degree?**" (SPL Bhaktadas, Apr. 13, 1974) (Note: one was encouraged, the other discouraged.)*

HERMENEUTICS

ISKCON academic scholars, in “studying” the Hare Krishna movement, its scriptures, societal-cultural impact, origins, Founder-Acharya, etc, often use the term “hermeneutics” and other esoteric concepts and phrases in their writings and essays. Srila Prabhupada did want devotees to influence the mundane scholars of religion and philosophy by using their own academic language so the intellectual class of human society could better appreciate bhaktiyoga and the “science of God.” To better appreciate the Sankirtan movement, scholars would be assisted by devotees to move closer to being *jnanis* in understanding the spiritual knowledge in the Gaudiya Vaishnava shastras. Because Lord Chaitanya’s teachings provide clear philosophic resolution of the basic questions of life and death, and are “*the most voluminous, exacting, and consistent [...] of any religious culture in the world,*” mundane scholars often are fascinated and attracted to Krishna consciousness. But there are dangers to devotees in attempting this, and often devotee scholars become influenced by academic scholarship rather than uplift mundane scholars to Krishna consciousness.

*“**Hermeneutics** is the “academic skill” of **interpreting** what an author has written. In theology, hermeneutics focuses specifically on constructing and discovering the appropriate rules for **interpreting** the scriptures. These methods and principles, however, are often drawn from outside of scripture in historical, literary or other fields. It inevitably involves **exegesis**, which is the act of **interpreting** or explaining the meaning of scripture. The goal in applying the principles of hermeneutics is to correctly portray the truth, striving to accurately discern the meaning of the scripture.”* (Wikipedia, etc)

But since the Vedas are spoken by the Supreme Lord Himself, they are already perfect, and do not require speculative academic interpretations via history, literature, etc. Rather than interpretation according to one’s imperfect understanding, or supposed cultural,

historical, and political backgrounds, they should be understood at face value by perfecting our understanding through the pure devotee's purports. This is a huge difference in attaining knowledge between mundane academicians and sincere devotees of the Lord. Interpretation can be speculative, whimsical, motivated, and defective or it can be honest and transparent, recognizing the inherent truths imparted in the Vedic sruti shastras, which is actually realization. And same with the smriti and itihisas compiled by self-realized souls such as Vyasadeva. The challenge is in how to assist faithless scholars to understand shastra.

*“We do not interpret but accept verbatim the words of shastra. There are two meanings or ways to accept understandings- gauna and vrtti- direct and indirect, and Srila Prabhupada explains that when something is not clear, then you can interpret. He gives the example of a Sanskrit phrase where it is said a "village was on the Ganges river," which is unclear because it means on the **bank** of the Ganges, since no village is **in** the Ganges. This is the exception to the rule since the Vedas given to be accepted verbatim, as they are, and they are written in clear language. E.g., Srila Prabhupada explains how Gandhi, Dr. Radha Krishna, etc interpreted dharmakshetra to mean the material body with the five senses being the five Pandavas.” (Damaghosh das, 2017)*

Unless devotees are fixed in their spiritual practices (sadhana) and on the transcendental platform, they are vulnerable to the insidiously, intellectually contaminating influences of mundane academic scholars and their speculative culture. We must not be adversely affected by defective academic interpretations of Srila Prabhupada's clear teachings. Often mundane academics push back against devotional scholarship and thus influence devotee scholars into being apologetic and compromised.

EVERYTHING CAN BE USED FOR KRISHNA OR MAYA

Srila Prabhupada engaged devotees to distribute his complete sets of books to university libraries and religious scholars all over the world. Satsvarupa, Mahabuddhi, Ghanashyam, Satyanarayan, Gargamuni, and others sold and sought endorsements of Srila Prabhupada's books from prominent college professors and academics, especially those in the fields of religion and philosophy. The BBT printed a pamphlet with these scholar “endorsements” to promote Srila Prabhupada's books. This started the Hare Krishna movement's engagement with the scholarly community (academia) and it was a positive development and highly pleased Srila Prabhupada. But gradually, after Srila Prabhupada's manifest departure, area has all too often “developed” negatively.

Since 1978 the religious academic scholar community has been influenced by “scholarly” devotees interactions which has resulted in a

broader, more accurate awareness of the Hare Krishna movement and ISKCON. By the turn of the 21st century, a good number of devotees had gotten prestigious university degrees: Garuda (Harvard), Urmila (Duke), Krishna Kshetra, Tamal (Cambridge), Hridayananda (Harvard), Shukavak, Ravindra Svarupa (Temple), Subhananda, and others.

However, many “devotee scholars” became influenced in their association with mundane religious scholars while they were trying to influence them. It is one thing to try from the transcendental platform to influence academia to better appreciate Srila Prabhupada, his books, his movement, and the science of bhaktiyoga. It is very worthy to further Lord Chaitanya’s mission by causing mundane scholars and their communities to be enlightened in transcendental science and universal religion-dharma. It is another thing, though, when devotees enter the scholarly community and become one of them, influenced by mundane academia and its mundane methodologies, psychology, and values. Then, the devotee scholar may become the agent of maya by espousing deviations, misunderstandings, or philosophical compromises, such as by “reconciling” apparent difficulties of “Gaudiya Vaishnavism” being assimilated into the degraded western demoniac so-called “culture.”

E.g., many devotees consider ISKCON’s offshoot “Krishna West” to seriously undermine and compromise the integrity of Srila Prabhupada’s teachings. Many devotee and non-devotee academics alike have (wrongly) portrayed Srila Prabhupada as a “charismatic” religious leader who **happened** to come to the right place at the right time, achieving success due to mundane circumstances. Thus they discard or miss his exalted status as a paramhansa *shaktyavesha avatar*. These deeply offensive mischaracterizations are counter-productive to the genuine “preaching” progress made by other devotee scholars. Of course, the ISKCON GBC misleaders are completely oblivious, unconcerned, and asleep at the wheel as usual. Ravindra Svarupa das wrote in ISKCON Review 1.1 (1985) about devotees and academia:

“...whether those of us in ISKCON who have academic training consider ourselves to be ‘modern scholars’ or ‘transmitters of an intellectual tradition.’ We consider ourselves first and foremost to be the latter, and if ‘modern scholars’ means those who accept the empirical methodology to be the ultimate arbiter of truth, then we are not modern scholars. As transmitters of our tradition, we follow Chaitanya when he says that ‘the evidence of revealed scripture [...] is the only means of Vedic knowledge...’”

In this, he has been very correct, in contrast to much of his other writings. And this has become increasingly a major issue. To convince

academia of the soundness, logic, metaphysicality, and bonafidity of the Hare Krishna movement is laudable and will contribute to a healthy expansion of Krishna consciousness. However, while utilizing empirical methodology to establish and demonstrate “Vaishnavism” as universal truth in academia and the broader human society, devotee scholars must avoid becoming affected by mundane empiricism, intellectualism, speculation, public or scholarly opinions, to adopt the ascending process instead of the Vedic descending process. This pitfall has obviously foiled some devotee scholars (as discussed below). Spiritual knowledge is descending and will not be understood by hermeneutics, seen, for example in the classic statement by the “scholar” Tamal Krishna (1996):

“But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstance.”

This statement **cloaks** deviant misinterpretations in flowery academic language, trying to give credibility to the flawed idea that diseased souls are able to concoct unprecedented spiritual principles which somehow are authorized. Beware the phony “successors” who wreak havoc with their pretense and deviations from the authorized teachings of the Founder Acharya and previous acharyas. Examples are the 1978-87 ISKCON zonal acharya system and the evolving no-objection, multi-level vote approvals for ISKCON bogus diksha gurus.

DID SRILA PRABHUPADA APPROVE OF GOING TO UNIVERSITY?

Srila Prabhupada did not make a full prohibition of going to university or pursuing higher studies, and each case was evaluated for what was best for the preaching and the individual. He sometimes discouraged or encouraged it. It had less to do with what a devotee preferred or felt would be best for his future economics, prestige, etc. However, in today’s ISKCON, one gets the impression that mundane higher education status is a means for personal benefit rather than being evaluated as to what is best for Srila Prabhupada’s service. Hrdayananda’s request in the 1970’s for going back to university to get a degree in Sanskrit was flatly denied by Srila Prabhupada, but he did so anyway 15 years later, earning his Ph.D. in Sanskrit and Indian Studies from Harvard University. Ravindra Svarupa, who joined ISKCON in the 1970’s while he was already pursuing his university degree, was encouraged by Srila Prabhupada. So the issue is more about how to properly use higher education and one’s true motives.

DEPENDING ON THE SPIRIT AND SUBSTANCE by Dhira Govinda das

“Without doubt, some, or maybe much, of what’s happening in the name of academic work from devotees, is serving to erode trust in Srila

Prabhupada. Definitely it is poisoning Srila Prabhupada's movement. But we don't want to paint with too broad a brush. In the spirit of yukta-vairagya, Srila Prabhupada wants his followers to be participating and influential in the world of academia, and practically every other sphere: politics, entertainment, business, agriculture, literature, military, psychology, industry, etc. We want sincere followers of Srila Prabhupada expertly giving Krishna consciousness throughout society. That of course requires tact, proper discretion, spiritual strength. Without spiritual strength, it becomes like trying to catch the big fish, and due to maya, not even realizing we've been pulled into the ocean.

*"So, with regards to academia, I'll say that my perception of the efforts of some devotee scholars is that they **are contributing in positive ways** to Srila Prabhupada's movement, in ways that Srila Prabhupada would fully encourage. There are fine examples that I'm sure Srila Prabhupada is pleased with, **but also surely the opposite**. Examples: The collection of Tamal's essays, written while he was at Southern Methodist University. I remember not perceiving meaningful value to Srila Prabhupada's movement. Hridayananda Maharaja, as far as I can tell, is leading a 'Srila Prabhupada is not shastra' movement- so, if that's the result of his Harvard studies, that's discouraging, irritating. Srila Prabhupada would be displeased, perhaps furious. Recently I read something from an academic, a former follower of Srila Prabhupada. He refers to Sri Haridasa Shastri as 'the 20th century's most prolific and knowledgeable Gaudiya Vaishnava scholar. Clearly, Srila Prabhupada is conspicuous by his absence in that statement. [...] This clearly indicates the principle of getting pulled into the ocean.*

"But others are doing excellent work, and for each individual's efforts, we can assess their worth based on the spirit and substance of Srila Prabhupada's vani." (2016) (END)

Around 2008 Akrura das, a GBC apologist in UK, wrote a scholarly study on Bhagavad Gita wherein he emphasizes at the start: "*Bhagavad-gita can only be understood when knowing the whole Mahabharata.*" He was married to a disciple of Krishna Kshetra Swami (ISKCON guru, academic scholar), who published a rendition of Mahabharata. So, two things: scholarship corruption by promoting your wife's guru's books, and, minimizing Srila Prabhupada's Gita, saying it cannot be understood in and of itself, but requires study of the Mahabharata, something Srila Prabhupada never said. This is a small example of misapplication of academics. Maya's entanglements are subtle, especially in academia. Krishna consciousness is like a razor blade-- it cuts both ways.

SRILA PRABHUPADA IS NOT SHASTRA? By Dhira Govinda das

[Hrdayananda “Swami” is promoting “*Srila Prabhupada is not shastra.*” This and other offensive statements can be found online.]

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

“You write ‘Keep in mind that Prabhupada is not Shastra...’ I certainly do regard all of Srila Prabhupada writings and teachings as shastra, smriti shastra. I’m wondering what’s your reference(s) for ‘Prabhupada is not Shastra.’ I mean, did Srila Prabhupada ever say that? Or, did Srila Prabhupada ever say, or indicate in any way, that Srila Bhaktisiddhanta is not Shastra? I’m interested to hear more about your understanding in this regard. Of course, Srila Prabhupada often writes and speaks of shastra, and guru. My understanding about that, about the checks and balances system regarding shastra and guru, is that as a foundational reference for determining who is a bona fide guru, and who isn’t, we refer to shastra. That, as far as I’ve comprehended, is Srila Prabhupada’s teachings with regard to how to utilize the checks and balances of shastra and guru. Not that, once we have found a bona fide guru, we check shastra to determine which teachings from the bona fide guru to accept, and which to reject.

“And, practically speaking, for me anyway, to check shastra to determine who is a bona fide guru isn’t really practically relevant. I mean, what do I know about shastra? Previously in life, I knew nothing at all about shastra. Whatever I know about shastra, I know from Srila Prabhupada. Srila Prabhupada and his teachings are non-different from shastra. They are one (while simultaneously distinct, of course, in the sense that Srila Prabhupada and all his vibrations are distinctive, personal representations of the essence of shastra). I understand shastra through Srila Prabhupada. Of course, it can be acceptable, on relatively rare occasion, to directly approach, for example, the teachings of Srila Bhaktisiddhanta, or the Goswamis, or other smriti or sruti shastra, to enhance our realizations, on the condition that we’re firmly fixed in the spirit and teachings of Srila Prabhupada.

“Thus, if we do approach previous acharyas, or the Puranas, we hear and receive such shastra through the pure lens of Srila Prabhupada. For me to approach the Puranas or previous acharyas in any other spirit, I believe, would be the principle of ‘jumping over,’ and quite bogus and impudent on my part, and probably disastrous for my spiritual life. Of course, to understand how Srila Prabhupada’s teachings are non-different from shastra, and how the statements of shastra, and of Srila Prabhupada, are true, that’s another discussion, and it’s the sort of discussion we’re entering into... And in such discussions, for sure, there is ample room for permissible conjectures, as Srila Prabhupada describes, for example, in his purport to BGita 14.1 (where he uses the term ‘the process of philosophical speculation.’)” (END)

PRABHUPADA IS PERSON BHAGAVATA, MORE THAN SHASTRA

In further reply to Hrdayananda Swami, who maintains Srila Prabhupada is not shastra, are these various quotes:

(1) *“Devotees of the Supreme Lord are not controlled by the scriptures since their activities are congenial to Divine Wisdom. When self-realized devotees ordain any new arrangement, this should be accepted as religious code, even if such new arrangements are not found in the scriptural dictums of the previous sages.”* (Sri Tattva-Sutra by Bhaktivinoda Thakura)

(2) *“He said, ‘Bhaktivinoda Thakura is Kamala Manjari, a personal associate of Radharani. He ordered me to establish daiva-varnashrama. I must obey his order. **The acharya is not under the shastra. The acharya can make shastra.** Bhaktivinoda Thakura, the acharya, has inspired me in various ways. By his mercy and that of Gaura Kisora das Babaji Maharaja and the previous acharyas we are going on, not caring for the precise technicalities of smartas.”* (“Sri Bhaktisiddhanta Vaibhava” compiled by Bhakti Vikas Swami)

(3) *“In all the Vaishnava sampradayas, the correct shastric understanding is thru the acharya’s commentaries, not opinions of academic scholars’ speculations. We must note that **most of the academic scholars connected to ISKCON are usually mouth pieces for the GBC’s interpretations.** Academic training has not helped them understand Srila Prabhupada’s living presence and transcendental availability.”* (Damaghosh das, 2016)

(4) *“Unless one is under the shelter of a realized spiritual master, his understanding of the Supreme is simply foolishness”* (SP in TLC)

(5) *“Unless one is prepared that ‘I am accepting somebody as my spiritual master. I must accept whatever he says,’ if there is any doubt,*

that 'I cannot accept his words verbatim,' then one should not accept him as spiritual master. That is hypocrisy." (SPConv July 13, 1971)]

ACHARYA IS NOT UNDER THE SHASTRA, IS AS GOOD AS KRISHNA

ONE: (Bhaktisiddhanta Sarasvati, The Harmonist, Dec. 1931, Vol. 29, No. 6) *"It is not empiric wisdom that is the object of quest of the devotee. Those who read the scriptures for gathering empiric wisdom will be pursuing the wild goose chase. There are not a few dupes of their empiric Scriptural erudition. These dupes have their admiring under-dupes. But the mutual admiration society of dupes does not escape, by the mere weight of their number, the misfortunes due to the deliberate pursuit of the wrong course in accordance with the suggestions of our lower selves. What are the Scriptures? **They are nothing but the record by the pure devotees of the Divine Message appearing on the lips of the pure devotees.** The Message conveyed by the devotees is the same in all ages. The words of the devotees are ever identical with the Scriptures. Any meaning of the Scriptures that belittles the function of the devotee who is the original communicant of the Divine Message contradicts its own claim to be heard.*

"Those who think that the Sanskrit language in its lexicographical sense is the language of the Divinity are as deluded as those who hold that the Divine Message is communicable through any other spoken dialects. All languages simultaneously express and hide the Absolute. The mundane face of all languages hides the Truth. The Transcendental face of all sound expresses nothing but the Absolute. The pure devotee is the speaker of the Transcendental language. The Transcendental Sound makes His appearance on the lips of His pure devotee. This is the direct, unambiguous appearance of Divinity. On the lips of non-devotees the Absolute always appears in His deluding aspect. To the pure devotee the Absolute reveals Himself under all circumstances. To the conditioned soul, if he is disposed to listen in a truly submissive spirit, the language of the pure devotee can alone impart the knowledge of the Absolute. The conditioned soul mistakes the deluding for the real aspect when he chooses to lend his ear to the non-devotee.

"This is the reason why the conditioned soul is warned to avoid all association with non-devotees. Thakur Bhaktivinode is acknowledged by all his sincere followers as possessing the above powers of the pure devotee of Godhead. His words have to be received from the lips of a pure devotee. [But] from the lips of a non-devotee they will certainly deceive. If his works are studied in the light of one's own worldly experience their meaning will refuse to disclose itself to such readers. His works belong to the class of the eternal revealed literature of the

world and must be approached for their right understanding through their exposition by the pure devotee. If no help from the pure devotee is sought the works of Thakur Bhaktivinode will be grossly misunderstood by their readers. The attentive reader of those works will find that he is always directed to throw himself upon the mercy of the pure devotee if he is not to remain unwarrantably self-satisfied by the deluding results of his wrong method of study.”

TWO: (SPConv Mar. 10, 1972) “As Krishna is free from all reaction, similarly Krishna's devotee who wants to satisfy Krishna only, he is also free from all reaction. Therefore Krishna says, acharya mam vijaniyan nava-manyeta karhicit [SBhag 11.17.27] **‘The acharya is as good as I am,’** Krishna says. Nava-manyeta karhicit, ‘Never neglect him.’ [...] ‘Never be envious of the acharya, thinking him as anything of this material world.’ [...] Therefore, **acharya's position is as good as Krishna.** [...] Acharya is always cautious that he may not be subject to criticism. But who criticizes acharya, he becomes immediately offender. [...] But sometimes for preaching work, he might have to do something which is not consistent. But if he is criticized, then that man who criticizes, he becomes... [...] Ordinary man cannot transgress the laws, but Krishna and His representative, acharya, might be sometimes seen that he has transgressed.

“[...] In the CC, Vaishnava acharya, **his activities is not understood even by the wisest man.** [...] Acharya, guru, he is completely surrendered to Krishna. He has taken the shelter of Krishna, being completely freed from all material affection. [...] Everyone has got some material desire to fulfill, but a guru or acharya has no such business. That is the symptom of acharya. He has no more any material business. [...] He has finished all business of material satisfaction. That is the symptom of acharya. And sabde pare ca nishnatam. And he has taken full bath in the ocean of transcendental... [...] one should surrender to such spiritual master. [...] when he is actually serious about inquiring the transcendental subject matter. Otherwise there is no need of accepting guru or acharya. He has no business. If one is not interested in the transcendental subject matter...”

LICKING THE OUTSIDE OF THE HONEY BOTTLE by Nityananda das

“Academia tends to evaluate Srila Prabhupada and his movement through the lens of mundane sociology, anthropology, history, psychology, and their speculative methodologies. But devotees want to live in spiritual practice and action, on the basis of Srila Prabhupada's teachings, to make devotees out of the lost souls. Srila Prabhupada's knowledge is already perfect, it is a descending process. So if devotee

scholars can assist mundane scholars to properly understand the Hare Krishna movement, Srila Prabhupada, and the philosophy of Lord Chaitanya, that is great. But if they become influenced by academic culture, they become disturbances to Srila Prabhupada by placing academia's speculative interpretations above shastra.

"Burke Rochford, the academic scholar on the Hare Krishna movement since the seventies, is an old acquaintance and I have read his books. I find them interesting, useful, and insightful. However, many other scholarly books on the Hare Krishnas, and some by devotees, I find disturbing when they examine Srila Prabhupada and his legacy in the ways they do. Terms such as hermeneutics, post-charismatic, routinization, and exegesis are esoteric, and when devotee scholars speak about 'Bhaktivedanta' in terms of 'modern theologies,' comparing him to other religious phenomena, I feel nauseated.

"Are Hare Krishna devotee scholars to study Srila Prabhupada through the lens of the mundane academic method? Their ivory-tower, sanctimonious evaluations, analyzing Srila Prabhupada as a cult phenomenon is offensive by minimizing the pure devotee. It is creepy, being studied via their limited scientific methodology and by cross-referencing to their 'published' academic forerunners and peers, as though they were building up their knowledgeable conclusions, brick by brick, ascending to attain... what? Their conclusions are too often speculative, innovative, competitive, and useless.

"Are devotee 'scholars' appreciating 'Bhaktivedanta' properly? It's one thing to have mundane scholars appreciate Srila Prabhupada's legacy, and quite another for a devotee to become one of them to explain transcendence in academic terminology. Srila Prabhupada has already explained it all nicely; we should try to inspire others to study his books, not write garbage about Hare Krishnas in academic lingo. This is what Tamal did. Talk of 'Bhaktivedanta' and his 'religious transplant,' and 'seeking clues to the sources of Prabhupada's exported Vaishnava theology' ...are troubling to read. These analyses about problems that Lord Chaitanya's movement faces in adapting to modern society should rather note the problems of the sinful modern society.

"Academic discussion of the internal problems in ISKCON are ironic, as they were caused by disobedience to Srila Prabhupada's instructions, especially by Tamal, a prominent devotee 'scholar.' They debate adjustments to and re-interpretations of the shastra to solve problems caused by deviations from Srila Prabhupada's and the shastra's verdict. It's like licking the outside of the honey bottle. Is it speculative intellectualism? Is there an attraction for the prestige of

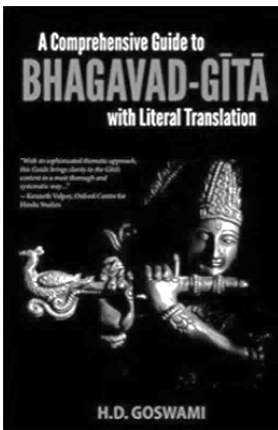
honored mundane scholarship and attending religious conventions with really smart people? Although some academic devotees are doing nice preaching to further Srila Prabhupada's mission, others appear to have seriously drifted off course. Srila Prabhupada warned the scholarly Hiranyagarbha das about this, who later rejected Srila Prabhupada with his faulty, offensive academic interpretations.” (END)

ISKCON SCHOLARS PRODUCING THEIR OWN GITAS

Another trend in and around ISKCON is producing more Bhagavad Gita editions, with “unique” translations and commentaries, different from the one Srila Prabhupada gave us. This is a controversial development, as by promoting one's own Gita version, naturally Srila Prabhupada's Gita is neglected. Who will study two or more Gitas? It is difficult to get anyone to read even one. So at the expense of Srila Prabhupada's preaching via his wonderful and perfect *Bhagavad Gita As It Is*, devotee “scholars” who are Srila Prabhupada disciples or followers, use Srila Prabhupada's Gita to produce their own version, as though better in some way to Srila Prabhupada's Gita. Many find this problematic. Srila Prabhupada's Gita (the original unchanged version) is fully relevant and appropriate in all arenas and for all audiences. To ignore this basic axiomatic principle, devotee scholars appear to have adopted an offensive mentality by superseding their own guru.

Tripurari Swami, Sravaniya dasi, Narayana Maharaja, Garuda das, have also done their own versions of the Gita.

HRDAYANANDA'S “LITERAL TRANSLATION” OF THE GITA



It has a “literal translation” in English as well as a “comprehensive guide.” From *Note to the Readers*: “...note that in translating the Gita the author has chosen to keep ambiguities in Sanskrit ambiguous in English as well. The Gita clearly contains an explicit central message, but it also at times contains mystic and mysterious language, dense and intense philosophy and unique ways of self-expression, which the author tried to retain in the English. The purpose of this elaborate Comprehensive Guide is to unpack, disambiguate and explain the literal translation such that the clear central meaning shines through.”

So, Srila Prabhupada's Gita was not adequate in delivering a central message that shines through? If Srila Prabhupada's Gita is perfect, what is the need for a conditioned soul's defective version? This is the problem: those producing their own Gitas are not accepting that Srila

Prabhupada's Gita is perfect and complete, and so there is no need to add to it or upstage it and garner acclaim from those who don't know better. Hridayananda uses H.D. Goswami as the author's name instead of the name Srila Prabhupada gave him, as he likes to change things for the "better." Upon examining his Gita, it becomes clear that anyone, in any condition or station, would actually be far better off with Srila Prabhupada's Gita. He has tried to distinguish himself by re-doing what his own guru has already done so wonderfully.

GARUDA DAS KAVIRAJA, PhD HARVARD THEOLOGIAN SCHOLAR

Also there is *Bhagavad Gita: The Beloved Lord's Secret Love Song* by Garuda das (Graham M. Schweig), who is a religious scholar and tenured professor. He completed and published Tamal's Cambridge doctoral thesis, post-mortem, to honor Tamal's "outstanding academic credentials." To publish one's own Bhagavad Gita, as a disciple of Srila Prabhupada, who has already done this par excellence, is in the opinions of many, an arrogant, offensive disservice, and is prohibited as a matter of proper etiquette as prescribed in shastra. As one Prabhupada loyalist opined: *"This is a matter of etiquette, if a current acharya has already written about something, there is NO need to repeat it for personal sense gratification, or to outdo the acharya."* An online discussion on this allows us to follow the arguments pro and con more closely:

Garuda: *"Prabhupada always considered that 4 books- BGita, SBhag, NOD, and CC- were the necessary books. Outside of that, everything was extra. Once we were in Prabhupada's room in New York when Radhaballabha asked Prabhupada, "So, after you finish the Bhagavatam, Prabhupada, what books would you like to translate?" Prabhupada said, "Oh, maybe Jiva Goswami's Sat Sandharbha, or Vedanta-Sutra or Bhagavad-gita. There're so many." Someone spoke up, "But Prabhupada, you already did the Bhagavad-gita." Prabhupada said, "There are so many commentaries. We did a small part." He said, "Ramanujacharya, Madhvacharya, everyone has given a Gita commentary. We could do many Gitas, not just one." So he had a conception like that."* (From Garuda's filmed Prabhupada Memories).

Padmagarbha: I let Srila Prabhupada respond to your reply:

(1) *"So Vyasadeva is the spiritual master. So the later acharyas, they did not think it proper that whatever the... Because their spiritual master has had already made a commentary on the Vedanta-sutra, 'Oh, that is sufficient. Why should we do again?' These are some of the etiquette."* (CC Mad 22.21-8 Jan. 11, '67)

(2) *"One cannot defy the previous acharyas. The false pride that makes one think that he can write better than the previous acharyas will*

make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees." (CC Ant 7.134)

(3) *"The writing of Vaishnava literatures is not a function for ordinary men. Vaishnava literatures are not mental concoctions. They are all authorized literature meant to guide those who are going to be Vaishnavas. Under these circumstances, an ordinary man cannot give his own opinion. His opinion must always correspond with the conclusion of the Vedas. Unless one is fully qualified in Vaishnava behavior and authorized by superior authority [Lord Krishna], one cannot write Vaishnava literatures or purports and commentaries on Srimad-Bhagavatam and Bhagavad-gita."* (CC Mad 24.326)

(4) *"The words spoken by the Lord are different from words spoken by a person of the mundane world who is infected with four defects. A mundaner is sure to commit mistakes, is invariably illusioned, has the tendency to cheat others and is limited by imperfect senses. With these four imperfections, one cannot deliver perfect information of all-pervading knowledge. Vedic knowledge is not imparted by such defective living entities... One cannot say anything about the transcendental world without being free from materially contaminated consciousness."* (Introduction to Gitopanisad)

(5) *"Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Krishna in poetry, for it will be only mundane. There are many descriptions of Krishna's BGita written by persons whose consciousness is mundane and who are not qualified by pure devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Krishna's service. Such literature is mundane, and therefore, as warned by Sri Sanatan Gosvami, one should not touch it."* (CC Ant 1.212)

Do any of these statements apply to you? Are you an "ordinary man," one still on the "mundane platform," or a "fully unalloyed devotee of the Lord"? Are you in the league of Ramanujacharya, Madhvacharya, or Srila Prabhupada? [Garduda evades the questions.]

Garuda: [...] (5) I do know something of how much so many people have come to appreciate Krishna Bhakti through my scholarship and publishing writing and translations; (6) I do know that I receive the support and encouragement of so many of my guru brothers and sisters for continuing in this direction; (7) I do know that Krishna bhakti seva takes many forms, and that this one happens to be mine: a university professor teaching the Gita and other bhakti texts, and protecting them from misinterpretations by offering strong scholarship, and (8) I do

know that once you actually read my translation and presentation of the Bhagavad Gita, that you'll give me your sincere reactions, since you obviously care deeply for how the guru parampara is represented.

Padmargarbha: How can it be that your Gita version is "more" like poetry, since the Gita is a 'poetic song' "composed" by Lord Krishna Himself, and translated "As It Is" by Srila Prabhupada. You advertise your Gita thus: *"To all my current and former yoga students and teacher trainees, take advantage!!! [It] will remain the standard text of this marvelous Song for years to come, if indeed it is ever superseded."* -Huston Smith, author of *The World's Religions*, said of Graham M. Schweig's translation of the *Bhagavat Gita*.

Garuda: I point out that Prabhupada's translation is in prose, plain and simple, and my attempt is to bring in some of the poetic quality and feel of the original Sanskrit poetry as a reader of Sanskrit feels it. [...] By the way, may I ask, what is your Krishna Bhakti seva? You seem to have a lot to say about mine, about which you know very little. So why don't you share with me what it is that you do to contribute to the seva of Krishna? My "Krishna Bhakti Seva" is too insignificant for me to mention in any way, I do, however, due to my expertise in faultfinding have some qualification in recognizing an envious offender to my Spiritual Master. And for this moment I consider it my 'seva' [selfless/thankless service] to do just that.

Padmargarbha: You writing your "own" translation as well as commentary of the Bhagavad Gita flies in the face of all the above quotes from Srila Prabhupada [there are many more]. I do not believe that any truly genuine or chaste Srila Prabhupada disciple, or any Krishna Bhakti for that matter, would *ever* consider attempting to upstage *the* present yuga acharya Srila Prabhupada, who said that his books (especially including his Gita As It Is) will be the law books (gold standard) for the next 10,000 years. Yet you have the audacity to proudly and shamelessly display in your original post the (ignorant) comment of Mr. Huston Smith regarding "your" firefly Gita.

PRABHUPADA'S BOOKS NEED ADJUSTING TO CHANGING TIMES?

This theory was strongly debated and pushed by a number of senior ISKCON devotees including Devamrita Swami. He made an astonishing declaration of doubt about the potency and legacy of Srila Prabhupada's books in his 2002 Vyasa-Puja offering to Srila Prabhupada. He offered shocking suggestions for a "post-Prabhupada's books" ISKCON. Despite Srila Prabhupada's books being the lawbooks for ISKCON for the next 10,000 years, this idea has arisen in ISKCON. Very shocking is the doubt he casts on Srila Prabhupada's literary legacy. His "offering":

(1) *“During your physical presence your books were our be-all and end-all. Now, have we entered, consciously or unconsciously, a new era of ISKCON known as “PPB”—that is, ‘post-Prabhupada’s books’?”*

(2) *“More than a few seasoned devotees and supportive academics opine that indeed it’s time to move on. Maybe, while maintaining our eternal gratitude to you, our founder-acharya, it’s now necessary to evaluate what you have left us and distill whatever part of that legacy should accompany us into the future of a different world and ISKCON.”*

(3) *“Amidst the burgeoning potpourri of Gaudiya Vaishnavism outside of India, do you still assert that your books are sufficient for bringing us to the zenith of bhakti?”*

(4) *“Can your books withstand time? That is, are the purports and language dated—if not now, then in the future?”*

(5) *“Is emphasis on distributing your books, by whatever method, outmoded? Isn’t ISKCON without emphasis on mass distribution a breath of fresh air for us?”*

(6) *“Should our senior devotees take the lead in demonstrating lifelong dependence on your books for their spiritual sustenance and delight? Is there a danger that by doing so they could inhibit their spiritual maturity?”*

(7) *“Would we gain anything significant and lasting if ISKCON’s leaders, in both word and example, rallied to exalt your books as the main basis of our cultural unity?”*

Comment: A Prabhupada disciple must be 100% surrendered to Srila Prabhupada’s books, yet, he asks if Srila Prabhupada’s books can bring us to the zenith of bhakti, if they are outdated, if distributing his books is an outmoded concept, if dependence on his books will inhibit one’s spiritual maturity, if his books are the basis for cultural unity within ISKCON? This faithlessness in Srila Prabhupada’s books is spreading in ISKCON. Former GBC Chairman Devamrita Swami’s “urban preaching center” even advertised *“The Da Vinci Code Discussion.” Relax in our comfortable lounge and discuss these issues.”*

References in Srila Prabhupada’s books to women’s ideal position in Vedic culture, questions about going to the Moon, and other subjects are often deemed “outdated” for the modern world. An initiative was undertaken to insert footnotes in Srila Prabhupada’s books to qualify various controversial points ‘needing an explanation.’ The BBT declined to do so, but ISKCON leaders, scholars increasingly raise this subject, criticizing Srila Prabhupada’s books as unsuited for modern preaching.

Many ISKCON leaders do not accept Srila Prabhupada as the pure representative of Krishna. Some even see him as under the laws of nature who made many mistakes; therefore they have started to discount

or apologize for significant parts of his teachings. E.g., the GBC featured in their book of denials of Srila Prabhupada's poisoning that he was an "elderly Bengali Vaishnava who typically complain of poison at the time of death." Many "devotees" object to Srila Prabhupada's teachings on the position of women in society, and they explain Srila Prabhupada's "opinions" as products of an upbringing a century ago in the "Victorian colonial culture of British India." But is this not *guror avajna*, the third offense to the Holy Name, considering the guru as an ordinary person and disobeying him?

The rights and position of women is a contentious issue in ISKCON. Many perceive ISKCON is departing from Srila Prabhupada's teachings and towards current, changing mundane societal standards. In reaction, Bhakti Vikas Swami published a book, *Women: Mothers or Masters?* -in which he presented traditionalist arguments, insisting we should take up Srila Prabhupada's mandate to establish *varnashrama-dharma* rather than capitulate to the norms and ideologies of secular culture (Ch. 2). He also discussed gender roles, parental responsibilities, early marriage, divorce, and polygamy. His book was banned within ISKCON under pressure from modernists and fear of losing support of patrons with secular views. Should ISKCON or Srila Prabhupada's books be accommodated or adjusted to changing secular, liberal views, with revisionary updates every decade? Of course not.

Rupanuga das wrote in July 2017 about the growing resistance in ISKCON to Srila Prabhupada's "controversial" statements:

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

GARUDA DEFENDS SRILA PRABHUPADA?

Thinking to assist newcomers and outsiders in how to deal with the controversial positions and statements by Srila Prabhupada, such as women being less intelligent and the Moon landing was a hoax, Garuda das wrote an essay for ISKCON Communications Journal Vol 13, 2022.

“WHEN THE MASTER SPEAKS: *Ways of understanding Srila Prabhupada’s challenging teachings and form of discourse”*

*“However, surrounding the ancient subjects of Kṛṣṇa bhakti and interspersed throughout Prabhupada’s words is often commentary on modern life, in which he addresses the nature of the phenomenal world in general. While speaking on such themes, Prabhupada makes statements that could easily **appear anachronistic to the contemporary world** and could raise issues that run counter to popular or established thinking. Many such remarks can easily **appear to be fallacious**, taking the form of absolute generalizations when inarguable relative claims would more accurately apply. Sometimes, Prabhupada’s words about this worldly realm of knowledge **appear to arise from false premises**, unproven and hasty assumptions, or just patently incorrect information, paradoxically delivered with his characteristic and assertive: “It is a fact.” Moreover, in particular instances, **he could even appear crude and flippant**. Such characteristically **hyperbolic statements** on subjects about which Prabhupada speaks elsewhere as only of relative importance has, understandably, left behind a **trail of confusion**.*

*“But I believe that there is something basic being communicated by Prabhupada’s **wild generalizations and flippant attitude** when it comes to the modern world, his challenging spirit, and even sometimes very aggressive expressions. It is as if Prabhupada challenges novices: Why are you so invested in what is occurring in this dark, very troubled, temporary world? And thus Prabhupada exhibits what I would call a sort of **“vairagya carelessness.”** Vairagya means “dispassionate” renunciation, especially the kind more intensively pursued by Vaiṣṇava sannyasins, or renunciates. Prabhupada was “careless” in 2 respects:*

*“One, Prabhupada, quite literally, just cared less about the fleeting, temporal world in which souls become too entangled. He wanted all to focus on the greater, internal spiritual world—the beautiful, eternally loving and playful world of Kṛṣṇa. Two, this lack of care re: the external, everyday world resulted in making “careless” statements and assertions about worldly subject matters that he **never bothered to substantiate or cared to closely study**. Voicing **flippant assertions**, whether they were based on solid information or even on **ridiculous sources**, it really didn’t matter to him. What did matter to him was the ultimate and permanently valuable focus on the spiritual.*

“The fact of the matter is that Prabhupada’s discourse can contribute to a damaged reputation to those on the outside and to devotional struggles and aberrations for followers on the inside. The quantity and complexity of the results of teachings that can send mixed

messages or offer apparently conflictual guidance, even unclear theological doctrine, are, indeed, overwhelming. Such teachings may lead to unintended consequences: dangerous misdirecting of practitioners in their lives of bhakti, fanaticisms and fundamentalisms, a misuse of ecclesiastical power and a perversion of leadership, the development of an acutely judgmental society, a widespread culture of depersonalization, an increase in ethically transgressive behaviors, and so on. Additionally, various misrepresentations of the Chaitanya Vaishnava tradition will evolve not only among outside observers but even within the community and congregation of practitioners, and between themselves.” (END OF EXCERPTS)

Expectedly, this essay went over poorly with many fundamentally-minded devotees, who were upset that Garuda did not defend Srila Prabhupada’s perceived controversial positions and statements. Rather than defend how there was no Moon landing, or how societal norms of women being equal to men in intelligence is flawed, Garuda instead referred to how Srila Prabhupada was seen as: irrational, prejudicial, racist, misogynist, careless, excessively or harshly judgmental. Garuda states these perceptions come from a conflict of cultures, resulting in “a damaged reputation” to Srila Prabhupada. He attributes this to differing cultural influences, and emphasizes the message of love of God (the important thing). (*Or, “never mind those things Srila Prabhupada said that are culturally wrong, focus on those parts of his teachings about love of God, and which my Gita will better help you to ‘feel the poetry’ of...”*) Although Garuda does not outright validate “outsider” criticism of Srila Prabhupada, he does not at all defend his guru either.

Garuda responded: *“The article’s purpose is to protect Prabhupada from the harsh judgements that have been hurled at him. We followers of Srila Prabhupada can’t just go on pretending that everyone loves Srila Prabhupada the ways that we do. My duty as a trained theologian is to put forth Srila Prabhupada’s teachings in a way that can serve devotees’ hearts and address the harsh criticisms from those outside the Movement. Any serious commentarial writing on Srila Prabhupada’s purports must come from realization and from within the heart, but such writing also must be sophisticated intellectual work as well.”*

VYAPAKA DAS REPLIED TO GARUDA’S ESSAY ON MAY 15, 2023

Garuda das refers to Srila Prabhupada in the following manner:

“...irrational, prejudicial, racist, misogynist, careless or unsupported, excessively or harshly judgmental. / How can a teacher, or a teaching, whose ultimate and primary purpose is to propound the absolute principle of divine love, or love of God, appear, at times, to be

introducing or promoting ideas or understandings that can detract from it, or even apparently contradict it? / Many of Prabhupada's writings, and also the scriptural texts that he constantly drew from, will sometimes appear to eclipse loving God in bhakti. / evaluating the differences in intelligence and sexuality between men and women; declaring racial hierarchies (Indian race as superior); assertions that undermine science and scientific thinking (mocking the moon landing and evolution); seriously questioning modern astronomical views, origins of the universe; or speaking on worldly issues in ways contrary to educated stances. / the non-followers, many of his statements easily appear as culturally biased, colonialist-influenced, and unfounded historically, politically, psychologically, scientifically / statements that sound patently misogynistic, homophobic, racist! Such non-followers often wonder how his Western disciples can even accept, much less appreciate, such statements. "

"These words provide a general principle: Even if there are defects in the spiritual master's body including the mind, they should not be criticized... This doesn't mean that they should not be recognized as defects, but the bhakta does not judge, or limit, the potency of the spiritual master on the basis of any bodily defect. Perhaps this could be applied to defective ideas, which, inevitably arise due to the pure master's sacrifice for coming into this world."

My comments: Since the GBC should protect Srila Prabhupada's teachings and movement, we would hope that the blight of this apostate and others be removed quickly. The ball is now in the GBC court. Did Srila Bhaktisiddhanta, Bhaktivinoda Thakur, etc. ever speak of their contemporaries or preceding acharyas in such a derogatory, disrespectful tone, to either a peer or superior? Is history repeating itself, from a similar effort in the early 2000s by offenders of Srila Prabhupada whose prejudice objected to characterizing Srila Prabhupada as a pure devotee, whose opinions on spiritual matters are absolute, claiming that on many social issues, his teachings were polluted by his Scottish Churches College education. Garuda mimics this attitude in his essay.

It is evident that many of these Ph.D. disciples are contaminated by bad associations and now emit offensive educational propaganda. Why does Garuda's CV list no mention of his initiation by Srila Prabhupada? Why is he hiding the most important credit to his life, career, and service? The purpose of this article is not to debate the use of prejudiced and derogatory statements against Srila Prabhupada. It is evident that many of these Ph.D. disciples are contaminated by bad associations and have succumbed to educational propaganda. Srila Prabhupada warns:

“The general mass of people, unless they are trained systematically for a higher standard of life in spiritual values, are no better than animals, and in this verse they have particularly been put on the level of dogs, hogs, camels, and asses. Modern university education practically prepares one to acquire a doggish mentality with which to accept a position of service to a greater master. After finishing a so-called education, the so-called educated persons move like dogs from door to door with applications for some service.” (SBhag 2.3.19)

Another example would be Dr. Howard Resnick (Hridayananda das), whose Harvard education resulted in Krishna West organization, another gross deviation. Resnick can no longer even dress like a devotee and has renounced his vows of chanting, etc.; so, how has his higher education saved him from drowning in his material desires? By his criticism of his spiritual master in this manner, he lost his spiritual compass. It is incredulous that this paper has been published by the GBC member Anuttama das, in charge of public relations. Is this article, so offensive to Srila Prabhupada, the Founder and Acharya of ISKCON, approved by the GBC? This is a serious offense and Anuttama should resign from his GBC post.

Schweig’s claim of his “interreligious theological connections, especially between Hindu Bhakti and Catholic mystical traditions; interfaith dialogue, Hindu and Christian comparative theology, religious pluralism” is understood as a mark of Schweig’s own bias and spiritual impoverishment? His understanding of Srila Prabhupada’s teachings has been tarnished by his association at Harvard, resulting in philosophical squalor. What can we find in Resnick’s and Schweig’s education that allows them to surpass Srila Prabhupada’s pedigree, learning, or position in history? Srila Prabhupada is ISKCON. Take him away and we have nothing. To emphasize, it is his books, letters, lectures, and example which provides our bearing to return to Godhead. His effort of crisscrossing the globe and opening new frontiers while shoring up the troops is what has made this movement successful. His example made Krishna consciousness come alive and his inspiration rallied us all to unexperienced levels of enthusiasm and hope.

If we are to fall into Schweig’s logic of ***considering spiritual masters as materially conditioned***, we must ask where does the slippery slope end? Are Prabhupada’s teachings on the spirit soul, dharma, and Krishna, next on the chopping block? Will Maya Ph.D.s degrade the purity of Srila Prabhupada’s teachings? It seems so.

The American poet and songwriter, Tom Waits, remarks in one of his songs: “The devil knows the Bible like the back of his hand.” Could

Schweig be ineptly acting as ISKCON's Satan. Also, in his article, he only refers to his own Gita edition and not once from his spiritual master's acclaimed Gita As It Is. Since he does not defend Srila Prabhupada's wisdom on evolution and astrology, wouldn't his prejudice on sexual stereotypes, evolution, etc also extend to previous masters in the Gaudiya line, whose teachings are in agreement with Srila Prabhupada? His prejudice must logically extend to Sri Chaitanya Mahaprabhu, Srila Bhaktisiddhanta, Srila Bhaktivinoda Thakur, Vyasadeva, and Narottama das, to name a few.

On the other hand, if we compare the ideas of the Founder-Acharya to *vox populi where does that lead us?* The goal of popular opinion is material comfort while Krishna consciousness directs us to the eternal reality of service to the Supreme Lord. There is no real accommodation between the two and Schweig makes it obvious which side he is on. An essential aspect of our movement is the Parampara. If these dreadful "devotees" don't like Srila Prabhupada's words, then go start your own movement. But we cannot allow the erosion of ISKCON's Siddhanta.

Since the GBC will not, we must defend Srila Prabhupada from the faithless disciples. Schweig's portraying Srila Prabhupada as a conditioned soul is unacceptable and rejected, and we do not need to compromise on this to please the ignorant masses or wayward scholars.

"The Lord desires the conditioned souls hovering in the material creation to be reclaimed to go back home, back to Godhead, and thus He helps them by preparing the transcendental literatures like the Vedas, by sending saints and sages as His missionaries, and by deputing His representative, the spiritual master. Such transcendental literatures, missionaries and representatives of the Lord are spotlessly white because the contamination of the material qualities cannot even touch them." (SBhag 1.12.16) About preaching "very frankly:"

SP: *The world situation is that you can speak truth if it is palatable. And if it is unpalatable, don't speak. But this thing cannot be maintained when you are preaching spiritual life. There we cannot cheat. Spiritual life must be declared very frankly. Not that we have to declare; it is already declared. Krsna says... [...] The spirit soul is within this body. [...] So this knowledge is the beginning of spiritual life. And if you are preaching, they are opposing us. [...] They're feeling the weight, the Western countries. They are opposing means that those who are thoughtful, they are thinking that 'If this movement allowed to go on, then our civilization will be finished.' [...] They are right. If these young men, they go on under my instruction, I shall finish their civilization. Devotees: Jaya! SP: That's a fact. No meat-eating in*

Western countries. No intoxication. No illicit sex. No gambling. That means their life is finished. (SPConv Jan. 3, 1977) (END)

POSITIVE PREACHING IN THE ACADEMIC WORLD

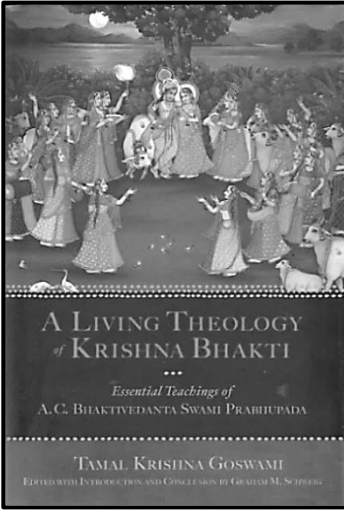
(1) *“I was recently spoke at a conference of devotee academics about my studies and publications on the effects of chanting the Hare Krishna Maha Mantra, and on the development of the Vedic Personality Inventory (VPI). Thinking back on my personal history, when I was a relatively new bhakta in Israel, I was plagued by severe doubts from studying various sections of Srila Prabhupada’s books, particularly related to science, astronomy, and those sorts of areas. Devotees in Israel weren’t able to satisfactorily respond to my questions, and they referred me to Sadaputa Prabhu, in Philadelphia at the time. Around 1984 I wrote to and exchanged correspondences with Sadaputa, and, based on his scholarly study of Srila Prabhupada’s books integrated with his extensive background in mathematics, physics, etc., his responses immensely helped me to enrich my faith in Srila Prabhupada. With that correspondence as a foundation, I’ve come to appreciate how the Vedic version in areas such as, for example, astronomy, includes what’s valid in the Western paradigm, and of course far surpasses it in scope, thoroughness, and completeness.”* (Dhira Govinda das, 2016)

(2) *“We are not against preaching within academic circles, but we are against false elitism within ISKCON academia.”* (Rotten Academia, by Krishna das, 2017)

(3) *“Murli Gopal das (Dr. Mauricio Garrido), a quantum physicist, is doing excellent work, in my opinion, using his mathematics and quantum physics education and experience to establish and introduce in the community of scientists, a model of consciousness founded in Vedic psychology and philosophy (his efforts are building on my studies/publications on the Vedic Personality Inventory and the Hare Krishna Maha Mantra research). Sadaputa’s work in archaeology is great also.”* (Dhira Govinda das, 2016)

WHY DID TAMAL GO FOR HIS PH.D?

In 1996 Tamal devised his new plan to become the leader of the movement by becoming the unchallenged, prominent academic and intellectual spokesman and figurehead of ISKCON (see Vol. 2). There was some propaganda that the world would not take ISKCON seriously unless the leaders became “scholars” with advanced degrees from top universities, a mundane calculation. He used his fresh university credentials to jump-start his intellectual and academic stature in ISKCON and academia in yet another attempt to gain unique prominence, to finally become the sole leader of the movement. He



enrolled in college and worked hard to become a religious scholar and academic authority on the Hare Krishna Movement. He pursued his doctorate (Ph.D.) at Cambridge/Oxford University in England.

Now he would finally be accorded proper respect as a great spiritual leader, and put to rest his poor reputation earned while causing numerous controversial and debilitating ISKCON crises. His life was a political patchwork of a menagerie of evolving, mutating, and contradictory positions, policies, and plans, all wholly incompatible with the Acharya's

instructions and desires. He would become the world's leading academic scholar and authority on the Hare Krishna Movement, as a longtime practicing, active member who had been the founder's personal assistant and secretary. He relished attending scholarly religious conferences and rubbing elbows with lofty intellectuals. Tamal, once establishing his distinguished position in the scholarly realm, would then leverage this into a distinguished position in ISKCON. Tamal Ph.D. thesis was on Srila Prabhupada's theological "contribution to religion," titled: *A Living Theology of Krishna Bhakti: Essential Teachings of AC Bhaktivedanta Swami Prabhupada*.

Tamal analyzed Srila Prabhupada and his teachings through the unique, esoteric lens of mundane academics, starting with his "colonial background" and Christian indoctrinations in Scottish College, as though Srila Prabhupada was only a brilliant inculcator of an ingenious new theology that resonated in receptive modern cultural conditions. Tamal admitted this book was controversial. But Tamal was relieved of his "service" by divine intervention when he expired in a car crash. Garuda das finished his thesis and published it 10 years later in 2012. A sample from *A Living Theology of Krishna Bhakti* (286 p.) P. 32:

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

In Vol. 2: *Anti-Prabhupada- The Deviant Impact of Tamal Krishna Goswami on the Hare Krishna Movement*, an in-depth analysis is given on his book and various essays, which were insidiously polluted with nonsense. Two essays he wrote: *Constructive Theologizing For Reform and Renewal and Perils of Succession*.

“RELIGIOUS INTEGRATION OF ISKCON BY ACADEMIA”

On July 5, 2009 Gopinath das posted this essay, where we read:

“...certain questions have to be asked to clarify your intent and ability to appropriately represent our Acharya, Srila Prabhupada, to the academia. There is no doubt Srila Prabhupada wanted devotees preaching to scientists and scholars in order to establish ISKCON (Gaudiya Vaishnavism) as a bona fide religious movement in their circles, and making them into devotees. However it appears that in these days, **this dynamic is reversed** and the academics and scholars are the ones who ended up preaching to our devotees, who in turn are disseminating these speculative mundane academic systems within our movement. Instead of giving association, our academic devotees... are taking association from them. They reversed the roles and **became the disciples of academic gurus**. This is clearly evident when we see how our leading academic devotees are attempting to pollute our movement while undermining and belittling Srila Prabhupada’s teachings, with the humanistic sciences given to them by these academic gurus.

“They are quietly and incrementally introducing these academically acquired impersonal humanistic ideologies and methodologies as so-called pluralism, egalitarianism, liberalism, corporatism etc. into ISKCON, taught by academic gurus. [...] ‘Hridayananda ‘Swami’ is another stark example of a person who became polluted by academia, seen when he preached liberalistic acceptance of homosexuality in ISKCON, which clearly transgresses Srila Prabhupada's teachings. His conduct as a sannyasi is questionable, at best. He does not wear neck beads, brahman tread, or sannyasi upper cloth, ‘because he does not want to be external.’ Would Srila Prabhupada approve of this behavior? I don’t think so.

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

ANOTHER CRITIQUE OF SOME ISKCON ACADEMIC SCHOLARS

On July 19, 2009, Achyuta das posted a critique of ISKCON's academic devotees, specifically Basu Ghosh das, Tamal, and his disciple Krishnabhishek das. Excerpts:

*“Srila Prabhupada was not simply a person who had a ‘facile’ personality characterized by personal charm and magnetism, no matter how supernatural or superhuman they may be! To refer to Srila Prabhupada as a “**charismatic leader**” is insulting, not only for Srila Prabhupada and Krishna but also it is an insult to our intelligence... Srila Prabhupada is the only preacher in ISKCON. We give the non-devotees Srila Prabhupada’s books and they read them and Srila Prabhupada does the rest. We don’t have to change to accommodate them; they must try and understand us. Let them use their so-called superior intellect and academic approach to Theology and see how they fare with Srila Prabhupada’s books. Tamal Krishna believes that he has the right to interpret our Vaishnava shastra as if he is greater than Srila Prabhupada: ‘But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law and the new set of circumstances.’ (A Hare Krishna at So. Methodist Univ., p. 297)*

“The modern academics with their Diacritical Theology, which is only a disguise for their impersonalist agenda, is only being made relevant by Tamal Krishna, Krishna Kshetra, Garuda, and Hrdayananda. They have sold out to professionalism and interfaith. Our philosophy needs no champion other than Srila Prabhupada. Let any Academic prove that their so-called critical analytical interpretations of our philosophy can prove us false. Let them make a diacritical study of our shastra instead of our so-called academics trying to pass Srila Prabhupada off as if he is [an imperfect religious innovator.] We should critically analyze Tamal with a rationally unbiased analytical mind:

(1) How his background impacted on his devotional career (2) How he related to other devotees, taking into consideration all good or bad opinions of him (3) The philosophical deviations that he stood for (4) How much of Srila Prabhupada’s money he spent obtaining formal qualifications, knowing that Srila Prabhupada did not want his sannyasi disciples going to mundane university (5) His published work and how it relates to the points being raised regarding his interpretation of Srila Prabhupada and our Vaishnava siddhanta.

“What do these Diacritical Theologians represent? Are they [...] ‘big big’ scholars who should be respected and treated with awe and reverence? But this so-called Academia [...] is representing the

Humanistic and Agnostic approach that God is ultimately unknowable, and Srila Prabhupada's theory that Godhead is knowable is naive. [...] The so-called Academic language, terminology and ideologies that you so eagerly want to embrace and use in your refutations and ultimately self-aggrandizement are all coming from the impersonal humanistic sciences. We are aspiring Vaishnavas-- these rational mechanistic scientists have no idea what and who we are and most importantly, what and who Srila Prabhupada is. Srila Prabhupada is nothing whatsoever like Tamal or the Academics you admire. This caliber of soul rarely walks this earth and when he does, he does it for Krishna, not these impersonalist pseudo-philosophers. That includes Tamal!

“You must remember that being a Vaishnava is not such an easy thing. We must be very careful when inferring anything about a pure devotee such as Srila Prabhupada, our Sampradaya Acharya. (1) Why do ISKCON’s leaders want to modernize, liberalize and pluralize our movement? (2) Why are they behind the ‘Interfaith’ process in ISKCON? (3) Why is it appropriate for our movement to keep up with modernity? (4) Why the push for acceptance by Academia? (6) Why do ISKCON’s leaders seek academic qualification, but also are the push behind our devotees, both child and adult, to obtain western secular qualifications? (7) Why are ISKCON leaders behind every single one of the philosophical deviations that have infected our movement? (END)

TOUGH QUESTIONS, DIFFICULT ANSWERS

Another academic firestorm in ISKCON was ignited by Kaunteya das, a Jayapataka disciple, who in 2023 published a book, *Racism, Sexism, Homophobia in Srila Prabhupada’s Teachings*, soon renamed to *Tough Questions, Difficult Answers on Srila Prabhupada’s Contentious Remarks*. India (ICC) Bureau of India’s temple presidents and leaders, led by Basu Ghosh, issued a protest statement to the GBC:

“Whereas, Kaunteya Das, who is GBC Global Congregational Development co-Minister, recently circulated a book entitled “Racism, Sexism & Homophobia in Srila Prabhupada's Teachings,” that is full of ideas that offends and blasphemes Srila Prabhupada extensively and contradicts Srila Prabhupada’s teachings,

Whereas, Anuttama Das, the GBC Minister of Communications, and Hridayananda Goswami, GBC Emeritus, Parabhakti Das, have effectively supported the ideas of Kaunteya Das, by writing forwards endorsing his book, and thus contributed to this offense to Srila Prabhupada and the ISKCON India leadership,

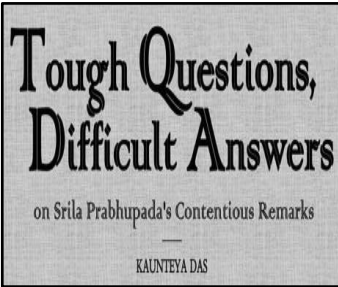
Whereas, Kaunteya Das has launched a frontal, no holds barred public attack on social media against the ISKCON India leadership,

that besides being the wrong way to debate, and ungentlemanly, is blatantly Vaishnava aparadha, and has brought into disrepute the entire ISKCON India leadership, Therefore, the ICC resolves,

1. That Kaunteya Das is hereby censured by the ICC.

2. The ICC calls for action to be taken by the GBC to remove Kaunteya Das from all managerial posts, all committees, and GBC College, etc., in ISKCON at the earliest.

3. The ICC calls on the GBC to immediately suspend Kaunteya Das from ISKCON, unless & until he unconditionally disavows and withdraws his offensive book, and apologizes for his offenses,



4. The GBC must take action regarding their own members who endorsed this offensive book of Kaunteya Das, including Anuttama Das, the GBC

Minister for Communications, and Hridayananda Goswami, GBC Emeritus, and Parabhakti Das, who wrote forwards to the book.

5. The ICC hereby bans Kaunteya Das from lecturing and making presentations in all ISKCON centers in India.

April 16, 2023 Kaunteya resigned from 7 GBC positions and issued his rebuttal to the ICC, whom he labelled neo-smarta brahmanas.

“A brief note on my anti-smarta campaign. I believe the damage already caused by the infiltration and influence of the neo-smartas [ICC] within the leadership of ISKCON, especially in India, has been staggering. A core group of committed neo-smartas are manipulating thousands of loyal devotees into assuming positions and attitudes antithetical to Gaudiya-Vaishnavism, pushing them to accept ideas and precepts opposed to the letter and spirit of the teachings of Sri Chaitanya Mahaprabhu and Srila Prabhupada. Neo-smartas have turned a loyal division of ISKCON - in one sense the most important country of the world for Krishna consciousness - into a belligerent enemy of the GBC.

“The conciliatory approach of the GBC towards their cold-blooded rebellion has caused a loss of respect for the GBC in devotees worldwide [...] my humble attempts at creating awareness, are already producing results beyond my expectations. [...] A GBC member wrote me: ‘In the GBC meeting, many people praised your book. Although few, if any, had read it completely but they defended that it was not offensive, it was trying to answer some difficult questions that arose when Srila Prabhupada had said certain things.’ [...] the issues are

urgent and important: why did Srila Prabhupada say what he said about Blacks? About Hitler? About homosexuals? About women? What about the "rape purport"? How to speak about these topics in a respectful but realistic way? How to please Srila Prabhupada in this effort at clarification? I have attempted to address these issues re: race, gender, sexual orientation, and there are more areas need attention.'

"[...] There are ISKCON devotees everywhere experiencing crises of faith; devotees who have left their engagement in devotional service because of those contentious affirmations, and there are millions of people who are being turned off by those controversial statements. The ISKCON leadership has a moral and missionary responsibility to do something about this. [...] Kaunteya das"

Some comments made in reply to Kaunteya's defense of his book:

"Every religion has controversial statements in their scripture - the Bible, Quran, the Mormons, many others. Someone sent me texts from the Manu Samhita, and... controversial is an understatement. So does that mean we toss out all religions? Kaunteya thinks millions of people are rejecting Krishna because of these controversial statements? Actually, the GBC's bogus gurus, their endless scandals and bad publicity is what is turning people off. How did this guy become such a prominent person in the GBC society when he has so many misunderstandings and doubts?"

A few offensive excerpts from Kaunteya's book:

"So, when Srila Prabhupada is presenting the "original text" we should take his words as perfect; when he is retelling something he heard from, say, his Christian professors at the Scottish Church College, we need to be cautious, and seek verification. – [page 46/666]

"...determine if or how much Srila Prabhupada's views on sexuality (and homosexuality) were influenced by Victorian puritanism (possibly through his professors at Scottish Church College?), by his family's cultural heritage, by his contemporary mainstream Bengali and Indian culture, or by his reading of shastras. – [page 275/666]

"A brahminical movement should be guided by the principle of honesty. We should be truthful and recognize when an affirmation is not factual. To rationalize that everything Srila Prabhupada ever said is correct, ultimately represents a disservice to him and a distortion of our mission. It makes his followers look like hypocritical spin doctors or mindless, bigoted zealots. If we can't admit to facts, how can we expect the public to trust us? or take us seriously? – [page 320/666]

"Srila Prabhupada's Scottish professors inculcated in him odd data from an already outdated model. We will never know how much of it

was just their archaic "science" and how much, if any, their sexist prejudice - but what they taught wasn't right. We will also never know to what extent the false information Srila Prabhupada received affected his views on women. – [page 408/666]

“...but we need to understand that, in this world, the part about Srila Prabhupada being God's representative is an historical occurrence in this world, not a perennial axiom.” – [page 632/666]

“He won't appear as a Bengali holy man we are accustomed to. In that dimension beyond material time and space, his form, his voice, and his role shall be different; but he will be the same self, and those who dedicated their lives to his service and mission will live perpetually with him; his controversial statements about race, sex and sexual orientation finally erased from memory and long forgotten.” – [page 636/666]

Such disparagements have truly minimized the Founder-Acharya.

PROGRESSIVE VAISHNAVISM

July 21-23, 2023 was the first annual open Zoom conference of *Progressive Vaishnavism*, featuring Hrdayananda and 11 others with 3 hour slots each. To participate in this public FB group, one must agree to these rules: *We do not allow anti-feminist, anti-queer, anti-science, or anti-vegan posts or comments. Religious exclusivism, casteism, racism, climate change denial, conspiracy theories, hate speech or bullying are not allowed.* (The group logo is the LGBTQ-Trans-sexual flags.)

CONCLUSION

Academia can be dangerous due to close association with mundane scholars who are mostly not sincere spiritualists, but rascals corrupted by speculation, impersonalism, false pride, and empiricism. ISKCON is overly accepting of academic scholarship and its contamination of the movement. Tamal was an unhealthy influence upon Srila Prabhupada's movement from when he first joined in 1968 right up through his last act: that ISKCON be improved by materialistic scholars. If devotees cannot preach to scholars without becoming maya's agent, better stay at home and chant Hare Krishna. Many of these devotee academics have horrible sadhana practices (although they speak of raganuga sadhana).

CHAPTER 10: RECYCLING DISCIPLES

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

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

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

THIS “NEW” PRACTICE INTRODUCED IN 1982

A 1982 GBC policy paper explained: *“...questions have come before the GBC as to when a spiritual master becomes unfit to be followed, when a disciple is freed from his vows to the spiritual master, and when he should take re-initiation from a another bona fide spiritual master.”* The paper advised to reject a spiritual master if he breaks the four basic regulative principles, quoting from SBhag (8.20.1):

“A person attached to sense gratification or material enjoyment, bewildered or misled from his real spiritual duties and one who has left the strict path of devotional principles must be renounced even if he be the spiritual master. In this regard Jayatirtha Maharaja has been found to be acting not as a bona fide spiritual master, and he has admitted to the same. He has disqualified himself by acting in the following ways:”



Five items were listed: non-cooperation with ISKCON, lack of faith in the spiritual process as taught by Srila Prabhupada, having broken the principles over a long period of time, misleading his disciples to go outside ISKCON, and refusing the GBC program for his rectification.

Not being a bona fide guru “any longer,” the paper advised, “*Therefore those devotees who have accepted initiation from him are authorized to accept re-initiation from another ISKCON initiating guru in whom they have faith, and they are recommended to do so.*”

The paper claimed Jayatirtha relinquished his disciples, approving of their re-initiation by other gurus. For disciples who chose to wait and see if Jayatirtha would become rectified, the paper advised a maximum of 6-12 months before taking re-initiation. When Bhagavan das Goswami came to London upon Jayatirtha’s “fall-down” in early 1982, he held meetings with the devotees, and gave them a week to be reinitiated by him. Many were very distraught. Some flew to India to be with Jayatirtha anyway. Some left the movement or moved outside. It was a tumultuous time in the UK. When Bhavananda was removed as an ISKCON guru, many of his disciples also became agitated and confused, being fond of him. And with every one of the ISKCON “gurus” that have so far been exposed as fallen from 1982 to 2023, all their thousands of disciples have been put into great anxiety and suffered painfully, causing spiritual confusion. What were they to do?

“I was in the thick of this when Jayatirtha fell in 1982. I was TP in Detroit and assistant GBC. All his “disciples” including my wife were had to decide who they wanted to be reinitiated by. Ramesvara and Bhavananda were the choices, though a few went elsewhere. The UK disciples mostly went to Bhagavan. It was pretty much a regular affair as more of the original 11 fell over the years.” (Naveen Krishna das)

“From what I remember, in the mid to late 80s the GBC policy was something to the effect that while re-initiation is not required, it is recommended. Later, the tenor of the policy changed, to something like, while re-initiation is valid, it’s definitely optional and the GBC was less enthusiastic in recommending it. I’m pretty sure that extensive re-initiations are still quietly happening in ISKCON.” (Dhira Govinda das)

RE-INITIATION REMAINS A PRIMARY “REMEDY”

The ISKCON GBC issued another resolution about re-initiations in 1987 to address the questions that had arisen as to exactly under which circumstances should a disciple think about being re-initiated. What if your guru disappears, never to be seen again, like Vipramukhya Swami did? What if your guru claims he only had a little, temporary “indiscretion” in illicit sex with a female disciple, as Satsvarupa did? What if your guru is found to have been visiting Bangkok for 20 years for liaisons with comfort women, as Prabhavishnu did? What if your guru was expert in printing and distributing books, married his massage therapist, renounced being a guru and sannyasi, and left ISKCON with

perhaps millions, as Harikesh did? What if your guru has drifted away from active involvement in ISKCON, leads a private life, does not wear Vaishnava dress, tilak, chants no rounds, like Hridayananda does? What if your guru was Gunagrahi, who admitted to a pornography addiction?

The 1987 resolution attempted to define when re-initiation was recommended: *"That if a guru has become hopelessly entangled in sense gratification [...] takes on demonic qualities and becomes inimical to ISKCON he should be rejected and the disciple may take re-initiation."* Is it clear now, all you thousands of affected disciples? What is "demonic"? Disciples must speculate and find their own way. After being pressured to take a spiritual master from amongst those "approved" in ISKCON, when their guru turns out to not be a guru after all (as none of them are), due to some sort of fall-down- then suddenly there is no guidance. Disciples were more confused than ever. It did not occur to anyone that maybe their guru was never a guru at all. Usually "fallen" gurus' disciples would be reinitiated within a year or two.

Krishnakant (IRM) wrote: *"However, recently, the GBC has been claiming something EXTRA -that all initiations are considered in 'good standing,' regardless of what the guru does later on, as long as the guru was considered by the GBC to be in 'good standing' at time of initiation. Therefore, from now on any guru can fall down, and it does not matter. The person is 'connected' to the parampara and takes shelter of Srila Prabhupada, i.e. it is just like a 'ritvik' initiation."*

When Umapati Swami was found to be engaged in illicit sex with his own male disciples in China for the third time, after already having been disciplined for the same, he was finally suspended permanently as an "approved" ISKCON guru. But his suspension was retroactively "back-dated" to Feb. 2010, and anyone's initiation by him after this date was invalidated, they were deemed "uninitiated," and they would require re-initiation (gambling with another "approved" guru). Questions arose as to how that date was determined, as no one knew when or even if Umapati had *ever* really been in "good standing." His homosexuality went back to before joining ISKCON in 1966. But in ISKCON, it is the **authority** of the GBC that is more important than facts, scriptures, or philosophy. Yasodanandana das clarified: *"The entire basis for the re-initiation philosophy is that everyone within ISKCON must have a living guru. It has more to do with money, institutional control and power than correct, bona fide philosophy."*

ISKCON devotees are led to believe that each disciple needs a "properly situated" living diksha guru to make satisfactory spiritual advancement. "Properly situated" ends when a guru's deviations

become public, but is not affected otherwise, regardless of that guru's actual secret activities. The living guru tenet is that one needs an institutionally approved, physically present guru for spiritual success. Thus whenever their so-called diksha guru is exposed as "fallen," ISKCON devotees face a deep, unanswerable philosophical quandary. No one, including the GBC and other senior devotees, could do much except offer empty sympathy and petty condolences. The inability to solve their dilemma is due to the *defects in the ISKCON guru policy*; the living guru philosophy is shastrically defective (Vol.9). Re-initiation and living guru philosophy are both apasiddhantic concoctions. Devotees indoctrinated with these misconceptions thus suffer.

Typically, a rival ISKCON guru who already has inroads in the fallen guru's territory or disciples, will extend his association and support, offering re-initiation, increasing his disciples and empire. This occurred when Harikesh Swami was characterized as having a mental breakdown in 1998, and he married his female massage therapist. Within days, Jayapataka was touring Germany to assist in normalizing ISKCON affairs, offering re-initiations. Nityananda das remembered:

"Our neighbor Rukmini dasi in North Carolina explained she had given up on re-initiations after going through Bhavananda, Ramesvara, and Kirtanananda. She decided it was silly to gamble on anyone else and had become cynical about ISKCON guru policies. Thrice was enough for her, and she 'took shelter' of Srila Prabhupada as a sort of grandfather who cares of his displaced grandchildren."

Eventually the GBC composed what became their boiler-plate, official statement when another guru was publicly exposed as "fallen:"

*"...they may accept another ISKCON guru as their **siksha-guru** and perform devotional service in ISKCON in that shelter, praying for the mercy of Krishna. Of course, in all cases they can depend on His Divine Grace AC Bhaktivedanta Swami Prabhupada, the Founder-Acharya of ISKCON."*

However, "depend on Srila Prabhupada" was not defined or explained philosophically as to how to be connected via "diksha" to the disciplic succession. ISKCON holds that the alleged diksha initiation of guru who later "falls" remains valid, but does not explain how that is so, nor what is really meant by "diksha," other than being a label. The GBC also, later in ISKCON history, made it clear that re-initiation was not absolutely necessary; it was an individual decision.

This shift from required to voluntary is further evolution of ISKCON's guru policies, in response to questionable philosophic validity. Still, in 2023, the surviving ISKCON gurus quietly scout and

patrol the ISKCON wastelands to offer re-initiations, keeping the practice very much alive. Generally, with their “living guru” misconception very deeply ingrained, devotees feel better with a living diksha guru in “good standing,” so they most often find a “replacement guru.” It is like getting a new car tire when an old one fails. The deviant doctrines spiritually harm the devotees and keeps the guru hoax going.

SERIAL RE-INITIATIONS BECAME A FARCE

“Jayatirtha’s disciples who remained in ISKCON were instructed to choose another zonal acharya and take diksha again; to become re-initiated. This would become a problem in the future as more and more gurus began falling down. Some disciples of zonal acharyas had to go through the ceremony of diksha three times. One Godbrother recalled, ‘I’ve friends who’ve taken “initiation” three times (!) from ISKCON gurus, all of whom fell down. I thought, ‘Dear Lord, where does it end? Four? Five? Six?!’ I personally had one friend who was originally initiated by Jayatirtha, then he took re-initiation from Bhavananda, and when Bhavananda fell down due to illicit sex with boys and men, he sat through another fire sacrifice with Ramesvara, who later resigned after he had been caught dating a teenage girl. One ISKCON senior manager recognized the inherent danger of re-initiation, ‘I am very much opposed to re-initiation. It is a joke. A man may have to be initiated five to ten times the way things are going now.’” (VVR #9, 1989)

Serial re-initiations became a farce to many, especially to those who experienced it. But the bogus gurus pretended all was well, happily recycling devotee orphans as their own disciples. Frankly, without re-initiation, what are disciples of “fallen” gurus to do? Though they are encouraged to take *siksha* from Srila Prabhupada and senior devotees, there is an enormous social pressure to have an ISKCON guru in “good standing.” It is another bureaucratic gray zone in ISKCON.

TAMAL AND HIS ACADEMIC DEVIANCY

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

Herein lies another defect in the ISKCON guru philosophy: that, never mind if the guru is a conditioned soul and chances are 99% he

will fall or is already fallen, ISKCON dictates one needs a vote-approved guru. Do not ask if he is capable of delivering disciples with *divya jnana* or spiritual knowledge. No wonder re-initiation is needed to clean up the mess. Tamal avoids these issues and fails to distinguish between a bona fide and a bogus guru. Devotees must play Russian roulette with bogus gurus. The term “falldown” is a misnomer because a bona fide guru cannot not falldown; only conditioned souls “falldown.”

Tamal continues with his misconceptions in his academic essay:

“But is this really so? Is the devotion of the uninitiated fruitless? And having been initiated, if one's guru falls, is all one's devotion worthless? And what is the connection between the guru's own level of advancement and the potential advancement of his disciple? These questions, with only slight adjustments in terminology, are at the heart of every founded religion. [...] the Christian Church under Augustine's guidance rejected as heretical the Donatists' assertion that the flawed character of a priest invalidated the sacrament he administered. [...] 800 years later, Aquinas invoked sacerdotalism to establish the via media of the priesthood.

“Nor are such issues new to Gaudiya Vaishnavism, which emphasizes the centrality of the guru's role in the salvation of the disciple with the same fervor it argues for the existence of the Godhead. Although elevating the guru to a place beside the Godhead, Gaudiya Vaishnava doctrine makes provisions in case he falls. In centuries past, acharyas like Bhaktivinoda and Narahari Chakravarti gave guidelines for rejecting a fallen guru and accepting re-initiation. Guru scandals and controversies, it seems, have besmirched the hallowed sanctuary of religion since long ago...”

It is disgusting to hear Tamal speak so clinically about the serious deviations and resultant anomalies that he himself was responsible for in ISKCON. It is like an arsonist pondering about the inevitability of fires and the struggle between good and evil while examining the charred rubble at the site of his crime. Tamal speaks like a learned scholar, and then says it is beyond his purpose to answer his own questions! (The answer is to stop disobeying the Acharya by promoting false gurus.)

Tamal's academic pabulum portrays Srila Prabhupada's teachings as an imperfect dogma to be re-interpreted by he and his poisoning cohorts. They struggle to address anomalies stemming from their disobedience to Srila Prabhupada's instructions for how his mission was to be carried on after his departure. Tamal knew that Srila Prabhupada is a living guru, but he stole Srila Prabhupada's position, and then searches outside Srila Prabhupada's clear instructions for some solution?

The guru coup crew created these philosophical conundrums to enable a deviant unauthorized guru scam. Tamal's writings propound the doctrine of "*Tamalism*," which has crippled Srila Prabhupada's once glorious institution with the poison of apasiddhantic perversions. We should look first to Srila Prabhupada's perfectly complete set of instructions itself rather than search for distant tertiary references from the past, using them to support the current political necessities. Speculative, defective "siddhanta" is precisely what derails the purity of the current Acharya's teachings. Prabhupada, not Narahari Chakravarti.

PRABHUPADA NEVER SPOKE OF ANYTHING LIKE RE-INITIATION

"Srila Prabhupada said nothing about 're-initiation.' He never mentioned it or used the term. So, how could Srila Prabhupada have set up a system where there have been thousands of 're-initiations,' and where there will be thousands more later, when he never used the term? 'Re-initiation' wasn't in any way part of his paradigm, and the organization has established a paradigm quite foreign to Srila Prabhupada and his teachings. Similarly with terms such as 'living guru' and 'living spiritual master'- Srila Prabhupada never used those terms either. Yet, there are so many discussions about the need for a so-called 'living spiritual master'- again, the organization, and those influenced by it, have embraced a paradigm that is substantively distant from and not aligned with Srila Prabhupada's teachings. Srila Prabhupada did not relate to the concept of 'living spiritual master,' which implies a thing as 'dead spiritual master,' which Srila Prabhupada saw as absurd. Srila Prabhupada said 'Spiritual master is eternal.' (Dhira Govinda das 2013, reference to SPConv Feb. 10, 1968)

FALSE GURU CANNOT GIVE EFFECTIVE INITIATION/ RE-INITIATION

The question is whether a re-initiation, or even a fresh initiation, taking place in ISKCON by the self-appointed, vote approved "gurus" will be effective or connective to the parampara. Shastra dictates that a bona fide diksha guru must be fully liberated, a pure devotee of Krishna. So how do institutional defective doctrines make ISKCON gurus bona fide? We must take initiation from a bona fide guru, and then there will be no re-initiations. Did any of Srila Prabhupada's disciples need to be re-initiated? False gurus in ISKCON or elsewhere cannot give initiation or re-initiation, as they have no spiritual shakti or authority for this. So, ***all ISKCON initiations and re-initiations are imaginary.*** It is all make-believe fantasy in a disobedient paradigm.

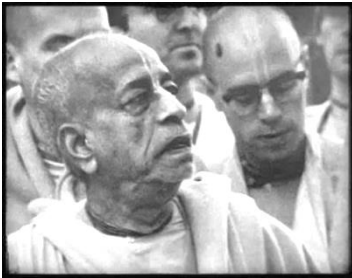
Actually, devotees will advance only to the degree they are hearing from Srila Prabhupada and following his instructions sincerely, without offenses. And since many false gurus today incorporate some of Srila

Prabhupada's teachings and practices, some advancement is made. Fire burns whether one knows about fire or not. At the same time many conditioned gurus impede and undermine their followers' spiritual progress and health by implicating them in offenses against the pure devotee, Srila Prabhupada. Those offenses include, amongst others, adulterating his books, poisoning his body, criticizing and minimizing him and his teachings, and stealing his assets and good will.

All the participants in a cheating guru regime will suffer, even go to hell. Such gurus always stress about not "breaking the disciplic succession," but the irony is they themselves are disconnected from the parampara due to disobedience and deviations. Their initiations are meaningless rituals and imaginary only. A conditioned soul without the authority and order of his own pure devotee guru cannot possibly impart the seed of bhakti and *divya-jnana* or spiritual knowledge into the hearts of others. This kind of transcendental magic can only be perfected by perfected souls like Srila Prabhupada. The ISKCON and Gaudiya Math bogus gurus are all pretenders, cheating the cheated (see Vol. 9).

CONCLUSION

Re-initiation was never mentioned once by Srila Prabhupada, so, obviously, if we follow his teachings, there is no need for it. It is an ISKCON GBC concoction to patch up problems created by endorsing conditioned souls as so-called initiating gurus. Re-initiation is widely practiced in ISKCON and is evidence of their deviation from the teachings of the Founder-Acharya. The GBC has even refined this practice by allowing repentant, fallen "gurus" to retain existing disciples if no new disciples are initiated (Satsvarupa, others). ISKCON's guru-initiations system evolves with tweaks, being a policy patchwork, and with no comprehensive doctrinal paper. These are ecclesiastic and bureaucratic maneuvers in pretense of spiritual authority.



things are going on..."

As Srila Prabhupada said, "*These*

CHAPTER 11: VARNASHRAMA NEGLECTED

Kuladri das: "I was the New Vrindaban temple president for many years. Prabhupada had a vision for a pilgrimage site in North America and a farm community. Just before he left, he explained to me that the second half of his movement would be dramatically different than the first half. Emergency tactics were used to distribute books, give young men sannyas, open as many temples as possible. But he wanted places like New Vrindaban to establish the culture of Krishna consciousness with colleges, grhastha lifestyle, and all of the things to demonstrate the philosophy that he was so careful to present in his books. So right up to the end, he was telling me that the farm communities were so important for the second half and that the vision would be so different than when his movement got started in the Western world."

While ISKCON has been weakened by various parasitic species like poisoners, Gaudiya Math (expanding in last 4 decades mostly from ISKCON members), successor zonal acharyas, wannabe gurus, deviant scholars, social welfarists, and so on-- all who exploit Srila Prabhupada's assets and institution, the ideal of establishing Varnashrama Dharma is almost lost and forgotten. This goal, which was very dear to Srila Prabhupada, has been neglected, and almost all ISKCON "farm" projects have either disappeared into the dustbin of history or become something other than what Srila Prabhupada had intended and instructed. Some North American ISKCON farm history:

(1) Colorado, led by Pranaballabah das for decades, 200 acres, finally SOLD when the mortgage could not be paid and participation dwindled. (2) Three Rivers, CA, connected to Los Angeles temple, had a big gurukula, residences, river, large acreage, many families, SOLD due to "financial burden." (3) New Vrindaban, formerly a thriving rural devotee community, now subsists on natural gas wells and drilling royalties, and is less a self-sufficiency project than a suburban outpost, Varnashrama neglected. (4) Mt Kailasa (Berkeley, CA: Hansadutta), 400 acres, SOLD when the zonal acharya crashed and burned.

(5) Sebring Florida: project Bir Krishna Swami, after selling the Miami property, bought here, but then soon SOLD, due to regular flooding, a mismanagement fiasco. (6) Lake Huntingdon, NY, full rural gurukula village with lake, buildings: SOLD. (7) Oklahoma, near Dallas temple, 1000 acres, Tamal wasted over \$1M, LOST to foreclosure.

(8) Bridesville, Canada, near Vancouver, many cows, financial problems, SOLD. (9) Buffalo, NY, 100 acres with cows, farmhouse, barn, SOLD. (10) Murari Sevaka farm, Tennessee, now supported by Balavanta das, has few devotees, poor finances, developing under Gada das as an austere hermitage. (11) New Talavan farm, Mississippi; Srila Prabhupada came 1975, 1200 acres, Sri Sri Radha Radhakanta deities, large new temple, supported by area Hindus, true to Varnashrama goals but few participants. (12) Gita Nagari, PA; Srila Prabhupada came in 1976, maintaining and stable. (13) Saranagati, BC, Canada: resident-owned in parts, independent rural neighborhood community.

Also there are still ISKCON farm projects in Spain, Brazil, Hungary, Russia, Mauritius, India, Malaysia, Indonesia, Guyana, Australia: however, most struggle financially and only a few are succeeding in establishing VA culture, and most are focused on:

(1) Tourism: Perhaps good for preaching in some ways, but dependence on tourism income can undermine the ideal of self-sufficiency. (2) Commercial farming business: Crops or commercial dairy for profit, sale of organic food, or various schemes to derive profit from the outside world. This dependence on mundane society distracts from establishing VA culture and self-sufficiency. (3) Hatha or mixed yoga, yoga teacher training courses, for-charge meditation retreats or resort-seminars, Hare Krishna chanting may be included, this generates contacts, income; these are distractions from the VA ideal as labor, funds, focus is diverted and it all becomes a business.

(4) Suburban residential devotee neighborhood; no VA. (5) Woofers: (E.g., Murwillumbah, Australia) non-devotee volunteers live and work on the farm in exchange for room & board, problems with intoxication, free sex, diet restrictions, parties; dependence on free labor, low devotee participation or recruitment. (6) Doomsday refuges: Hansadutta had this idea in 1982, stocked weapons, plans for a fortress. (7) Cities of God: Kirtanananda's inspiration, false prophet delusions.

There are today also some independent ex-ISKCON projects:

(1) Bhaktivedanta Eco-Village, south India, led by Tattva Darshan das, very remote, few devotees, well developed, requires constant funds flow to cover basic overhead (a difficult challenge to overcome). (2) New Jaipur Fiji: 856 acre rainforest private river valley oceanfront estate, closed after 7 years due to lack of interest (no one wanted to live on a farm). (3) Washington state, three separate devotee families, pioneering simple living. (4) ISKCON Alachua, FL: largest group of devotees worldwide, many own private land or mini-farms near the 100 acre farm-temple, mostly with outside jobs, government assistance,

organic for-profit farming, have inheritances; no real VA cooperation. (5) Hare Krishna Community, Jaipur, India: large successful city temple with a large developing farm project, cow protection, agriculture. This is a break-away from the seceded Bangalore ISKCON group.

Many ISKCON farm projects are now faint memories to a few old-timers. These lost farms slowly died off by asphyxiation. ISKCON is more focused on accommodating modern culture, pampering to liberalism, feminism, secular culture and primarily, its guru business, and only gives lip service to Varnashrama dharma. New farm or self-sufficiency projects have been few in ISKCON. The independent projects are more interesting, and initial funding for the land purchase, development, transition into self-sufficiency is a major hurdle.

SIMPLE LIVING AND HIGH THINKING

Srila Prabhupada stresses the great importance of *simple living and high thinking* (one is difficult without the other), to be economically independent from the outside world. He also stressed saving TIME for spiritual life. The best way towards spiritual life (real life) is to minimize one's daily wants and needs, and to grow one's own food.

(1) *"...a nice place. And the grhasthas may come here, have some small cottage, and grow your own food grains, vegetables, and have your cow's milk. Get nice foodstuff, save time. Why should you go... and again hundred miles come back and take unnecessary trouble? Stick to this spot and grow your own food, your own cloth, and live peacefully, save time, chant Hare Krishna. Very nice program."* (SP Lecture Aug. 1, 1975, New Talavan farm, Mississippi)

(2) *"We have created a civilization that one must earn thousands of dollars, then he can live like a gentleman. Is that successful life? And for earning that thousands of dollars he has to work so hard, just like animal, beast. No. That is not successful life. Successful life is [...] we should make our bodily necessities of life as far as required, not more than that. I want to eat something. God has given sufficient food. You grow. You live anywhere. You grow foodstuff. You grow grains. You grow fruits. You grow vegetables. Keep cows. Take milk. You can live anywhere. You haven't got to go 50 miles off with a car to attend your office at six o'clock with velocity of 100 miles speed. Is that successful life, do you think? So where is successful life? We are proposing successful life."* (SP Lecture Mar. 23, 1969)

See Volume 10: *Vedic Villages- Experiments in Varnashrama Projects*

CHAPTER 12: WHICH YOGA?

Today's ISKCON has greatly changed since Srila Prabhupada's time in deeply significant ways, with ISKCON misleaders themselves gradually introducing and allowing ever more nonsense. The GBC is unconcerned about these anomalies as long as there is no major protest and that new victims are available for the ISKCON guru vampires to extract devotion, wealth, and service. Unseen in Srila Prabhupada's time, ISKCON now features various yoga practices, both ancient and modern concoctions, to lure spiritual seekers who are fooled and fleeced. Bhaktiyoga is either covered or camouflaged with other yogas—astanga, hatha, kundalini, exercise, or even kissing yoga.

GYM, EXERCISE, FITNESS, HEALTH DEVIATIONS

(1) *“Dance and chant. This is best exercise. We allow them to*



dance very... Yes. High jump. Actually that is exercise, and at the same time ecstasy. If they dance and chant Hare Krishna, it is automatically a very big exercise and spiritual advancement. Yes. Yes. There is no doubt about it. If he chants and dances, immediately he become ecstatic.” (SPConv Dec 27, 1976)

(2) *“So yoga, yoga, this bodily practice, that if I am not body, then what shall I get by bodily exercise? Bodily exercises can help me little, but that is not spiritual platform. The [indistinct], kundalini, these are to the bodily concept of life. Actually, to tell the truth, those who are too much bodily absorbed, that ‘I am this body,’ for them this yoga practice is recommended. [...] Because one who identifies himself with this body, he is not very intelligent. But because such persons are not very intelligent, for them this bodily exercise of yoga, astanga-yoga, is recommended. Not for the intelligent person. Intelligent person, they take immediately to the devotional service, immediate.”* (SPLecture Mar. 7, 1972)

(3) *“A spiritual master does not mean that he’ll teach you how to keep your body fit, how you can reduce your fat, how you can remain a young man [...] Actually one who is learned, he has no necessity for lamenting on the subject, on the body, either living or dead. So the whole process of education in the materialistic way of civilization is on the body, how to keep the body fit, how to avoid death, how to avoid disease. Simply concentration on the body. So this bodily concept of life is immediately discouraged in the BGita.”* (SPLecture Sept. 25, 1968)

In the above photo is GBC Bhanu Swami and “*spiritual gains: the squad*” in a Mayapur gym, working out and staying fit. But Srila Prabhupada did not approve this as part of Krishna consciousness. To stay fit, devotees should dance in kirtan, work hard in devotional service, go on japa walks, swim in a river or the ocean, and eat properly. No gym is necessary.

Hanuman das (Croatia) wrote: *“When Mahadyuti visited in 2014, he was sanniyasi candidate. [...] he went to gym every day. I asked him how he got inspired to go to gym, he said he saw that from Bir Krishna Goswami and Devamrita Swami. As far as my understanding of Krishna consciousness goes, going to the gym is waste of time. Dancing in kirtan is enough physical exercise for devotees, and then we can also follow Prabhupada in doing morning walks. Prabhupada warned us against frivolous sports, and gym seems to me that. No justification to go to gym, unless one suffered injury and needs therapy.”* (Nov. 5, 2017)

Vaidyanath das: *“Many ISKCON leaders go every year to Udupi and Kerala, South India to stay at a health spa, especially Purnarogya Holistic Health Care Project. One should take care of one’s health, but daily gym visits, artificial exercise programs, and body consciousness is not recommended by Srila Prabhupada. This trend is taken even further by the adoption of supposedly “healthy yoga sessions, good for body, mind, and soul,” in ISKCON centers or under the name of ISKCON.”*

YOGAS OTHER THAN BHAKTIYOGA

Srila Prabhupada taught that the highest yoga system is bhaktiyoga, which includes all the lower yogas. However, there is an explosive trend in the ISKCON world to mix into its programs other yogas, primarily hathayoga. Radhanath Swami is training hundreds of hathayoga teachers at the Govardhan Eco-Village Project outside of Mumbai, India, where chanting Hare Krishna and elements of corrupted bhaktiyoga are also taught. Devamrita Swami holds hathayoga sessions at “The Loft” centers he has organized in New Zealand and Australia, followed by chanting and vegan dinners. Thus ISKCON tries to tap into today’s growing interest in yoga. The problem is that this contradicts Srila

Prabhupada’s instructions and waters down the real process of Krishna consciousness, thus **spoiling** Srila Prabhupada’s message and mercy. It is like spoiling the sweet rice with sand; it loses its taste or potency. The BBT has even published a book titled “*Inner Yoga*” which is not by Srila Prabhupada. Did Srila Prabhupada ever teach “inner yoga”?

GOVARDHAN ECO-VILLAGE NOT APPROVED BY PRABHUPADA

“*Climate Change Adaptations For Sustainable Development:*” Govardhan Eco-Village north of Bombay hosted a “Nexus Conference”



on this subject, announced on their website. Srila Prabhupada never advised us to host these kinds of environmental concern conferences, so why does Radhanath Swami? The project also hosts outside events as a resort for rent, including for various bogus

yoga groups and pseudo-spiritual organizations, and Radhanath Swami happily meets important guests for photos and friendships. Srila Prabhupada decried the practice of other yogas.

The Govardhan Eco-Village also conducts a series of one month yoga teacher training: “...invites you to our *Yoga Teacher-Training Course in India. This 28-day residential program will not only enable you to learn and teach yoga, but also practice healthy eating, self-care through holistic-living, and meditation techniques from the bhakti tradition. Our yoga teachers are qualified and highly experienced professionals, with specializations in traditional Hatha and Astanga Yoga. At the end of this course, you will have the knowledge in yoga philosophies and techniques to teach others, thereby enabling ever-expanding ripples of well-being.*”

Srila Prabhupada never taught well-being, hatha or astanga yoga; so why does Radhanath Swami? He is unfaithful to Srila Prabhupada’s instructions, to be more “popular” with the yoga and vegan crowds, the peace-love-compassion, humanitarian, and public welfare crowds, for more fame and followers. His horoscope confirms this, but his charade falls apart around 2025. More from their website: “*Yoga Training Course Overview: Classes include techniques to improve your skills as a yoga teacher, including: Lessons on yoga sequence creation, Teacher-training in the principles and philosophies of multiple forms of yoga, including Hatha and Astanga Yoga, The techniques of asanas, pranayama, bandhas, kriyas, cleansing routines and their physiological*

impact on our anatomies, Skills to assist students' progress, Methods for managing your yoga class, Guidelines for being an ethical yoga teacher, Practical workshops where you will practice teaching, perform Seva (service), learn basic Sanskrit and Ayurveda, Final Assessments, conducted by external examiners from the Yoga Vidya Gurukula to ensure that the highest standards of certification are maintained."

This is NOT what Srila Prabhupada taught or wanted. Radhanath should leave ISKCON and do his thing, not further corrupt ISKCON.

CHANTING HARE KRISHNA WITH POPULAR YOGA

Govardhan Eco Village hosts events for mayavada and sahajiya groups, such as Milan Goswami, who is married and gave mantras to his world mission teachers with smiling Radhanath in attendance. It also hosts regular "yoga mantra" classes on a yoga mat for nominal entry fees where guests sit, eyes closed, in lotus position, casually dressed, to chant Hare Krishna slowly and meditate. This cross between hathayoga and bhaktiyoga was never taught by Srila Prabhupada. Why not follow the Founder-Acharya? Radhanath Swami will broaden his appeal to thousands more by diluting the teachings of Srila Prabhupada, in the name of effective preaching.



In Brazil there is an ISKCON center called Pandava's Paradise where various yoga sessions are held ("acroyoga," or acrobatic yoga postures), like kissing yoga, group tree yoga. Hridayananda "Swami," appeared there for a festival wearing his baseball cap and casual karmi clothes. In 2017 a FB post advertised a "beautiful yogini" giving classes at New York's Bhakti Center. Srila Prabhupada is disturbed by "beautiful" female yoga teachers at his temples, and this is typical of ISKCON affairs. Yoginis dressed in tights, where one must focus on the physical body movements and positions of the beautiful yogini... Sand in the sweet rice. Body consciousness. Deviation.

Today's ISKCON is no longer Srila Prabhupada's ISKCON.

PART TWO: CRIMINAL, DEVIATED MISLEADERS



Unqualified leaders should be removed. This occurs in democratic and parliamentary governments with regulated systems meant to counter corruption in a country. It also occurred in times of the Vedic civilization, such as when Duryodhana was removed from Hastinapura and when brahmanas removed the evil king Vena. 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 or body of devotees. Thus the GBC has become corrupt to the core with no checks or balances on their activities or policies. This is why the GBC can make preposterous resolutions like, "***There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada.***"

The following chapters offer strong, frank critique of many of the ISKCON leaders, past and present. "*As soon as there is a little deficiency we must repair it or it will create a big hole and the ship will drown. [...] Without following the regulative principles advancement is doubtful, and one may fall at any moment.*" (SPL Rupanuga 4.28.1974)

"*...I am in a war with Maya, the material energy, and I need leaders. It is called 'battlefield commission.' There are no qualified leaders, but someone has to lead the charge. So you take every fifth man, 'You are now lieutenant of the squad.' He is really a private [...] It is to be understood that you are not sufficiently equipped for this fight and most of you will go down.*" (SPConv July, 1976 NYC)

CHAPTER 13: MISLEADERS AND MISMANAGERS

(1) *“Maybe if all these gurus would give up their high profile lifestyle, and stop wasting hundreds of thousands, even millions of dollars of Krishna’s money by traveling all over the world, and **invest that money into printing and distributing books**, the movement would expand at a huge rate. How much do you think the average guru spends on travel per year? I’d guess that the small scale gurus spend anywhere from \$25-50,000 a year. And as for the “big-time” gurus like Jayapataka Swami, Radhanath Swami, or Indradyumna Swami, I’d say they probably spend \$150-300,000 a year. ...so if they would give up their “guru superstar” lifestyle and print Prabhupada’s books, the movement would flourish. No need to travel everywhere to compete for disciples, fame and Laxmi...” (Chaitanya das 2009)*

Comment: It was revealed by his secretary that Jayapataka’s travel expenses were about \$750K a year. After his 2009 stroke, millions more went to extensive health care and several organ transplant surgeries.

(2) *“Power tends to corrupt, and absolute power corrupts absolutely.” (Sir John Dalberg-Acton)*

(3) *“Myself and the other GBC have done the greatest disservice to this movement the last 3 years because we interpreted the appointment of ritviks as the appointment of gurus...” (Tamal, Dec. 1980)*

(4) *“This is very much disturbing to me and has caused me much pain. Please therefore stop Kirtanananda from making his mental concoctions. **Do not be misled by him**. I have never advised him to act like that. If he is causing such disturbances he should not be allowed to indulge in such nonsensical activities. [...] somehow he has become crazy; otherwise he would not have disobeyed me to go directly to N.Y. For the time being **he has cut all link with me**, therefore any instruction given by him is unauthorized & should at once be rejected. He has no right to dictate as he has without my sanction.” (SPL Oct. 14, 1967)*

(5) *“A true leader has the confidence to stand alone, the courage to make tough decisions, and the compassion to listen to the needs of others. He does not set out to be a leader, but becomes one by the quality of his actions and the integrity of his intent.” (Unknown)*

The ISKCON GBC’s deviations are rooted in “Tamalism” (see Vol. 2) which has misled the entire movement, mesmerizing with hopes and promises of fulfilling our immemorial ambitions of becoming as good

as God (or guru). This happens by following the bewitching golden deer of concocted, deviant GBC policies. Thus the delusory original sin is nourished and the “pilgrim’s” progress is blocked by his own doing in a final test of surrender. The ISKCON GBC has completely corrupted and changed the institution which Srila Prabhupada struggled to establish and hoped would change the face of the world. The GBC has spoiled ISKCON, now transformed into an entirely different creature, namely an international guru franchise business. Here are some of the ways the GBC Ravana has misled themselves and the devotees in general:

(1) Myth Creation: That ISKCON gurus are sent by Krishna to assist Srila Prabhupada, they are pure devotees or empowered associates of the Lord, and that GBC approved gurus are divinely sanctioned.

(2) Secularism: Gurukulas should have mundane and government approved curriculum, devotees seek university education, accreditation to enhance their prestige and careers, parrot medical tyranny programs.

(3) Unaccountable Finances: Gurus, sannyasis are unaccountable for their finances, given free rein to siphon off temple, deity funds.

(4) Salaried “Devotional Service”: Only a few brahmacharis are volunteer workers, all others are salaried or be given other financial opportunities to justify their service in ISKCON.

(5) Doubts About Srila Prabhupada: The adulterations to Srila Prabhupada’s books, management systems, and instructions cause many to doubt in Srila Prabhupada perfection, and that his instructions and books 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, by which control is held by a small cadre of elite leaders. The GBC is a legal society which effectively owns or controls all ISKCON properties and assets. No more local temple independence, critical thinking.

(7) Philosophical Deviation: Srila Prabhupada’s teachings are not being followed in ISKCON. *“To honor the spiritual master means to carry out his instructions word for word.”* (SBhag 3.24.12 purport)

(8) Academia: The appeal of mundane position and distinction has led, with no GBC protest, to many senior devotees and leaders entering academia for university credentials, becoming mundane scholars too.

(9) False Doctrines: Re-initiation, need for a “living” diksha guru, GBC is ultimate spiritual interpretative authority, women diksha gurus.

The ISKCON GBC, gurus, and leaders have misled ISKCON for many decades and have failed to faithfully represent him. The Srila Prabhupada quotes below on the mundane scientists, false religionists, unauthorized gurus, etc also apply to those misconstruing his teachings

to serve the interests of their fraudulent ISKCON guru businesses. Srila Prabhupada also espouses that fraud should be exposed.

(1) *“So this is sattvam jayate. It must come out triumphant... How foolishly they are propagating a false theory, and amongst themselves self-complacent, getting prize, eulogization. What is this nonsense? Expose them. Bluffing. The bluffing should be exposed.”* (SPConv May 4, 1973) (2) *“Simply rascals. At least expose these rascals... That is also great service.”* (SPConv Feb. 6, 1976) (3) *“They have become unnecessary authorities and misleading people. That we want to expose.”* (SPConv July 6, 1976)

The spoiling of the Hare Krishna Movement is known through obvious facts and history, yet it becomes more pervasive, debilitating. It comes from the basic, underlying conflict between the ambitions of its false gurus and Srila Prabhupada’s Divine Mission. This deep tension may not be easily seen from the inside, but competitive parties (Acharya vs. Ravanans) means conflicting purposes and disharmony. The society is in a state of confusion, and only when this irreconcilable dichotomy of purposes is philosophically recognized, can ISKCON’s anomalies be rectified. If those who insist on posing as diksha gurus were to depart from the ISKCON institution, establishing their own temples with their own organizations, and ISKCON was restricted to Srila Prabhupada’s followers, only then will harmony, potency, and purity return.

“The horrors of the last 30 years were due almost entirely by the GBC posing as Vatican ‘Cardinals’ whose authority flowed from the Pope, and who then ruled with ‘absolute authority’ over a self-created hierarchy imposed on ISKCON.” (Naranarayana das, 2006)

ISKCON is the home for Srila Prabhupada followers, not those who follow other gurus, not those who blatantly distort and disobey Srila Prabhupada’s teachings, and not for those who take a fallible, vote-approved soul as an institutionally mandated delivering diksha guru. The ISKCON guru sub-cults grow ever more bizarre. Radhanath Swami sells “personally signed” Bhagwatam sets as a blessing. On his Disciples Network website, front page, is the human welfare theme:

“Mumbai, Nov. 20, 2016: People from different walks of life, including corporate head honchos, spiritual leaders and top bureaucrats, have stressed on the need to encourage social entrepreneurs in business and give back to the society by empowering others. Ajay Piramal said, ‘In our society there is a huge divide between haves and have-nots; we must address this issue as taught by Bhagwad Gita. The rich have to become the trustees of their wealth and use it for the benefit of the society.’”

Comment: Where is that found in the Gita? We cannot find it!

GBC ASSUMES FUNCTIONS NOT GIVEN BY FOUNDER-ACHARYA

As seen in Vol. 8, the GBC functions and duties as instructed by Srila Prabhupada do not include manufacturing new systems for endorsing or voting-in of initiating gurus. If Srila Prabhupada did not give it, we do not need (or want) it. The GBC's duty is simply to properly understand Srila Prabhupada's instructions and try to implement them, with no authority to add new procedures or policies which were not already instructed or in place by Srila Prabhupada. They did not hear Srila Prabhupada's warnings to not do what the Gaudiya Math did after 1937? The idea that the GBC has unrestricted authority to do as they please in Srila Prabhupada's name has brought the Hare Krishna movement to its present state of corruption and spoliation.

Srila Prabhupada created the Governing Board Commission as an advisory body in ISKCON, and the powers of the GBC were very limited. *They could not even change the temple president without the approval of a temple's membership.* Many letters to this effect are listed in Vol. 8: *Restoring Srila Prabhupada's Mission- The Way He Made It.* Yet, it is now standard procedure for the ISKCON GBC/gurus to appoint (with no members vote) temple presidents who are loyal to their corporate and guru policies, even when their choices are opposed by local devotees, or even after these acts have resulted in a history of gross mismanagement and corruption.

INCREASING ISKCON BUREAUCRACY WITH GBC AT THE TOP

The GBC increasingly centralizes ISKCON's bureaucracy, adding new "laws" every year to the ISKCON Lawbook, more GBC papers and policies, by-laws, management levels and structures, training seminars, rules, and meetings. Originally it was only GBC, sannyasis, and temple presidents. Now ISKCON bureaucracy of officeholders has proliferated:

(1) Approved initiating gurus, (2) full and co-GBC members, (3) GBC Deputies, (4) Regional Secretaries, (5) Zonal Supervisors, (6) Devotee Outreach Initiative, (7) SOA (Succession, Organizational Development, Appointment Committees), (8) GBC College graduates, (9) GBC Standing Committees, (10) Global Duty Officer, (11) Strategic Planning Network, (12) GBC candidates, (13) GBC assistants, (14) Acting GBC, (15) GBC Nominations Committee, (16) global ministries, (17) ministers, (18) various officers, (19) assistants, (20) departments, (21) secretaries, (22) Guru training seminars.

But, with more bureaucracy, things have only worsened. This is documented in Vol. 8: *Restoring Srila Prabhupada's Divine Mission.*

"Once there is bureaucracy the whole thing will be spoiled. There must always be individual striving, work and responsibility, competitive spirit, not that one shall dominate and distribute benefits to others and they do nothing but beg from you and you provide." (SPL Dec 22, 1972)

WHY GIVE THIS MONEY TO SRILA PRABHUPADA?

"Once in Mayapur, Kirtanananda said to me 'Why are you giving all that money to Prabhupada? You should give it to me, in America we are protected. The communists will come and take these buildings away... Prabhupada is making a big mistake.' I was shocked by what I heard. At that time, Kirtanananda was considered by Satsvarupa to be the greatest [...]. My answer was, 'I do not care what he does with the money. He can flush it down the toilet, for all I care, I just love to give it to him.' Srila Prabhupada... told me once in his room in Vrindaban:

'My guru ordered me to go to the west, and I did that. My main service was to translate these books and I did that. I have a personal desire to build these temples in India. That is my personal program. But my disciples will not give me money and my head is getting hot. I have to translate these books, write many letters, and I am thinking how to raise the money to build these temples because my disciples have their own programs and will not give me money.'" (Gurukripa das, 2009)

This attitude prevails in ISKCON (pioneered by Tamal), that we know better than Srila Prabhupada, and we will do it better our way.

GBC POLICY WAS TO CONCEAL PRABHUPADA'S LETTERS

Srila Prabhupada's letters were suppressed and unavailable until secretly published in 1987 by Niscintya das, but even then excluded key documents that were still hidden by the GBC. In the Preface to the *Letters Books* (1987): *"Although the BBT initiated a program to gather and preserve a complete collection of letters, no attempt was made to make them widely available. Almost ten years later, this has remained the BBT policy."*

Gurus and select GBCs like Satsvarupa, one of the 11 "successor gurus," simply went to Los Angeles. *"I think then I should go to L.A. and get all the letters."* The 1974 Topmost Urgency letter, July 9, 1977 Order, Last Will, and Direction of Management were not in the 1987 letters books, , being concealed from the devotees, and were unknown until the 1990's. This history is in Vol. 5: *ISKCON Hidden History*. Each devotee must eventually reconcile his own conscience with institutional tyranny. This may take years and a serious effort of personal struggle, as it is not easy to break free from unrighteous forces to finally embark on the high road of honest personal choices rather than further submission to the lying propaganda of a deviant misleadership.

LONG LIST OF LOST PROPERTIES AND TEMPLES SINCE 1978

There is a long list of real estate properties since 1978 that were lost to mismanagement in foreclosure, fire sales, with sale proceeds also misappropriated. Srila Prabhupada often warned against this.

(1) **Manhattan Skyscraper**, W. 55th St, sold shortly after Srila Prabhupada's departure; the great New York ISKCON yatra is lost. (2) See list of sold, lost farm projects in Ch. 11. (3) **Rettershof Castle**, Germany: Srila Prabhupada said not to sell; but sold anyways. (4) **Chaitanya College**: England manor house with gurukula, sold, lots of money lost. (5) **Coconut Grove**, Miami: Beautiful 10 acres and temple in the very best location; sold, then regretted. (6) **North Miami Beach Hotel** and temple: 13 stories, on beach, sold cheap at market's bottom, horrible loss. (7) **Buffalo Temple**, Bidwell Pkway: Sold, now there is no temple in this college town where 40+ devotees joined 1968-1983.

The above list is partial, there were many more. A list of some nice temples from the early days that are long gone due to ISKCON mismanagement, even though Srila Prabhupada insisted, once opened, to never close them: San Antonio, TX, Albuquerque, NM, Winnipeg, Canada, Tallahassee, FL, Minneapolis, MN, Manila, Philippines, Memphis, TN, Nashville, TN, State College, PA, Ann Arbor, MI. And countless others in Europe, Asia, South America, for which there are no longer any records or history. Catastrophic disaster by GBC misleaders.

BACK TO GODHEAD (BTG) MAGAZINE COLLAPSES

BTG magazine was started by Srila Prabhupada in India in the 1940's and from 1966 became a primary mode of literature distribution in ISKCON, reaching a height of 2,000,000 copies a month in USA-Canada alone, a combination of subscriptions and mass distribution by temples. By the early 1980s book distribution had precipitously fallen and *BTG*'s were piling up unsold in temple storerooms, as devotees fled ISKCON and their crazed zonal gurus. With GBC approval, a zany plan to shift *BTG* to solely subscription basis was made, reducing it to a monthly circulation of 3,000. The subscriptions went to many multiples of the \$6/year price, further discouraging subscriptions. The temples no longer got copies to sell, although many wanted them in bulk. This was a huge disaster and management bungle, **and has never been corrected**. *BTG* almost closed operations several times, requiring subsidies from the BBT to survive. Further, *BTG* has now become a mouthpiece for corrupt GBC policies and an advertisement for ISKCON gurus, hiding ISKCON's troubles behind phony feel-good stories.

EVOLUTION OF THEIR GURU SYSTEM

From 1978 until present, ISKCON's guru system policies have evolved like the desert's shifting sands, which were sometimes sudden and great, as in 1987 when ISKCON more or less abandoned the zonal successor policy. For a decade the GBC insisted Srila Prabhupada had empowered and appointed 11 successors who were pure devotees in spite of their "momentary lapses" of basic Vaishnava practices. Due to a revolt by temple presidents, this system was replaced with another concoction by GBC vote approvals of more new initiating gurus. They hoaxed the movement with a lie of appointed gurus, then hoaxed again by declaring Srila Prabhupada authorized them to devise guru election methodologies (fool me twice). Since 1987 continuing adjustments have evolved ISKCON's speculative guru policies, and the disobedient misleaders have run ISKCON into the wastelands of deviations, betraying their mandate as the protectors of Srila Prabhupada's mission.

THE GAUDIYA MATH FLIP-FLOPS

As seen in Vol. 5: *ISKCON Hidden History*, the GBC in 1978 claimed Srila Prabhupada had advised them to consult Gaudiya Math's Sridhar Maharaja in Navadvipa for philosophical guidance, and they took his advice to design their zonal acharya system of gurus (who soon fell down). But 2 years later the GBC forbade devotees from going to Sridhar Maharaja for anything. The GBC shifted their policies to suit their shifting deviational purposes. First, it was politically expedient to have Sridhar Maharaja support their conditioned-soul guru system, and later they banned him, as too many devotees were leaving ISKCON for his "shelter." Then in 1990 the GBC quoted heavily from Gaudiya Math's Narayana Maharaja in their *ISKCON Journal* issue, but in 1995, the GBC banned six of their own "gurus" from even communicating with Narayana Maharaja, in which they all were suspended for 2 years. First, the GBC quoted from Narayana Maharaja to silence those who questioned the GBC's guru-initiation system, then later Narayana Maharaja was deemed a sahajiya, as Srila Prabhupada had forbidden association with the Gaudiya Math. One day they say this, the next they say the opposite. This flip-flopping has destroyed GBC credibility.

ISKCON LEADERS WERE DECEPTIVE WITH SRILA PRABHUPADA?

"I had a history of professional credit management. I went to LA to work there. A year later, Karandhar had to vacate as 'President' of Spiritual Sky Incense Co. He chose me as his successor. I had a conversation with Karandhar and Jayatirtha about the transfer of power. At Spiritual Sky on Landmark St., President's office, Jayatirtha said: 'You have to learn how to handle Srila Prabhupada.' He told a story how the GBCs had specific techniques to gain Srila Prabhupada's

approval or denunciation. **It was all about deceiving Srila Prabhupada and the devotees, BECAUSE** -you have a plan and this is how stuff gets done. Karandhar recommended I read Machiavelli's 'The Prince,' 'now that you are in the big time,' so I would know how to operate- this gives some idea of their manipulative attitudes. 'The Prince's' applicability to ISKCON politics was how to prevail in the exercise of power at any price -it is a primer in the necessity and efficacy of lying, murder, betrayal -the whole skill set needed to prevail ('he is my enemy and I shall kill him'). On power and money, Karandhar had internalized the Machiavellian principles as he held his cards close and I always felt most of his intention was hidden.

"Besides the Godbrothers who might object to one's plans, the greatest check on the exercise of their power was Srila Prabhupada. Jayatirtha explained to me that Srila Prabhupada was perfect in understanding Krishna, but he just did not understand modern times, how to do business, how to meet the imperatives of the movement's growth. I raised specific objections to their argument, and Jayatirtha explained an established method of how to get Srila Prabhupada to endorse a leader's 'needs' so his plans could move forward. We had a spirited conversation. What emerged was an impression- based on Jayatirtha's gestures, words, expressions- of the classic government minister deceiving the King. Thus they introduced me to ISKCON leadership. Devastated by this information, I remember becoming very upset. To placate my distress, 'You are in the big time now.' I had to learn the realpolitik of the real ISKCON. Jayatirtha's view was that this was not to be generally communicated, was not ever really needed to be understood by the general devotees, because their 'faith' might be impacted." (Achyuta das, 2016)

PRIVATE INVESTIGATORS MUST BE HIRED

Professional private investigators need to be hired to look into the secret lives of prominent GBCs and gurus. Where does their money go? What do they do when alone on vacations? What real estate do they own or control? Are their sannyas vows kept? What businesses and incomes do they have? What are their private lives? Persistent rumors have pointed to illicit sex with disciples, business fraud, tax evasion, illegalities, murders, and huge private bank balances. ISKCON elites' corruption should be exposed. May the truth be known so they no longer can exploit Srila Prabhupada's mission. A sannyasi (or guru) has no privacy. "Sadhu, those who are saintly person, for them there is no secret. [...] A sadhu, sadhu has no privacy." (SPLecture Nov. 4, 1966)

COVER-UPS

For years the GBC hid Harikesh Swami's problems, hoping they would go away. Bhakti Vikas Swami (ISKCON guru) confirmed Dec. 15, 2016: *"Of course, the GBC kept Harikesh's madnesses covered up for years."* Many GBCs knew for decades (seen in unpublished GBC decisions) that Prabhavishnu "Swami" had been visiting prostitutes in Bangkok. Satsvarupa finally admitted to improper relations with a married woman, but only after devotees forced him to confess. Umapati "Swami," ISKCON guru, was widely rumored over many years to be sleeping with Chinese male disciples, but he denied this. Finally the GBC suspended him as guru and sannyasi when the evidence became overwhelming. Bhavananda's escapades were well known but tolerated and even defended by some GBCs. As Bhakti Vikas Swami put it: *"If there was incontrovertible evidence to back these allegations, well, we would have to take this very seriously. The proof would have to be very strong to warrant punitive measures."* (Dec. 15, 2016)

The GBC does not keep watch over itself, except by cover-ups. Those pointing out anomalies are branded envious troublemakers and blasphemers of "exalted devotees." ISKCON has floated along for decades in a bubble of make-believe, where everyone is afraid to look, hear, or speak, except in support of the tyranny and charade. Rumors of leaders' indiscretions are ignored. Everyone has something to hide. Why rock the boat? After 40 years of repeated scandals and cover-ups, the institutional leadership still has no methodology to investigate rumors or maintain GBC-guru integrity. This speaks to their total corruption..

Misleaders must be investigated to ensure purity, performance, and accountability. In ISKCON, proof of GBC-guru scandals always comes from private sources, not the GBC. This was true with Srila Prabhupada's poisoning evidence and the child sex abuse, which the GBC still denies. Devotees must be the whistleblower watchdogs.

CONCLUSION

If Srila Prabhupada physically came back for a tour, he would not be pleased with today's ISKCON. He hoped the men he had trained would at least maintain and perhaps expand further. Instead, the institution has deteriorated and been spoiled. Book distribution has collapsed. His books are adulterated with 5K+ changes in the Gita alone and often key books are out of print. ISKCON gurus regularly are exposed as fallen, yet the GBC covers it up. Basic philosophical issues are not openly addressed with participation of the devotees; instead the GBC imposes forced compliance with deviant, contradictory, or vague policies. Financial, philosophical, moral, ethical, spiritual corruption is

at all levels and there is no accountability. Competing guru franchises are increasingly more loosely affiliated with ISKCON.

Due to misleadership, many disasters have befallen ISKCON. Is Srila Prabhupada even still present in ISKCON? His name, instructions, followers, and assets are exploited by disobedient misleaders who have caused so much damage that they may as well be his enemies. They make selfish choices contradictory to Srila Prabhupada's interests, exploiting his mission to their own advantage. Any sincerity remaining in the GBC body is overshadowed by the effective guru board elite, a controlling central committee or cartel, focused on their private guru businesses, with little interest for Srila Prabhupada's standards. They cannot even perform at any sane level of meeting their responsibilities, leading to the exodus of all advanced, qualified devotees since 1978. The best men are gone; those remaining are "yes men," sycophants, new disciples, guru wannabees, etc. A picture emerges by chronologically reading Srila Prabhupada's letters, which Sulochan 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. In this, they have failed due to disobedience and ambitions.

*"A siksha-guru who instructs against the instruction of spiritual, he is not a siksha guru. He is a demon. [...] 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.** [...] 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)*

CHAPTER 14: NO MORE FALSE PHOPHETS

“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.” (Matthew 7.15, King James)

Too often in ISKCON we have seen since Srila Prabhupada's departure that a senior leader displays psychopathy, narcissism, megalomania, Machiavellianism, or develops the Messiah complex, and believes himself the next great spiritual leader. What is it that makes a false prophet, in terms of psychology and philosophy, and how does the seed of material ambition within conditioned souls leads to this type of extreme insanity?

PSYCHOPATHY

Wikipedia: *“Psychopathy (or sociopathy) is traditionally defined as a personality disorder characterized by persistent anti-social behavior, impaired empathy and remorse, and bold, disinhibited, egotistical traits. [...] While the term is often employed in common usage along with the related but distinct “crazy,” “insane,” and “mentally ill,” there is a distinction between those with psychosis and psychopathy.”*



To understand psychopaths seen in the Hare Krishna movement, there are two main experts on psychopathy: Hervey Cleckley (*The Mask of Sanity*) and Robert Hare (*Without Conscience, Snakes in Suits*).

Psychopathy Symptoms (Robert Hare): (1) Glib And Superficial Charm (2) Grandiose Self-Worth (3) Need For Stimulation, Prone To Boredom. (4) Pathological Lying (5) Conning And Manipulative (6) Lack Of Remorse Or Guilt (7) Shallow Affect (8) Callousness And Lack Of Empathy (9) Parasitic Lifestyle (10) Poor Behavior Controls (11) Promiscuous Sexual Behavior (12) Early Behavior Problems (13) Lack Of Realistic, Long-Term Goals (14) Impulsivity (15) Irresponsibility (16) Failure To Accept Responsibility For Own Actions (17) Many Short-Term Relationships (18) Criminal Versatility

Many names come to mind from this list of symptoms. Kirtanananda, Tamal, Harikesh, Hrdayananda, Bhavananda, Radhanath,

Bhakticharu jump off the page, although there are many others. Perhaps, after the original 11 zonals, ISKCON psychopaths have learned to be more discrete and disguised. Psychopaths can only operate where foolish or naïve persons fail to recognize their condition.

NARCISSISM

Narcissism is excessive interest in oneself, extreme selfishness and self-centeredness, with a grandiose view of one's own talents and a craving for admiration. In Greek mythology, young Narcissus fell in love with his own reflection in a pool of water. Some of the traits of a narcissist are: Flattery towards people who admire and affirm them (their narcissistic supply); Pretending to be more important than they actually are; Bragging (subtly but persistently) to exaggerate their achievements; Difficulty with empathy; and hypersensitivity to any insults or imagined insults. *The Seven Deadly Sins of Narcissism* (2003) lists the symptoms: (1) shamelessness (2) magical thinking (illusions of perfection) (3) arrogance (4) envy (5) entitlement (6) exploitation (7) bad boundaries (others exist to meet their needs).

Many (or most) societal leaders have narcissistic tendencies: they believe in themselves, they tend to try to control others, have grandiose fantasies which motivates and guides their achievements and goals, and they have a sense of self-entitlement. There is no harm in this unless it becomes acute or excessive. Of course, from the spiritual point of view, no material consciousness is healthy, which is all more or less insanity. The progressive degrees of narcissism are: (1) Healthy (2) Extraordinary (3) Arrogant (4) Psychopathic.

A Psychopathic Narcissist may also exhibit an extreme “lack of remorse or guilt.” As one’s degree of narcissism becomes more severe, it becomes difficult to function in society. An Arrogant or Psychopathic Narcissist has difficulty in nearly all occupations, yet some have thrived as politicians, tyrant dictators, and as gurus. *“The guru has absolute authority over his disciples’ lives and the disciple expects to receive chastisement on occasion, but if the guru’s narcissism is Arrogant or Psychopathic then he will abuse his disciples to further his own agenda, which is always self-aggrandizement.”* (Henry Doktorski, *ENE*)

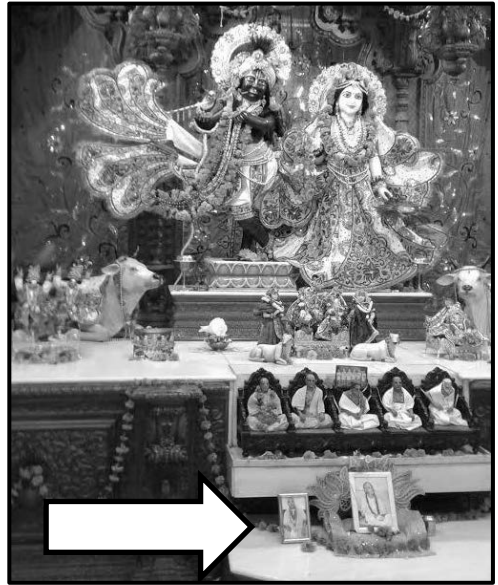
NARCISSISM, UNAUTHORISED GURUS, AND ADMIRATION

The disease of lording it over the material world (see Vol. 9) increases when one desires to falsely become a guru, a position of high esteem which offers superb facility for distinction, profit, and, especially, admiration. The *dreaded acharya disease* (DADS) involves one who has psychological aberrations due to the illusory energy facilitating illicit desires deep in the heart, stemming from the “original

sin,” desire to imitate or become God. Krishna is the center of everything and attracts all beings’ love. The conditioned soul seeks love from things other than Krishna, and cannot achieve satisfaction, so he gradually intensifies his illusions of grandiosity and importance. The unauthorized guru, one not free of desires for profit, adoration, distinction is a narcissistic personality, as seen in ISKCON history.

Iskcon Gurus On Altar 2018

Unauthorized gurus often become addicted to the constant worship, glorification, and adulation of their disciples and society at large. Narcissistic desires for self-centered



enjoyment is addictive with disastrous effects. The unauthorized guru thus essentially goes insane by the taste of absolute power, which the conditioned soul has sought and craved for perhaps millions of lifetimes since leaving Krishna in the spiritual world. Rochan das wrote about the “guru disease” which had taken so many:

“There is no greater disease known to man than that which inflicts those who have tasted absolute power. It is an experience they can never free themselves from. In fact, they are cursed, in this lifetime and probably many lifetimes to come.” (June 25, 2000)

Hansadutta, a zonal acharya who came back to his senses, stated in 2003: *“When most conditioned souls are exposed to immense wealth, unlimited prestige, adoration from women and devoted disciples, we go crazy. We can’t help it. Our constitutional position is not lord and master of all we survey, our position is servant of the servant: dasa dasa anudasa. We go crazy. Nearly any conditioned soul would.”*

In various parts of the ISKCON world, it is still the zonal acharya consciousness in many ways. Even the GBC so-called reforms from the late eighties and on have not yet taken hold, what to speak of the understanding that Srila Prabhupada lives forever in his books and instructions. In ISKCON Sigatoka Fiji, Tamal and Vedavyasa Swami photos are permanently and prominently displayed on the main altar (March 2017). Long ago the GBC had ruled that no ISKCON guru photos can stay on the altar, yet this continues in many temples.

MEGALOMANIA, OR MESSIAH COMPLEX

Similar to narcissism is megalomania, pathological egotism is a psychological disorder with symptoms like delusions of grandeur and an obsession with power. It is marked by feelings of personal omnipotence and importance. Historically: Napoleon, Hitler, Stalin, Alexander the Great, Idi Amin, Mussolini, and Genghis Khan. The Messiah complex is when a narcissist considers they are a saviour or deliverer of the world by their supposed special divine qualifications. Many cult leaders exhibit this mentality, and are prepared to sacrifice themselves and their followers as martyrs in order to better the world, Rev. Jim Jones of Jonestown, Guyana being one example. Also, Kirtanananda had such great confidence (chutzpah) in changing Srila Prabhupada's teachings in ways he believed to be superior, expecting of ignite religious revolution in the world. He had grand visions of Cities of God, none of which were built. As a messiah figure, he inspired others with his "divine" visions, while thinking he was the true world acharya after Srila Prabhupada. It is debatable whether his severe head injury contributed to this, as he was always like this, although after the injury he was changed in other ways.

GASLIGHTING OR MANIPULATIVE DECEIT

Gaslighting is a term in psychology where narcissists or sociopaths (such as the zonal acharyas) manipulate others into dependency and loyalty. Gaslighting is often used by exploitative persons, such as pretender gurus, to manipulate others into doubting their own doubts and increasing *trust and blind loyalty* in them by their victims, disciples, and supporters. The psychology of deceit is complex and difficult to understand by honest persons, who, being naïve, are easy prey for gaslighters. The defects and anomalies of a conditioned soul acting as a perfect person may sometimes require that perceptions of them by others, such as disciples and Godbrothers, be undermined, by recharacterizing these perceptions as:

(1) They never happened, and you must be mistaken (2) They are transcendental pastimes which you cannot understand (3) They were misperceptions and not what you think you experienced (4) How can someone like you be expected to know what really happened? (5) There is an obvious explanation (which is unbelievable, yet you believe it)

This typically involves psychological manipulation, such as spreading fear of making "offenses." The victim doubts whether something which he experienced ever really happened-- no, my guru never visited prostitutes... nothing to see here, move along!

KIRTANANANDA AND THE ETERNAL ORDER OF THE HOLY NAME

He thought he was the next ISKCON sole acharya, as he chuckled at the demise of other zonal “acharyas,” reciting: “*Ten little Indians, nine little Indians...*” He tried to become a great spiritual leader through interfaith, ecumenism, and radical changes to Srila Prabhupada’s teachings. His megalomaniacal sense of invulnerability led him to illegalities “in Krishna’s service,” but for which he went to jail.

“*Kirtanananda retired to his retreat outside New Vrindaban, and in July 1994 he [...] he shouts in defiance with pen in hand like a spoiled child: ‘I am the world acharya! I am the world acharya! I am the world acharya!’*” (Doktorski)

ISKCON FALSE PROPHETS: SUPER ARROGANCE, OVER-CONFIDENCE

Tamal: In 1978-80, he insisted he was best suited to be the sole ISKCON acharya, and that Srila Prabhupada had chosen him to lead the movement, insisting that his Godbrothers in his zone could reach Srila Prabhupada only through him. His full history is recorded in Vol. 2: *Anti-Prabhupada- The Deviant Impact of Tamal Krishna Goswami on the Hare Krishna Movement*.

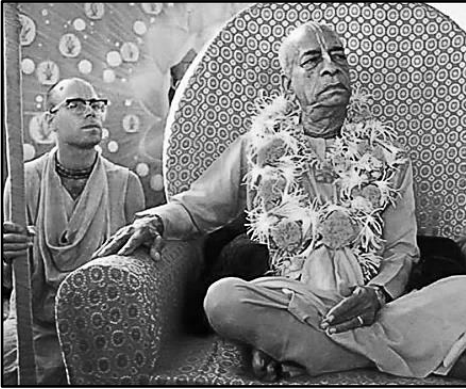
Hansadutta: He also had delusions as the next sole ISKCON Acharya, operating his zone as a personal kingdom, preparing for doomsday. From 1978-1984 his ego delusions were enormous.

Harikesh: He was the ISKCON miracle man in the 1990s, with book distribution, great success in preaching, recruiting devotees. His zone collapsed 1998. See later chapters on him and other false prophets, both major and minor, to see the real history of the times after Srila Prabhupada’s physical departure.

CONCLUSION

Each ISKCON false prophet was removed by Krishna when their deviational karma became mature, sparing the Sankirtan Movement of further troubles from them. But more false prophets keep coming due to the heart disease of deep-seated envy of the Supreme Lord, by imitating Him or His pure devotee (e.g., “*I will live on in such a wonderful way through my disciples.*” *Bhaktitirtha Swami, 2005*) We do not need more false prophets. Best to go with the pure devotee Founder-Acharya Srila Prabhupada; he never cheated, betrayed, or disappointed anyone. Trust the real Acharya, and may we not be fooled again by false prophets.

CHAPTER 15: HOT TAMALE



The life history, personal character, activities, and complicity in Srila Prabhupada's poisoning have been finely detailed in Vol. 2: *Anti-Prabhupada*. Tamal actually was expert, intelligent, charismatic, and is remembered by some as a contributor to Srila Prabhupada's mission. However, it would have been far better for the Hare

Krishna movement if Tamal had never been involved. His net contribution was very negative, and many senior Godbrothers who knew him well believe he was sent as a disguised agent of Kali or demonic forces. The debilitating impact of his "contributions" to ISKCON will not be remedied easily or soon. As Ravana kidnapped Sita and attempted to minimize the position and glory of Lord Rama, similarly Tamal, with his comrades, poisoned Srila Prabhupada's body and then poisoned his divine mission with *Tamalism*.

Tamal engineered the hijacking of Srila Prabhupada's institution and gravely undermined and cleverly minimized Srila Prabhupada's position and glories. As Ravana disguised himself as a holy sannyasi and religious man, Tamal used saffron dress to befool innocent devotees to reject the true Acharya as the living link to the parampara and instead accept he and other rascals as new acharyas. Every time Tamal's deviant moves were exposed or became intolerable, he shifted to a new plan of subterfuge and continued to systematically spoil what Srila Prabhupada had struggled to establish, and he even did it as though he were the great defender of Srila Prabhupada's mission!

He was like the anti-Christ, the anti-Prabhupada. At least Ravana revealed his true identity after as he captured Sita. See Vol. 2: *Anti-Prabhupada: The Deviant Impact of Tamal Krishna Goswami on the Hare Krishna Movement* for the real deal on who Tamal Krishna Goswami actually was.

CHAPTER 16: KIRTANANANDA BHAKTIFRAUD

KIRTANANANDA SWAMI “BHAKTIPADA” HISTORY SUMMARY

A detailed, extensive history of Kirtanananda Swami and the New Vrindaban community which he started in West Virginia is chronicled in a 10 volume series titled *Gold, Guns, and God* by Henry Doktorski, an ex-Kirtanananda disciple. He also wrote *Krishna Killers* and *Eleven Naked Emperors* about New Vrindaban murders and



ISKCON’s zonal acharya era. This chapter is a short summary. Hereafter Kirtanananda Swami is abbreviated as “KS.” His legal name: Keith Ham. Below: Doktorski’s timeline of major events.

1960-1: Keith meets his life-long friend and lover Howard Wheeler (later Hayagriva) at a gay bar in Chapel Hill, NC. They resign UNC in a sex scandal (Feb. 3), move to NYC’s Lower East Side. **1965:** They both travel to India on the steamship Jaladhir in search of a guru (Oct).

1966: Keith and Howard return to USA from India, unsuccessful in their guru quest (Jan). SP moves to the Lower East Side, establishes a storefront at 26 Second Ave (June 1). Keith, Howard begin attending SP's BGita classes, assisting him in his work (July). Keith moves into the temple, serves as SP's cook (Aug), then his father puts him in Bellevue Psychiatric Hospital (Aug-Sept). At the second initiation ceremony (Sept. 23) Keith becomes Kirtanananda das.

1967: Kirtanananda helps open Montreal ISKCON center (March). SP has a stroke (May 31). Kirtanananda goes with SP to India to recover his health (July 22). KS becomes SP’s first sannyasi; now Kirtanananda Swami (Aug. 28). KS returns to NYC despite SP’s order to go to London, tells devotees SP will most likely die in India. He tries to take over as “spiritual master” & make Krishna consciousness more accessible to Westerners, removing “sectarian” Indian elements, shaved heads, sikhas, tilak, Indian robes (Sept). KS is banned from temple. He

steals SP's BGita manuscript, replaces SP's name with his own, tries to sell it to publishers, fails. SP says "Kirtanananda is a crazy man."

1968: KS, Hayagriva visit a W Virginia property (Mar. 30), try to start their own ashram. Unable to attract followers, they visit SP in Montreal, apologize, are forgiven, welcomed back to ISKCON. Hayagriva signs 99-yr lease on the first New Vrindaban (NV) property (Aug. 7). SP's first visit to NV May-June. KS travels with SP in India (Aug 7-late Nov). Chastised for daily bathing naked boys in Calcutta.

1970: NV's Janmastami Festival (Aug 21-23). ISKCON has its first major crisis when 4 new sannyasis confuse devotees with mayavada.

1971: KS starts Road Show, leads traveling preaching bus tour (Aug 1971-May 1972). **1972:** KS takes charge of NV, moves Deities to Bahulaban (May). SP's 2nd visit to NV (Sept); tells devotees to build "7 temples on 7 hills." Plans begun for Prabhupada's Palace of Gold. Janmastami festival with SP's Bhagwat Dharma discourses (Sept).

1973: Gang attack at NV (June 5), community buys guns, ammo, men trained to protect the community. NV Traveling Fundraising starts.

1974: Prabhupada visits NV for the third time (July 18-24), tours the site of his proposed Palace. SP tells KS: "*So you develop NV to your heart's content.*" (Nov 12) **1975:** Marble cutting machine purchased.

1976: Nandagram Boys School opens. State Gov. quarantines NV, hepatitis (Mar 2-Apr 1). SP visits NV for 4th, final time (June 21-July 2).

1977: SP departs Nov. 14. KS begins initiating disciples Dec 25.

1978: KS, with 10 others, becomes an official "GBC-approved" guru, he accepts the honorific title "Bhaktipada" (March)

1979: The Palace Marathon (March-Sept) to finish SP's Palace. Palace of Gold dedicated (Sept 2), Grand Festival w/ 7 ISKCON gurus, 1000 devotees, dozens news reporters, photographers. A 7 yr. old boy proudly tells his mother KS fondled his genitals. She doesn't believe it.

1979-86: The "Golden Age" of NV, it is ISKCON's American pilgrimage site; 1000's devotees & 100,000's tourists visit Prabhupada's Palace each year. NV traveling "scamkirtan" parties collect millions.

1980: KS begins worship of Palace's SP deity as a king, gilded crown, mace, velvet robes (Dec). **1981:** Palace Restaurant, Lodge open.

1982: NV Village Estate cabins built (Apr), KS has vision to build world's largest granite temple in South-Indian style at NV (c. Nov).

1983: Begins "Temple of Understanding" design (Feb), SP's crown removed due to GBC pressure (Apr), KS resents GBC. Chakradhari murdered (June 11) after spreading rumors of KS's homosex with

Mexican workers. KS told Tirtha: *“He’s a danger to the community; he has offended the guru- Take care of it and let me know when it’s done.”*

1984: KS’s *Song of God* published. Lakes excavated and filled, huge outdoor statues of Gaura-Nitai erected, Sulochan leaves NV (June 24), starts his book *The Guru Business*, exposing KS as a fraud.

1985: NVC buys stone quarry, Temple of Understanding started, groundbreaking (May 31). *Christ and Krishna* published. KS talks about “de-Indianizing” Krishna Consciousness as he tried in 1967. KS begins giving English initiated names, Equanimity, Faithful, Good Hope. KS, seeing himself a “self-effulgent acharya” and beyond GBC control, presents “On His Order” at huge guru reform meeting at NV (Sept). KS assaulted (Oct 27); severe head trauma, brain damage. SP’s kingly worship with a crown at the Palace is resumed (Nov.) KS defies GBC.

1986: Nrsimha deity installed (Jan 6), KS molests at least two teenage boys; one reports to Temple Pres. KS moves into his new house (Apr) with ashram for older gurukula boys, he molests some of them.

Mother tells KS her son was sexually molested for years at NV school (Apr), he replies: “Sex is sex.” KS tells Tirtha: *“It would be better for NV and me if Sulochan was not around.”* Tirtha murders Sulochan (May 22). Krishna Chorale children’s choir begins (Oct). NV: 550 residents, 140 school children (Oct). Devotees begin leaving (Dec), funds and tourism decreases with bad publicity of child abuse, murders. Indian support falls after KS “Christian-izes” temple services.

1987: FBI raids NV (Jan 5), KS begins “First Amendment Freedom Tour,” proclaims unjust persecution by anti-religious zealots. KS has vision of City of God (Feb 27), and plans 12 walled Cities of God: NV, west coast Canada, Costa Rica island, Peru Andes hills, Switzerland, near Kiev, Israel, Ghana, Rishikesh, Malaysia, Japan, east Australia. GBC expels KS (Mar 16) for “moral, theological deviations.” KS forms “League of Devotees Worldwide.” *“Dial Om For Murder”* in Rolling Stone (Apr 9) implicates KS in NV murders. NV sued: copyright infringement with fundraising paraphernalia (June 24). KS wears Christian robes, grows hair, beard (Sept 7), community follows suit, he makes female sannyasis (Nov 16), charged with arson, acquitted (Dec)

1988: NV expelled from ISKCON (Feb), hosts first of fifteen Interfaith-Conferences (June 10-12). Pipe organ in temple room; English worship services (July) featuring rhymed English translations set to Western classical music. Temple, hospital, health spa under one roof. More books: *Devotee’s Journey to City of God, Joy of No Sex*. Life-size Jesus statue sitting in yogi style installed in temple (Dec 25).

1989: “Temple of Understanding” changed to “Cathedral of Healing” (July). ISKCON disowns NV (July/Aug). Silent chanting before the morning service introduced (Aug). Hayagriva dies (Aug 31).

1990: Changed to “Cathedral of Holy Name” (May). Fed Grand Jury charges KS with racketeering: kidnapping, fraudulent charity, mail fraud, conspiring to murder Chakradhari & Sulochan (May 24).

Giant outdoor Buddha-like turbaned Prabhupada statue made (Nov 14).

1991: NV Interfaith residents protest KS abuses. KS convicted of RICO and mail fraud (Mar 29), months in jail, then house arrest. NV Temple Orchestra performs daily at AM Services. Six huge cast bronze bells installed in Gateway of future Cathedral of the Holy Name (Mar). KS refuses money from his legal fund for starving cows (c. 1992).

1993: KS plans to buy Costa Rica island for City of God. KS’s 1991 conviction overturned by Alan Dershowitz, paid \$3M for services (July 1). KS triumphantly returns to NV (Aug 16). KS caught in bed with teenage male disciple; community splits: those pro or con having KS expelled (Sept. 6). KS retires to the quarry saying “*I have not broken any of the regulative principles since I met Srila Prabhupada; there must be a conspiracy against me.*” Chaos. Radhanath flees. (Oct).

1994-5: English temple services terminated (July). KS loses all influence at NV, which is in shambles. Finances crumble. No tourism. Heavy machinery idle, rusting. No electricity in Palace of Gold for months. NV’s reputation and vitality has been ruined by KS.

1996: KS’s re-trial in Federal Court (April). Murderer Tirtha das threatens to testify that KS authorized two murders. KS pleads guilty to one count of mail fraud. Sentenced to 20 years (July). Most desert him; a few remaining supporters leave NV, move to KS’s Sanctuary in NYC.

1997: Solitary confinement after sexual advances on cellmate (Jan).

1998: NV semi-accepted back into ISKCON, finalized 2000.

2000: ISKCON Child Protection Office: KS molested boys (Sept)

2004: KS early prison release, moves to NYC Interfaith Sanctuary (June 16). In wheelchair, GBC bans KS from visiting ISKCON. KS admits, then denies having “broken the regulative principles” (June 26).

2005: A NYC guest accuses KS of trying to molest him. Many KS disciples lose their faith, Sanctuary tries to evict him from the premises.

2007: KS visits India, Pakistan (Nov-Dec), welcomed by many 100s adoring followers saying he was unfairly expelled, imprisoned.

2008: KS leaves USA to India (Mar 7). Disciples build top floor suite of the temple called “Bhaktipada’s Palace of Love.”

2010: KS goes on pilgrimage to Vrindaban temples (Dec).

2011: KS diagnosed with cancer; neck tumor removed (Feb 8); chemo, radiation treatments. Attends all temple, harinama programs. Admitted to hospital, collapsed lung (July 31). Falls into coma for days, bleeding in brain. KS improves, released, but returns to hospital (Sept 12). Both kidneys fail, dies Oct 24. Newspapers worldwide publish his obituary. ISKCON press release states KS *“made no efforts to reconcile with NV community and ISKCON.”* KS placed in samadhi in Vrindaban, India (Oct 26) despite protests from the local Vaishnava community.

HOMOSEXUAL, PEDOPHILIA, MOLESTING CHILD

KS’s known homosexual, pedophile activities from before joining ISKCON continued throughout his time in ISKCON until at least 2005. He fostered a sub-culture of child sex abuse in New Vrindaban, looking the other way as he too kept himself busy with children and young men. He famously countered a mother’s complaint about her son being sexually abused, *“How much sex have you had? Sex is sex. It is all the same.”* In 1993 he was caught embracing a teenage disciple, admitting, then denying pedophilia. He had oral sex with gurukula boys, based on multiple testimonies that reach the level of indisputable evidence.

KS organized a women’s collection party where the male leader “married” several of the women, who sometimes engaged in prostitution or various scams, giving thousands a day to KS directly. ISKCON’s Child Protection Office’s investigation (1999-2000) found that KS had sexually molested two children, but this was just the iceberg’s tip; KS was a habitual, lifelong male child sex abuser (all ages), engaging in child sex innumerable times. No doubt: he was an active homosexual and pedophile from 1966 to at least 2005. Hayagriva was KS’s sexual partner from 1961-1989, although they were not at all mutually faithful.

“KS das committed sexual child abuse. Due to these transgressions, it is the determination of this panel that KS is not permitted to have any contact with ISKCON or affiliated organizations for 5 years [...] KS forcefully caressed the genitals and other parts of a 15 year old boy’s body in 1989 in Malaysia on at least two occasions. In 1991, on at least one occasion, KS committed the same acts of sexual abuse against this child, and attempted to perform oral sex on the then 17 years old boy [...] KS engaged in voyeurism by making a boy, take off his clothes, then watching him take a shower.”



KS was ordered to pay \$10K to a children's organization, write apology letters to victims, undergo a psychological evaluation, etc. KS never cooperated nor met the CPO measures given as "punishment."

Hanuman Swami: *"KS made sexual advances toward me [...] we were in Calcutta together, in 1970. [...] KS took me aside and told me in a low quiet voice near my face that Tibetan monks in the monasteries were permitted to have sex between monks. After a few times, I made it clear to him that I was not interested [...] it was a come-on move on me. In those days I was a new devotee—I had no idea that Keith was gay."*

KS was usually surrounded by a throng of young boys, with their hands all over him. Then he was exposed as a pedophile, although he never paid for his sexual misbehavior with children. Although he knew about it, he did little to stop the predation on children by a number of other New Vrindaban devotees, including several school teachers who lived with the children. Some went to jail, some did not. Sri Galim and [LM] were arrested for sexual child abuse. KS resumed smoking marijuana after he left ISKCON in Sept. 1967 and it is probable that he resumed his homosexual relationship with Hayagriva and others. When KS and Hayagriva returned to ISKCON in July 1968 it is unlikely that they followed strictly. During 1969 in England, Umapati das verbally chastised Hayagriva for his homosexual activities. Umapati, Hayagriva, KS, and 3 others, all homosexuals, lived together in 1966 on Mott St.

Hanuman Swami recalled, *"When I was in England in 1969 I witnessed a very big verbal fight, where Umapati was trying to lecture Howard 'that he should stop his homosexual lifestyle.'"*

In public, Bhaktipada preached strongly about the evils of sex, but in private he indulged his senses. NV had an underground secret homosexual society of perhaps a dozen or more practicing homosexuals and pedophiles. Children in the community were abused physically and sexually. Naranarayana das, who first visited NV in 1968 and lived there 1969-70, believed that the first two young teenager boys in NV were molested by Hayagriva, who, he claimed: *"was frequently a pedophile. He actually destroyed the lives of two devotee boys: Girish and Birbhadra."* Labangalatika dasi, who lived at NV from 1969-72, claimed, *"Hayagriva to me is a very dangerous ...child molester. ...He did a lot of service [...] but it should be known [...] He molested Birbhadra, Silavati's son ...for sex."* Puskara dasa, who lived in NV in 1971, confirmed Hayagriva molested Birbhadra and Giresa.

In 1970, while with Srila Prabhupada in India, KS started a daily program of bathing naked boys at the Calcutta temple. This caused anxiety and dissension. Srila Prabhupada himself had to personally end

KS's "bathing program." When KS returned from India, he secretly and routinely molested boys and young men in the community and personally chose gurukula boys to stay with him overnight in his cabin at Bahulaban. [...] *"When Maharaja was living in his cabin, it was considered a great privilege to get to stay in the back room. Only a handful of selected boys got the opportunity."*

NV residents did not know what happened behind closed doors. One boy claimed: *"I got molested by KS. I couldn't speak about it for years until I got counseling. So when I saw the online post glorifying this madman, I got nauseated... I still hurt from what KS did to me but I'm going on with my life."* Another boy: *"KS invited me and another boy to take a shower in his personal bathroom [...] He had a brand new bathtub [...] To my surprise, he told us to shower together, completely naked, and he insisted that we keep the shower curtain open! He stared at us the whole time. I was embarrassed and extremely uncomfortable."*

ILLEGAL DRUGS, PROSTITUTION, SCAMKIRTAN, ETC

KS was regarded by 700 New Vrindaban residents as a pure devotee, but he secretly engaged in many illegalities. Millions of hard earned dollars collected by his faithful followers went to attorneys to deal with legal cases. Alan Dershowitz, who represented Patty Hearst and O.J. Simpson, was one of the most expensive, high profile attorneys in the US, with a \$300K initial retainer, \$500/hour thereafter. KS and Dulal Chandra (NV treasurer) would file fraudulent fire insurance claims on houses and trailers in an arson scam program.

There were a number of unconventional sources of funding for Prabhupada's Palace and KS's various operations in NV. NV devotees conceived of novel ways to generate income. Tirtha das was involved in the arson of vehicles that were insured, netting a book value payout for more than they were worth. For time, NV bought counterfeit US currency notes from Hansadutta's Bangkok source. Devotees got \$50K of fake bills for \$35K in real bills (verified by Sulochan, Janmastami, Adwaitacharya). On at least one occasion NV devotees broke into a van of guests visiting NV and stole a safe with money. These types of crimes were authorized by NV leaders, and involved many devotees.

NV residents never thought they were criminals; they were serving Krishna by stealing from "demons." Some NV householders generated income from small businesses, but most legitimate businesses were unsuccessful. Some devotees sold recreational drugs. Namacharya das sold heroin and cocaine for Krishna. He confessed years later on a CBS TV show, stating, *"It was me and about ten more people."* KS knew about it; the profits went to the Cleveland temple and the Palace project.

The big illegal drugs business was high-quality hashish and hash oil done by Shyamakunda and Adwaitacharya. Long-time NV resident Shyamakunda (Gregory Detamore) did the buying in Afghanistan, and Adwaitacharya (“Eddie”) coordinated the sales in the US. “Mules” smuggled the drugs from India to the US. Tirtha confirmed, *“Advaita went to NYC with his [KS] tacit approval to deal drugs, setting up a hash oil network from Afghanistan to NYC to LA.”* Shyamakunda’s son, Jason Detamore: *“As partners, my dad and Eddie raised \$500K for NV. That’s how the Palace got built.”* The NV drug smugglers were the SSP, “Special Sankirtan Party” or the KSS, “Krishna’s Secret Service.”

This NV operation got busted at JFK airport and Shyamakunda, in India, found himself a wanted man, so he left a big stash under a dresser in a hotel room. Svarupa das (Steven Hebel) was the BBT secretary for the mail order department for ten years: *“I left my position in Jan. 1980 because I was disgusted with the whole guru trip. Shyamakunda told me he left 10 kilos hash and 3 liters hash oil in a hotel near New Delhi. Srinjaya and I went and retrieved it. We sold it all in Montreal, Canada. I gave Shyamakunda das some money and I donated \$7K to KS.”*

Henry Doktorski: *“I was present in KS’s office-apartment during an evening darshan in Sept. 1978. Adwaitacharya, living in NYC at the time, arrived and placed a suitcase on KS’s desk, who lifted the lid a bit and peeked inside. I could clearly see that the suitcase was packed with an enormous amount of neatly-stacked paper currency in large denominations.”* This incident was corroborated by Vrindapati das and included in *Monkey On A Stick* (1988). In Jan. 1990 the NV devotees were asked to write letters to Adwaitacharya at a federal prison in NYC.

Returning from India, Shyamakunda would cut open the side of one of his suitcases where a secret compartment was full of hashish slabs, bought for \$100 each and sold in the US for \$2,000. According to Madhava Ghosh das in NV: *“I can tell you that KS had nothing to do with it, except to accept the moneys. He turned a blind eye to the source of the cash flow.”* KS used the cash to buy marble, gold leaf, cement, supplies for Prabhupada’s Palace. KS said: *“The money is the honey.”*

One devotee stated KS provided funds to purchase hashish and hash oil in Afghanistan and India to smuggle into the US for resale. *“Agnideva [from Trinidad, a popular kirtan leader and Laguna Beach ISKCON temple president] received \$10K from NV as seed money for a California drug ring which eventually generated \$250K in profits. This money was used to purchase the marble for Prabhupada’s Palace.”*

Girindra Mohini spoke about her husband Shyamakunda: *“We gave \$500K to KS to build Prabhupada’s Palace. KS agreed that NV would*

create a school for our children, which he did. Also, NV traveling sankirtan was making \$100's K /year, and devotee inheritances routinely went to KS. Parvata Muni gave his \$30K inheritance. We never thought of our hash oil business as immoral, illegal, or criminal. We were just doing the needful for Krishna, taking a risk to help build Srila Prabhupada a Palace of gold, and a school for our children. And many ISKCON temples were involved in similar recreational drug businesses. Shyamakunda passed away on November 10, 2017."

In 1979, in Columbus, Ohio, Tirtha das set up a drug laboratory, with the help of a devotee chemist and NV funding, to manufacture methaqualone (Quaalude). Tirtha could provide New Vrindaban with funding for NV construction. However, before actually starting, Tirtha was arrested and got 2 years, 8 months in an Ohio jail. *"Kirtanananda must have known about Tirtha's laboratory."* (H. Doktorski, 2016)

A letter from Purvacitti dasi, Tirtha's wife, wrote how KS had promised, *"If Tirtha takes the whole thing and no other boys get caught, then he'll go back to Godhead at the end of this lifetime."* KS made sure Purvacitti heard about this, who told Tirtha when she visited him in jail. Tirtha didn't snitch. Years later, in a letter to Doktorski, Tirtha confirmed, *"I did take the rap."* Tirtha served 15 months. KS's promise suggests: (1) KS knew of the plan to manufacture methaqualone, (2) KS knew the funding for the lab came from NV, probably by his own verbal order, (3) KS wanted Tirtha not to incriminate his guru or NV.

Tirtha admitted, *"Among some of the more serious illegal activities, drug dealing certainly ranked near the top. Kirtanananda wasn't directly involved, but he was more than willing to look the other way and accept the cash [...] Devotees thought they could practically do anything for Krishna, so long as KS said it was all right. It was like the Wild West-- anything goes. [...] Krishna ultimately revealed that he wouldn't accept such burnt offerings."* Thereafter, KS promoted "picking" or panhandling (scamkirtan) at sports events, concerts, malls, as a major income source for NV. For years NV's fund collectors (pickers) were selling copyrighted stickers, hats, etc, and finally in Jan. 1987 the Feds raided NV and KS finally went to prison in 1996.

On national television, CBS correspondent Jane Wallace asked KS: *"Are you saying you've never had any drug running take place in the Krishnas to your knowledge?"* KS: *"No. Never."* As late as 1989, NV was in the news for drug smuggling. In 1988, Dinabandhu das (Michael Ralph Pugliese, who served as Hansadutta's servant in the early 1980s) was arrested by Denver Customs agents for bringing \$185,000 of heroin and jewels into the US, concealed in counterfeit Cartier handbags.

“Pugliese told a federal jury May 24, 1989 he smuggled the jewels concealed in handbags [...] for what he called a renegade criminal Krishna sect at New Vrindaban, West Virginia. He said the jewels were for building the extravagant gold temple at NV.” Trial testimony was introduced that the heroin shipment from Thailand was earmarked for the Krishna Temple at New Vrindaban.

Devotees believed that Srila Prabhupada had authorized using any means to raise money for Krishna. Any income-generating activity, legal or illegal, could be used for Krishna’s service. KS was keen to get money and he did almost anything to get it. Gurukripa Maharaja was ISKCON’s biggest money-collector, leading the Nama Hatta group in Japan. He gave millions of dollars to Srila Prabhupada for building temples in Bombay, Vrindaban and Mayapur. Gurukripa claimed KS told him that he should give this money to him for NV instead of to Srila Prabhupada. Gurukripa was shocked and declined.

Also KS offered Nityananda das (New Talavan farm president) in 1981 *“as many wives”* as he wanted if he moved his family and incense business to New Vrindaban, *“where you could actually accomplish something rather than spin your wheels going nowhere,”* tempting him to abandon the struggling farm. Just as KS used Srila Prabhupada’s movement to facilitate his own sense gratification, he lured devotees with sense gratification if they would divert their love for Srila Prabhupada to serve his own ambitions in deviance and disobedience.

In 1984 a New Vrindaban devotee named Lokavarnattama (Larry

Burstein) was arrested at the Pittsburgh Airport with 24 pounds of procaine, tetracaine, and ephedrine, semi-legal chemicals used to dilute cocaine and heroin. The Pittsburgh Post-Gazette reported, *“Burstein claimed he was going to use the chemicals to make incense. The charge was dismissed because it was improperly filed.”* These chemicals were bought from Bhaktadas in California and resold with huge profits.

Swami Knew of Plan To Kill Dissident


By DAVID SHARP
Associated Press Writer
MARTINSBURG, W. Va. — A former Hare Krishna leader testified today that the one-time head of West Virginia's New Vrindaban community knew of plans to kill a dissident who was spreading rumors of homosexuality, drug use and child abuse at the Northern Hanadale commune.

Terry Sheldon, who headed the religion's Cleveland temple, said he told Swami Bhaktipada that two devotees were in California with plans to kill dissident Stephen Bryant.

"He was reflective. Then he turned to me and said, 'Maybe that's what Krishna wants,'" Sheldon said.

Bhaktipada, 58, is accused of amassing more than \$10 million through money-making schemes using unlicensed logos and trademarks on T-shirts, hats and other items at the nation's largest Krishna community that spread over 4,000 acres.

The former New Vrindaban leader is on trial in U.S. District Court on



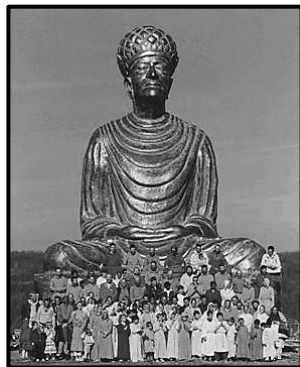
Former Hare Krishna leader Swami Bhaktipada walks to the courthouse in Martinsburg where his trial is being held.

NV shamelessly lured devotees from other temples, and engaged in all sorts of ruthless, gangster-type activities, all for money and power, and all under the approval and encouragement of KS. He was called *Bhaktipada* by his followers, but eventually, after his crimes and true nature was exposed, they instead began to call him *Bhaktifraud*. He was influential from 1969 until about 1990, when his world began to

unravel. From Doktorski's *Krishna Killers*: KS was definitely involved in murders of Sulochan, Chakradhari, maybe Taru das (who vanished).

DEVIATIONS FROM SRILA PRABHUPADA'S TEACHINGS

KS dressed the deity of Srila Prabhupada in Prabhupada's Palace with a royal crown and robes (Prabhupada Rex). The GBC demanded this stop, but in 1986 it was resumed again. A 40 foot tall Buddha-like statue of a turbaned, meditating Srila Prabhupada was built near Prabhupada's Palace. KS changed the devotees into Franciscan robes, using harp, guitar, and church pipe organ and no mrdunga or kartals. He changed all the devotional songs into English, and had devotees mentally chanting their rounds in English. They sang "Onward Krishna Soldiers." He introduced an interfaith ecumenism, hosting Native American sweat lodge rituals and having a children's choir on tour singing English devotional hymns and promoting his vision of a series of Cities of God, which were fortified refuges for the upcoming world cataclysm.



KS wanted the residents of the City of God to live a regulated and disciplined life, free from the distractions of sense gratificatory pursuits. He was especially enamored by the Holy Rule of Saint Benedict, founder of Western monasticism. *Benedict's Rule*, a document from 530 AD in Italy, defined the regulated community life of monastic tradition. It had 73 chapters; 9 on the abbot's duties, 13 on God's worship, 29 on discipline and the penal code, 10 on the monastery's internal administration, and 12 more. Humility, simplicity, patience, solitude, caring for others, and living in community are addressed.

Bhaktipada's Rule was officially introduced Mar. 21, 1989, when NV residents vowed to follow the Rule and rededicate their lives to guru and Krishna. Initiates received an ornate certificate stating: *The Rule*, titled "A Rule for Krishna Conscious Conduct, In the Cities of God World-wide," was in two parts:

(1) Concept: 16 sections (Introduction & Rule definition, Authority of the Rule, Remembering Krishna, Submissive Hearing Leads to All Virtues, Original Sin is Envy, Obedience is the Manifestation of Surrender, Perfect Surrender Produces Spiritual Silence, Consciousness that Nothing is Mine, A Test for Detachment, Freedom from Sin, Spiritual Pilgrims, Chanting, Praying and Serving: The Way, Pleasing Guru and Krishna, Real Preaching, Conclusion.

(2) Daily Schedule: 14 sections (3:00 am Rising, [daily chores, worship, prasadam, etc] 9:00 pm-3:00 am Rest. On the final page of the Rule was a form: “I, (sign your name), do vow to follow the above Rule of the Order of the Holy Name to the best of my ability.”

FALSE PROPHET INSANITY

Not only was it well known to some members of the community, including Radhanath Swami and other community leaders, that over a long period of time KS had been sexually abusing at least two young males (Chaitanya Mangala and Kaliya) at New Vrindaban, but then he was caught and confessed to sex with a young adult male devotee while driving back to NV from the Parliament of the World’s Religions. While residing at the Sanctuary in Manhattan, he was again accused of making sexual advances towards a male guest. In prison he was moved to solitary confinement due to making sexual advances on his cellmate. For 25 years KS disguised his ambitions of becoming an acharya or world famous religious innovator by adopting the profile of a Hare Krishna sannyasi and by making a good show of austerities.

He ruined the lives of many devotees as he misused his inspiring charisma and speaking ability to gather followers to assist in his secret



ambitions. In films on YouTube (*Peons of Perfidy*) KS in 1987 discusses guruship with Jayapataka Swami, and he enthusiastically proclaims, in his insanity: **“Anyone of us can become as great as Prabhupada.”** From *Monkey On A Stick*, p. 209-11, Kirtanananda is described:

“Kirtanananda shook his head [...] they’ll see that there is only one true swami fit to lead ISKCON: Kirtanananda Swami Bhaktipada. [...] When the Palace of Gold is finished, devotees everywhere will visit New Vrindaban and see that only the true acharya could build such a splendid temple, Kirtanananda told himself [...] I don’t have to take over the movement; the movement will come to me.”

From Doktorski’s new books on New Vrindaban’s history: *“Kirtanananda retired to his retreat outside New Vrindaban, and in July 1994 he is pushed out completely wherein he signs a document admitting the defeat of his Great Interfaith Experiment. Yet still he shouts in defiance with pen in hand like a spoiled child: ‘I am the world acharya! I am the world acharya! I AM THE WORLD ACHARYA!’”*

In March 1987 the GBC expelled him from ISKCON for “*moral and theological deviations.*” Ravindra Svarupa das said on the Larry King TV show: “*We worked very hard to expel Kirtanananda from the Hare Krishna movement. We found him a separatist, ambitious, arrogant, duplicitous. He was running his own movement. He was like a loose cannon on deck, and meanwhile more and more crimes were coming to light... He claims to be the heir of Prabhupada’s movement.*”

As Doktorski described in *Killing For Krishna*: “*He was tired of working within the confines of ISKCON and wanted out. He created his own society: the Eternal Order of the Holy Name, League of Devotees International and the Worldwide ‘Cities of God.’ Soon he began ‘De-Indianizing,’ ‘Christianizing’ the prayers and music for the temple services, and the attire and appearance of the devotees.*



Women were given sannyas, japa was chanted in English and silently in the mind. A more inclusive ‘interfaith’ approach was emphasized in preaching and community living (1986-1994). [KS] and his followers had created a charismatic cult: the ‘Cult of Kirtanananda.’ [His] disciples and followers believed he was a pure devotee, the only self-realized guru amongst all the ISKCON gurus, and the ‘World Acharya.’ Unfortunately, we were all deceived; for in secret, Kirtanananda enjoyed the pleasures of the flesh with boys and teenagers as early as 1970, if not earlier, according to reliable witnesses. New Vrindaban had an ‘Inner Sanctum’—a secret society of homosexuals and pedophiles. [...he] also enjoyed the intoxicating pleasures of alcohol and recreational drugs such as cocaine in the company of Hayagriva and others in the 1970s, throughout the 1980s, and also into the 1990s. Randall Gorby claimed, ‘Howard Wheeler (Hayagriva) preferred opium and ...Keith Ham (Kirtanananda) preferred to use cocaine.’”

EXCERPTS FROM GOLD, GUNS AND GOD BY H. DOKTORSKI

After 1983, most of the NV residents, save a few such as Hayagriva and Gopinatha, suspected that KS was sexually attracted to boys and young men. They concluded KS had only fatherly feelings toward the children. They saw KS in the temple daily receiving affection from the gurukula boys, in full view of their parents, right in the temple room. They saw a pure devotee, allowing little children to get special mercy, not a perverted pedophile. At one noon aroti at the temple:

“Then he would look lovingly at the Gurukula boys who were rubbing his feet and calves, and he rubs their heads in reciprocation. [...] small boys wearing ‘Sрила Bhaktipada’s Honor Student’ T-shirts, gather around him. They sit on the floor, holding his feet, or stand behind him, touching his head and arms. The dancers direct their attention to him. They are his servants, and he is their representative for God on Earth.”

KS’s Indian disciples were particularly affectionate towards their spiritual master and sometimes competed with each other to massage him. During a visit to Bombay, Nityodita recalled: *“...so sometimes he has 6-7 devotees squeezing him all over, simultaneously... I’ve seen KS sit there with a smile on his face, preaching. He appears to be simply a receptacle for the devotees’ love for Krishna.”*

Nityananda das, former president of New Orleans temple and New Talavan farm in Mississippi, recalled, *“I came to NV several times between 1981-86, and KS would give me the tour. Once he did so with [S] riding on his lap in the jeep. Weird. He also offered me as many wives as I wanted if I came to NV with my incense business. I was insulted by his low class offer.”* [...] The Cincinnati Post in 1987 reported: *“‘[KS] says. ‘They’re children of members of my community. I take a couple boys with me when I go out. It’s an incentive for them. The best boys get to go with me.’”*

KS seemed to described himself in his 1988 book, *Joy of No Sex*, when he wrote about the roller coaster-ride of the chronic sexoholic, although at the time few could possibly imagine such an ironic scenario. KS explained, *“For most people, sex is a compulsion, cultivated by years of giving in to desire. Like an opiate, sex ceases to satisfy but cannot be given up. The sexoholic is hooked. Sex has become his second nature, an integral part of his personality. He knows that he has lost control, but he won’t admit it. Sometimes he prays to die in his sleep, hoping then that the madman possessing him will go away. But in that sleep of death what sexual dreams may come?”* And: *“If a religious man cannot control his sexual desires, he is called a hypocrite.”*

Although KS enjoyed the company of prepubescent boys, what he (and Hayagriva) most appreciated was the intimate company of post pubescent young men such as teenagers or young men “at the end of adolescence.” KS attended with Hayagriva some of the parties hosted by Hayagriva’s Mexican workers (many were homosexual). At one party KS became intoxicated, fell down and injured his leg, after which he used crutches. KS was having illicit sex and taking intoxication in secret. Some devotees heard rumors about this. But KS’s blind

followers lived blissfully ignorant in the “Cult of Kirtanananda.” “KS was having homosexual affairs with youthful Mexican immigrant workers. Affairs that had been going on for some time. Even as he sat on the Vyasasana and initiated disciples. When the episodes began to leak, KS sent the boys back to Mexico.” (Tirtha das) (END)

CONCLUSION

No doubt KS had a deep love for Srila Prabhupada, seen in his exquisite offering of the Palace of Gold. He was a capable and inspired preacher of Krishna consciousness. But he had a secret war with his material ambitions which overcame his sincerity, leading to serious deviations, spoiling his own life and much of Srila Prabhupada’s movement with his sense gratification and disobedience. He will be remembered more for his disservice to Srila Prabhupada and the Hare Krishna movement, and his life history will be discussed and analyzed hereafter for lessons to be learned in our own spiritual advancement.

In 1967 he betrayed Srila Prabhupada in an attempt to take over the fledgling ISKCON movement. Srila Prabhupada was displeased with him for this and for introducing crazy innovations. Even though KS was smashed by Providence, from 1986 to 2004, with 18 years of turmoil, shame, sin, and prison, he refused to accept that he was only a false guru, even in the face of clear proof that he was a practicing homosexual and child sex abuser. Nityananda das:

“Around 1986 I heard the astrological forecast of Kirtanananda’s life ahead from a Vedic astrologer: loss of all but a few followers, disgrace, controversy, alone. All this proved to be spot-on.

After his release from prison and 4 years in his New York Sanctuary Center, which was taken over by Radhanath Swami in 2008, he went to India where he still had a cluster of followers in north Bombay and Pakistan. For 3 years, he was again the “acharya” of hundreds of disciples in his last fortress, and in online videos he is seen listening to little children sing his glories. KS’s Indian disciples believed their guru had been falsely persecuted by ISKCON and the government. Their deranged devotion is a mechanism of denial of obvious truths.

After KS passed away in 2011, a new “acharya” was installed, having been appointed in KS’s will, although later KS stated, “*all my disciples can initiate.*” Madhusudan das babaji, with a large ball of bushy hair like Sai Baba, was ceremoniously enthroned like the heir to a kingdom, being the next dead-end link in the disciplic succession from Brahma to Kirtanananda Swami. Madhusudan commissioned a deity of KS which was installed in their temple and taken out on street chanting.

To his very end, KS clung to the vain illusion of being an acharya like Prabhupada and a delivering spiritual master. What folly and hypocrisy.

After the history of “Bhaktifraud,” it is concluded that false gurus should be avoided. Better to take shelter of the Founder Acharya Srila Prabhupada rather than be misled by ambitious, charismatic but fatally flawed conditioned souls such as Kirtanananda das. Many surrendered their everything to him and his inspired vision, only to be betrayed, cheated, and left adrift. Srila Prabhupada never did this to anyone.

Reprimanded in 1975 for accepting and encouraging his own worship rather than directing such to Srila Prabhupada, he assumed guruship 6 weeks after Srila Prabhupada departed- he could hardly wait! May 22, 1986 Sulochan das was murdered by a Kirtanananda disciple who later claimed he was ordered to do so by his guru and senior leader Radhanath Swami. The whole movement knew Kirtanananda was behind the murder. Kirtanananda and others angled and connived to be **#1 most powerful guru**, the sole acharya in ISKCON.

Kirtanananda’s insane megalomania, narcissism, illegalities, infidelities, and enormous ego of independence severely irritated the GBC and the other zonal acharya’s, who tried to cement together a cohesive gurocracy, but he always was an outsider, a renegade. His cheating, pretense, character show there is little he could not do.

Arranging for and inciting disciples to murder devotees and his long history of brutal use of people for personal gain undermines the notion that he was not capable of poisoning Srila Prabhupada because he loved him too much. *Or at least he may have known about it and did not object nor publicly protest.* There is suspicion that he may have been implicated in Srila Prabhupada’s poisoning before, during, or after, but probably only as an aider and abettor after the fact. To be clear, there is no direct evidence to connect him to the actual poisoning itself, and he may have known nothing of it during 1977, although he likely came to at least suspect it later. However, he certainly took advantage of exploiting Srila Prabhupada’s mission and assets as a false guru and prophet, making him complicit in the poisoning after the fact.

He was like the getaway driver in a bank robbery.

CHAPTER 17: RADHANATH SWAMI

THE REMARKABLE RADHANATHA SWAMI SENSATION

In the 1990's, ISKCON's unofficial hero was Harikesh Swami. He was at his peak, with his European zone distributing more of Srila Prabhupada's books than anywhere else, and with his benevolent financial support of many ISKCON programs. After 20 years



of an ISKCON history full of fiascos, including the fall from good standing of many ISKCON gurus, Harikesh had become the new hope and inspiration. Then in 1998 he had an erratic nervous breakdown, married his massage therapist, and retired to the Alachua, FL devotee community, leaving a wake of chaos in his departure.

Thereafter, Radhanath Swami (RS) rose in prominence as the shining light of ISKCON. He was soft-spoken, good mannered, gentle, sensitive, and danced beautifully in kirtans. He became one of ISKCON's most popular gurus, attracting 1000s of disciples worldwide. He has some very wealthy disciples, and he has had meetings with a slew of prominent persons such as the US president, Dalai Lama, many celebrities, and a variety of "spiritualists." Although he has many public opportunities to preach like Srila Prabhupada did, he instead gives "feel-good" talks about morality and essentially promotes himself. *He rarely speaks of Krishna or Srila Prabhupada.* His book *The Journey Home* tells how he allegedly searched India for the truth and a spiritual master, meeting all the well-known yogis, tantrics, gurus, mendicants, and ascetics from Himalayas to Vrindaban. His second book *The Journey Within* details his progress of spiritual realizations. He does book signing events and gives public lectures, sharing watered-down spiritual inspirations and wisdom about compassion, love, forgiveness, sharing.

He has also espoused the Veganism, boycotting milk due to animal cruelty, something Srila Prabhupada never advocated, contradicting the

Bhagwatam’s verdict that milk is the one completely nutritious food upon which one can live. Srila Prabhupada knew well of the modern treatment of cows, but never adopted Veganism. And this is not his only calculated compromise of Srila Prabhupada’s teachings meant to attract more followers. He also promotes mundane social welfare work, and he associates with and praises mayavadi-sahajiya so-called spiritualists. This is all integral to the RS star-guru sensation. Many other ISKCON leaders and gurus follow his example, misleading followers and innocents by hugely deviating the Hare Krishna movement from the transcendental course charted by Srila Prabhupada.

RADHNATH SWAMI’S BOOKS ARE JOURNEYS INTO MAYA



Radhanath Swami’s autobiographical books are *entirely about himself*, and many devotees find them abhorrent. They highlight many bogus spiritualists, intended to broaden his appeal to sentimentalists and pseudo-spiritualists. At his public book events, attending devotees cannot wear Vaishnava dress, tilak, sikhas, neck beads, or bead bags, lest he be seen as a Krishna devotee. He is on a self-promotional campaign and loves to tell stories about “wonderful” bogus yogis and people who open orphanages. He embraces

the principles of humanitarian welfare work in his books, lectures, and through his disciples who operate hospitals and medical clinics, being described as “guide, community builder, activist, and acclaimed author” (but not as a Vaishnava, Hare Krishna, or disciple of Srila Prabhupada).

The “spiritual” nuggets and “wisdom” in his books and lectures are largely sub-religious morality and sentimentalism. These “realizations” are time-travelled back into his books’ tales of his pre-ISKCON spiritual search. He says the Maha mantra was imparted to him by the Ganges River Herself, and divine messengers appear in his stories about his journey “home” as though they a series of miracles by “God” anointing a favorite son on his divinely ordained mission to deliver the world. It is a sickening self-promotion by yet another narcissistic false prophet. A few candid and critical reviews on his books:

(1) *“There’s a book [The Journey Home] [...] written by probably the most popular leader within ISKCON today –Srila Prabhupada would not have been pleased, because there are pictures of all these mayavadis and mundane people [...] not a bad word about them.*

Prabhupada, if he spoke about them at all, would criticize [...] he says that now having come to Prabhupada, now I'm engaged in helping with hospitals and feeding children and eye clinics [...] there are serious problems with that [...] read that book thousands of times, they'd never even get the idea that you're supposed to surrender to Krishna, the Supreme Personality of Godhead [...] some erotic or almost erotic scenes [...] it's not the duty of a sannyasi to write about such things [...] I just can't imagine what Prabhupada's response would have been if he saw that book, but our movement has changed, it's not for the better.” (Bhakti Vikas Swami, ISKCON guru: Aug. 24, 2011)

(2) *“The Journey Home left a bad taste. It's about his travels in India **before** becoming Srila Prabhupada's disciple, with incidents which should not be told by a sannyasi or a Vaishnava preacher. Many of his stories are not credible, obviously embellished, sentimentalized, and they glorify himself, not Srila Prabhupada. With the same effort used to sell his autobiography (is he competing with Yogananda?), even if he sold 1% as many of Srila Prabhupada's Gita, he would see 1000 times more benefits for himself and his readers. What is the benefit in meeting so many unauthorized gurus and rascal mayavadis? Why is he proud of his associations with these cheaters, such as the rascal Neem Karoli Baba?”* (Nityananda das, 2019)

(3) From BTP #49, 2015: *“RS glorifies a number of non-Krishna consciousness teachers: ‘Anandamayi Ma was like a mother to me. Neem Karoli Baba, his joyfulness, his enthusiasm to give God's love [...] Swami Rama, Swami Muktananda, J. Krishnamurti, Satyanarayan Goenka-ji of Vipassana meditation teaching [...] I met with Swami Satchidananda and BKS Iyengar [...] I met His Divine Grace Srila Prabhupada. [...] In his teachings I found a wisdom that included all that I had learned from these other teachers. I am still trying to share the precious gifts that he gave me **and all of these other great saints, what they have given me.**’* (RS interview 2010)

RS calls these rascal teachers "great saints," and their teachings "precious gifts" which he shares **along with** Srila Prabhupada's teachings. But they have teachings in opposition to Srila Prabhupada's, not accepting Krishna as the Supreme Personality of Godhead. RS said what they taught him is "included" in Srila Prabhupada's teachings, by which he promotes a false equivalence between Srila Prabhupada and these false teachers, as if they are on the same level.

(4) *“The author of this book is a kanistha adhikari and the book is an offense against Srila Prabhupada because he has equated him with other nonsense non-parampara ganja-smoking so-called gurus. This*

book should be rejected and it shouldn't be read by any devotee in ISKCON. It belittles and equates Srila Prabhupada to nonsense gurus. Avoid this book and author.” (Gargamuni das, 2016)

(5) Kaliya Mardan das compiled 53 essays from various authors which analyze the mayavada influences in Radhanath's book *The Journey Home*, and is titled *The Journey Home Debunked*.

It appears that a curtain of maya has descended over the good sense of Radhanath. One advertisement for RS's book, *The Journey Within*, contains these vague descriptions: (1) *Conveyed the Divine Light* (2) *Move closer to the truth within you*. Couldn't he be more specific? It is all impersonalism, sahajiyaism, and pseudo-spirituality, complemented by philanthropy, mundane welfare activities. This is due to the guru business disease and the minimization of Srila Prabhupada and his teachings. RS is a materially ambitious pretender who aspires to be served, worshipped, falsely loved, famous, successful, **just as Srila Prabhupada was**. This is envy of the pure devotee. His books are reviewed at iskconirm.com/docs/ and www.youtube.com/watch?v=ioSD7sUnJ2Y

“THE RADHANATH-IZATION OF ISKCON”

From an article by Vastavika das (Sept. 16, 2012), summarizing complaints and doubts about RS's preaching style:

“Hospitals, free school lunch programs, counseling systems, retreat centers, autobiographies, an emphasis on human compassion and love—is he competing with the Ramakrishna mission? Did it ever occur to RS why Srila Prabhupada condemned philanthropic activities, and emphasized the importance of telling everyone we meet about Krishna, not peace, love, compassion, etc? In the early days, while RS was under KS's care in New Vrindaban, we were preaching in Srila Prabhupada's own uncompromising style. We all knew philanthropy was a trick of maya. Compassion, as we understood it from Srila Prabhupada, was to practically force the Holy Names on the 'innocent,' and mercy was 'prasadam distribution.' We were trained in this un-sentimentality. With that mood, ISKCON expanded in the West rapidly.

“KS was the first ISKCON leader to steer away from Srila Prabhupada's presentation. He introduced a Christian veneer to the Movement. The robes, the English hymns, etc. were instituted in the cloak of outreach. KS clones such as RS, Devamrita Swami, et al embraced these changes, remaining with KS for years after he was excommunicated from ISKCON. They were inspired by KS's vision. RS was mentored by KS, assumed KS's Chowpatty flock, and never forgot those KS philosophical (mis)understandings. RS took a page from KS's playbook and has now continued the same deviations.

“RS's folksy style was ingratiating. He has a flawless memory, engaging style, and he loves to talk. ‘Shall I go on?’ he asks his fawning congregation after two hours of storytelling. RS is a style-setter when it comes to long discourses; many ISKCON gurus have adopted this marathon pontificating, though Srila Prabhupada rarely exceeded 40 minutes when lecturing. [...] Now you don't even have to chant 16 rounds a day to be considered a "senior devotee.”

*“This wider circle of inclusiveness is the background upon which RS has injected his vision of how people should dedicate themselves to a life of ‘service’ (not necessarily to Krishna). You hear repeatedly in his lectures about service, compassion, and love. Is he an evangelical preacher? For him, Krishna consciousness is a by-product of service to humanity. **I thought service to Krishna was service to humanity.** RS's influence is everywhere as he rises to position of most admired ISKCON guru. Whatever he does, ISKCON leadership follows. For example, writing autobiographies without much mention of Srila Prabhupada.*

“Prabhupada was a Vaikuntha man, transcendent to all that RS was searching for or had experienced, but this is in his autobiography, a watering down of the profound philosophy by which Srila Prabhupada created a worldwide society of Krishna bhaktas without pandering to “peace, compassion, and love.” ISKCON is moving in the direction of a more ‘universal, inclusive society.’ But ISKCON's strength was in its ‘take no prisoners’ presentation of Chaitanya Mahaprabhu's mission, that made it a very exclusive club indeed. All the non-Vaishnavas [in his book] can't help anybody. RS's latest adaptation of Krishna consciousness is to become a Vegan. He does not want to support the exploitation of the cow who is milked until dry and then slaughtered.

“But Srila Prabhupada never instructed us to exorcise dairy from our diets, though he certainly was aware of the travesties. Does that say RS knows better than his guru? Is he more ‘compassionate?’ Now there will be an increase of ISKCON Vegans, because RS eschews milk. That just is not Srila Prabhupada's program. Without milk preps, our preaching arsenal is depleted. There is a great similarity between Amaji (the hugging ‘Ma’) and RS. They both chant Hare Krishna bhajan. They both have opened hospitals and orphanages. They both preach the gospel of ‘love’ and ‘oneness.’ And both enjoy giving lots of hugs.

“RS presents Krishna consciousness as a devotee heavily tinged by sentimentality rooted in impersonalism. He is an immaculate Western sadhu. He has good sadhana, outstanding verbal skills, and empathetic qualities. What's not to like? RS provides a model for how to act if you are looking to be inclusive. Gone is the day when exclusivity was a

marketable commodity in the eyes of most ISKCON leaders. Nearly all have been jumping on the 'integrate' agenda. Recently, the Russian edition of *Science of Self Realization* purposely omitted the chapter where Srila Prabhupada discusses ISKCON as not being Hindu. ISKCON is becoming quite ecumenical, less confrontational – more lamb than lion. Who knows, the GBC might re-name it 'The International Society for God Consciousness.' (ISGCON)" (END)

"In RS's book, Srila Prabhupada appears not as superior to the



mayavadis featured throughout the odyssey, but just as one that appealed to RS as he vetted what the 1970's in Kali Yuga had to offer. I don't think RS has resolved the mayavadi/personalist confusion. Srila Prabhupada has taught

so much about the poison of impersonalism, yet **RS continues to entertain intimate relationships with them.**

ABOVE: Radhanath and Ramdev, Hindu Spiritualists, Mayavadis

"He is very fond of staying at residences of self-proclaimed impersonalists even while in cities that have ISKCON temples. He has neglected Srila Prabhupada's mayavadi denunciations:

'Sunnyavadi, they say, "There is no God, and there is nothing, fact. Everything is combination of some illusory things." This is sunyavadi. And the Mayavadi, they say, "Yes, there is God, but He has no form." Therefore we have to kill both of them. [...] The whole Western world are filled up with these sunyavadi and impersonalists. [...] still there are devotees in the acharya-sampradaya. They are fighting against sunyavada and nirvisesa. (SPConv Dec. 3, 1975)'

"RS has cultivated a preaching style that accommodates the mayavadis. He doesn't speak with the passion of a personalist who is willing to be unpopular for his dogma. He has taken the path of least resistance. Unfortunately, that approach dilutes the message rather than making it stronger. Devotees find pleasure in freely associating with other mayavadis? He doesn't believe, as Srila Prabhupada warns, that this sanga will destroy his bhakti-lata-bija.

"I was glad to hear from Gargamuni that you refused to set me in the N.Y. Times columns along with the other so called Swamis or yogis.

We have a distinct position that we are neither cheated nor cheaters. [...] We cannot make any compromise with anyone for cheap popularity.’ (SPL Brahmananda Dec. 21, 1967)

“Sri Chaitanya Mahaprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Mayavadi philosophers are the greatest demons. Therefore he warned all others not to hear the Mayavada philosophy. [...] simply by hearing the Mayavada interpretation of the shastras, one is doomed.” (CC Adi-lila 17.53) (END)

RS attended ISKCON Seattle’s 2016 Kirtan Yoga program with guest singer Gina Sala whose website www.ginasala.com states: *“Sacred names and syllables with devotion and groove: ‘Gate gate para gate para sam gate bodhi svaha’ Om shanti shanti shanti Om! Peace and blessings to all Beings! Jai Ma!”*

HUMANITARIANISM, PHILANTHROPISM, MUNDANE WELFARE

The GBC is asleep at the wheel as ISKCON gurus drift away from Srila Prabhupada’s preaching model and no longer represent Srila Prabhupada in their activities. The introduction, practice, and promotion of humanitarianism, philanthropism, impersonalism, mundane welfare work, mundane education systems, demigod worship, and other things not part of Krishna consciousness. They have veered to an extreme degree *away* from Srila Prabhupada’s uncompromising stand on the accommodation of political correctness and mundane cultural standards of the demonic “civilization.” Srila Prabhupada pointedly said we should not conform to public opinion, but we should change public opinion to conform to shastra or the will of God. From BTP #49, 2015:

“RS promotes a whole host of philanthropic projects, and he spoke about them: ‘We have a hospital. We do a lot of charitable eye camps and other such medical work [...] we started Bhaktivedanta Hospital, named after our beloved guru, who taught us to be instruments of compassion for the body, mind and soul.’ (RS 2010) RS claims such activities are based on Srila Prabhupada’s teachings. But not so: ‘They are very much puffed up, that “We are doing this, opening hospital and school, and philanthropism, nationalism.” Is there any such thing in the Bhagavad-gita? Is there any advice that “You open hospital, school and do this philanthropic work”? No.’ (SPLecture Mar. 8, 1973)

“Not only does RS deviate from Srila Prabhupada’s teachings, but he cheats by claiming that this deviation is authorized by Srila Prabhupada. In Mumbai and Vrindaban, RS disciples and ISKCON congregational physicians have founded Bhaktivedanta Hospital, Bhaktivedanta Eye Clinic, and a series of medical facilities to serve the

public with affordable or free health care, where devotees are also treated. Strictly speaking, these are quasi-ISKCON projects, although they are very closely associated, and ISKCON reaps much public and social credit for these mundane welfare activities. On the GBC's own website: '340,000: the number of patients treated by ISKCON hospitals such as Bhaktivedanta Hospital in Mumbai, the Bhaktivedanta Hospice in Vrindaban, mobile clinics and eye camps.' Why are ISKCON and RS encouraging devotees to do humanitarian mundane welfare which was expressly decried by Srila Prabhupada? Has something changed since Srila Prabhupada imparted his purports on the sampradaya siddhanta?

"They have deviated from those teachings only to garner mundane laudations and cheap fame. The name of ISKCON nor of Bhaktivedanta should be used, and these projects should be the private business of devotees, not of the society, otherwise the public will come to see ISKCON as a mundane welfare society like the Ramakrishna Mission. These medical projects should be for the livelihood of devotees or to serve the Vaishnavas, but not be advertised, as they are now, as ISKCON's contribution to human welfare. Further, these projects solicit donations from the public but these donations would be much better utilized for pure Krishna consciousness preaching and opening of Hare Krishna temples. "Yes. Temple construction is different from hospital construction. That is for Krishna." (SPConv April 1, 1974)

"Srila Prabhupada wanted to open Hare Krishna temples, which would be **spiritual hospitals** to cure the material disease of the soul, and he wanted his followers to be fully engaged in preaching pure Krishna consciousness, the science of the soul. There will always be plenty of hospitals, clinics, welfare programs, but who will teach real knowledge of the soul? Prasadam distribution was approved and encouraged by Srila Prabhupada, as was our own gurukulas to train children as devotees. **But Srila Prabhupada did not approve of mundane welfare work at all.** They say the hospital staff preach to patients. But Srila Prabhupada's position on being involved in these kinds of activities is clear. Obviously, preaching does not require a hospital. Srila Prabhupada wanted direct preaching, not "service" to the poor, sick, unfortunate, and disabled with some preaching thrown in afterwards as a secondary priority. The primary focus of pure preaching by ISKCON devotees has been supplanted by these human welfare activities.

"Srila Prabhupada's instructions should be understood, and this misunderstanding society-wide should be cleared up, even if it were to reduce the donations and cheap public appreciations. Pure devotional service is vastly superior to mundane welfare work, which is not

ISKCON's concern. Srila Prabhupada taught us to distribute his books, chant Hare Krishna in public, give prasadam, operate temples (not hospitals, clinics, yoga studios), worship the deities, have spiritual festivals. He did not ask us to feed the poor and give care to the needy (we give prasadam to everyone), have eye clinics, open hospitals, help the blind and widows, or open orphanages (unless a Prabhupada-style gurukula.) It is not an ISKCON's business to open a hospital.

The notion arises that by doing human welfare activities the Hare Krishna movement gets a good public reputation, which is positive for preaching. However: (1) our time meant for preaching the highest spiritual knowledge and welfare work is taken away for karmakandic activities, and (2) the public sees us as human welfare workers, not representing Krishna's message of surrender with love to Him. In 1977 Gopal Krishna returned from a Moscow book fair and asked SP: '...whether it was alright to allow the government to rewrite his books, portraying Krishna as a great hero rather than as the Supreme Personality of Godhead. Prabhupada, however, said no.' (END)

SRILA PRABHUPADA QUOTES ON HUMAN WELFARE ACTIVITIES

(1) "Thus the so-called renouncer, unable to remain in meditation upon Brahman, returns to materialistic activities by opening hospitals and schools and so on." (SBhag 7.13.27)

*(2) "As long as a conditioned soul does not have this knowledge, he wants to be the enjoyer of everything; he wants to become a humanitarian or philanthropist and open hospitals and schools for his fellow human beings. **This is all illusion**, for one cannot benefit anyone by such material activities." (SBhag 3.27.25)*

(3) "Hospital-making business is there, going on by the government, by the state. You are not meant for making hospitals." (SP Lecture Aug. 21, 1966) (4) "So therefore the best advancement of civilization is not to open hospitals, but to give them a lesson that they may not fall sick and go to hospital." (SPL)

(5) "Those who are not devotees, therefore, are interested in so-called humanitarian or philanthropic work, such as opening a hospital or charitable institution." (SBhag 3.25.27) (6) "Sri Chaitanya Mahaprabhu's welfare activities were concerned to take the people 'Back to Godhead' by the simple devotional activity of 'Sankirtan.' That is the picture of the welfare activities of Lord Shri Chaitanya Mahaprabhu. People misunderstand Him because He did not open any hospital, because He did not canvass for the undertakers or because he did not labor for any so-called social welfare work. But in fact what He

did, that includes all varieties of social, political, humanitarian, altruistic, moral and spiritual work.” (TLC)

(7) Hridayananda: You’re the only one, Prabhupada, who dares to criticize hospitals and schools. [laughter] **SP:** Yes. So many people came to request me... Even Dr. Ghosh. Eh? You know. **Satsvarupa:** He wanted you to open a medical dispensary. **SP:** “No, no, we are not going to waste our time in that way.” I frankly told him. We have no extra time to waste like that. What he thinks very big project, we say it is waste of time. [laughter] **Hridayananda:** Jaya. It is a completely revolutionary idea. **SP:** Yes. I cannot allow anyone to waste his valuable time of human life. (SPConv July 9, 1977)

(8) *“Nowadays, especially, it is very difficult to collect fund. If you say, ‘I am going to open a temple,’ nobody will give you. But if you say, ‘I am going to open a hospital,’ he’ll give you.”* (SPLecture Oct. 22, 74)

(9) *“In Bhagavad-gita there is no such statement that you **take care of the eyes** of the people. There is no such statement. That is your manufactured idea.”* (SPConv Jan. 8, 1977) **(10)** *“If government has got so many hospitals, what is the use of opening a teeny hospital by us? Vivekananda policy— to collect money by school and hospital.”* (SPConv May 9, 1974)

(11) Bhaktisiddhanta Sarasvati said: *“To transform the adverse desires of the jivas is the supreme duty of the most merciful. To rescue one person from the stronghold of Mahamaya is an act of superb benevolence, far superior to opening innumerable hospitals.”*

(12) The opening of hospitals is not one of the 64 angas of bhakti listed in Nectar of Devotion nor is it mentioned in the Bhagavad-gita. Opening hospitals is a karma-kanda activity. (Nityasiddha das)

(13) *“...to give help to the poor or to open a school, hospital. This is called karma-kanda.”* (SPLecture May 18, 1972)

(14) Bhaktivinoda Thakur, Tattva-viveka: *“By building hospitals and schools, and by doing various philanthropic works, they try to do good to the world and thus please God. Worship of God by performing fruitive work (karma) and by engaging in philosophical speculation (jnana) is very important to them. They have no power to understand pure devotional service (suddha-bhakti), which is free of fruitive work and philosophical speculation.”*

(15) *“It is the acharya’s duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the acharya disappears, rogues and nondevotees*

take advantage and immediately begin to introduce unauthorized principles in the name of so-called svamis, yogis, philanthropists, welfare workers and so on.” (SBhag 4.28.48)

(16) *“Just like take for example, hospital. There are hundreds and thousands of hospital, but where is the hospital for treating the spirit soul? [...] They have no knowledge even, what to speak of hospital. [...] This Krishna consciousness temple is the hospital for the diseased spirit soul. And everyone is diseased. Come to this hospital. We shall take care of you and cure your material disease.” (SPLecture Apr. 14, 1972)*

(17) *“This Sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon.” (Siksaktakam 1)*

(18) SP: No, no, service to God is service to mankind. If you pour water in the root, then it is service to the tree. And if you pour water on the leaf, then nobody is served. Everything will be dry, that's all. That is imperfect service. If you have got realization of God, why should you give only human being service? (Dec. 16, 1976 Press conference)

Devotee doctors must engage in their profession, and to organize a hospital is fine, but not as *Bhaktivedanta's* hospital or confused as Srila Prabhupada's or ISKCON's *divine mission*. ISKCON itself is not concerned with welfare activities; it is a direct preaching organization just as Srila Prabhupada organized it, and this is how we should maintain it. Otherwise the transcendental message of Founder-Acharya becomes watered down with humanitarian welfare work and the preaching of the Acharya is misrepresented.

Human welfare work, charity, medical assistance, academia, etc must be placed in proper context as per Srila Prabhupada's teachings. E.g., Srila Prabhupada gave coins to Puri lepers, but he did not put common charity on the same level as the highest welfare work of the Sankirtan movement. Those who cannot accept Srila Prabhupada's teachings should to go elsewhere, stay apart from the mission he founded, and form their own institutions to their deviated likings.

RADHANATHA'S PROJECTS, TEMPLES: HIS OR ISKCON'S?

Kripa Sindhu das wrote an essay, May 5, 2021:

“How many of RS's projects and temples are in ISKCON's name? This information is a well-kept secret but indications are that none of his centers are run and operated under ISKCON's name. Srila Prabhupada wanted all his temples, buildings and projects to be in the name of ISKCON [with 3 GBC chosen property trustees]. Why does the GBC allow RS to use ISKCON's name to promote his own guru

business? If RS's temples are not in ISKCON's name, are his disciples ISKCON members? Is RS cheating his disciples when his temples are private trusts? This is the same with all ISKCON gurus' devotees. None are members of Srila Prabhupada's ISKCON. They are members of the independent Mathas that their 'gurus' have established, who use ISKCON's and Srila Prabhupada's name for their own purposes and keep all the disciples and money separate. So where is ISKCON now?

"It is a franchise brand name only. The GBC has lied and cheated us for years and they will not divulge to the public which of their bogus gurus have private independent projects and have private tax free bank accounts in the name of a private trust or business. They don't tell us because they all do the same. What is stopping RS from splintering away from ISKCON and taking all his disciples and projects with him? He must be very wealthy by now. We are supposed to be a society of beggars and our senior most men who are supposed to be renounced are the wealthiest devotees. How many of RS's disciples are presidents of other temples around ISKCON? How deep has RS infiltrated into ISKCON? How much have his ideas and programs influenced the way we do things in ISKCON? The pyramid counselling system that he has running in all his centers is not Srila Prabhupada's system and yet many non RS temples and projects use it.

"Much of the way that RS conducts his private businesses/mathas are not in line with Srila Prabhupada's ISKCON? And he is allowed to use ISKCON's name as his bona fides for recruiting devotees? How many disciples would he have made had he not been affiliated with ISKCON and Prabhupada? No one would know him at all. He would be just an ex-hippie that took up the new age guru business. No one would give him a second glance. He should be honest with us and finally give up this charade. The GBC are supporting him in this by allowing him to have his way inside of the ISKCON society." (END)

RUMORS ABOUT RADHANATH'S SEX AFFAIRS

We have collected seven separate testimonies on RS's sexcapades:

"ONE: Rakshana das from New Zealand told us in 2013 and in 2016 he confirmed it in writing: 'It was Urmila herself (female diksha guru candidate) who informed me about RS and his behavior. [...] Urmila told me in person while standing outside the Auckland temple room in 2009-10, that RS was found having inappropriate relations with several women over the years, especially with one young woman just prior to our discussion. She said if word got out, the whole movement could be thrown into turmoil and it would be extremely damaging for his disciples. She first said that one of our super-gurus has been caught

out. She then told me that no one knows what to do about it. She then said it was RS, that he had been having illicit relations with women, and that everyone in the GBC knew about it. I asked her what they were going to do but she didn't know. I don't know the source of Urmila's information. She also said Radhanath was previously found out a decade ago with another woman. The more recent relationship (2009/10) was with a relative of a wealthy Indian Radhanath supporter. I don't know how far the illicit connection went. I have also read occasional online comments about the affair, but it has been well hushed up. I expected Urmila or the victim to speak out in support of other women, but the victim I believe was silenced by family pressure.”

“TWO: Also in 2013 we were informed by the wife of Mahabuddhi, a former New Vrindaban resident, that Kuladri das, the New Vrindaban temple president, had told her that the Moffatlals (Hrishikesh das/ Radhapriya dasi) were very upset with Radhanath for sleeping with his female disciples. Urmila dasi denied knowing anything of it.”

“THREE: Tattva Darshan in India wrote us: ‘Radhanath stuff is always surfacing and going under again. I also heard about Urmila's statements about RS and that due to her bid to be a female guru she did not pursue or substantiate her claims further. Many GBC are not much inclined to RS, but on the plea of protecting the movement they do not challenge. For some time there were write ups about RS in cyber space what to speak of the evidence he was involved in Sulochan's murder.’”

“FOUR: In late 2016 Bhakti Vikas Swami wrote us that he had also heard some these rumors: ‘Years ago when RS was rejoining ISKCON [1994] I heard directly from one of RS's men that some brahmacharis had left him due to his sexploits but others were keeping mum.’”

“FIVE: It also came to be known to us that RS was the subject of allegations brought to ISKCON's Child Protection Office (CPO), but insufficient evidence resulted in no follow-through.”

“SIX: Gaura das posted on FB, May 5, 2012: ‘Has anybody the phone number of Radhanath's disciple girlfriend named Prema Bhakti dd? She is an air hostess and when his close circle found out he had a sensual relation with this girl they had to order him to get rid of her. So he married her to one of his disciples. In the meantime she is already divorced and still gets VIP treatment from RS. I want to interview her.’”

“SEVEN: Jvalamukhi dasi, a former gurukuli student from New Vrindaban, now a strict devotee in Alachua, FL, posted a YouTube film in 2016 wherein she claims that a good friend of hers told her that Radhanath Swami had raped her. Another gurukuli student in Alachua,

now in her forties, told her parents she was molested by RS while on a boat outing at the Detroit mansion in the 1970's."

SUMMARY: "Even having lived the last 16 years on faraway islands, I have heard these reports directly from people I know, not from internet gossip. I never heard about the Satsvarupa, Prabhavishnu, or Harikesh escapades until it became public news, but these Radhanath reports came to me without solicitation. Where there is smoke, there's probably fire, and these rumors should be looked into because they deal with the integrity of Srila Prabhupada's movement and those who supposedly represent the Founder-Acharya. As for Radhanath's involvement in Sulochan's murder, this is quite conclusively established in Doktorski's Killing For Krishna. We need funds for private investigators to look into ISKCON leaders, RS included. If we look the other way, how will the integrity of the leaders and Srila Prabhupada's mission be safeguarded? Whistleblowers should come forward with information on RS's illicit relationships since he became a sannyasi or a guru in ISKCON." (Nityananda das, 2018)

NOWHERE MAN

In 2014 a RS disciple wrote to his guru in great frustration that Srila Prabhupada's books had been so drastically adulterated (see Ch. 28), asking why nothing had been done to correct this travesty? RS's reply:

"I thank you for confiding in me on this subject. There is much to be said and I sincerely respect your concern. Actually, the subject is being discussed on the GBC level. The sacred principle of not changing what our Acharya has written is to be taken with great care. At the same time, the editorial process was done by persons who were personally trained by Srila Prabhupada. So it is not an easy subject. As it stands, it is being discussed on a high level of leadership. I do not believe that your separating from our society will have any positive result. [...] You have a right to your genuine concerns, please consider my appeal that you express it in a balanced way that preserves other sacred principles, those of respect and unity which Srila Prabhupada also emphasized as cardinal principles in Vaishnava culture. Radhanath Swami"

Comments: A decade after this letter and 40 years after the first radical changes to Srila Prabhupada's 'Bhagavad-gita As It Is' in 1983, the situation is still uncorrected. How is it going with the 'GBC level discussions'? What is happening on 'the high levels of leadership' on this very important matter? Apparently the GBC is refusing to revert to the unchanged, unedited versions. Jayadwaita is writing a book to defend his book adulterations. Although RS speaks sweet, comforting words, he himself did nothing nor take any position on this issue. All empty

talk. RS misses that the book adulterations themselves are the cause of disturbance to devotees, not the protests about them. And that it was the “high levels of leadership” that caused the problem in the first place? And that he is a “Nowhere Man,” complicit in the book adulterations, as it is a leader’s responsibility to defend the legacy of Srila Prabhupada’s mission and sacred books.

EDUCATION DEVIATION

From BTP #49, 2015: *“On his website RS promotes a regular government-sanctioned academic school: ‘Gopal’s Garden High School, guided by Radhanath Swami, aims to build that proper character. Located in suburban Mumbai, the school is affiliated with the University of Cambridge and has 178 students enrolled.’ On his website it is also stated that this activity is based on the ‘vision of Srila Prabhupada:’ ‘Gopal’s Garden School was established in July 2001. The vision of Srila Prabhupada was given to us by Radhanath Swami and based on this vision we framed our mission statement and school objectives.’ (Principal, Gopal’s Garden School)*

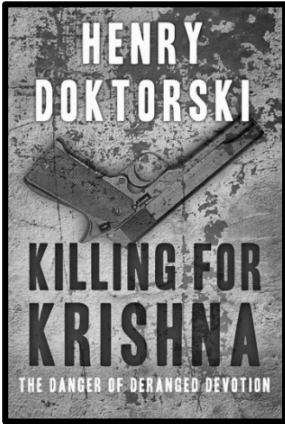
“But such schools are not authorized by Srila Prabhupada: ‘Our school will not be government recognized because we cannot follow the government syllabus. We want to teach only Krishna Consciousness.’ (SPL Apr. 12, 1972) Thus, not only does RS deviate from Srila Prabhupada’s teachings, but he cheats by claiming that this deviation is authorized by Srila Prabhupada. The Cambridge affiliation requires a mundane curriculum.”

RADHANATH: KIRTANANANDA’S RIGHT HAND MAN IN DEVIATIONS

“Bhaktipada [Kirtanananda] is a man of spirit. He is not a man of external form, and he’s been training us intensely. Why do you think he changed the dress from dhotis to robes? It was for one reason—preaching in the West. But that’s not all. He saw that we were attached to the concept of being a devotee based on how we look externally rather than being fixed in the spirit of devotion. Why are you sitting in chairs instead of on the floor? Why are the hymns in English instead of Sanskrit? Why is our hair an inch long rather than shaved off? On one level, it’s practical for preaching in the West, but Bhaktipada had something much deeper and more profound than just that. He saw that we were ritualistically attached to our approach to God, just like practically all other so-called religious persons in this world. We thought we were devotees because of how we looked, how we sang, and how we wore our hair. Bhaktipada wanted us to smash through all these external trappings and go right to the essence of the spirit of bhakti.” (Radhanath Swami, “Perfect Plan to Increase Devotion,” Apr 26, 1991)

These words are from RS a full 20 years after he became a follower of Srila Prabhupada and while he was outside ISKCON and supporting Kirtanananda's interfaith experiment. One would expect that by the 40 year mark he would understand how to follow the order of the Founder-Acharya Srila Prabhupada, rather than act in direct disobedience. And RS is still today inventing, changing, disobeying, knowing better than Srila Prabhupada how to prosecute and teach bhaktiyoga. What a rascal!

THE CASE FOR RADHANATH SWAMI'S COMPLICITY IN MURDER



Radhanath Swami has not been honest about his role in the murder of Sulochan das, a dissident devotee who was ordered eliminated by New Vrindaban leaders, including himself. He was second in command in New Vrindaban in 1986, and knew everything that went on there, very involved in the administration of the community. He delivered the “escape to India money” to Tirtha das days after the murder in 1986, and he contradicts the testimonies of several devotees as to his role in the murder. All is fully revealed in Henry Doktorski's very

compelling book *Killing For Krishna*:

*“Radhanath Swami appears prominently in the tenth chapter of this book: **the evidence implicates him without question** in Sulochan's murder, and yet he consistently denies it.”*

RS's involvement, arrangements, planning, execution, and after-the-fact expenses payment in Sulochan's murder has been verified by Janmastami, Dharmatma, others, and by all the evidence. At Jagat-Guru Swami's South India ashram, RS is reported to have said: *“What was I supposed to do under those circumstances in 1986? We were convinced that Bhaktipada was a pure devotee and that Sulochan was determined to murder him, so we thought we were obligated to stop some demon from killing a pure devotee by any means possible.”* (Doktorski, 2016)

On Aug. 26, 1994, Dharmatma wrote to Hansadutta: *“Recently, they made RS a GBC. With all due respect, as I do like him as a person and a sweet devotee, but still he was involved to some degree or had knowledge of Sulochan's murder. I know this for a fact. Not only that, he supported Kirtanananda Swami to the end, causing many devotees much anguish and suffering. My feeling is that he, like many of the others, is motivated by profit, adoration and distinction. It's too bad, but not at all surprising. A truly advanced devotee is a rare commodity.”*

Around 2011, after Hansadutta had posted Dharmatma's old letter on his website, Radhanath privately visited Dharmatma at his Alachua home and convinced him to sign his lawyer's affidavit that his memory was faulty in these matters. Dharmatma signed it, but immediately regretted it and ever after maintains the same original position of Radhanath's involvement in the murder.

RADHANATH'S ALLEGED INVOLVEMENT IN SULOCHAN'S MURDER

By: Henry Doktorski, Sampradaya Sun, Aug 16, 2010 (Abbreviated)

If most ISKCON devotees believed that RS participated prominently in Sulochan's murder, he might be stripped of his high standing in ISKCON. In that case, probably most of his loving disciples would dismiss the allegations and continue to worship him as guru. I expect his disciples who manage his temples would formally leave ISKCON and create their own society rather than abandon their guru, just as Kirtanananda Swami's (KS) disciples did in 1987 when their guru was excommunicated from ISKCON. This is to be expected when the guru exudes substantial charisma, as RS does. Regarding RS's alleged involvement in Sulochan's murder, we know that Tirtha das pulled the trigger, but not everyone knows the extent of the New Vrindaban (NV) support group which provided Tirtha with the intelligence, funding, and "spiritual" inspiration to remain steady in his "service for guru and Krishna." Kuladri das, the NV Temple President [would] provide Tirtha with the latest information from various surveillance sources.

Tirtha said, *"I called Kuladri... to get an update... every day."* [court testimony] Kuladri, NV's chief manager, was certainly aware of the other devotees who assisted and inspired Tirtha in his mission. Kuladri indirectly implicated RS: *"I know Tapahpunja, along with other swamis, were saying that the community had to do whatever is necessary to protect the Swami [Kirtanananda]."* At this time there were only three swamis at NV: KS, Tapahpunja and RS. [court testimony] Kuladri claimed that RS was one of the key actors in this sordid drama: *"Radhanath, Hayagriva and Tapahpunja were pushing like crazy for this [murder] to happen."* [court testimony]

[...] Janmastami das, who traveled with and assisted Tirtha while conducting surveillance on Sulochan in California, explained how he was recruited to assist in the elimination of Sulochan: *"In Jan. 1986, on my return to NV, I was ordered by RS, not by KS, to terminate Sulochan. This happened with Tapahpunja Swami and Tirtha in Nov. and Dec. 1985. I was on traveling sankirtan until Christmas and didn't get back to the farm until New Years. Immediately on our arrival at NV, RS sought me out and made arrangements for us to meet in his van, where*

he went through a prepared speech that he had delivered to Tirtha, Tapahpunja and Kuladri many times before. Later talks with Tirtha confirmed this." (Janmastami das, Dec.22, 2006).

RS flattered Janmastami: *"You are one of those rare few that Krishna has endowed with the ksatriya spirit and the courage enough to do what has to be done."* (recalled by Janmastami das) Janmastami also remembered: RS was saying to those he was giving marching orders to: *"Sulochan poses a life threat to both Kuladri and to KS. He has written that in his diary, and for that reason alone, this guy must be transmigrated to his next body."* RS was clear in his meaning beyond any shadow of a doubt. *"Now that Srila Prabhupada has left us, the entire fate of this movement—OUR movement, Lord Chaitanya's movement—rests in KS's hands, and according to our nature, it is up to us to do whatever we can to help the movement in that regard."*

RS had made his pitch to at least a half a dozen sympathetic devotees [and] quoted: *"Everything has its proper utility, and a man situated in complete knowledge knows how and where to apply a thing, so there is no possibility of sinful reaction. Also, considering your specific duty as a ksatriya..."* That settled it. The order was there from your bona-fide spiritual authority, based on scripture, directly from Krishna. Either you followed those instructions or you were going to hell! (Janmastami das) Janmastami's story was collaborated by two eyewitnesses. KS's chauffeur confirmed: *"I was privy to much behind-the-scenes action, and I was there when RS told Janmastami to 'destroy the demon.'" (Priyavenu das, with author Sept. 14, 2003)*

A teenage gurukula boy who served under Janmastami also claimed he overheard RS order Janmastami to "destroy the demon." (Harivrata das, Jan. 9, 2007) On Thursday, May 22, 1986, 33 year old Sulochan sat in his 1976 Dodge van a half-mile from the Los Angeles ISKCON temple. His brains were blown apart by two bullets from a hand gun fired through the driver's side window at close range. The news of Sulochan's murder traveled lightning fast. Tirtha made a speedy getaway to the LAX airport, where he dumped his rented car and made a quick telephone call to NV while waiting for the next flight back east. He said, *"I went to the airport, dropped off the vehicle, took the first flight out of LA, going to Dallas."* (Tirtha, Grand Jury, Aug. 11, 1994)

During the NV morning program hushed whispers of the news of Sulochan's death circulated, just 30 minutes after the murder. Dharmatma: *"When I came in the morning everyone was very excited and jubilant and the whole temple was buzzing. Everyone was talking in little circles. I asked what is going on. 'Haven't you heard? Sulochan*

was killed last night!" During the question and answer period after class, a devotee asked KS *"How should we understand it when a demon is killed?"* KS responded that *"A devotee isn't disturbed when a snake is killed."* (Dharmatma at trial Mar. 14, 1991) Ramachandra das, a NV devotee, asked RS: *"Do you know who killed Sulochan?"* RS replied: *"I don't know, but whoever it was, he was doing devotional service to Krishna."* (Ramachandra das, with author on Apr. 10, 2007)

Dharmatma remembered the day of the murder and how Kuladri named three instigators: *"Later on after the morning functions, I had a discussion with Kuladri. He was quite disturbed. He mentioned... how it shouldn't have been done like that. And that how Radhanath, Hayagriva and Tapahpunja were pushing like crazy for this to happen, and how he had told them not to do it."* (Dharmatma Mar. 14, 1991) Janmastami collaborated: *"Kuladri was VERY, VERY frightened by the time it was coming to 'reaction time' because he knew that he and Radhanath were in very deep doo-doo."* (Janmastami e-mail Aug. 1, 2008)

Although Tirtha successfully flew from California to Ohio, he was still in dire straits; New Vrindaban hadn't paid him what they promised, and he needed money for plane tickets to India- fast. Dharmatma described how KS and RS came to get the escape money at his house:

"The next day KS, along with RS, drove up in my driveway in KS's vehicle and tooted the horn. When I came out we had in some small talk, and then KS asked me if I had \$6000 cash in the house. I said, 'I will see if you want.' He told me to go in and see. I went into the house safe and counted out \$6000 and brought it out to him, handing it through the window. I don't remember if I gave it to RS or directly to KS. The mood was a little bit strained, and I said, 'What is this? So they [Tirtha and Tapahpunja] can get out of the country?' And KS and RS smiled and nodded their heads: 'Yes.' And then they said, 'Hey, we've got to go,' and they left." (Dharmatma Mar. 14, 1991)

The money was delivered to Tirtha and Tapahpunja [via Radhanath], but before the two could get to India, they were apprehended by police and incarcerated. Tapahpunja was released after three days, but Tirtha is still in prison for life. Tirtha later said:

"When I was arrested... it was RS who first came to see me. He spoke to me in a most kind and compassionate manner, explaining that my life was now completely in Krishna's hands. [...] When I next spoke with RS he said that I was most fortunate, for Krishna was showing me great mercy by ripping everything away so abruptly." (Tirtha das)

It was very simple: Sulochan was a demon, period. Killing him was good for him, good for the devotees, and good for the entire world. That

was the prevailing belief at NV at the time and the devotees involved in the planning, support and execution of Sulochan's murder quoted verses to justify in their minds their unusual "devotional service." Even if [...] they were executed, they would ascend to the heavenly planets. [...]

Those involved in the plot to destroy Sulochan were confident that their actions were sanctioned by guru (KS), sadhu (RS and Tapahpunja Swami) and shastra and would be pleasing to Prabhupada and Krishna. Even a normally kind and humble devotee who would never harm an ant could take part in this noble mission with enthusiasm. Some may have even felt special honor to be called by Krishna to perform such a glorious task: to render valuable service by protecting the saintly pure devotee of the Lord. However, sanity came too late to those who conspired in Sulochan's murder. After Tirtha was arrested and the government began a serious investigation of the community, Tapahpunja fled to Ireland and Janmastami fled to India.

Within a year Kuladri resigned his post at NV and moved to Arizona, and RS began spending most of his time in India, far from the scene of the crime, only to return to NV a few times a year. We should beware of the dangerous mindless cult mentality which can develop between disciples and a charismatic guru whom they believe can do no wrong [...] **Footnote:** Someone asked me why the GBC didn't do their own investigation about KS and NV. Wasn't it their duty to investigate when a GBC member was charged with felony crimes? I answered: because the GBC *already knew* that Sulochan was assassinated by NV devotees, who told them KS had authorized the murder. In addition, Kuladri (and Tapahpunja) had spread the word: "*We have hit men in California,*" beginning in Jan. 1986. The GBC did not need to investigate what they already knew. They quietly hoped for the best. This is another instance of their cover-up history. **(END)**

MORE DEVIATIONS

In Ch. 12 we saw how RS has introduced "regular," hatha, astanga, and other yoga practices into his guru franchise. This is a very serious breach of Prabhupada's teachings, but RS doesn't care. "*It is not that one attends yoga classes to reduce fat or to keep the body fit for sense gratification. This is not the goal of yoga, but people are taught this way because they want to be cheated. [...] practicing yoga is to realize that I am not this body.*" (Path of Perfection)

RS is becoming famous and his books are selling. But RS's style of "preaching" is not bona fide and Srila Prabhupada is not pleased by it. RS is compromising Srila Prabhupada's mission with the quasi-spiritual modern sub-culture of impersonalists, huggers, vegans, hatha-astanga

pseudo-yogis, new agers, etc. Conspicuous is his act of humility as a sweet spiritualist who loves everyone. RS welcomes even mayavadis. Even after the 1987-94 NV interfaith experiment completely failed, still RS (and Hridayananda) undertook radical changes to Srila Prabhupada's preaching model again? He didn't learn the first time? Why disobey, re-invent what Srila Prabhupada taught? RS didn't learn yet about deviating from what Srila Prabhupada gave us? RS and other ISKCON "gurus" cannot stop changing things (wholesale sabotage)?

Which next fool will rush in where even angels fear to tread? We have seen enough disasters from ISKCON leaders with some new angle which were only deviations. The list of deviated ex-leaders just keeps growing. Kirtanananda (ecumenical interfaith), Tamal (rasika guru), Hansadutta (charismatic megalomania), Jayatirtha (LSD and ecstasy cult), Jayadvaita (changing Srila Prabhupada's books), Hridayananda (Krishna West and Srila Prabhupada is not shastra), and now RS (integrate, love everyone, everything). Best to follow Srila Prabhupada!

Someone may argue RS is applying the principle of yukta-vairagya, using everything in Krishna's service, that he is using unique methods for spreading Krishna consciousness. His rising popularity, success with his books, 1000s of disciples, and many engagements attest to his success. This was KS's defense, RS's mentor for 20 years, when he also changed Srila Prabhupada's model by "westernizing" NV and adopting ecumenical, interfaith strategies. But NV's membership falling from 700 to 90 (1986-94) was not affirmation of his retooling the mission for greater success; and he was then sent to prison. While we wait to see what happens with RS's innovations and compromises, we find no confirmation from Srila Prabhupada. He has many devotee critics who question what he is doing, many of whom have openly protested.

Damning evidence shows RS was intimately involved with Sulochan's murder. RS's decade-long loyalty to KS throughout the crazy NV deviations outside of ISKCON is a fact. Now he has become an innovative acharya? Creativity in spreading Krishna consciousness was Srila Prabhupada's spiritual talent, but who can imitate? Actually the GBC is too corrupt to check its own gurus' deviations. The GBC, when learning of another guru scandal, they can do nothing but try to keep it quiet and privately beg the offender to cease such embarrassing activities. How will they confront the foremost ISKCON guru RS about his "creative" style of immersion in mayavadi, phony spiritualism? Now RS's style is being duplicated by other ISKCON gurus. Unfortunately it has become a trend-setting ISKCON phenomenon.

“Bhaktisiddhanta Sarasvati Thakura, he said that ‘When our men will be sahajiya, oh, they’ll be more dangerous.’ So our men are becoming, some of them, sahajiyas.” (SPConv Jan. 24, 1977)

*“So far as the "rehabilitation center" is concerned, such work can be taken up, but to have any **separate institution apart from the temple is not possible**. I have written Rupanuga in this regard as follows: ‘Youth work can be taken up, **but our process must be followed strictly**. Anyone may come but our process must remain the same. The men are expected to shave their heads and wear robes; they must attend classes, read our books, chant 16 rounds, attend arati, go for street Sankirtana, take prasadam only, etc. To have any institution apart from the temple, that we cannot do. **Everything must be in the scope of our activities**, then this ‘youth problem’ can be solved. **Our process is proven as the only effective means**. If the government or any other organization gives us a place, then we can train up such youth in our own way and surely they will come out sane. That place given will be a temple. So the process remains the same, except on a larger scale. **Not that there is a separate division of ISKCON to handle youth problem, but that we have a bigger temple to accommodate them, is all. And then the people will see practically how we are doing the highest welfare work.**” (SPL, Jagadish, Jan. 24, 1977)*

What about these instructions is unclear to RS?

In reviewing RS’s activities, we think of the phrase “bad faith” where one is divided against himself, of two minds, or lying even to oneself, a type of malfeasance born of duplicity in the heart. This leads to lying to others and being two-faced, or even multiplicitous, where people often say things like, “my hands are tied” or “I am just acting on my orders...” It was Jesus who begged forgiveness for his crucifiers by saying, “*Father, forgive them, for they know not what they do,*” but excruciating practitioners of bad faith invert the formula: they know exactly what they do, and yet they do it. Can they even forgive themselves? Srila Prabhupada emphasized how our ISKCON temples should attract the common people to Krishna consciousness (not to welfare activities). Srila Prabhupada wrote about this:

“...dealing without any duplicity, and above all keeping oneself in the society of pure devotees. Our different centres are meant for organizing a group of pure devotees so that neophyte visitors may take examples from them and thus become attached to Krishna Consciousness. This formula is active everywhere...” (SPL Aug. 11, 70)

CONCLUSION

“...or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. **All these are pitfalls of personal sense gratification.** Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sadhu, mahatma or religious person. All this means that the so-called devotee has become **victimized by all these unwanted creepers** and that the real creeper of bhakti- lata-bija has been stunted...” (CC Mad 19.160 purport)

We should note what Srila Prabhupada said about his ISKCON or devotees associating with Mayavadis or non-devotees, and his uncompromising position, as opposed to ISKCON's recent open arms:

(1) *"They are clearly rejecting all these bogus rascals like Sai Baba... Actually these rascals are simply creating magic and jugglery. Even during the time of Krishna, Paundraka was there and Krishna immediately cut off his head. **That is the only punishment for them,** to immediately cut off the head of such rascals who pose themselves as God. **They are simply cheating the people.**"* (SPL Riddha June 15, '76)

(2) *"Bhaktisiddhanta Sarasvati warns all devotees engaged in broadcasting the Krishna consciousness movement **not to speak to the impersonalist mayavadis** who are always determined to oppose such theistic movements... It is best to avoid association with them completely and never ask them about anything confidential because they cannot give good advice. **Nor should we extend invitations to mayavadis and atheists nor accept their invitations...** It is the negative injunction of this verse that we should refrain from giving anything to or accepting anything from the Mayavadis and atheists."* (NOI 4)

(3) *"Ordinary sraddha is... they are going this temple or another Kali's temple or Durga's temple. They say that 'Everyone is all right.' Yata mata tata patha: 'Whatever you like.' That is not sraddha; that is whims. And sraddha means when you firmly believe on the words of Krishna."* (SPLecture Sept. 24, 1976)



ABOVE: Radhanath Swami With Sahajiya Kirtaneer Krishna Das

Another concern is RS's apparent residual affections for KS. When KS passed away in 2011, RS went to offer his full dandavats and a garland at the samadhi site before burial. After a few decades to reflect on KS's murders, illegalities, devotee abuse, sex with men and boys while pretending to be a sannyasi and guru, RS still saw fit to do this?

Regarding RS's "new" style of "outreach," we wonder, in spite of his charisma and apparent success in reaching people, whether he has actually been able to plant the seed of bhakti in their hearts, as Srila Prabhupada did. Is his audience receiving the pure transcendental knowledge that Srila Prabhupada taught? Or is Radhanath Swami just employing charismatic and cheating techniques to earn his following?

"The thing which separated SP's ISKCON from every other group was he asked his disciples to fully surrender to Krishna and spiritualize their whole life. He wanted pure devotional service and trained his disciples to become pure devotees. There is no shortage of people or organizations who are prepared to give some of their time and energy to God. But SP wanted 100%. SP could have had millions of disciples if he relaxed the rules and regulations. But he wanted a few pure devotees, not millions of mad sentimental followers who were not serious about surrendering to Krishna or giving one 100% of their time and energy to Krishna." (Madhuhvisa das, younger, 1995)

"We may not have as many followers, we don't care for that. We don't want these nonsense followers, many thousands. What will they do? But if we can turn one man into Krishna consciousness perfectly he can do tremendous work in the world. That is our principle. We don't want nonsense." (SPL Nov. 27, 1968)

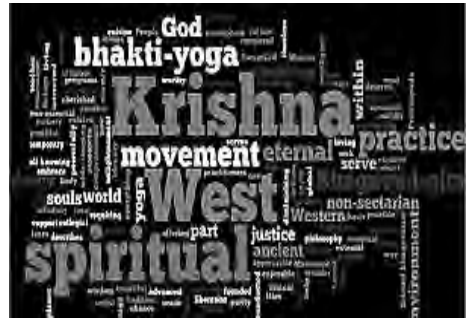
"Oh Almighty Lord, I have no desire for accumulating wealth, nor I have any desire to enjoy beautiful women, neither I want any number of followers of mine. What I want only is that I may have your causeless devotional service in my life birth after birth." (Siksaktakam 4)

At a for-charge "awakening" kirtan seminar, RS omitted mention of the soul, Krishna or Prabhupada: *"Yes, its enjoyable. Yes, it soothes the mind from the anxieties and stress of life. Yes, it liberates us from so many confusions and so many unhappy situations. But beyond that, this kirtan has the potential of awakening our deepest potential— our very own spiritual essence. And then we can be an instrument of that essence, which is the greatest joy of life. Taking just feeds the fire of our longings, but when we learn to find satisfaction in being an instrument, in giving, then there is actual fulfillment. Kirtan inspires us, cleanses us and empowers us to uncover that treasure within."*

Compare this with Srila Prabhupada's explanation of the Maha Mantra on the Happening vinyl album from 1968.

CHAPTER 18: HRDAYANANDA AND KRISHNA WEST

Hrdayananda “Goswami” was one of the original 11 zonal acharyas in 1978-87. He never apologized for the appointment hoax which he ardently participated in, and he wrote a number of defective policy papers for the GBC since 1978 (see Vol. 9). He is well known as a scholar, intellectual, debater, and sometimes as an arrogant snob. In recent years, Hrdayananda Swami (HD) inaugurated an “innovative” international “outreach” program for Western people by stripping Srila Prabhupada’s preaching model of its Vaishnava dress, “Eastern cuisine,” “Eastern music,” etc. Guitars, piano, and western instruments accompany the chanting in “kirtan.” Baseball caps, modern casual clothing, no altars or religious-appearing settings-- this is Krishna West’s basis, with 23 centers (2023) in US, Latin America, and Europe.



“ISKCON’s western mission is in great jeopardy. Unless we change, we will be extinct. We need a modern Hare Krishna movement. People think we are very strange, and therefore they are not joining us. [...] Unless there is a modern Hare Krishna Movement, it is not going to work.” [HD’s defense of Krishna West (KW)]

Rather than being a bona fide religious innovator who, fixed in Krishna consciousness, finds ways according to time, place, and circumstances to introduce Krishna consciousness, HD has eviscerated Krishna consciousness by “westernizing” it and thus his program has lost the spiritual potency as Srila Prabhupada gave it to us. HD did not think that Srila Prabhupada would have already given us Krishna West or an equivalent if he thought it wise and worthy? Srila Prabhupada, after all, started his movement in the West, in New York City. HD rarely wears tilak, chant his rounds, and plays frivolous sports like tennis, ping pong, classical piano; associates loosely with women, and goes to temples and his own phony initiation-giving ceremonies in western clothes. Amazingly, in 2017 the GBC made him again the GBC for Brazil. If HD is the best the GBC can come up with for a leader, then ISKCON certainly has serious leadership problems. The reason the

movement is weak in the West is not due to it appearing “strange,” but because of *disobedience* to Srila Prabhupada’s instructions, and Krishna West simply *worsens that problem*. In India, Russia, and eastern Europe, ISKCON is supposedly doing well, and these are modern and Westernized places, so HD’s argument is flawed. He is completely deluded that he knows better than Srila Prabhupada how to preach. And he did not learn from Kirtanananda’s similar failed attempts 1986-94.

“Please do not try to do anything beyond the jurisdiction of my instructions. My will I have already disclosed to you all that each and every one of you should chant the Mahamantra regularly in sixteen rounds, follow the four regulative principles, chant Hare Krsna mantra on the streets, try to distribute our books and literature.” (SPL Makhanlal June 3, 1970) [There is no need for innovations!]

KRISHNA WEST: ACADEMIC-INSPIRED, INNOVATIONAL OUTREACH

From KW’s website: *“At Krishna West we do everything possible to make bhakti-yoga easy, relevant and enjoyable for Western people, without in any way compromising, diluting, or diminishing the purity and power of a glorious ancient tradition. We do this by offering the essential spiritual teaching and practice in its entirety, without requiring students and practitioners to embrace a new ethnicity composed of non-essential Eastern dress, cuisine, music etc. People in the West need and deserve the chance to practice genuine bhakti-yoga within an external culture that is comfortable and natural for them.”*

[But: is not a Vaishnava’s dress, cuisine, music, etc transcendental, coming from the spiritual world, and thus not a mundane ethnicity which should be avoided?] Also, from a KW participant in Japan:

“Our struggle for justice, freedom, and identity has erupted into revolutionary movements throughout the world. As a microcosm of society at large, our own religious community faces similar challenges. As the torch passes to us, the next generation of leaders, it is more necessary than ever that ISKCON’s theology and practice are crystallized. In this regard, your hermeneutical insight has been vital. Although Srila Prabhupada has given us the greatest spiritual knowledge and an authentic process of self-realization, you emphasize the importance to preserve and simultaneously adapt Prabhupada’s teachings in order to better communicate with contemporary audiences. By encouraging constructive self-criticism of ourselves and our communities, you are maintaining the purity of the Hare Krishna movement. In recognizing an overemphasis on internal rituals at the expense of outreach, your detection of mission creep will prevent this movement from drifting off course. You warn us of the dangers of

arrogance and psychological atheism, a type of self-centeredness masked by religiosity.”

[But, do you think Srila Prabhupada made a grand oversight in how to teach bhaktiyoga and that HD is authorized or capable to “correct” any imagined, supposed short-coming in Srila Prabhupada’s teachings?]

*“It’s like a rite of passage, a test of your faith and love, that you don’t care what the public thinks. If we go out in the street [sankirtan], it’s like Vedic Cirque du Soleil. People love it. They take pictures. But how many Americans **want to join the circus?**”* (HD, KW website)

“Then of course there’s the argument about uniforms. And what I say is the general advantage of a uniform does not necessarily justify a specific uniform. It’s like what if for example a policeman [...] wore clown costumes? You could say, ‘Well it’s a uniform.’ What if police wore clown costumes so if you saw someone dressed as a clown on the street you know, ‘That’s a policeman. So, I need a policeman. Look for someone in a clown costume.’ It’s not just the general idea of wearing a uniform, it’s wearing something that people feel comfortable with, they can relate to, and it totally connects with them.” (HD, lecture, 2011)

[But can’t we recognize police by their police uniforms?]

Due to its controversial nature, augmented by HD’s pointed criticism of the GBC and ISKCON’s lack of preaching vision in a modern world, KW has drawn much consternation and opposition from many ISKCON devotees and leaders. Although the GBC finally approved of Krishna West in early 2015 with an official resolution, by early 2016 several GBC’s met with HD and it seems he decided to quit the KW program. HD apologized for his criticisms of ISKCON’s western preaching model and its GBC, and would undertake a secluded life devoted to writing. HD was reined in by the GBC without a disclosure of what really happened. But then KW *has continued anyway in the years since*. GBC-guru Bir Krishna Swami actually runs one center in North Carolina.

Pertinent are the following letters from 1967 when Kirtanananda also wanted to westernize ISKCON. (1) *“Swami Kirtanananda has returned to the United States and is causing quite a stir among the devotees. Following his suggestions, we have stopped wearing robes and have cut off our flags. He said these appurtenances are too strange-looking to outsiders and only make it more difficult for them to consider chanting Hare Krishna. Swami*



Kirtanananda has said we must avoid appearing to be Orientalists if we are to have 108 centers in the US.” (Letter from Brahmananda)

(2) *“This is very much disturbing to me and has caused me much pain. Please therefore stop Kirtanananda from making his mental concoctions. Do not be misled by him. I have never advised him to act like that. If he is causing such disturbances he should not be allowed to indulge in such nonsensical activities. [...] somehow or other he has become crazy [...] For the time being he has cut all link with me, therefore any instruction given by him is unauthorized & should at once be rejected. He has no right to dictate as he has without my sanction.” (SPL Brahmananda Oct. 14, 1967)*

SRILA PRABHUPADA ON REJECTING VAISHNAVA CULTURE

(1) *“When I was speaking in Berkeley Univ. [1967?] one Indian student [...] said, [...] We require now technology.’ So I replied, [...] I have come here to give some culture, and you have come to imitate the Western civilization by technology. That is the difference. You’ll remain a beggar, I shall remain a giver. That is the difference.’ So still I am maintaining that position of giving, not taking. Before me, so many swamijis went there. They did not give, but they took something and came here and advertised themselves as foreign-returned sannyasi and exploited the people. They lost even their original dress. **Everyone knows, I have never changed my dress. Rather, I have given the dress to the foreigners, and they have taken it.** The Ramakrishna mission people came to request me that I dress myself in coat, pant, hat. Because they are doing. Their so-called swamis, they are dressed in coat, pant, hat.” (SPConv)*

(2) *“So this is a culture. This culture is meant for the human society. Fortunately this culture developed on this land of Bharatavarsa. Unfortunately, people are so much bewildered that **they are giving up this culture.** That is the most regrettable portion of, of our movement. Anyway, my mission was that I shall go to America, and if some of the American boys and girls [...] would accept it, then I’ll bring them here to show these rascals that how great this culture is. So portion of the population, they are realizing now.” (SPLecture Jun. 14, 1973)*

(3) *“I have noted the contents with great concern. I do not know **why these things inventions are going on.** That is our only business, to **invent something new programme?** We have already got our **Vaishnava standard.** That is sufficient for Madhvacharya, Ramanujacharya, for Lord Chaitanya, six Gosvamis, for Bhaktivinode Thakur, for my Guru Maharaja Bhaktisiddhanta Sarasvati, for me, for all big big saints and acharyas in our line— why it shall be inadequate*

for my disciples so they must manufacture something? That is not possible. Who has introduced these things...” (SPL Dec. 3, 1972)

[Would HD comment on this letter from Srila Prabhupada?]

Krishna West is the inspiration of HD, a retired “GBC Emeritus,” a fully independent ISKCON guru immersed in academia. Online audio files have him openly critical of the GBC, using foul language. Yes, a devotee may use any kind of dress to preach Krishna consciousness, and it is the consciousness that matters. But we must not reject what Srila Prabhupada gave and taught us, inventing a “new program” for saving lost souls. We must follow in Srila Prabhupada’s footsteps, and do as he did. Mundane academia and secular liberalism are further deviations which have negatively spoiled the Hare Krishna movement. HD has been criticized online by Godbrothers and former disciples alike, about his abandoning Krishna consciousness practices and standards, yet posing as an active devotee. He is in no way to be taken as a sannyasi.

“In HD’s lecture he not only expressed doubts regarding aspects of Srila Prabhupada’s teachings, but he blatantly, selectively rejected certain aspects of them. Rather than simply presenting what he has heard from his guru maharaja, he selectively rejected those aspects that his conditioned mind (and his non-devotee academic comrades) did not agree with, and used so-called higher intellectual reasoning to justify his misdirected path. [...] several years ago I had spent some time at the Atlanta Temple and several Godbrothers and nephews sharply complained of HD’s behavior and off-color philosophic stance. Notably, not only his wearing of non-Vaishnava dress, but in classes in the temple he said he wanted the entire temple to follow suit.” (Ameyatma das)



HRDAYANANDA EX-SWAMI: “RETIRED SANNYASI”

HD joined in 1969 in California, married in 1971, and took sannyas by mutual agreement with his wife in 1972, although their “separation” was sporadic and scandalous. He pioneered Krishna consciousness in Latin America and headed the translation and distribution of Srila Prabhupada’s books in Spanish and Portuguese. Perhaps overly intelligent and sharp-witted, he loved to give classes and speak all day long, although his ability to manage was very questionable. He became a GBC member during Srila Prabhupada’s physical presence, after which he completed the Bhagwatam translation and purports (Ch. 28).

He has posed as an initiating guru since 1978, with serious confrontations with the GBC in 2015. Although Srila Prabhupada wrote him not to return to college, he later obtained his Ph.D. from Harvard anyway. In 1999 he resigned from the GBC for a private life in Beverly Hills. He rarely comes to ISKCON temples, usually in shorts, TShirt, baseball cap, and no neck beads. He stated he too deserves a private life. He accepts only some of Srila Prabhupada's teachings: "*So on important spiritual matters, Prabhupada is my eternal spiritual master.*" He maintains Srila Prabhupada "*was not shastra.*" This is an outrageous offense against Srila Prabhupada. Still, he is advertised as:

"Dr. Resnick received his Ph.D. in Sanskrit and Indian Studies from Harvard Univ. As a visiting scholar at UCLA, Dr. Resnick has taught the history, philosophies, and religions of India at the Graduate Theological Union in Berkeley and, most recently, at the Univ. of Florida in Gainesville. He has published articles at Harvard, Columbia, and the Univ. of California. Having lectured at leading universities throughout the US, Europe, India and South America, Dr. Resnick is much sought after as a speaker for colleges, universities, divinity schools, civic groups, and religious organizations of all kinds."

However, **HD has deviated from Srila Prabhupadas' teachings** to a serious, fundamental degree, and should not pretend to represent Srila Prabhupada. He has gone mad, thinking himself superior to his own guru, misleading others. Another statement: "*In contradicting the principles of modern psychology and sociology, which have been proven scientifically beyond any doubt, **Srila Prabhupada has exceeded his authority.***" Overly intelligent. Due to offenses by overstepping Srila Prabhupada's authority, he has gone mad. As expressed by Srivas das:

*"One reason usually cited was that HD was a senior Vaishnava preacher with an illustrious past who had done much to spread ISKCON in Central and South America during Prabhupada's time prior to 1977. So HD was a glorious 'hero' from ISKCON's past. [...] while he may have been a hero in the past he was **a villain post 1977 to the present.** He is like France's Marshal Petain, who was hero of WWI but a traitor in WWII. But the French, unlike the GBC, quickly understood that Petain was a traitor and did the needful in a timely manner."*

Vastavika das wrote in 2014 about HD's new KW program:

"The result is divisiveness where there had been none. What else is new when it comes to how HD has operated from his guru-sannyasi and managerial positions? Controversy is synonymous with his reign as the philosophical contrarian that he has been since 1977. He is definitely a survivor. Neither a luxurious lifestyle, support of gay marriages, taking

*undeserved sole credit for the Bhagavatam 10-11-12th cantos, chanting japa without beads, living alone in an expensive beach 2-bedroom apartment, spending hours learning the piano, never being able to finish his books or remain in one place long enough to develop the preaching to a mature, sustainable level, and... let us count the ways. [...] he still has caused yet **another schism** - as if there aren't enough already. He has his disciples and followers who hang on his every word (like many of the ISKCON gurus.)” [Actually this is a rather mild analysis.]*

HD's former personal servant Aniruddha das posted claims online that were supported by several other Brazilian devotees, including Harinamananda das and devotees in Alachua, FL, that in the 1980's HD had an affair with a female disciple named Devamrita dasi, spending countless hours with her in person and on the phone.

“HD had a personal phone line to Devamrita's room so he could communicate directly, privately with her at all times. He would spend hours upon hours talking to this woman, either talking to her personally or using the phone. I noted that many days he would spend more than 8 hours talking directly or indirectly with her (via phone and letters). I remember perfectly that one day he woke at 4:00 a.m. and immediately called her. I was assisting, watching him at all times. So one particular early morning HD stayed on the phone for over 3 hours. In order for me not to hear the details of the conversation, he asked me to leave his bedroom and lock the door. While talking to the woman HD was quite frivolous, cutting jokes and sometimes relating to her only as a lover would. He would call her "monstrua," a Portuguese word for "a she-monster," or "bonitinha" (very pretty), while he was alone with her.

“I would massage HD up to 3 times on a daily basis. A few times, while massaging him at the condominium, he would call the woman and make her sit directly in front of him. Barely 2 meters away, she would sit on a floor mat, with him wearing only a gamsha. I would always start the massage by standing behind him, to work on his head and back. But my hands would invariably pull up the gamsha then HD would have his genitals covered only by the brahminical underwear. The woman would try unsuccessfully not to stare at the bundle of genitals, but this was impossible. Once I told him: ‘Maharaja, this relationship can ruin your reputation.’ He scoffed at the many complaints lodged from well-intentioned but worried Godbrothers and followers. In fact, he stopped overtly associating with the woman (who I see more as a victim) only after Gopiparanadhana and Dravida threatened not to help him on the Bhagavatam translation work.”
<http://www.harekrsna.com/sun/editorials/11-09/editorials5268.htm>

HD is often seen with female disciples on walks, in his home, in hugs. He also would have his ex-wife visit him for weeks at various temples and he would associate with her at length, having explosive, passionate arguments, behaving totally unlike a sannyasi should have.

Venkata Bhatta das (18 Apr 2009): Philadelphia: *“Following a meeting with a delegation appointed by ISKCON’s GBC here, ISKCON leader HD issued a letter upholding the traditional Krishna conscious view of sex and marriage, and apologizing for acting and speaking in a way to lead some to believe that he did not uphold this view. The letter addresses controversy stemming from a blessing that HD gave to a same-sex couple during a commitment ceremony held in California in Nov. 2008. The blessing, conveyed through email, reminded the couple that ‘our love for each other is a reflection of God’s love for us. Thus, the perfection of every relationship is to see God in each other.’ It went on to invoke God’s blessings upon the couple, ‘as they commit themselves to each other in the spirit of God’s love for them.’*

“HD also gave the benediction that the two men ‘always be, each for the other, a source of spiritual inspiration and happiness’ such that their ‘relationship lead them, patiently and steadily, back to our real home in the spiritual world.’ Although the blessing did not speak directly to the issue of whether homosexual relationships could be accommodated in ISKCON, critics took it as an ISKCON endorsement of same-sex marriage. Unsurprisingly the blessing generated a great deal of backlash within devotee communities and on the internet, feeding fuel to what many regard as a full-blown ‘culture war’ between conservative and liberal viewpoints in ISKCON today. The matter reached the GBC, who passed a resolution specifying it did not ‘endorse or support’ HD’s actions, and tasked a delegation to meet with him to reach ‘a common understanding.’ Thus Ravindra-svarupa and Bir Krishna Goswami, met with HD. HD wrote a succinct letter to the GBC:

“I reaffirm: I uphold the Krishna conscious principle that sexual union is for procreation within marriage, and that no spiritual leader should encourage or endorse any other form of sexual relation.’ While not commenting as to whether the blessing was itself inappropriate, HD did apologize for not being more clear in his intentions. ‘I regret that I acted and spoke in such a way as to give many an impression to the contrary. I am sorry.’ HD is no stranger to this controversy. In 2004 he wrote a paper on gay monogamy, arguing that Vaishnava moral theology ought to encourage homosexuals to commit to monogamous relationships as an alternative to promiscuous lifestyles. The paper still spawns heated debate.” (Apr. 11, 2009) (END)

HD, 2004: *“Given the need to balance strict varnashrama with liberal spirituality, I believe that ISKCON should recognize and encourage monogamy among all its members of whatever orientation... I am not convinced that marriage is the best means in all cases, but some serious, formal and public recognition and appreciation of gay monogamy is in the best interest of ISKCON and its members.”*

[Why foolishly do and say things Srila Prabhupada never did??]

“Hrdayananda was the most blatantly arrogant, like a gifted child who was completely spoiled. He was also a glutton, stuffing himself with chocolate cake whenever he could. “ (Navayauvana das, blogspot 2008)

HD is certainly a main character in the ISKCON circus show of rascals. There is so much more about HD, who was once a glorious servant of Srila Prabhupada, **but has now become a poison to spoil his mission.** The internet has the details. His fall was due to deviations, offenses, disobedience, and false pride. No japa beads?

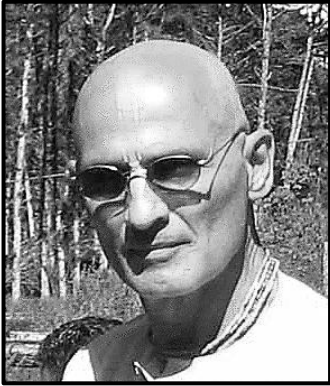
MESSAGE FROM HARINAMANANDA TO HRDAYANANDA

A 2009 public posting from Harinamananda das in Mexico stated:

“The recent visit of HD to Mexico City 2 weeks ago was a despicable insult to the sannyas way of life. It created sorrow in our hearts. I can’t help but express my concern over his conduct during his visit. Harboring no desire to criticize maliciously, it is very sad to see how a Godbrother has fallen so grotesquely—supposedly a sannyasi, a guru, and one who declared himself an acharya. He is making a mockery of his vows and post. HD did not dress as a Gaudiya Vaishnava monk all the time he was in Mexico. He also did not chant his rounds, what to speak of Gayatri mantras. Also, he did not wear the sacred thread. He didn’t bother to attend the Ratha-yatra parade nor the festival site. Also, as I am a personal witness, he does not follow any sadhana at his “home.” In Mexico he was seen all the time wearing only polo shirts, dockers, shorts and even vulgar baseball hats.

“He dressed as a karmi, against Srila Prabhupada’s direct instruction to him in Mayapur. I remember back in the 70’s, when HD was a dedicated sannyasi. In spite of the many complaints about his despotic and sarcastic ways, still he was trying his best to follow Srila Prabhupada’s instructions. Because he was sincere, devotees tolerated his excesses and eccentricities. We who were close to him knew that he was not pure, but he was pushing Srila Prabhupada’s mission. Last Nov. (2008) I stayed at the home of a young man who told me, ‘HD advised me not to shave my head, not to keep sikha, and not to wear devotional clothes. HD’s ‘sophisticated’ attitude is creating a lot of confusion and anxiety amongst devotees in general.

“They see HD’s behavior as an example to follow. Please, Hrdayananda das, stop behaving whimsically. You present yourself as a guru, acharya, and accept a level of worship reserved for the highest class devotees of the Lord. But you also keep a selfish private lifestyle. You own real estate properties and a bank account with millions of



dollars. You have a karmi job, wear karmi clothes, and have close association with women. HD, listen to me: I am your same age. I have known you for over 30 years. We embraced the same spiritual path and we have the same glorious spiritual master. If you get married and act with responsibility, I guarantee that you will make more progress than you are now.

“Then you won't continue making a laughing stock of the sannyas-ashram. I apologize for speaking to you so frankly, but don't lie anymore to yourself and to your blind followers passing as a guru, as a pure representative of Srila Prabhupada, as a link to our sacred guru-parampara. This is a total illusion, a maya's masterpiece. For the sake Srila Prabhupada's unblemished name, and for the love of him, I repeat my sincere request once more: Hrdayananda das, please get married!”

As of 2023 HD still remains an ISKCON approved initiating guru by the blessings of the ISKCON GBC, with thousands of disciples (however, many have rejected him), as a supposed sannyasi, and in 2003 he returned from retirement as a “GBC Emeritus” to being an active GBC member again. Amazing!

SP: Why your dress is not as a sannyasi? **Tusta Krsna:** The robes make people uncomfortable, Prabhupada. They see you as different and can't relate. They won't relax enough to listen when I wear robes. **SP:** But sannyasis must dress in saffron with robes and shaven head. **Tusta Krsna:** I am following all the principles, but the dress is external and superficial. Why should we let it hamper the preaching? **SP:** If the dress is superficial, why should you change your dress to please people who are so serious about superficial? You understand my point? Superficial people become controlled by superficial and external things. Why do you dress to please superficial people? You should dress to please Krsna. **Tusta Krsna:** So you would like me wear saffron and shave up? **SP:** Yes, I want you to promise this. Only wear saffron and keep your head shaved. This is sannyasi dress. You should promise. **Tusta Krsna:** Yes, Prabhupada. I promise. (SPConv 1974)

*"The dress is also required. You should **be always equipped with tilaka, kunti, and sikha, sutra.** Then, as soon as a common man sees, "Oh, here is a Hare Krishna man. Hare Krishna," he'll chant. Automatically you give a chance to chant Hare Krishna. So this is required. **the foolish rascals,** they say that 'What is the necessity of this, that?' No. This is necessity. **You must always remain dressed like a Vaishnava.** That is necessity. So preksaniya: "is very beautiful to see." Otherwise how they became impressed? Immediately they become so pious that they chant Hare Krishna." (SPLecture Oct. 29, 1975)*

LEARNING SANSKRIT TO BE A RASCAL SCHOLAR

Srila Prabhupada stated about his disciples trying to learn Sanskrit:

"I am practically seeing that as soon as they begin to learn a little Sanskrit immediately they feel that they have become more than their guru and then the policy is kill guru and be killed himself." (SPL 1976)

And thus Srila Prabhupada stopped it: *"they have become scholar, Sanskrit scholar. [...] So I have stopped it. Unnecessary." (SPConv '77)*

Srila Prabhupada's warnings have been vindicated.

Hrdayananda's request in the 1970's for going back to university to get a degree in Sanskrit was flatly denied by Srila Prabhupada, but he did so anyway 15 years later, earning his Ph.D. in Sanskrit and Indian Studies from Harvard University. However, now he thinks he is superior in Sanskrit translation to Srila Prabhupada. He claims Srila Prabhupada did not translate correctly, and so he needs to 'correct' them. E.g.,:

"a person devoid of devotional service and engaged in material activities has no good qualities. [...] How can there be any good qualities in such a man?" (SP's SBhag 5.18.12)

But HD claims Srila Prabhupada "mistranslated" this: *"there's that, frankly that mistranslated quote from the Bhagavatam that a devotee has all good qualities and non-devotees have no good qualities." (HD, 13/9/19)*—and HD offensively re-translates it himself: *"I'll tell you what the Sanskrit actually says. [...] [SB 5.18.12] [...] Does not say they have no good qualities [...] Doesn't say any of that." (HD, 13/9/19)*



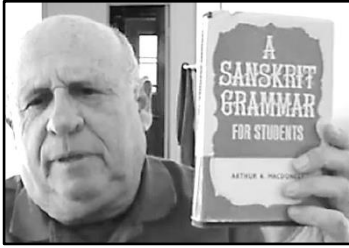
This tendency to correct, question, rewrite, or criticize Srila Prabhupada's words or translations, due to supposedly superior preaching or literary ability is now widespread in ISKCON. Someone reading Srila Prabhupada's SBhag was interrupted

by HD, so that HD could give the 'correct' translation (HD, 15/9/19):

Devotee: "Bhagwatam 1.1.14, Prabhupada translates: "...by even unconsciously chanting the holy name of Krishna, which is feared by fear personified." **HD:** "Okay, first of all, first let me see the verse. Bring it here. I want to see the Sanskrit itself. Before we go to the purport, let's just see what the Sanskrit actually says. [...] I know this verse [...] Doesn't actually say "unconsciously". What it actually says is chanting the Lord's name, vivaso, which actually means involuntarily."

HD broadcasts weekly lectures where he makes a point of giving his own translations, rather than sticking to those already given by Srila Prabhupada: "The nonsense, they are correcting my translations. Rascal. [...] The rascal editors, they are doing havoc [...] So on the whole, these dangerous things are going on." (SPConv, 22/6/77)

Thus, as Srila Prabhupada warned, HD's Sanskrit learning has led him to think he is "more than guru," since he believes he must "correct" Srila Prabhupada's Sanskrit translations. It appears Srila Prabhupada detected that HD had this tendency, since Srila Prabhupada stopped him from studying Sanskrit, and HD admits he defied this order as soon as he departed:



"Fascinated, I began to study Sanskrit and I wrote a letter to Prabhupada telling him what I was doing. And Prabhupada said, 'Oh, don't waste your time learning Sanskrit.' [...] in Brazil in 1978 [...] I just

heard Krishna telling me, 'Okay, you passed the test. Now you need to learn Sanskrit and finish the Bhagavatam.'" (HD Talk, 18/8/17)

"I know how to read shastra [...] and Prabhupada wants me to be a spiritual adult, not an eternal little child that, you know, cannot do anything to help." (HD "Darshan", 15/9/19)

Srila Prabhupada: "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." Then he's finished." (SPConv, 16/8/76)

HD is guilty on both counts: he is a guru hoaxer, having claimed that he has replaced Srila Prabhupada as ISKCON's diksha guru, and he thinks he is superior in Sanskrit translation to Srila Prabhupada. It is not that simply by learning Sanskrit, HD automatically became authorized and qualified to complete the final cantos of the Bhagavatam. And due to his tendency to "correct" Srila Prabhupada, HD has perfectly demonstrated the truth of Srila Prabhupada's warning. (Iskconirm.org)

CONCLUSION

Would the KW program be more successful by simply doing what Srila Prabhupada did when he came to New York in 1965? KW is totally unnecessary and just another crazy innovation to change the Hare Krishna movement's integrity. HD plays ping pong with women, encourages devotees to enter academia, has no strict sadhana, maintained the forum "VAST" for those openly blaspheming Srila Prabhupada, and made statements that are gravely erroneous, deviant and offensive, like *"the attempt to disrobe Draupadi never took place."*

Srila Prabhupada advised him not to study Sanskrit outside of his books, but Aug. 6, 1972, Srila Prabhupada sent a letter to Hrdayananda:

"...You have studied the Sanskrit language for some years, that is sufficient of study, there is no more need. Now you read our books, not that lifelong you have to study Sanskrit. Simply read our Sanskrit wherever it appears in our books and teach these slokas to the devotees, do not waste time by studying Sanskrit independently of our books."

HD has abandoned sannyas, his sadhana, and Vaishnava sanity. He has negatively affected and disturbed the Hare Krishna movement and his spiritual master with his deviations. He has falsely taken the position of a guru and a senior leader, so we must warn others not to be cheated by him. Compare guru HD's words with Srila Prabhupada's.

SP: *"The spiritual master has to take the responsibility for all the sinful activities of his disciples. Therefore to make many disciples is a risky job unless one is able to assimilate all the sins."* [Versus:]

HD: *"The idea that a guru suffers for a disciple's, even when the guru is in no way responsible for that sin, is absurd in my view."*

This guy is a clown. Anyone still following him is walking into a very deep ditch. HD also claimed that japa malas were brought to India by the Portuguese! He wears shoes while doing arati to Lord Krishna, walks around in the mall in bermuda shorts, etc. He is in no way a sannyasi, and is just a pretender. He also refuses to wear Tulasi neck beads, or chant on a japa mala, as that hurts his wrist, but he plays ping pong, golf, and basketball, which somehow doesn't hurt his wrist.

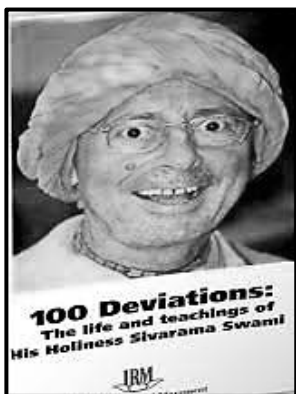
Hrdayananda: *"Dhotis look to a certain extent like adult diapers."* Also he stated: *"It's logically impossible to assert or to believe, or to claim that everything Prabhupada said is true."*

CHAPTER 19: SHIVARAMA SWAMI

Shivaram Swami is a self-appointed, vote rubber-stamp ISKCON GBC approved initiating guru and GBC, and is in charge of UK, Hungary, Romania, and Turkey, essentially his acharya zone. He has developed a large farm project in Hungary. He was heavily involved with Narayan Maharaja and the rasika guru episode of 1990-1995, and wrote fictional books about Lord Krishna's intimate pastimes with the gopis. He received much criticism for this, but never admitted any fault. He is known as a hardline manager who takes a heavy hand with all opposition or views differing from his own or those of the GBC. IRM has published a small book chronicling the numerous defects and deviations in Shivaram's lectures and conversations whereby he not only contradicts Srila Prabhupada's teachings but also himself. He has been dishonestly inconsistent, saying one thing and entirely the opposite later. This is unique to those who improvise as they go along and operate on the relative mental platform. He likes to take luxury vacations at the expense of his disciples. Regarding some of his philosophical confusion and inconsistencies, see:

<http://www.iskconirm.com/docs/webpages/srs7.htm>.

SHIVARAMA INVITES HINDU MAYAVADIS TO ISKCON TEMPLE



There are two excerpts from *Back to Prabhupada* magazine showing Shivaram Swami inviting mayavadi Hindu “spiritualists” to ISKCON’s Bhaktivedanta Manor near London. **First account (BTP):**

“A year ago, in ‘*Bhaktivedanta Manor Promotes Sai Baba in British Media*’ we warned of the consequences of disobeying Srila Prabhupada’s instructions by associating with atheists, false gurus, mayavadis, and supporters of Sai Baba just for cheap

popularity. Srila Prabhupada as follows:

(1) “They are clearly rejecting all these bogus rascals like Sai Baba... Actually these rascals are simply creating magic and jugglery. Even during the time of Krishna, Paundraka was there and Krishna immediately cut off his head. That is the only punishment for them, to

immediately cut off the head of such rascals who pose themselves as God. They are simply cheating the people" (SPL Riddha, June 15, 1976)

(2) *"In this regard, Bhaktisiddhanta Sarasvati warns all devotees engaged in broadcasting the Krishna consciousness movement NOT to speak to the impersonalist mayavadis who are always determined to oppose such theistic movements... It is **best to avoid association with them completely** and never ask them about anything confidential because they cannot give good advice. **nor should we extend invitations to mayavadis and atheists nor accept their invitations...** It is the negative injunction of this verse that we should refrain from giving anything to or accepting anything from the Mayavadis and atheists." (NOI Text 4 purport)*

"Choosing to disobey these instructions, Bhaktivedanta Manor in the UK, which is the largest ISKCON temple in Europe, whose GBC is Shivaram Swami, decided to invite 'all these bogus rascals' who are 'always determined to oppose such theistic movements' with the express purpose of: '...gaining goodwill amongst a large section of the Hindu community' (quoted from an email sent by ISKCON's Romapada das to the Pandava Sena youth group on Sept. 5, 2001). A press release issued by ISKCON UK's press officer Bimal Krishna das announced to the national media that: 'The rally will be addressed by some of the most senior spiritual leaders of the Hindu faith including HH Swami Divyanand Teerth, Jagadguru Sankaracharya of Bhanpura, HH Swami Chidanand Saraswati Maharaj, HH Sri Sri Sri Saldas Baba, and HH Sadhavi Dr Sadhana...' (ISKCON press release, Sept. 8, 2001).

"According to the Sai Foundation: 'Sri Saldas Baba is the Chairman of Sai Foundation which is dedicated to both the Shirdi Sai Samsthan of Shirdi and Satya Sai Organisation of Puttaparthi. Sri Saldas Baba has been playing an active role in spreading the message of love and peace of Shirdi Saibaba and Sathya Saibaba.' The same Sai Baba recently accused of fake miracles and homosexual molestation. We refer our readers to the abovementioned letter from Srila Prabhupada. Lo and behold, Shivaram Swami - the 'Guru' and GBC of Bhaktivedanta Manor - under whose leadership this invitation to mayavadis and atheists was made - again received instant karma for disobeying Srila Prabhupada's orders. (Again because as highlighted in our newsletter no. 28 story "Would-be Gopi Receives Instant Karma," we noted how he had received a just reaction for his unauthorized abandonment of Srila Prabhupada for Narayan Maharaja, with many of his disciples and his yatras also defecting to Narayan Maharaja). This

is evidenced from his account of what happened as a result of inviting these mayavadis to come and speak at Krishna's temple.”

Second account (BTP): “In July, a well-known Hindu organization launched a worldwide yatra on the grounds of Bhaktivedanta Manor. To preside over the function, they invited many spiritual leaders. [...] When I saw the mélange of spiritual dignitaries, I had second thoughts. On the stage were to be two yogis, a guru, a Sankaracharya, and myself - compromising association! I inquired about the scheduled speeches and was assured I would have equal time. After consultation, I decided to make the best of the situation and participate.” (Here Shivaram Swami honestly admits that he compromised himself by allowing ISKCON invite these Mayavadis to speak at Krishna's temple - something Srila Prabhupada warned us in the Nectar of Instruction purport above NOT to do - and that therefore he simply had to 'make the best of the situation'.)



“Then, sitting beside me, the Sankaracharya, a small chubby man my age, with an ignoble tendency to fidget, spoke, regularly alternating between Hindi and English. In addition to eloquent servings of mish-mash common to the other speakers, His Holiness made philosophical points clearly targeted at his hosts - namely, the ISKCON devotees and, more specifically, Their Lordships Radha-Gokulananda.” (Management for Bhaktivedanta Manor, for whom Shivaram Swami is the GBC, which had invited these persons to hold a function at THEIR temple so that they could attack Their Lordships, Radha-Gokulananda!)

“In response he diligently continued to churn the mish-mash, but true to form he returned to his Mayavada siddhanta to exclaim, ‘The names of God are immaterial, for above name and form is the formless eternal [...] This is what Chaitanya Mahaprabhu meant when He said mayavadi-bhasya sunile haya sarva-nasa. [...] Through his speech he made one more classical jab, describing the Ultimate as pure knowledge and the worship of Deities as a temporary means to Brahman. [...] I felt that you, Srila Prabhupada, our Society, and Krishna had been grievously offended.’ (Shivaram Swami omits to mention that as the GBC, he is the architect for this offence.) The

Sankaracharya replied, 'What I have said is all right.' 'No!' I interjected smiling, 'In Krishna's temple you have said that Krishna is a subordinate manifestation of Brahman. You said the Absolute Truth is, in reality, nirguna. That is both impolite and against the Vedic conclusion.' But I had one last thing to say. I smiled at him:

"'But Swamiji, you know what Adi Shankara said.' [...] 'bhaja govindam bhaja govindam bhaja govindam,' and stopped. [...] 'Gazing into his eyes, speaking very audibly, I continued, 'mudha-mate.' Sankaracharya was shocked. Publicly I had implied he was a mudha! Perhaps I was guilty of inhospitality to a guest - an unfortunate transgression of etiquette. However, I did not want to tolerate grievous offenses to the Lord - a major spiritual transgression. (Yet Shivaram's leadership had paved the way for this grievous offence to be committed in Krishna's temple.) Sure enough, the Sankaracharya leant over to me and said, 'Excuse me, I must go to the toilet.' He rose with his escort of followers and reassured me, 'I will be back.' But I knew he wouldn't.

"We were unsure why he left untimely in his Mercedes, retinue and all. But, I was happy. (Shivaram claims he was happy that he had effectively driven away his Mayavadi guest. Then why disobey Srila Prabhupada and allow him to be invited in the first place? So Shivaram's Vyasa-Puja offering to Srila Prabhupada is to boast how he tried to fix a problem he created by disobeying his instructions!)"

LORD SHIVA, DURGA WORSHIP

Lord Shiva and Durga devi deities were worshipped in Hungary under Shivaram Swami's guidance. Aug. 18, 2008, Shivaram stated:

"Actually we worship Lord Shiva as Gopisvara Mahadeva and Yogamaya devi. Lord Shiva is the best of the Vaishnavas [...] Yogamaya devi can remove the illusion of the material world from us. That's why we worship Them." Later, ISKCON guru Danavir Swami countered:

"There are some immature devotees of Krishna who chant prayers to the demigod Shiva [...] Although it is true that Lord Shiva is the greatest Vaishnava, nevertheless, Lord Sri Chaitanya Mahaprabhu, the yuga avatar for this age, has clearly stipulated that the only process for self-realization is chanting the names of Hari."

Shivaram Swami also adopted a concocted practice or vow which he explained: *"Devotees ask what kind of vow I am doing and what is its purpose? [...] In the wake of the vow the young gopis performed to have Krishna as their husband, I am following a kind of Katyayani vrata. I eat havisya once a day, bathe in cold water, don't shave, chant prayers to and worship Devi (Durga) daily. I pray to Yogamaya, 'The*

gopis accepted so many austerities so that you would bless them with Krishna's company..." (Dec. 14, 2007)

However, worship of Shiva or Durga is not allowed by Srila Prabhupada: *"Generally they worship various demigods- devotee of Lord Shiva, Goddess Kali, Durga, so many. But they have been condemned by Bhagavad Gita."* (SP Lecture Oct. 19, 1972)

CONCLUSION

Shivaram Swami kept Krishnalila dasi as his personal female secretary for 15 years, a very questionable practice for a sannyasi. Not any previous acharya has written fiction about the intimate Vrindaban pastimes of the Lord, but he decided he should, and he did. He continues with undertones and overtones of his rasika bhakti infatuation long after he was suspended for 2 years as an ISKCON guru in 1995 for his stubborn association with Narayan Maharaja of the Gaudiya Matha.

He also has incorporated tunes from famous rock n roll songs in chanting the Hare Krishna mantra, another questionable practice. He is another ISKCON "guru" with the penchant for innovations in Krishna consciousness contrary to Srila Prabhupada's teachings. Online one may learn more about his deviations and madness.

Further, he denies that Srila Prabhupada appointed ritvik representatives for after his departure and condemns the present day July 9 movement, insisting that one needs a "living" but imperfect initiating guru like himself to attain perfection. But how can one give what he does not have to give? Only by cheating...

(BELOW: 11 Zonals, Mayapur, 1979)



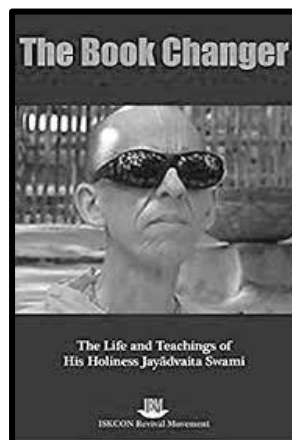
CHAPTER 20: JAYADVAITA, THE BOOK POISONER

JAYADVAITA SWAMI: BOOK CHANGER

Jayadvaita Swami (JS) was a trustee and “senior editor” at the Bhaktivedanta Book Trust (BBT-BBTI) from 1970’s-2017. He injected 50,000+ unnecessary changes (“edits”) into Srila Prabhupada’s books. See Ch. 28 re: poisoning the books. What began as corrections for some obvious punctuation, grammar errors, and spelling, expanded to omissions, technical discrepancies, and to innumerable unnecessary whimsical changes as part of his editorial mission. He even admits he was not authorized by Srila Prabhupada for this unsupervised and unilateral changing of whatever he likes in Srila Prabhupada’s books. Such a self-assumed mandate is unprecedented in literary history where a famous, deceased author’s works are tampered with and radically modified, without permission, and as though still being original.

JS insists his book adulterations are justified and legitimate, that his changes bring the meanings closer to “the original,” and he stubbornly defends against all who disagree. He regularly published explanations for changes and he somehow maintained support for his work from ISKCON leaders and other BBT trustees. *However, Srila Prabhupada never gave him any instructions to make book changes or edits after his departure.* He cleverly confuses us by pointing to changes which seem to be only logical, but rarely discusses his changes where the subtle philosophical meaning is altered or the syntax-mood of Srila Prabhupada’s writing is disturbed. There are many websites and essays online on this subject. It is almost incomprehensible how he can actually think he is entitled to make so many drastic and fundamental changes to Srila Prabhupada’s style, meanings, and teachings with book changes, decades after Srila Prabhupada has departed. If a publisher were to do the same with Shakespeare’s works, this would be instantly condemned.

ISKCON’s GBC has endorsed these editions of Srila Prabhupada’s books as “authorized revisions” while heavily discouraging and blocking the original editions. Srila Prabhupada said “*back to the original way,*” meaning *as it was printed* during his presence, and also



said “*no more changes.*” Below, we probe why Jayadvaita Swami is so insistent on his extremely controversial “service.” Many believe it is due to envy, insanity, or even that he is *an agent of demonic forces.*

BLUE JACKAL EVENTUALLY REVEALS HIMSELF BY HOWLING

Srila Prabhupada told a story about a jackal who fell into a bucket of blue dye, becoming the king of the forest after he claimed to be God. Eventually the jackal was found to be nothing but a jackal when he could not help but howl at the full moon. In 2015 JS gave a seminar on kirtan standards wherein he revealed his true attitude towards Srila Prabhupada as the eternal Founder-Acharya of ISKCON. He mocked those chanting “*Jaya Prabhupada*” during the morning temple “Samsara” prayers, and declared this is not the “Prabhupada song,” and that it is really a song for *all* gurus. Even JS’s usual supporters were shocked and strongly protested. By watching the video online to catch JS’s sarcastic and offensive tone of voice and facial expressions, one understands his motive in his book changes. It is a matter of character, not principle. JS’s has a deep envy of Srila Prabhupada, compelling him to continue tampering *ad infinitum* with Srila Prabhupada’s books, something only he is qualified to do? What kind of delusion is it to change Srila Prabhupada’s most sacred books? JS said:

*“A devotee is asking whether after Samsara dava we should chant Prabhupada pranams mantra. Interesting question. When Prabhupada chanted [Samsara], he chanted Samasara dava, Sri Krishna Chaitanya, Hare Krishna, nothing else. He didn’t chant the pranams mantra to his guru maharaja. Now, if I suggest that we shouldn’t chant Prabhupadas pranams mantra, there’ll be a revolution. But actually it’s not necessary. It’s not what he did and we don’t have to. [...] So when someone, who’s not Prabhupada’s direct disciple, begins with Prabhupada’s pranam mantra, [...] I think: ‘What’s wrong with this person?!’” But at least: **don’t start with Prabhupada pranams mantra.** You’re totally contrary to the tradition if you do that. The next thing that disturbs me, sometimes we hear right in the middle of Samasara dava ‘jaya Prabhupada, Jaya’ **What the hell is that?!”***

Comment By Ajit Krishna Das: JS says “Jaya Prabhupada” in a ridiculing manner several times, swaying his hands in a ‘funny’ way, pulling a mocking face. This is extremely disgusting to watch.

JS continued: “*Samsara dava is not the Prabhupada song! It’s the guru song... which doesn’t mean the founder acharya of ISKCON. Samsara dava is not the Prabhupada song. So it even disturbs me when, you know, they finish the... dhyayam stuvams tasya yasas tri-sandhyam vande guroh sri-caranaravindam. ‘jaya Prabhupada jaya’...*

as again if it was the Prabhupada song. If you want to think of Prabhupada during that song, that's fine, but it's not... What if somebody else is thinking of his guru? God forbid! Then you've spoiled his meditation. Because you're thinking it's the Prabhupada song. **You don't need to chant 'Jaya Prabhupada' at any point.** Samsara dava, Sri Krishna Chaitanya, Hare Krishna, nothing else."

Gaura das, in a FB group of 850 Prabhupada disciples, protested:

"He has stated that the Samsara Prayers are not the Founder Acharya Song and discourages the idea of singing Srila Prabhupada's pranams or name during Mangal arati. JS's



example and understanding of mangal Arotike in the 1960's doesn't apply to the way Srila Prabhupada established standards for his worldwide ISKCON. Starting with the acquisition of New Dwarka as his world headquarters Srila Prabhupada had leaders fly into LA for 1-2 weeks to be trained in the permanent standards for arotike, the morning program, Deity worship, morning and evening class which included chanting Sanskrit, etc. The kirtans always included chanting the pranam prayers and Jaya Prabhupada. This is clear historically.

"To say the standard should not include these pranam prayers and that the chant "Jaya Prabhupada" shouldn't be part of mangal arotike during the samsara prayers is offensive and completely against the foundational position of the founder-acharya. When his Godbrothers tried to minimize his position, Srila Prabhupada emphasized even more the importance of his pranam mantras. His Divine Grace was very concerned about his name appearing in his books, on the BBT building, on letterhead, etc. This is central and essential to not having his teachings and position marginalized. How JS doesn't understand this is bewildering and it is because he is covered by the illusory energy."

COMPLETELY DISREGARDS SENTIMENTS OF MANY GODBROTHERS

In spite of widespread, overwhelming protest and condemnation of his unnecessary and decades-long book changes program, JS arrogantly refused to change course on his editing work or negotiate a definition of limiting parameters to his "service." Vaishnava principles are that if so many devotees are disturbed by his so-called service, he should consider that perhaps there is something amiss? **His book changes is one of ISKCON's greatest controversies.** Most devotees prefer to read Srila Prabhupada's unchanged books, but some ISKCON misleaders refuse to read Srila Prabhupada's unchanged books, even offensively throwing

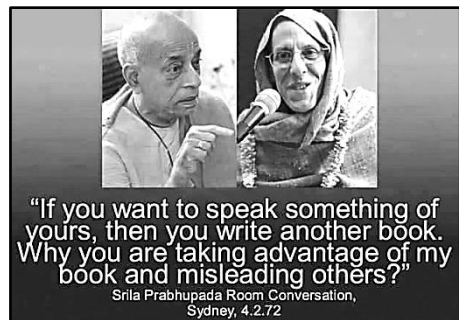
them on the floor. JS has succeeded in creating a great polarization and enmity amongst devotees. He is the four-star general of disturbances to the devotees, yet he arrogantly is undaunted and unapologetic.

It is to be noted that JS is an ardent supporter of ISKCON's concocted vote approval guru system and is an ISKCON guru himself. He has written much against the idea that Srila Prabhupada is still the current link in the disciplic succession, and that the ritvik representative system that Srila Prabhupada instituted for initiations after his departure is not traditional nor bona fide, ridiculing the notion. Yet, JS has never justified ISKCON's guru system, wherein, as he himself wrote, gurus have had "sex with men, women, and probably children as well."

For thousands of Srila Prabhupada's followers, JS is a thorn in Srila Prabhupada's sacred mission that should have been extracted long ago. His role as the adulterer of Srila Prabhupada's sacred books has been met with especially consistent resistance, but JS is stubbornly unmoved about being Srila Prabhupada's "editor." Srila Prabhupada is certainly greatly displeased with these changes, and few devotees are pleased with them either. Due to his insistence at changing Srila Prabhupada's books, so they now no longer have their original feel and taste, JS is probably *the most despised ISKCON leader*. One wonders how JS has the audacity to slaughter the sanctity and purity of Srila Prabhupada's divine teachings unless it is a deliberate and demonic intention.

SEPT. 8, 2017: JAYADVAITA RESIGNS FROM BBT

"I hereby submit my resignation as a trustee of the BBT, a California trust. I am aging. And though (as far as I am aware) no mortal disease has yet laid claim on me, I have reached the years where my powers are dwindling, not growing. And I would prefer to leave my 'lifetime post' timely, and with a minimum of fuss. As a member of an older generation, I also welcome the opportunity to move aside in favor of those who are younger. I will be happy to continue to serve the BBT,



mainly as an advisor, for however long my service may be useful. But for this I need not hold a post. From what I understand of trust law, to resign from a trust one does not need approval from one's fellow trustees. Nonetheless, I request my fellow trustees, and the directors of the BBT International,

to give my resignation their blessings. Finally, my gratitude to my fellow directors and trustees for the pleasure of serving in their midst." (END)

Comment: Re: two BBTs he speaks of, see Ch. 28 and Vol. 8.

Conspicuous in JS's resignation is the absence of acknowledgement of the book changing controversy or harm he has done to Srila Prabhupada's sacred legacy. ISKCON's GBC did not decide to remove him, nor have they made an official ruling on the book adulterations issue, such as reversing the changes or assigning a council to research and study the issue. And JS's influence at the BBT is such that he is free to continue effecting adulterations to Srila Prabhupada's books even if officially resigned. No one knows if JS or others are still making more changes that will appear in future printings. It appears his resignation is a sly maneuver to calm the nerves of the ISKCON member and to avoid the controversy. Meanwhile the changes remain.

But the opposition to the "changed books" is not going away and Ch. 28 will show some progress being made to rectify this disaster. The second BBT editor is Dravida das, who assisted JS in devising the book changes, and who introduced the ultra-controversial change to CC where Srila Prabhupada describes the disciplic succession. Dravida continues the book changes. JS was in mid-2023 writing his ultimate book on what were Srila Prabhupada's (supposed) editing "standards," by which he will defend and justify his life's work of spoiling "the books." And the GBC will endorse this as the conclusion of the issue, just as they did with their book *Not That I Am Poisoned* regarding the massive evidence of Srila Prabhupada's 1977 poisoning.

The rising anger amongst devotees must have had a hand in JS's resignation. ***However, the book changes remain in place as official ISKCON policy.*** The struggle to preserve the purity of Srila Prabhupada's books is not over. IRM has published a small book on JS and his nefarious deeds, called: *The Book Changer*. Ch. 28 looks at the book changes themselves whereas here we only look at Jayadwaita Swami, who will pay for his misdeeds. From SBhag 5.12.14:

"One cannot attain perfection without smearing the dust from the lotus feet of an exalted devotee on his head. If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down."

JS's Wikipedia: *"He taught himself everything he needs to know."*

In Vol. 8: *Restoring Srila Prabhupada's Divine Mission*, the history of the BBT hijacking by miscreants, the deviant BBTI, how to correct these atrocities, and the future of the unchanged books, is studied.

CHAPTER 21: BIR KRISHNA MAHARAJA

At one time Bir Krishna Goswami (BKG) was the Miami ISKCON temple president in Coconut Grove, a beautiful 10 acres in the very best location. He sold it, which has been regretted ever since, and he purchased a large farm property in south central Florida near Sebring. However the property was subject to flooding, and the land was useless and sold. There were rumors that the funds went with him. He built a geodesic dome temple on 10 acres in N. Carolina (NC) where he had a private cabin and recording studio deep in the forest by the Eno River.

“I remember he was all but kicked out of ISKCON because of something he did with money (?) in Florida. So he took off with money. Bir showed Mukunda all his photos of the geodesic dome and all that, and that's how it got into the ISKCON World Review. Then the organization let him back in.” (Nandini dasi, 2023)

Pratyatosh and his wife Urmila operated a Hare Krishna ashrama school near the NC temple and there were tensions with how BKG sometimes became involved with the management, the children, parents, or with Urmila. BKG was criticized heavily by Pratyatosh das for improper behavior and familiarity with his wife Urmila dasi. He wrote:

“BKG... [tried] to turn my wife against me. He pulled the same stunt against another Hare Krishna husband: ‘Krishna das said: BKG did the same thing with my wife. When we first moved there, he visited her at my house while I was away at work and turned her against me using promises of position and power. He inserted himself between us. He used my wife to play with as if she was his private toy. It was marriage interference and split us up. What a liar.’” (2021)

BKG's son Krishna Jacobs was his sworn enemy who greatly embarrassed BKG with many wild accusations. BKG had sahajiya dealings with lady devotees including Dirgha dasi during ISKCON's 1994 gopi bhava crisis, and for which he later apologized (*“I was just joking around...”*). Many see BKG as deeply dishonest in his dealings, not a straightforward person, which allowed him to become a GBC man.

(1) *“BKG is duplicitous and a pathological liar. He is a childish control freak.”* (Pratyatosh das) (2) *“A few months later I was a bit curious so I read some private emails that BKG had written to other devotees. What I saw devastated me. He wrote all sorts of nasty things*

about me and the other devotees in Hawaii. At the same time he was saying these things behind my back, he was encouraging and nice to me to my face.” (Sudama das, former BKG disciple, 2003)

BKG’s NC temple is not owned by ISKCON and does not have GBC trustees as Srila Prabhupada instructed in 1974 and again in 1977.

“PRABHUPADA’S CULTURAL MILIEU”

IRM’s BTP #46 (2014), about Srila Prabhupada’s cultural bias (?):

*“Now another ISKCON guru-GBC, BKG, repeated this same hellish theory: ‘Well, we have to understand that Srila Prabhupada was brought up in a certain culture in Bengal and there are certain **cultural things that Prabhupada was manifesting.** [...] comments that are there in Prabhupada’s books are simply from the cultural milieu or background where Prabhupada appeared in West Bengal.’ (BKG May 27, 2014) This theory that we can see certain statements in Srila Prabhupada’s books as simply a result of Srila Prabhupada belonging to a certain culture, means that one can pick and choose those teachings of Srila Prabhupada one likes and that those one does not like are just Srila Prabhupada ‘manifesting certain cultural things.’ BKG was referring to statements Srila Prabhupada made about women. So BKG believes these statements are not spiritual, but cultural manifestations.”*

It is a hellish mentality to take Srila Prabhupada as being conditioned by mundane culture, education, etc but this is what many ISKCON leaders now are espousing in their offensive insanity.

CENSURED: KNOWINGLY KEEPING SEXUAL ABUSER IN GURUKULA

BKG has been an ISKCON GBC-guru for many years. He was censured in 2010 for **knowingly engaging a child molester** as a teacher; hiding this from GBC, CPO, parents, police, and local devotees.

308: Letter of Censure to Bir Krishna Das Goswami: Due to the reasons stated below, you have been censured. A censure expresses disapproval of your conduct. A censure is an official note of caution. Please take due notice thereof and rectify the situation. In 1996, as GBC of ISKCON NC, you received a credible allegation that a member of the congregation had committed sexual abuse of a child some years earlier. While some investigation was done, and some cautionary steps taken, you failed to properly report the incident to local authorities, or later to the CPO. Most significantly, the local community and householders were not notified or made or aware of this potential threat, contrary to ISKCON Law 3.5.5.1.3.9. This put the community at risk and created serious potential exposure to repetition of these incidents.

He also managed a mundane charitable orphanage (see Ch. 2). In 1998 his temple commander was just released for murder from UK.

DEEPLY IMMERSSED IN THE POISON DENIALS

After Balavanta das found elevated arsenic levels in a Srila Prabhupada hair sample, and *Someone Has Poisoned Me* was published in 1999, BKG tried in many ways to discredit the poison evidence.

(1) He insinuated Nityananda may have “compromised” or “colluded” with Dr. Morris who did the hair test, asking Balavanta to transfer the hair clippers and hair samples to a different laboratory.

(2) In 1997-99, BKG was at the center of all ISKCON’s denials.

(3) He discredited the poison whispers, claiming he could not hear them, while 98% of all devotees, listening with headphones, could easily recognize the two primary poison whispers.

(4) BKG told Nityananda das in 2011: “*If you have some new evidence, take it to the authorities.*” Thus, he dismissed all the evidence, and deferred to legal authorities, who, of course, require a high level of proof in order to convict and punish those who break secular laws. This allows him to maintain his dishonest position, “*Oh, there is no proof of a poisoning because law enforcement has not brought it to a court trial.*” The GBC deflects to secular laws so they can avoid their spiritual responsibilities, such as doing a proper investigation into the allegations of Srila Prabhupada’s being poisoned. The evidence proves that a poisoning took place, but not who did it. BKG cleverly pretends that if the poisoner cannot be convicted, then there was no poisoning. But many poison murders are proven without ever catching the poisoner.

(5) BKG engaged an unsavory character, Geoffrey Giuliano, to make defamatory and untruthful accusations (and paid for it) about the Prabhupada Truth Commission investigators. The GBC should be embarrassed for resorting to use of such a false witness for hire.

(6) Laughing, BKG maintained that the only evidence that Srila Prabhupada was poisoned is from some speech reversals, disregarding certified audio statements, Srila Prabhupada’s statements about being poisoned, witnesses, and the multiple forensic hair tests. Dishonest misleaders in ISKCON, like BKG, search for supposed defects to avoid dealing with the substantial and compelling evidence of Srila Prabhupada’s poisoning. This is called *stonewalling* –which can be learnt and perfected by association with ISKCON GBCs. But, as an ISKCON leader, it is his duty to investigate this critical internal issue.

BIR KRISHNA SWAMI LAUGHS ABOUT POISONING EVIDENCE

From a BKM class in Slovenia, May 27, 2014, he laughingly told local devotees that there was *no poison evidence* (which is now removed from YouTube, as the GBC worries over its legal liabilities):

Question: “Is it true that Srila Prabhupada was poisoned....”
BKG laughs, then responds: *“It is not true that Prabhupada was poisoned. Actually, I was one of the people who did the investigation as to the allegations of whether Prabhupada was poisoned or not [No, he only opposed any investigation] and we did a thorough investigation, we did a hair analysis.....so the hair analysis did not show any poison [no, Balavanta found elevated arsenic and Nityananda found lethal cadmium levels] and therefore we can conclude that Prabhupada was not poisoned ...also we did an analysis of all the recordings {No, he and the GB did not do this}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...” [This has been taken out of context and it not a denial of being poisoned] So, it was very clear... **There’s actually no evidence, and if anyone is interested to read the book... The only thing they came out with was playing Prabhupada’s recordings backwards... There’s no evidence that Prabhupada was poisoned. [Vol. 1 Triumphant Departure is 500 pg of hard evidence]***

*“...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. ...logic is thrown out. So, this is actually the case. **Logically there’s nothing; physically there’s nothing.** Also there’s devotees who were taking care of Srila Prabhupada, such as Bhakticharu Maharaja, and Tamal Krishna Maharaja. ...who had so much love for Srila Prabhupada, they would kill themselves rather than hurt Prabhupada. There was nobody with any motive that would have hurt Prabhupada who was around Prabhupada at that time...” (END)*

COMMENTS: This is an extremely ridiculous statement by BKG, showing **great duplicity**. His denial of the poisoning with a laugh and *“that was an easy one”* is a bluff- this issue is a major ISKCON crisis. As a person in a top spiritual and managerial leadership position in ISKCON, he has horribly betrayed his duty to be even an honest person. He dismisses the poisoning issue by faulting those genuinely concerned that Srila Prabhupada was poisoned as envious people who did not get a position or who are upset over something. He denies there is **any evidence at all**. He flatly states that the only evidence was some sound recording reversals. He also deceitfully states Srila Prabhupada himself

had denied being poisoned. No, Srila Prabhupada said “*Someone has poisoned me,*” and then clarified that someone told him he had poisoning symptoms, but had not told him he was poisoned. But poisoning symptoms indicates actual poisoning. BKG denies it all with laughs, showing how arrogantly deceitful he is. Nityananda das tried several times in person to appeal to BKG’s intelligence by describing the substantial evidence of poisoning, but each time the slick swami avoided discussion of the actual evidence, with a devious smile.

“They can say anything and everything. [...] A madman, what does he not speak? He speaks any nonsense. And a goat, what does he not eat? So if you keep a madman... They are keeping them mad... That is our protest, that why you are keeping all people mad, crazy, nonsense?” (SPConv Aug. 11, 73)

Dhira Govinda das (2016) on BKG’s statements: “*He’s giving a conclusive statement, that, as we know, is wrong. For him to give such a statement, in 2014, along with his “no evidence” stance (only some reverse speech...) is absurdly, recklessly, irresponsible...is there any culture in the organization, or in him, that he would rectify his grossly misleading comments, rectify the misunderstandings that he perpetrated to everyone who has heard that lecture?*”

To review all the cheap objections to Srila Prabhupada being poisoned, see Vol. 7: *Kill Guru Become Guru*.

The multiple forensic studies have proven there *was* a lethal, malicious poisoning, and this fact cannot be undone by BKG’s denials. The hair tests and audio forensics prove it. BKG and his confederates in the ISKCON GBC want to *keep their positions* by dishonestly denying the hard facts, and BKG is a cheater for claiming he investigated the matter when all he did was cover it up in a book of fraud, lies, deceit, and denials. May BKG’s laughing haunt him for a very long time.

FURTHER ANECDOTES TO FILL IN BKG’S PROFILE

In 2012, upon a visit to Savusavu, a small town on the second island of Fiji, BKG responded to a question from his local disciples as to whether it was necessary for them to observe a regular morning program of arotike, class, etc. He replied: “*I know you all have businesses and jobs, so if you can even do five minutes of puja in the morning before leaving home, and try to chant your rounds, I will understand and be happy with that.*” The prerequisites to be initiated as his disciples in Fiji was wearing neck beads and being vegetarian.

In 2016 that changed when the GBC mandated that new initiates must take the “Disciples Course,” wherein they are taught the ISKCON dogma that Srila Prabhupada appointed new gurus in 1977 and the

disciple succession is kept intact by “advanced devotees” taking the role of initiating gurus, etc. Now devotees are trained to a higher standard of institutional propaganda. A 5 year devotee in Savusavu explained how good the Disciples Course had been; now they knew when to chant their guru’s pranam mantras, when not to place his photo in various places, and how to offer food to their guru, etc. But these unfortunate and naïve devotees are not told how ISKCON replaced Srila Prabhupada with unauthorized so-called gurus who are actually materially-motivated, conditioned souls... which includes BKG.

At the Labasa, Fiji Hare Krishna Restaurant run by BKG’s disciples, there is *no photo* of Srila Prabhupada to be found, playing only popular Hindi bhajans and songs, and the advice to play Srila Prabhupada kirtans and bhajans, which would actually spiritually benefit their clientele, was ignored. BKG’s photo with a Christ-like radiating halo is the prime centerpiece by the cash register next to the



Goddess of Laxmi. BKM has not protested his disciples’ adorning the premises without any reference to Srila Prabhupada in sight or sound. Srila Prabhupada has been replaced by unauthorized, bogus gurus. The following from Sri Isopanisad Verse 13 purport applies today not only to Sai Baba et al but also to ISKCON “gurus.”

“Instead of hearing of the activities of Lord Krishna, such pseudo spiritual masters advertise themselves by inducing their followers to sing about them. In modern times the number of such pretenders has increased considerably, and it has become a problem for the pure devotees of the Lord to save the masses of people from the unholy propaganda of these pretenders and pseudo incarnations...”

In 2017 BKG joined the local devotees in Labasa, Fiji on Harinam sankirtan down the main street, playing Holi with clouds of colored dye wafting over the street and clothing stained in all hues. Srila Prabhupada, however, did not instruct nor encourage his followers to observe Holi by playing with colors. But BKG is interested to cater to the locals’ sentiments and attract more disciples. BKG also is fully immersed in the Krishna West center in Chapel Hill, NC. BKG claims Vaishnava culture is “Indian” and is dispensable, such as dress, cuisine,

Tulasi worship, deity worship. Mahasrnga das, Oct. 2017, gave his experiences with BKG:

“I'm surprised you would publish anything that BKG would say. He is dishonest, does what he wants and then tells half-truths, twists facts and pretends to be an authority. Ever since he sold the Miami Temple on Coral Way, an unlimited devotee maker, across from the Florida University, because he took a real estate course, then bought the multi storied hotel on Miami Beach [which was then sold as well]. Trying to have an intelligent conversation with BKG is painful to the max. He's very nervous and avoids any controversial discussion, always replying with whatever the GBC wants him to say. None of these men have the success of Prabhupada's mission in their heart. Their kingdoms, zones, money, and disciples are the cause of their existence.”

Srila Prabhupada instructed his disciples not to eat foods in the mode of ignorance, such as mushrooms, but BKG posted a cooking show online wherein he very prominently cooks... **mushrooms**. During the peak of the COVID-19 lockdowns in mid-April 2020, Anuttama dasi wrote BKG that devotees everywhere should go out in public to sing Hare Krishna to counter the dark effects of the virus epidemic. He replied, thinking she was the GBC Anuttama das: *“Very bad idea. It will reflect very badly on our movement.”* When she wrote back, he said he did not have time for any discussion. Public chanting was not banned or restricted in the US at that time, so why would it have been a bad idea?

Rather than being faithful to Srila Prabhupada, BKG and the GBC as a whole are more concerned about “looking good” to mundane authorities and earning points with demonic leaders. They have also publicly endorsed the controversial experimental COVID vaccines, lockdowns, masking, and allowed only vaxxed persons to enter or serve in the temples. In 2001 BKG organized the devotees in a parade to support anti-terrorism, waving USA flags, just after the 9/11 “attacks.” BKG always looks to improve his APPEARANCE.

ISKCON OBSTRUCTS POISON INVESTIGATION (by Nityananda das)

“On Sept. 23, 2017 I met with GBC former chairman and member BKG, one of ISKCON's initiating gurus for Fiji, and someone I have known pretty well for 40 some years. He was visiting Savusavu and had just accepted 16 new disciples on the other island. We spoke about the “poison issue” for a half hour, and reflecting afterwards, I was once again deeply affected by how the ISKCON leadership's institutional obstruction of the truth about Srila Prabhupada's poisoning was still very much operative. I had hoped for something different, but behind the façade of friendliness and fair-handedness, there was the same denial

and obstruction mentality as 20 years earlier. I left disappointed and angry, reminded that there is no hope of any proper, just, or honest action from ISKCON's leadership. I found no independent thinking and honesty about this most crucial of all issues even in such a prominent institutional leader. I asked him what he thought of the poison issue in light of the new cadmium and other evidences uncovered by Prabhupada Truth Commission.

"He quickly reassured me that he had watched all the videos and had studied the matter 'quite a bit,' but he was still unconvinced that Srila Prabhupada was poisoned. I asked if this was a change from his previous public position that there was no evidence to support a poisoning and that Srila Prabhupada was definitely not poisoned. He replied that there was no change in his position, but that he was always open to new information. Thus he tried to show his open-mindedness, even though the dramatic new proof of poisoning meant nothing to him. It is hard to wake someone pretending to be asleep."

BTP #59, VOL 3, 2018: GBC BKG PROMOTES NEW TEACHINGS

The practice of going outside Srila Prabhupada's teachings to get 'spiritual help' has now reached absurd levels, with even material knowledge being promoted as necessary for advancing in Krishna consciousness. We refer to a book titled *Realizing Our Empathic Nature: Connected to Krishna* by ISKCON GBC-guru BKG.

"I feel pain when I don't see devotees experiencing great happiness. So, I naturally want to facilitate their attainment of blissful Krishna consciousness. [...] Therefore I searched for something that would transform devotees' consciousness with respect to relationships, both internally and externally." He became a follower of a Clinical Psychologist: "led me to take the practical action of studying sociology and relationship strategies [...] My search for understanding brought me to the teachings of Nonviolent Communication (NVC) by Marshal B. Rosenberg, PhD., which deals with an individual's underlying basic needs [...] I studied NVC, attended workshops."

BKG attended a "10 day" intensive training course with Rosenberg and has spread Rosenberg's teachings to the devotees: *"I adapted the NVC principles of need facilitation to Krishna consciousness. In the process, I developed workshops and seminars that have been well-received in the society of devotees."* Rosenberg's teachings involve methods to "connect empathically with self and others to have more satisfying relationships." But, Rosenberg's teachings are nonsense:

(1) *"Empathic communication focuses on human needs. [...] Basic bodily needs [...] Shelter [...] Interconnectedness – reciprocation,*

giving, receiving. Self-satisfaction – self acceptance, autonomy [...] Acknowledgement [...] we can celebrate when a need has been met, or develop a plan for fulfilling a need that is not met."

But we are created to satisfy Krishna, not our mundane needs:

(a) *"human energy is primarily meant for purifying the senses in order to be engaged in satisfying the senses of the Supreme Lord."* (SBhag 2.5.30) (b) *"We should endeavor to understand Krishna. We should not worry about eating and sleeping, for the needs of the body are already arranged."* (TLKapila)

(2) *"When needs are not being met, that stimulates anger [...] Once the needs have been addressed, there will no longer be any impetus towards anger. [...] Being angry is not wrong. See anger as a positive."*

But Srila Prabhupada states it is only possible to give up anger by becoming Krishna conscious: *"So angry, we can give up anger only when we are Krishna conscious. Otherwise it is not possible to give up lust and anger. It is not possible."* (SP Lecture 31/8/66)

No Outside Teachings Authorized: In ISKCON the path for the *"attainment of blissful Krishna consciousness"* and to *"transform devotees' consciousness"* should be the path of as given by Srila Prabhupada. Even if Rosenberg's teachings were not opposed to Krishna consciousness, it would not matter, because we are not supposed to go outside Srila Prabhupada's teachings. This is so even with "psychology" teachings that have zero connection to Krishna consciousness:

(1) *"Brahmananda Swami has read me your letter regarding the students there reading other books. I request you to stop this practice."* (SPL 13/10/73) This prohibition is there because:

(2) *"In my books the philosophy of Krishna Consciousness is explained fully."* (SPL 22/11/74)

(3) *" Whatever I have to speak, I have spoken in my books."* (SPConv 17/5/77)

Thus, BKG's attempt to introduce teachings outside of those given by Srila Prabhupada is against Srila Prabhupada's instructions, which also included that the GBC teach only what he taught. *"The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching."* (SPL 4/8/75)

Earlier in ISKCON's history, due to a lack of faith in Srila Prabhupada, ISKCON leaders went to outside "sadhus" to seek "higher" spiritual knowledge. And now they are going to psychologists, whose material knowledge is supposedly needed to help us attain Krishna consciousness. This deviant tendency can be corrected if we adhere strictly to the teachings and instructions of Srila Prabhupada. **(END)**

BIR KRISHNA GOSWAMI HYPOCRISES

As studied in Vol. 9, ISKCON has been gradually moving towards “ritvik” initiations while officially banning them. BKG has stated online that ultimately, if ISKCON was to expand and succeed as a religious movement, it would need to “absorb the ritviks.” The truth is that Srila Prabhupada’s ritvik instructions are already absorbing ISKCON, as the GBC finds it ever more difficult to avoid Srila Prabhupada’s natural position as the living current diksha guru. BKG is trying to appeal to those attracted to Srila Prabhupada and those dismayed by ISKCON’s guru history of scandals and rascals, **by appearing like a ritvik while denying he is a ritvik**. But he just wants to pad his book with more names of disciples by telling them he will connect them to Srila Prabhupada. This is duplicity and cheating.

On Oct. 1, 2005 BKG received an inquiry: *“Is Satsvarupa das fallen down? I am curious because he is still guiding disciples. Does ISKCON agree devotees to take shelter under him?”* He replied: *“I think he can guide the disciples since it was an **accidental fall down** and he got right back up and is determined to never let it happen again.”*

ISKCON GBC-guru BKG’s opinion is that a fallen sannyasi who admitted to a lengthy illicit affair with a married woman disciple can still act as a guru guiding his disciples, because it was “accidental.” So, what would a deliberate falldown be? Many women? The bona fide, authorized gurus in our disciplic succession do not “fall down.”

“A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord.” (BGita 4.42 purport)

CONCLUSION

BKG taught a Health Seminar about vitamins deficiencies to ISKCON Serbia devotees. But Srila Prabhupada only taught pure Krishna consciousness. BKG is a leading GBC, supposedly steering the Hare Krishna movement as Srila Prabhupada taught us, but he is introducing mundane things which have nothing to do with spiritual life. Yes, health is good and each of us must take care of it so our devotional service is not impeded. But a sannyasi, a supposed guru... giving a seminar on health? This is devotional service mixed with material considerations and distractions. BKM has gone completely off-track.

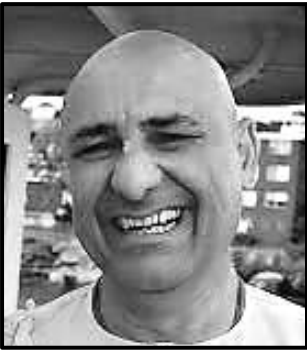
CHAPTER 22: THE MESS DOWN UNDER

Next: the Australian yatra with GBCs Ramai Swami and Devamrita Swami, and a sampling of ISKCON's internal corruptions. This is based on corroborating interviews with older devotees there, including Mandapa das, Subhalaksmi dasi, Sabhapati das, and others. A full investigation is required, but will never happen under the present GBC.

RAMAI SWAMI

He is the longtime GBC for Australia and is on the BBT Construction Grant Allocation Committee. He tightly controls Australia's ISKCON temples as if it were a personal business. Minutes/results from annual meetings are not publicly disclosed; he says, *"It is not necessary for anyone to know."* From Achyuta das, others, 2017:

"He and his gundas treat everyone as mushrooms, he keeps them in the dark and feeds them BS. He is a psychopath, and anyone who challenges or questions him is belittled and kicked out. We have lost 100s of devotees due to his bullying ways. He has a secretive life in a seaside resort hotel on the Gold Coast and no one can visit him. He is notorious for his big new cars but due to criticism he has had a Mercedes van for a few years. He has not made a devotee in 25 years. He is the ultimate parasite bleeding the devotees and living a materialistic life style. He is seen walking the streets and beaches of Surfers Paradise which are full of scantily clad beach bunnies. Is this an appropriate place for a Sannyasi to reside? When he flies he wears karmi clothes, never sannyas attire.



"After 6 years of criticism he moved to Newcastle. Now more isolated, reclusive. I could write a book on Tirtharaj, Ramai, Ajita and Aniruddha lies and deception in manipulating Srila Prabhupada's society in Australia. Ramai has alienated 95% of his God siblings and is hated by most here. Many complaints have been lodged about Ramai. But the GBC protects their own and the devotees suffer. Ramai kept Tirtharaj on the national council even after all his frauds and incompetency. The two bullies support each other. Tirtharaj gives him a vote at the meetings. Cronyism. They covered-up many sexual abuse

cases. Ramai Swami has long history of supporting abusers and banning those who favor the victims.

“I am compiling a comprehensive and factual report on his crimes against humanity. This report, fully documented and referenced, will go to the police and other agencies. Our aim is not just to force the removal of the Adelaide temple president but also the long serving GBC man Ramai Swami. Rumors here about Ramai Swami abound. A closing net will reveal surprising facts about this very manipulative man who gives the most philosophically infantile and deviant public discourses one might encounter in a temple or even a pub.”

TIRTHARAJ DAS

He was reconfirmed in 2016 as a GBC candidate. Of German heritage, initiated by Tamal, who engaged him to organize and produce the GBC-endorsed book of fraud and deceit *Not That I Am Poisoned*, which was co-funded by poisoning suspects Tamal and Bhakticharu.

“Tirtharaj is a heavy, nasty guy; for 30 years he has been Ramai Swami’s hatchet man, as well as TKG’s hatchet man. A few years ago, Ramai made him the Regional Secretary of Northern Territory, which is all desert with 3 towns and no preaching. Tirtharaj is still on the Oz National Council. Tirtharaj’s money laundering scam is a bomb shell which Ramai never disclosed to the general devotees. Hari Sauri said this was the biggest ISKCON scandal since the New Vrindaban murders. Tirtharaj and Krishna Kirtan were using an ISKCON GBC account to launder Columbian drug money. An Indian accountant met Tirtharaj and offered a percentage of the deposits and money transfers. He had been appointed as the International ISKCON GBC account treasurer, and he transferred the GBC account from Holland to Westpac in Sydney. Sums up to \$500K at a time were deposited into the account, totaling ultimately \$14.5 million. Now where would a small charity get such sums of money? Tirtharaj gave the crooks signatory rights on the GBC account so they could make withdrawals.

“When both he and Krishna Kirtan each received their first \$80K commission, he asked if they had more to deposit, and was told they had \$150 million. Aniruddha the Melbourne president wanted in on the deal. It was a crime organization laundering money through the main GBC account for handsome profits. It is alleged that Tirtharaj was paying off his superiors, namely Ramai, Devamrita, and Prabhavishnu to look the other way. Westpac became suspicious, especially of one bundle of cash which had been frozen. The feds wiretapped the druggies’ phones. They arrested and charged them when they made a large deposit. Tirtharaj got off, but later the law was changed so that Tirtharaj could have been

charged. Ramai kept the whole thing secret, but it broke open when the Columbians came to the temple demanding their money back.

“His fraudulent account operations were never audited. How incompetent are the GBC? Atmarama has all the evidence and the names of the crooks. It was in the newspapers. Many senior devotees still don't know. Atmarama contacted Bir Krishna Maharaja because he would get nowhere with Ramai, who told Bir Krishna to keep out of their affairs. Tirtharaj gave some money to Indradyumna Swami, and amounts to other GBC members. He tried to grease his way into the GBC. He traveled all over the world, neglecting his duties as president of the small Brisbane temple. He is now a GBC deputy. Five years ago the rented Brisbane temple was closed down by the City Council.

“Tirtharaj was rarely there and the temple collapsed. He was forced to resign by the Hindu congregation. The accounts were impossible to audit, but he had left the temple with a \$400K debt. He blamed others and now resides in Hong Kong working as a teacher, trying to become GBC of China. For 20 years he was going to build a temple in Brisbane. The Indians raised a lot of money and land was purchased 15 years ago. The donations mysteriously disappeared, they become frustrated with Tirtharaj. Big Indian donors in Brisbane then went and built their own Lakshmi Narayan temple. Now the Gujaratis have taken over the temple and are raising money to build the new temple that Tirtharaj never delivered. A sad history but true.”

An ISKCON representative in Australia re: GBC disposition of Tirtharaj: *“No public statement in the GBC minutes (likely unpublished resolution) although I can confirm that Tirtharaj's punishment was permanent suspension from his position as GBC Treasurer, suspension from all other positions for a 9 month period, and a \$3000 fine.”*

Tirtharaj was investigated by the GBC in 2005 based on devotee testimonies, yet was reinstated as a GBC Candidate in 2014.

NARESWARA DAS by Achyuta das

“For many years Naresvara was the Australian BBT manager to oversee all book publishing and finances. He would supply books to the North American BBT and elsewhere. He ran the BBT with an iron fist and no one could touch him. He manipulated BBT funds for his own advantage. He used to invest large sums on the 30 day money market and pocket the interest. He also played the market with BBT funds, famously losing not only BBT money but also mortgaging his house. Although apparently he invested BBT funds in losing stock market trades, audits showed no evidence. He had no accounting system in place. He was the only accountant. When he was finally removed, after

many dramas and prolonged controversy, there was no proof of any wrongdoing or what happened to whatever the BBT funds were.

“He was accused by employees and devotees of embezzling millions over the years. He said he had \$400K in a Russian safe in the Twin Towers when they went down. He was Pratapana’s accountant and expert at hiding their profits in an ISKCON charity’s books as a perfect tax dodge for Pratapana. Now he lives in Mayapur and has made a lot of money from property development. Where did he get the seed money? His finances were never investigated and he will return to ISKCON financial management. He is a Bengali BBT director and a BBTI director for many years. He also was co-signer for the Mayapur Development Fund which gets funds from BBT’s around the world. Same story: no records, missing funds. Why does he still get away with such financial trickery? He also had many women in his life. He had a long affair with a married, second-gen lady with children, meeting her daily for bed and lunch at her husband’s home. Now remarried.”

GOVINDA’S IN SYDNEY

“Around 1990 ISKCON Sydney bought a 3 story building in North Sydney and moved the deities there, where they still are today. Pratapana made a lease agreement with GBC Ramai Swami. He turned the 1st floor into a clothing shop, the 2nd floor into Govinda’s Restaurant, and the 3rd floor into a trendy art house movie theatre. He offered a meal and movie ticket for a good price. The place was pretty wild. Pratapana hired attractive young girls, and customers brought their own alcohol, which caused an uproar amongst the devotees. Bhavananda was a paid employee of Pratapana as the Maitre’d (in charge of restaurant service) and brought all his gay boyfriends to drink champagne with him at Govinda’s and then lounge on the floor with cushions to watch the mainstream movie of the day. Later he turned the bottom floor into a yoga and kirtan center, totally sahajiya.”

CHITTAHARI DAS

“In the early 80’s Vamsi Vardan’s uncle coaxed Chitta Hari to put up \$30K in a Ponzi scheme. Chitta Hari was signer on the New Govardhan Gurukula account. Secretly he withdrew the money. The Uncle cheated them and they lost the lot. The uncle gave some of it back, but the Gurukula never saw it. In the big painting sales money days, Chitta Hari took a brief case with \$75K in bank notes to Mayapur for Bhavananda. He said he was arrested by Thai immigration who claimed it was drug money, but he was released the next day minus the brief case. Who are we to believe? Another case of hard working street collectors being duped. Chittahari was busted growing dope and using it

on the grounds in Murwillambah-- he had a clique of customer devotees. I have always suspected the Darlinghurst operation of being a haven of criminal activities which enriched the managers there.”

ADI PURUSHA KRISHNA DAS

“He is the ISKCON temple president in Adelaide, he ignored the women who complained about his grown son traumatizing them with sexual harassment and assault. It is the unholy duo of Ramai and Devamrita Swamis who prop people like this up as ‘spiritual leaders’ in our Australian temples.”



DEVAMRITA SWAMI

In response to the sexual abuse in Adelaide temple wherein the abused filed statements with legal authorities, Devamrita Swami responded with his sagacious advice and solution:

“Aniruddha, be what he be, he has a certain vision and is very strict about it. He doesn’t even allow Indian ladies married to non-devotees to take initiation. The best thing to dissipate all these clouds is if the young lady simply says, you know, it was mutual, she was weak, she needed to get married and now everything’s fine, she’s living happily ever after. And so she retracts and withdraws her one-sided statements. That will dissipate all the clouds.”

Devamrita Swami is GBC for New Zealand, Australia and chairman of the BBT Construction Grant Allocation Committee. He is an ISKCON guru, known for wearing Franciscan brown robes in New Vrindaban 1987-94 as part of Kirtanananda’s changes to the Vaishnava culture. His disciples proclaim him the next ISKCON Acharya. He has “centers” called *The Loft* which advertises hathayoga, vegetarian feasts, and meditation (no reference to Krishna, Srila Prabhupada). He has supported Ramai Swami and ignored all efforts to clean up the corruption in the Australian temples. He runs a heavy hand as the sole ISKCON New Zealand authority and publicly promotes himself as an enlightened guru. His logo is used to attract yoga guests: “SELF CARE” as the trunk of the tree of life. Rather than use Srila Prabhupada’s teachings of “spirit soul,” he uses mundane terminology: environment, values, identity, social, mind, body, etc.

ANIRUDDHA DAS

“The Australia GBC are assisted by Aniruddha das, the National Secretary, who time and time again has shown his total lack of concern for truth, justice, or even plain old accountability. These three are running the Australian yatra in a secret, unaccountable manner.”

AJITA DAS

“There are many stories of his behavior and criminal activities: I am appalled he holds a seat on the Aust. Exec. Committee. ISKCON Australia will never flourish until these men are swept out. Criminals, those who have been involved in sex abuse cover-ups, immigration scams, money laundering, drug trafficking, pedophile protection, and other activities that bring shame and disgrace on the Hare Krishna movement, are still holding ISKCON positions of power and influence.”

CHALLENGE TO AJITA, ANIRUDDHA, TIRTHARAJ, RAMAI SWAMI

Prabhupadavision Mar. 9, 2012 highlighted corruption down under:

“There has been so much talk about the improprieties of Ramai, Tirtharaj, Aniruddha and Ajita. Where are the millions passing through your hands from New Govardhan? Are you still not keeping proper account records with business income having jumped to \$2.5M a year with catering and Burleigh Govinda’s- so AU\$7.5M, where is it? Did Ajita buy that silver bullion already and stash it in an off shore bank? How does Tirtharaj own so much real estate and travel nonstop? Who is paying for Ramai’s luxuries? Show us your accounts where Iskcon provides all your daily dealings, rent, food, travel, computers, phones, car, credit cards etc, for every year you have been at the top. Put up or get out. What you did with Srila Prabhupada’s money.”

It appears Ramai Swami, Devamrita Swami, Ajita and Aniruddha at some recent point centralized all the Australian temples and properties into ONE corporation, ISKCON ACNE, which they control, finances too. The general devotees were not informed or consulted. This is against Srila Prabhupada’s clear instructions, a flagrant disobedience and corruption. ISKCON is being plundered by criminal leaders, gurus.

Ravana: *A demon who used deceit and hypocrisy to steal the assets of the Lord [or bona fide acharya].*

CHAPTER 23: KRISHNAPADA: BLACK LOTUS



BHAKTI TIRTHA SWAMI (KRISHNAPADA)

Before taking sannyas, Bhakti Tirtha Swami (BTS) preached undercover behind the Iron Curtain in dangerous conditions and earned Srila Prabhupada's deep gratitude. He also vigorously distributed Srila Prabhupada's full sets of books to hundreds of university libraries, again pleasing His Divine Grace. He became an initiating guru in ISKCON in 1985 by a ¾ vote of the existing zonal gurus. He adopted African royal dress and lectured on UFOs and aliens, cultivating the profile of an enlightened, controversial, and liberal guru to attract attention and followers. There were persistent allegations of his affairs with women in Africa. He was flamboyant, charismatic, self-centered, conceited, and rogue. In 1990 the GBC clamped down on BTS' disregard for GBC cooperation while under Kirtanananda's influence:

"Furthermore, whereas BTS has repeatedly failed to follow the directives of the GBC Body such that the GBC Body has serious doubts as to his abilities to instill in his disciples the importance of following the ISKCON's authorized authority structure, he is hereby placed on probation as an ISKCON guru. During the period of probation he must cease initiating any new disciples."

An American devotee, Mahamegavati dasi, who had worked in the African yatra under BTS, gave her testimony online, alleging BTS had affairs with women, implying he schemed for Hladini Shakti devi's death in Liberia at the hands of rebels during a vicious civil war, and that in 1990 he proposed to the GBC that sannyasis be permitted to have sex once a month. In 2005 he was diagnosed with advanced cancer and he sent a letter to disciples and well-wishers advising that he would meet them again in dreams and visions. He was another ISKCON false prophet who tried to generate a spiritual phenomenon around himself as a great, realized prophet and teacher. He relished being a controversial and charismatic figure in alternative social circles. He wrote offbeat books trying to tie in bhaktiyoga and Srila Prabhupada's teachings with aliens, UFO's, psychic phenomena, motherships, the pyramids, strangers in our bodies, angels, demigods, horns and tails, etc.

“Some of the things that we are discussing you will not find in books. Much of this information was made available through contact with a level of cosmic attunement as well as a connection from a previous life. We are summarizing tremendous amounts of knowledge in an attempt to make it available for your growth. [...] Minister Farrakhan [Nation of Islam] shared an experience he had that was similar to the Biblical story of Ezekiel. [...] he was picked up by a beam of light from a smaller ship and taken to a larger ship. There, he had a chance to meet with the Honorable Elijah Muhammad. He was instructed to inform Col. Muammar Gadhafi of Libya that there was going to be a bombing of his capital and a personal attack and that other plans were being made to accelerate a Third World War [...] The second classification of alien beings is called the ‘gray’ type. They are depicted as very short with large black eyes, big oval heads, thin bodies and vestigial mouths, noses and ears. This type carries out the majority of the abductions. Examinations are typical of UFO abductions. Some people who have been abducted have dreams of being raped or of being on a spaceship and ejaculating continuously. The abductors take semen and use it for the continuation of their own race.” (Spiritual Warrior, 1996) COMMENTS: Truly bizarre for a GBC/guru ISKCON sannyasi.

I AM OUTRAGEOUS

In a letter (Mar. 7, 2005) titled “I Am Outrageous” BTS explained he had only weeks more to live due to a vigorous cancer:

“...I am dying on the battlefield. ...yesterday a recording for the Oprah Winfrey show... my life has been my message in the rather unique way that I served Srila Prabhupada’s mission. [...] Why am I at this time ready to take more disciples when I am leaving in a short time and won’t see 99% of you again in this lifetime other than if I appear to you via visions, dreams, or sound etc? [...] my higher self is now dictating that yes I should encourage you all... since most of you are so deeply connected to me in the heart, some from a previous life. [...] So I cannot tell you, ‘No, I will not pass on your dedication and love to Srila Prabhupada. [...] how joyful and happy I am that my impending death has had an impact on the international community. [...] Don’t worry; my books will have more impact after I leave, even though there are already 17 books translated into 15 languages. My biography is written 2 years ago [...] will increase your faith in Srila Prabhupada more.



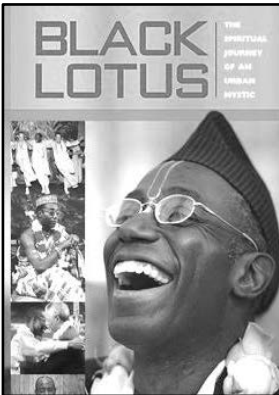
*“I will live on in such a wonderful way through my disciples, especially those rare disciples who will be ‘love in action’ as they interact as sweet sadhus... The next 4 books all basically conclude the major messages that I wanted to share in helping to bring about some international transformation. Some of the things I have done in this lifetime, I have done in previous lives. I’ve even helped pick out my own Samadhi... What can I say? **I am outrageous...** When the full biography*



comes out and when some of you later visit the museum that’s being set up and you see all the outrageous clothes, crowns, canes, and volumes of books that I used as references, you will realize that it’s amazing how I appeared to be as sane as I did. Just keep sending the love. Yes, I know you love me, but I love you three

*times as much. I will find some ways to show you this even more after I have departed. [...] With love, previously known as John Favours, Ghanashyam, Swami Krishnapada, Bhakti Tirtha Swami” [Yes. **Outrageous. He paid Satyaraj to write his biography:Black Lotus.**]*

BTS had *delusions of grandeur*. Today Srila Prabhupada’s books are still transforming millions of lives, but where are BTS and his books? Previous lives, live on in a wonderful way, crowns, canes, dressed as an African king, his death having a big world impact... His sanity suffered from acute “guru-itis” and narcissism. He liked carved

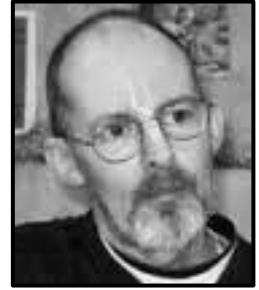


armchairs. He sported a regal lion-face walking cane in his meeting with Nelson Mandela with danda in the other hand. He fancied African embroidered hats and colorful Zulu clothing, and mixing shiny silk sannyas cloth with dark grey vests, tunics, and primitive African scarves and jewelry. Would he dress like that for Srila Prabhupada? How can he represent Srila Prabhupada with such un-Vaishnava dress? It was all attention-getting gimmicks, he was on his own weird trip, and because he craved the attention so much, he dressed up outrageously right to his last days.

“BTS, addressing the entire GBC in Mayapur 1997, accused the ritvik philosophy of setting fire to Srila Prabhupada’s movement. He also says that this “ritvik philosophy is like a monster coming out of ourselves, that ritviks had bad experiences in ISKCON.”

CHAPTER 24: SATSVARUPA DAS GOSWAMI GURUPADA

Satsvarupa das Goswami “Gurupada” (SATS), joined in 1966 and was an original 1970 GBC member, taking sannyas in 1972. He was an early, prominent leader in ISKCON, a key participant in the gurujacking of ISKCON in 1977-78 (see Vol. 3, 5), and he was an ally to Tamal and Kirtanananda, two ambitious successor acharyas, with he close behind as third. Although many saw him as an honest gentleman, he vigorously defended the deviations and tyranny of the ISKCON GBC and guru elite, eventually becoming a recluse, seemingly tormented by his inner demons.



“I knew Satsvarupa from BTG magazine days. He was quiet but restless and dictatorial.” (Navayauvana das 2008) From *BTP* (2004):

“He was once a leading disciple of Srila Prabhupada who performed great service, but who later became the founder-architect of the great Guru hoaxes 1978 & 1987. He had to publicly admit an illicit affair with a married Godsister, yet is so deluded he still feels fit to act as a Guru. What a disaster ISKCON's unauthorized Guru system is, both for the disciples who waste their entire lives worshipping a mundane person (rather than the bona fide representative of Krishna, Srila Prabhupada), and for the bogus Gurus themselves, who end up in their last days exposed as lying charlatans. Upon Srila Prabhupada's physical departure, SATS falsely declared he had been appointed as a successor initiating Guru to whom all worship and wealth must be directed. The 11 became 'zonal acharyas', carving up the world between them. He announced this hoax as editor of ISKCON's magazine, BTG:

“Srila Prabhupada selected eleven senior disciples to act as initiating Gurus who could accept disciples after his disappearance. In this way he insured the continuation of the parampara.’ (#13-01/02 1978) The result of this initial deception was unmitigated catastrophe, candidly summarized by one of the second wave of unauthorized Guru successors: FACT: ISKCON Gurus have usurped and misused money, and diverted other ISKCON resources for their own personal prestige and sense gratification. ISKCON Gurus have had illicit sexual intercourse with both women and men, and possibly children as well”

(Where the Ritvik People Are Right, Jayadvaita Swami, 1996)”

SAD HISTORY OF FOUNDER, ARCHITECT OF GURU HOAXES

Practically from the moment he founded the guru hoax in 1978, Satsvarupa began to develop strange illnesses like migraines, anxiety attacks, and physical exhaustion. Many suggest his health afflictions were due to offences to Srila Prabhupada. He has required professional psychiatric help and many medical treatments. Satsvarupa assisted with the second phase of the great guru hoax, where the initial 11 hoaxers made way for dozens more, as he reveals in the following letter:

"I was one of the pioneer revolutionaries in giving up the wrong 'zonal Guru' system, allowing devotees to choose bona fide ISKCON Gurus as they wished, recognizing that others could become Guru and removing the heavy control of the 'zonal Guru' even over his Godbrothers." (SATS June 2, 2004)

In reality he only became a "revolutionary" once there was no further holding back his many ambitious Godbrothers from either entry into or destroying the elite guru club. As a guru in need of therapy, SATS admits his mental debility in a letter to his followers: *"...under the care of an expert psychiatrist MD and an authorized counsellor who is helping me with my anxiety issues."* So how can he be qualified as a diksha guru? Srila Prabhupada tells us that: *"If you chant Hare Krishna mantra without any offense, then immediately the stage will be that you are freed from all material anxieties. That is the test. How I am advancing in chanting will be tested how far you are free from material anxieties."* [CC Antya 20.12] The diksha guru must be fully liberated from all material anxiety, fully self-realized, and always experiencing Krishna's transcendental, blissful association. Professional counseling, psychiatric treatment? And what he received later from his female professional therapist was sexual, and less than professional.



SATS then started to "create" his tormented and bizarre art work. These ghastly, nightmarish visions revealed a mind wracked with fear, doubt and anxiety. This is Srila Prabhupada's opinion:

"This is not a good style of painting. It is an artistic style for sense gratification only. I cannot encourage this style, it should be stopped immediately. Paintings should be like the Deities, formal and worshipful. This type of painting is sentimental and not authorized. Paintings should be as our artists in New York are doing. Do not introduce any new styles." (SPL Madhudvisa Dec. 8, 1973)

Aug. 8, 2003: SATS sent a letter to his disciples explaining his bizarre lecture three days before: *"I think my main point and theme was empathy. I want you to love me despite my faults, as a disciple should do in the NOD verse I read. By playing this song "My Funny Valentine," I pledged that I want to see you with a loving heart despite your faults just as we know Gaura Nitai loves us despite our faults... I spoke of changes in myself and in ISKCON, in a positive way, my use of creative innovation, which I am doing in how I write and paint... to demonstrate this kind of innovation I played a Coltrane composition intending you to see it as bhajana as pure and even superior to most bhajana music..."*

SATS had played a mundane pop song to his hapless disciples, comparing it to injunctions in NOD and the divine love of Gaura Nitai. This behavior is incompatible with that of bona fide Vaishnava gurus. Obviously he needs help. He should admit he was never authorized to be a diksha guru, he should give his disciples back to Srila Prabhupada on whose behalf he was meant to be initiating. Instead, after his fall-down and the deal he worked out with the GBC to stop his future initiations, he revealed: *"I actually declared an event that would be the very last initiation. Since then because I am soft hearted, a few people have 'snuck in.' These devotees were highly recommended and in some cases had been waiting for years."* And in answer to the following question: *"Are you still our guru?"* SATS' answer is unequivocal: *"Yes. I am happy to be guru of the family I have."* (from IRM)

SECRET SEX AFFAIR GRADUALLY LEAKS OUT

Having become almost a recluse, indulging in sense gratification of mundane music, nightmarish art, and weird writings, in 2002 Satsvarupa (SATS) resided in Ireland, and he had a sexual affair with a married Godsister. She tried to assist with his depression by professional therapy and then became physically intimate. From SATS' autobiography:

"Then, out of lust, I misbehaved and committed adultery. It took me several years to candidly admit the full extent of my falldown [found-out] and that was another fault, of dishonesty... I have been held responsible and punished by the GBC- not allowed to initiate... I can be forgiven... I am even allowed to remain a guru for those who maintain faith in me, despite my slip... I maintain a number of disciples who haven't rejected me, and I write to them and occasionally meet with them."

At first, SATS denied the rumors but over several years slowly admitted in stages to his indiscretions. Then he apologized for his lies and dishonesty. The GBC pressured SATS to allow his "disciples" to seek shelter elsewhere, but he did not like his diminished status: *"When I first read this order, I felt a bit angry."* Cornered by the GBC, he

pointed out that Srila Prabhupada is everyone's siksha (instructing) guru and then generously conceded: *"So if some of you who I have initiated have lost faith in me because of my fall... I hereby bless you to choose another ISKCON Guru and approach him and ask him to become your siksha guru."* His bewildered followers are still his initiated (diksha) disciples, despite all his nonsense, but they are now 'allowed' to get siksha (instruction) from Srila Prabhupada or other bogus ISKCON gurus if they *really* want to (but conspicuously, no re-initiations).

So, *nothing changed* since this was always the case, and the guru hoax nightmare continues. Negotiating with the GBC, which until then had fully suspended ISKCON gurus for sexual falldowns, SATS was allowed to keep his existing disciples, only being restricted from initiating new ones. He did a final grand initiation, and "snuck in" others later. SATS desperately clung to his diminished guru status.



Normally if a sannyasi does fall down, he would do the honorable thing and continue his spiritual life in the household ashram. Not only did SATS cover up his affair until exposed by one of his disciples, but he maintains that he is still a sannyasi:

"Yes, I am still a sannyasi by Prabhupada's grace" [email Dec. 16, 2005] Srila Prabhupada states: *"If a sannyasi is illicitly connected with women, all his claim for the honor of a sannyasi at once become a perjury."* (SBhag 1.17.41p 1964 edition)

SATS kept his sannyasi position because it was a one-time "accidental" falldown [found-out] which would not reoccur. But why was SATS allowed to keep his sannyas and guruhood? This is another ISKCON policy contradiction. The GBC is concerned only about how to maintain their guru businesses, despite all setbacks and scandals.

HIS BLATANT HYPOCRISY (From IRM's BTP, Autumn 2004)

We note the pathetic decline of a founder of the ISKCON guru hoax, Satsvarupa das. Forced to admit an affair with a married Godsister after lying and covering it up for over a year, he then maintained he was still a "guru." After cheating his disciples by covering up an illicit affair, SATS should have directed his disciples to the shelter of Srila Prabhupada's books. But not so. He is more proud of his own books:

"You can keep some pictures of me and of course read my books and it is a kind of vapu. Every day they read my books they feel that all

their questions are answered, all their doubts are removed. Please take this seriously... and study my books together. When I am gone you will have my books and each other to carry on." (SATS, May 10, 2004)

But in SATS' books we find blatant hypocrisy. Why take him seriously as a spiritual leader when his OWN books, which he is urging his disciples to read, condemn the exact cheating behaviour that he is now guilty of? From SATS' book *Vaishnava Behavior*, 2003:

"The misbehaving brahmachari, grhastha, or sannyasi hurts the cause of religion for all people, since the bad example breeds cynicism. [...] If people suspect that a representative of God is cheating on the very principles he is supposed to be upholding, then how can they hear him with faith? If a man advises others not to smoke cigarettes but he himself smokes, of what value are his words?" And *"Hypocrisy is dishonesty, and according to Srila Prabhupada's purport, without honesty there is no question of spiritual life: 'Truthfulness is the basic principle for all religions.'"*

We urge his disciples to accept his own recommendation that his words have no value and instead take shelter only in Srila Prabhupada as their guru. **(END)**

SANATORIUM, WEIRD WRITING , ART BRUT

SATS went through several decades of decadence and confusion, and even a year after his sexual fall-down he wrote a racy sex novel called *Sanitorium* (2005), which was used as "assigned reading" in 2006 at ISKCON's "higher learning" Bhaktivedanta College in Belgium. On July 7, 2007 the GBC stated:

"In response to some devotees concerns regarding his book Sanitorium, SATS has decided to withdraw any remaining copies from circulation, stating: 'I have come to realize that my book "Sanitorium" contains explicit sexual scenes and references. I am sorry I have written it. I apologize and promise not to write a book like this again.'"

SATS disciple and GBC member Pragosh das clarified: *"The statement was posted due to significant numbers expressing concern about the content of the book."* But this book is still available (new, July 2023) on Amazon, where links are given on SATS' website. Some may wonder at the relevance of exposing SATS' deviations, since after his fall-down, it is assumed he was removed as an ISKCON diksha guru. However, this relates only to him taking new disciples. For disciples he already has, it is 'guru business' as usual. SATS went to Mexico in 2006 and Trinidad in 2007 to be worshipped by many disciples; in 2023 to India and Germany, etc. How is he a diksha guru? Srila Prabhupada condemned sex literature:

"We should not waste our time simply reading these all nonsense literatures, sex literatures. Simply wasting their time. [...] just like the pleasure place of the crows..." (SPlecture July 12, 1969).

SATS audaciously dedicated the book to Srila Prabhupada: *"Most of all I acknowledge my spiritual master, [Srila Prabhupada] [...] I pray that Sanatorium pleases him and that he blesses it to be widely read around the globe."* SATS is quite deluded and lost in maya.

Clearly, any sane devotee would ask why SATS, an aged "renounced" monk with an illicit sex affair and writing sex novels is still regarded as a "very advanced devotee" (Bhakticharu's description) and an initiating guru successor to Srila Prabhupada? Such blatant deviation from the bona fide spiritual master's instructions, and the subsequent moral and spiritual degradation that follows thereafter, is only to be expected when one tries to replace the spiritual master and occupy his seat without any authorization, as SATS and others did:

"One should not imitate the behaviour of an advanced devotee or maha-bhagavata without being self-realized, for by such imitation one will eventually become degraded." (NOI, 5)

HIS PRABHUPADA BIOGRAPHY IS POISONED

"Intermingling the spiritual with the material causes one to look on transcendence as material and mundane as spiritual. All this is due to a poor fund of knowledge." (CC Mad 16.72 purport)

SATS' 1983 GBC "authorized" Srila Prabhupada biography: *Srila Prabhupada lilamrita (LM)* is poisonous reading since it mixes truth with illusion, mundane with transcendental. This might explain SATS' past infatuations with mundane songs, poetry, jazz, paintings, and another's wife; all while posing as a guru. Devotees appreciated LM for its Srila Prabhupada quotes, but SATS has weaved in his own mundane bias and self-interest to subtly, offensively portray Srila Prabhupada **as an ordinary man**, which was actually part of the successor gurus' strategy to bring Srila Prabhupada down to their level as fallen souls.

SATS knew he was not qualified for this position: *"As for guru, I am in no position for that... Now Srila Prabhupada has departed in his personal presence. I am to begin initiating disciples. At present I don't feel I could give a disciple shelter. I could not tell a soul that if he simply served me nicely, I could take him back to Godhead."* (ISKCON in the 1970s)

He later wrote: *"I sometimes saw him as my rival. Still, I sometimes feel a twinge of jealousy when one of my disciples speaks on and on about all the realizations he is getting from his relationship with Srila Prabhupada."* (*Srila Prabhupada is Here*)

In the material world we are innately envious of God and whoever represents him. So, trying to have absolute faith in the bona fide spiritual master, we don't need SATS offensively superimposing mundane, "human" attributes" onto Srila Prabhupada. Ch. 26 studies how SATS's biography of Srila Prabhupada minimizes him.

DESIRE FOR RECOGNITION AS GREAT AUTHOR AND ARTIST

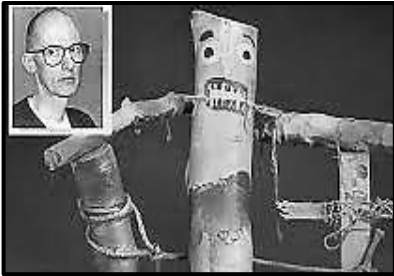
SATS also openly admitted reading a ton of mundane literature and listening extensively for years to mundane music- blues, classical, and jazz. He emulates Picasso's art style and "free writing" and has been plagued with horrible incurable migraines since 1980. He wrote a book series on the adventures of a devotee mouse (*Nimai the Mouse*), another novel in 2008 called *Under Dark Stars*, endless petty confessions, mental ramblings, but some nice memories of Srila Prabhupada thrown in too. His unforgiving ambition is to be a famous, great author, but he doesn't write much of true value. E.g., from *Here is Srila Prabhupada* (1991), we find (1) minimization of Srila Prabhupada by describing him as an ordinary person, and (2) his ambitions to be a great guru:

"...another book about Prabhupada with a feeling of regret. Prabhupada should be the center of my life, but I continue to take his place." (p.2) "There is a danger of creating an illusory Prabhupada. It is all too easy to worship malleable Prabhupada, one who changes his orders to suit our own needs and deviations?..." (p.15) "Earlier in the dream, I was talking either with Srila Prabhupada or with devotees... I think my envy was manifesting in the dream when I was glad to see that the person being massaged was no longer Prabhupada...." (p. 22) "Now Prabhupada is arriving... As I offer the arati articles, I feel rushes of emotion. Srila Prabhupada doesn't have to read my mind; just by standing before him my activities since his disappearance –my attempt to become a guru and some of the excesses of that, my readings in Christian saints, my publishing my own books, my seeking lonely places, my hurts. He also sees my desire to serve him..." (p. 111)

"After your disappearance I went along with the guru worship which our society now deems as a period of abuse to devotees and minimizing the central position of your Divine Grace. It would have taken great conviction of purpose to keep a humble course in defiance in those years, and I didn't have such strong conviction to stand alone..." (p. 118) "Whatever problems I haven't yet resolved in terms of how to get rid of anarthas, excess baggage and the vain glory of thinking myself a special devotee..." (p. 130) "I used to feel more the conflict between trying to be his disciple and trying to be guru. That was because there were excesses in the way we received grand worship

befitting only Srila Prabhupada. I sometimes saw him as my rival. [...] In 1978-86 we used to tell them, "Don't jump over your spiritual master. You cannot have a direct relationship with Srila Prabhupada. You have to go through us." Now I encourage them differently..." (p. 211) (Prabhupada) explains that we should never have deviated in any way. Did he ever deviate from the orders of his guru maharaja? Never. Why do we? The instructions are clear. Deviation means we are foolish rascals with desires other than service to guru. He means me." (p. 261)

ISKCON promotes Satsvarupa's crazy art- in early 2017 a MOSA (Museum of Sacred Art) exhibition at Radhadesh in Belgium was toured by about 1000 devotees.



"They are however sought after by connoisseurs of the art brut movement, whose raw authenticity is championed as honest and visionary. 'Satsvarupa's paintings bring his inner world to the canvas in strong colors,' says MOSA Director Mahaprabhu das. 'His art isn't artistically sophisticated, but it transmits his emotions, struggles, and joy in practicing Krishna consciousness. His art is a kind of therapy to share what goes on in his mind and heart.'"

Satsvarupa confirmed: *"I love to paint; it gives me satisfaction, and I am getting validation that it is pleasing to others and they enjoy seeing and owning my paintings. 'I think I have my spiritual master's permission, and it is pleasing to Krishna. Thus it is part of my devotional service to the Lord. I intend to keep it up.'"*

Permission from Srila Prabhupada? Art brut movement? Struggles and therapy? He painted Gauranga, the Golden Avatar, in a bright fluorescent pink? An online video called "A Day in The Life" (May 2021) shows him absorbed in deity meditation at his upstate New York home, living in semi-seclusion spending his days in silent or tortuously slow japa chanting, with his freaky tormented artwork, writing more stuff which his disciples pay to print. He is attended like an exiled king by a few of his faithful disciples with everything fresh and new. His main caretaker calls him a "pure devotee" and tells how he has learned not to "become too familiar." SATS was almost paralyzed, cannot walk, still perpetuating the myth of bona fide spiritual master in spite of his history. Deluded with self-importance, he will never come clean about the ISKCON 1977-78 gurujacking, of which he was a key figure, the lie of being appointed as successor acharya, or the mercy killing, "medicine to die now" interview he conducted with Tamal in Nov. 1977.

SATS has never said anything about Srila Prabhupada's proven poisoning- ***his silence on this critical subject is very telling***. His role in the guruhacking of ISKCON was that of an accomplice to the poisoners, as their philosopher and gentlemanly spokesman. There is also good reason to believe SATS knows much about Srila Prabhupada's poisoning (see Vol. 3). Of course, he did not respond to our inquiries.

SATS' 2016 Vyasa-puja festival showed he is still worshipped with the same pomp, grandeur, awe and reverence as in the zonal acharya days. Even after his sex affair, he was allowed to remain as a sannyasi and it merely meant he could not take more disciples, but he found a back-door solution. Thus, he continues his guru business by accumulating more "siksha" disciples. More followers.

"Those who are siksha disciples may have joined me more recently. But in either case, it's important that we keep alive the spiritual connection. [...] Some devotees are approaching me for a siksha relationship [...] What I have said about the promises the diksha disciples make, applies to siksha disciples. For the relationship to be real, they should give up the four sinful activities, chant 16 rounds, read my writings, correspond with me, visit me individually, and form an intimate relationship. And all disciples should render service to the guru. [...] I gave you the Hare Krishna mantra on behalf of Srila Prabhupada and that binds us permanently as guru and disciple."(SATS Lecture 2016)

So what is the difference between his diksha and siksha disciples? Now he is trying to circumvent the GBC restrictions and find a way to continue collecting more disciples. SATS makes sure he is seen as NEEDED, as the one who is LIVING and who gave the Maha Mantra in person, which, according to the living guru misconception, Srila Prabhupada cannot do, being dead and gone (see Vol. 9).

For more material on Satsvarupa das, see Vol. 3, *Pursuit of Srila Prabhupada's Poisoners* where it is analyzed how likely it was that SATS would have known about Srila Prabhupada's 1976-077 heavy metals poisoning, either during or afterwards.

CHAPTER 25: CIRCUS OF UNSCRUPULOUS RASCALS

(1) **Rascal:** An unscrupulous, dishonest person, scoundrel; **Unscrupulous:** Contemptuous of what is right. (2) *Pride goes before destruction, and haughtiness before a fall.* (Proverbs 16.18)

(3) Jayadvaita Swami mentioned that some of our initiating gurus are not even chanting their rounds. Yet they ask disciples to vow to follow rules and regulations when they themselves are not following?

HISTORY OF MAYA'S PITFALLS

In the history of ISKCON since 1978 and of the Gaudiya Math since 1937 there are so many who falsely assumed the position of guru and then “fell down” by breaking the basic regulative principles or deviating philosophically. Of course “guru fall-down” is an oxymoron since no real guru can ever fall down from perfection, and the gurus who do so have thus proven *they were not ever real gurus*. There are also many others who, although they may or may not have publicly been exposed as fallen, are nevertheless fallen because of their serious deviations from the Acharya's orders. This includes those who have not broken regulative principles, but unauthorizedly assumed guruship and stolen from the Acharya the loving relationship he had with his own children, his own followers. *They are all members of the great circus of unscrupulous rascals*. This chapter reviews but a fraction of them.

Sad to say, but the history of ISKCON since 1978 and that of the Gaudiya Math since 1937 has been like a circus freak show. Each rascal deserves their own book of exposé so Vaishnava historians can study that 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, from the rock and roll guru, to the LSD guru who rolled around during kirtan... what an amazing show it has been! Embarrassing, painful, despicable... but also educational in our personal battles against the vast array of powerful material illusions. In the future, devotees will learn about Satsvarupitis, Tamalitis, Kirtanananditis, Radhanathitis, or Bhaktitirthis as types of maya one must study to avoid the school of hard knocks on the spiritual path.

These are definitely things each devotee should study from real history instead of through the school of personal experience or “hard knocks.” This may be the only bright side of what has happened in

ISKCON, that Krishna has arranged for us to see what we must be careful to avoid as pitfalls and obstacles on the path of pure devotional service. And the most amazing thing is how Srila Prabhupada established the Hare Krishna movement with (or in spite of) such a circus show of unscrupulous rascals! Somehow he used their “service.”

Some insist we should ignore the fallen, deviant ISKCON gurus, never hear their names or history, never look at their pictures, and thus not be contaminated. There is value to that idea. However, there is also great value in studying the huge deviations in ISKCON by those who became unauthorized gurus, *to prevent a future repeat*. May it never happen to us or anyone else, as it is the curse of DADS, the dreaded acharya disease, for which one must suffer greatly and by which one’s advancement in spiritual life becomes spoiled. Those who ignore history will be compelled to repeat it, as they know no better.

NO MORE SANNYASIS, SO HOW CAN ANYONE CAN BE A GURU?

In Jan. 1977 Srila Prabhupada was so disgusted with the high rate of fall-downs by his sannyasis that he declared there would be *no more sannyasis* made in ISKCON. If Srila Prabhupada was so reluctant to give sannyas to senior men due to so many falling down shortly afterwards, then how can we think that he thought those same senior men were prepared or qualified to become a guru? To be an initiating guru requires far more qualifications than simply being sannyasi.

*“This should be strictly outlawed, no more sannyasis. And those sannyasis who have fallen, you get them married, live like a... No more this showbottle, cheating. It is very ludicrous. [...] And this kind of hypocrisy- they have taken sannyasa and mixing with woman. This is not to be allowed. If you want woman you get yourself married, live respectfully. We have no objection. But **this hypocrisy should be stopped**. There have been so many fallen down. **First of all there will be no sannyasi anymore**. I have got very bad experience. And at least, **we are not going to create new sannyasis**. And those who have fallen down, let them marry, live like respectable gentlemen.”* (SP 07.01.77)

Then Srila Prabhupada gave only three more sannyas initiations, in May 1977, which he had already promised, so he went ahead with them. They were Bhakticharu (later rumored to be having an affair with his secretary’s wife), and two others, who both publicly fell down.

WHAT IS A GURU “FALL-DOWN”? WHO QUALIFIES FOR THIS?

Anyone who wants to steal the position already filled by Srila Prabhupada and deny Srila Prabhupada’s availability to others *is already fallen and deviated*. This applies to all the ISKCON so-called gurus who are taking disciples as their own when they should be

bringing them to Srila Prabhupada as his disciples. All ISKCON gurus are “fallen” due to grave offenses against Srila Prabhupada for stealing his assets and disciples, and obstructing his mercy upon fallen souls.

AGAIN BECOME A MOUSE

“...the GBC has become very, very weak. The principal reason for this has been the falldown of spiritual masters and the decay of spiritual authority in general. This applies to sannyasis, gurus, and the GBC... all in disrepute. The renounced order is now called the denounced order of life... People are very dubious about gurus -everyone is wondering when the next one is going to fall.” (Ravindra Svarupa, 2001)

Again a mouse! They got their strength and power from Srila Prabhupada, but when they tried to remove him and take his place, they lost everything and reverted to worse than their former consciousness.

HANSADUTTA (SWAMI) (HS)

Hansadutta joined in 1967. He led very nice kirtans and was an inspirational speaker. He opened temples in Germany but due to illegalities the police raided the temples and confiscated bank accounts, causing great negative publicity. He had many disagreements with Godbrothers due to his quarelling and ambitious nature. He organized the translation and distribution of Srila Prabhupada’s books and was appointed by Srila Prabhupada as one of three BBT trustees. In 1974 Srila Prabhupada said Hansadutta was praying for him to die so he could become a guru. He was one of the original 11 ISKCON zonal acharyas and an ardent proponent of the bogus gurus in ISKCON.

HS was arrested in 1980-84 several times for illegal weapons, a drunken drive-by shooting, etc. He attracted devotees with criminal backgrounds, stockpiled a weapons arsenal, engaged in theft and fraud, with plans for a farm fortress to survive an expected world apocalypse. HS fought in court to preserve Srila Prabhupada’s unchanged books. HS was suspended by the GBC for one year as an initiating guru in 1980 and was party to Tamal’s contrived Topanga Canyon confessions that Srila Prabhupada never appointed any gurus, but only ritviks. In the early eighties he recorded rock n roll albums, trying to become a rock star, even though Srila Prabhupada had told him not to sell records.

*“This record distribution has caused havoc. It should be stopped immediately. I have also asked Hansadutta to stop it. Book distribution is our real business. If we give them a record they simply hear some magical sounds and take it for sense gratification, but if they receive one of our books and read even one page, they get eternally benefited. Therefore I am stressing this book distribution, not other things. Stop record selling completely. **This is my order.**” (SPL Jan. 6, 1975)*

“Regarding record albums, [of Srila Prabhupada and other devotees] it is something sentimental, they will purchase and hear for some time and throw it and purchase another. A book purchased will remain, and once even one line is read, that will benefit the reader.”
(SPL Hansadutta Sept. 9, 1974)

HS had illicit relations with female disciples and was literally at war with Ramesvara. Due to reckless abuse of his position, addiction to painkillers and alcohol, he was terminated as an ISKCON guru in 1984. He tried to recover his position by having Kirtanananda take over the Berkeley temple, but this failed. Finally in 1992 he admitted that Srila Prabhupada had only wanted ritvik representatives, and he apologized for his participation in the zonal acharya scam. He was the only one of the original 11 to repent and make amends. Afterwards he led a quiet married life and preached locally. He coined the term “Bhaktivedantas” referring to those who were following the July 9 Order. He professed surprise and ignorance of Srila Prabhupadas’ poisoning. Three times we tried to elicit some information about his knowledge and details of the guru hijacking of the movement and Srila Prabhupada’s poisoning. He sometimes replied but did not actually answer the questions:

“We are interested to know about what really happened with the hijacking of the movement, how Tamal concealed Srila Prabhupada's instructions, and how the GBC in March 1978 suddenly declared that they were appointed as successor acharyas. This was obviously a lie; what were you thinking at that time? Who told you at first that there would be 11 acharyas? Who first discussed with you about being an acharya rather than a ritvik representative? Why did you start initiating disciples before the 1978 GBC meeting? Who did you first discuss being a successor acharya with? Was it Tamal? Satsvarupa? Was there a collaboration and secret discussion on this matter before March 78? Or did this start before Srila Prabhupada departed? When you first learn anything about Srila Prabhupada's now proven poisoning?”

Jitarati das has done business in Hong Kong and Philippines since the late 1970's. In 1981 he once flew into Cebu airport and learned later from 5 Filipino devotees that Hansadutta had ordered his murder- a disciple had laid in the tall grass near the airport with a shotgun, but Jitarati had already arrived on an earlier flight. Hansadutta's men raided his warehouse, taking \$90,000 of goods, and also three times fraudulently ordered large shipments from Jitarati's supplier, billed to him. Hansadutta's men even hired a local sheriff to confiscate merchandise delivered to various Jitarati customers. Once Jitarati was invited to meet with Hansadutta at the Cebu temple, but when he came

with a gift, Hansadutta lost his temper and heavily berated Jitarati in front of many zealous disciples. Somehow Jitarati managed to walk out and escape in his car, chased by devotees with machetes.

Yet, Jitarati remembers Hansadutta fondly for his dedication to selling Srila Prabhupada's books. He has apologized repeatedly for his part in the guru takeover of Srila Prabhupada's mission, and for 30 years led a proper devotee life according to Srila Prabhupada's instructions. Still, he did not come completely clean, deeply embarrassed by his past. He was a living participant and witness of these events, and it would have been very valuable if he had told everything he knew. He passed away in April 2020 with his unconfessed secrets.

That is a brief summary of his activities (more in Vol. 3, 8).

JAYATIRTHA (JT)

By early 1981, the GBC was fully aware Jayatirtha (JT) was regularly taking drugs such as Ecstasy and LSD. JT would exhibit supposed ecstatic symptoms, often on the Vyasasana or during kirtans, going into trance, howling, rolling on the floor. He was forced in May 1980 by certain GBC members to take sannyas against his will. JT became increasingly estranged from the GBC and he "took shelter" of Sridhar Maharaja when leaving ISKCON in 1982 with hundreds of disciples in a major schism. Apparently he was involved in a drowning murder of a dissident disciple in a Nepalese lake. He was removed as a guru and GBC when he rebelled against the GBC's authority. He claimed LSD was the dust of Radharani's lotus feet, and even had sex before the deities in his sahajiya intoxication. Many remembered the kindly JT they had known, bewildered over what had happened to him. The offenses in posing as a pure devotee, cheating others, and blocking access to Srila Prabhupada led to his insanity and degradation.

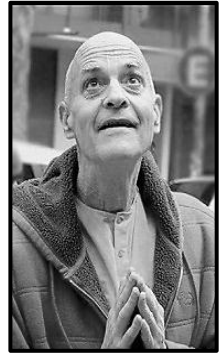
He had LSD kirtan festivals and formed his own quasi-spiritual sect. He was expelled from ISKCON in 1983. JT carried on with his Peace Krishna group from 1982-87 in England, taking LSD and Ecstasy until one day his most faithful disciple "realized" JT was not Krishna after all, but Rasputin instead, an evil imposter. Navaniticara das ambushed JT with a huge knife, killed him, then decapitated him. The police were lenient with Navaniticara, who was out of prison soon, as JT had been England's largest importer/ distributor of the drug Ecstasy. They were glad he was out of business.

GUNAGRAHI (GOSWAMI)

On Mar. 24, 2016 Gunagrahi "Goswami" announced publicly that he had advanced prostate cancer; it had spread to his lungs and lymph nodes. Survival was questionable, and he was being treated at

ISKCON's Bhaktivedanta Memorial Hospital in Bombay. Funds were solicited for the treatment. He had been an ISKCON guru and sannyasi with disciples in Uruguay and Argentina, etc. He earlier admitted an on-off addiction to pornography in a resignation letter. The GBC issued their usual statement of sympathy and guidance for his disciples and devotees in general which raised more questions than it answered.

"I am writing this letter to reveal my mind and heart... Seven years after joining the movement, I began looking at inappropriate explicit material. I said nothing about this before taking sannyas ...I thought I had successfully freed myself from this deviation. After sannyas, I sometimes slipped again, and my superiors learned of an instance when this happened. I tried again to be fixed in my vows, and when from time to time I failed, I kept it to myself, even after I took up the position of initiating guru. I wanted very much to serve the movement by accepting such responsibilities, and I told myself I could purify myself through the service. But instead I sacrificed my integrity and the welfare of others..."



"I should have disclosed the truth... I am deeply regretful. When I was diagnosed with stage 4 prostate cancer, I felt as if Krishna was making me aware of my misdeeds... about what I had done... contemplating the seriousness of my actions and how they would affect others' lives, I needed to reveal my heart. So I spoke my secret to the Vaishnavas. I am so regretful. Krishna is putting me through this to help me give up a sin I couldn't give up on my own. Now I want to spend the rest of my life genuinely living in Krishna consciousness, without this sin and without attachment to any position or title. Although I do not deserve it, I pray for your forgiveness. Your servant, Gunagrahi Das"

Although he resigned as sannyasi and guru, *"in Oct. 2017 the GBC voted to reconfirm Gunagrahi Maharaja as an ISKCON sannyasi"* (GBC Sec'y email): he was reinstated as a bona fide ISKCON initiating guru for those disciples initiated prior to 2016. So, the GBC decided his initiations during his pornography watching were valid, and those after his exposure were invalid. (??) He passed away Sept. 8, 2018 and was placed into "Samadhi" the next day in the Dhama, a practice which Srila Prabhupada said was reserved for great saints. Atmavidya das wrote:

"Will you ever get real? Without a doubt Gunagrahi das gave up everything to join the Hare Krishna movement, doing a lot of service through the years. But, he had kept up very gross attachments. Still, he was given sannyas and made a 'guru.' All while keeping his disgusting

habits. In his resignation letter in 2016 after being diagnosed with cancer he admitted to everything and was sincerely repentant. He deserves great credit for that. He went through a lot of suffering for over 2 years before passing away. Why can't you just leave it at that? ...making conditioned souls into acharyas by vote will never work. Your eulogies and over-the-top Gunagrahi glorifications are disgusting and irresponsible. Is it really so cheap to go back to Goloka Vrindaban and 'and wake up in the arms of Sri Krishna?' [as Indradyumna wrote] When will you stop deceiving yourselves and others?"

ISKCON CULTURE OF CORRUPTION AND DARK SECRETS

The dishonest, corrupted institution allowed Gunagrahi das to hide his secret for many years. He was caught watching pornography but ISKCON leaders, including Tamal, before 2002, convinced him NOT to give up sannyas. His story is one of institutional cheating of trusting devotees. Gunagrahi had the decency to confess, apologize, resign, and repent, unlike so many others. The GBC hushed up illicit activities of many of its elite club, hoping no one would discover them. ISKCON has a culture of dark secrets and cover-ups. Time and again, ISKCON misleaders hide their internal scandals “for the sake of the movement” but this policy only worsens the situation. Srila Prabhupada is the safe shelter for all, not ISKCON’s fallible vote-elected rascals.

“A pure devotee cannot fall and suddenly become unqualified to be the transparent via medium back to the spiritual world. If someone’s heart is not pure, but they pretend to be pure, then they haven’t truthfully come to a position to fall from. The illusion of spiritual qualification is simply happening within the mind, expanding outward as they convince innocent others of the false image they have created. It could be seen as a mental illness, not unlike Dissociative Identity Disorder, and is no less strange or unhealthy than someone who thinks they’re Jesus or Elvis. These actors in the pantomime don’t fall down, they get found out.” (Surya Narayan das, NZ, 2021)

GBC CONDOLENCE LETTER TO DISCIPLES OF “FALLEN GURUS

*“It is with great sadness that we inform you of the health crisis and spiritual difficulties of Gunagrahi das Goswami. He is currently... receiving treatment for advanced-stage cancer... he experienced severe anxiety out of guilt for spiritual difficulties that have lasted **several decades**, and he decided to disclose his difficulties. He has stepped down from the sannyas ashram, as an initiating guru and as Co-GBC in his zone... We thank him for his years of loyal service to Srila Prabhupada and ISKCON, and for his honesty and humility... For his disciples and followers: We are painfully aware of how difficult this*

*time must be for you. **We want to assure you that, since you were duly initiated in accordance with ISKCON law, you are in good spiritual standing.** Whether you continue to take shelter, guidance and siksha from Gunagrahi das is entirely up to you. We encourage you, especially at this time, to take shelter of Srila Prabhupada and his instructions, as His Divine Grace is the **preeminent siksha guru** for all ISKCON devotees. We also encourage you to seek guidance of other senior devotees in ISKCON. As long as you continue to take guidance from Srila Prabhupada and his sincere followers and remain strict in your spiritual practices, **you will be safe and secure** under Lord Krishna's protection. We also request the devotees of ISKCON to offer their prayers for Gunagrahi das and to extend their full support, friendship and understanding to his disciples and followers. YS GBC Exec Comm”*

Another instance of GBC condolences: On May 1, 2017 there was news of problems in the GBC leadership: Bhakti Vijnana Swami resigned as GBC and guru, and will be essentially “disappearing” indefinitely to “recover” from his devotional service... (??) Why have so many ISKCON gurus in the last 40+ years similarly developed migraines, nervous-physical “exhaustion,” “falldowns,” and insanity?

“The last 2 months were very difficult for me. The tension of the past weeks have been superimposed on the chronic fatigue, accumulated over the years. All this has led to nervous and physical exhaustion- the state in which I now reside. [...] Short breaks helped me, but recovery was not complete. Even during the recovery periods, a sense of duty did not allow me to fully retire. Now the situation is more serious, so the senior Vaishnavas recommended me to take a vacation and for an indefinite period to depart. My communication with the outside world during this period will be reduced to a minimum. My body and mind are in need of complete unloading.” (Bhakti Vijnana Swami)



RAVINDRA SVARUPA (RVS)

After being a leader in the guru reform movement for several years, Tamal tempted RVS to the dark side by becoming a guru, quickly accepted. Thereafter RVS became a GBC and has apologized for or covered up ISKCON's corruptions. His scholarly credits have been spoiled by defending the unauthorized and deviant ISKCON guru system. He runs his zone like a personal kingdom and engineered the new corporation bylaws that give the GBC corporation central control of all temples. He is a chief spokesman and leader in the GBC, and RVS has promoted many philosophical deviations. He has compromised with

Srila Prabhupada's poisoners and the gurujackers of the movement, sharing in the spoils. His history of deviations and complicity with a corrupted institution are described very well in IRM's *BTP* issues.

HARIKESH, NARESWARA, RUSSIAN MAFIA, MISSING MILLIONS

Harikesh Swami (HS) was one of the original 11 successor zonal acharyas. He operated behind the Iron Curtain in Russia, in both Germanys, and Eastern Europe. In the late seventies and early eighties



he was based largely in Hungary but rumors of his involvement with women led to Shivaram Swami's assuming responsibility for Hungary. By 1995 he was the preeminent force in ISKCON, becoming legendary. Book printing and distribution in many languages became the main feature of Harikesh's zone, and he was very successful with thousands of disciples, properties, funds. He was a benefactor to gurukulas, etc. Faith in the ISKCON guru system was upheld

due to his apparent spiritual strength and success. However, in 1998 he unraveled and amidst a chaotic financial and sexual scandal, married his massage therapist and moved to Alachua, Florida. He complained bitterly about Srila Prabhupada giving him sannyas, denying him the emotional gratification to be happy in life. HS came to Russia's St Petersburg temple in late 1998 upon leaving ISKCON, and he angrily ordered to remove Srila Prabhupada's Vyasasana from the temple room and his disciples hesitantly did so. One of his disciples in Europe wrote:

"Most devotees know that HS left with a handsome payout. Some of the money came from a BBT trust: the leftovers of money Harikesh lost on the Russian stock market after the 1997-8 crash. His disciple was one of the trustees. To access these funds HS needed his signature, requesting to give him the money. When the devotee refused, HS's loyal Russian disciples threatened him and his family. This makes up a part of the \$5M that HS is said to have taken with him. Naresvara das was sent to try and recover these funds from HS, who threatened to reveal all the illegal activities that had taken place in ISKCON. Calculating the damages of such a scenario, Naresvara negotiated with HS, who was satisfied with \$2M, returning \$6M to ISKCON. However, Naresvara claims that while he was at a hotel with the \$6M, agents of the Russian mafia came and took half the money that they said was owed to them by HS for a loan. Naresvara thus gave only \$3M back to ISKCON. What to believe? Who got what? There were also photos of HS's French Riviera luxury estate. We just do not know without financial transparency."

Another Harikesh disciple wrote:

“Due to the recent Russian stock market collapse HS lost \$20M overnight. After finding out about the loss he said: ‘It’s all over!’ The next day he is alleged to have had his ‘near-death experience,’ from which he was ‘saved’ when Monica gave him a ‘new heart Chakra.’

From Dhira Govinda das, 2016:

“HS was the organizer of this entire conference, and he was scheduled to lead many presentations, host the events, etc. And, he wasn’t showing up- nowhere to be found. Various fine-sounding explanations were given (he’s feeling ill)- but rumors. He was rushed to the hospital because of a mental breakdown, and other rumors. One night, I was called at midnight. Ravindra Svarupa and Badrinarayana called from Bombay. There was a full-blown crisis situation with HS, and they consulted what to do. They contacted me because of my psychology professional background. They shared that HS was taking vibhuti, a purple psychotropic Ayurvedic drug for 10 years which had negative effects on his stability etc. Also HS would do nothing without the pendulum test. HS was apparently having a psychotic episode, and had relations with some sort of therapist woman. HS’s disciples were getting suspicious... so I provided whatever guidance I thought might be helpful... Shortly thereafter, ISKCON leadership couldn’t effectively conceal the situation from the rank and file devotees, and the truth (or at least some of it) of what was happening, came out.”

Bhakti Vijnana Goswami later explained that some Russian BBT money (over \$1.4M) was used for market speculation through Russian Prema Invest and European Visva Tosani, run by HS disciples who had Russian mafia connections. Upon HS’s departure in 1998, the Russian BBT funds and book stocks were “plundered” by HS disciples who also left ISKCON with HS, causing the Russian temples great hardship. HS disciples who left ISKCON en masse took over ISKCON St Petersburg temple, then the biggest in Russia, which is still lost to ISKCON.

SIDETRACK: In 2009, some devotees in Russia lost large sums of money by investing in a financial pyramid in the city of Maykop. This financial pyramid was led by Kitariev Ramazan (a friend of Bhakti Vijnana Goswami). Ramazan reassured devotees that ISKCON gurus had invested large sums. Bhakti Vijnana Goswami lost about \$800K (20M Rubles) in 2009. This was the money Bhakti Vijnana Goswami collected to build the Krishna Temple in Moscow. Also, Prabhavishnu and Indradyumna Swami invested in this scheme and whose disciples gave targeted donations for this gambling. The same happened with Prema Invest in the late 90s, when Russia was led by HS.

A Sept. 1, 1998 email from Hari Sauri to the GBC reveals some of the rumors and mess going on regarding Brahma Muhurta das (then head of North European BBT and today a BBTI director):

“Just a brief message to inquire from you, as you appear to be in the forefront of the problem’s with Harikesh, did the GBC recently agree to release a very large amount of Lakshmi to him ? There are rumors flying about all over the place.”

Hari Sauri had received this message, raising his concerns:

“There was a dispute over several million dollars in the Visva Toshani fund. HS claimed it was his, part of some private business he was running and made threats to Brahma Muhurta that if he didn’t send the entire amount to him he would expose some wrong doings in ISKCON and the BBT and send him to jail for 5 years. BM pointed out that HS would go to jail too if that happened. The Russians had also made threats to Lochan and Dharmaraja that the money was actually theirs (it originally came from Prema Invest in Russia) and if it was not given back to them they would make life hell for them and their families. In preliminary negotiations between HS and Lochan and co. it turned out \$1.4M was actually Moscow BBT money and HS agreed it should be given back to them. He also agreed that a further \$600K be used to pay off VT’s existing liabilities. And he wrote off some \$2.5M in outstanding loans given to ISKCON temples. Still there was \$1.5M that he was claiming. He had already been given \$500K in vehicles and cash.”

An Aug. 11, 1998, “Information Release” from the GBC stated:

“Recently a rumor has been propagated which asserts that Harikesa Swami had speculated with ISKCON and BBT funds on the Russian stock exchange. When the Russian market suddenly collapsed, the rumor continues, tens of millions of Prabhupada’s dollars were lost. The executive committee has investigated this allegation and found it to be false. What actually happened, put simply, there was no capital investment and consequently no capital loss, at any time, by either ISKCON or the BBT, on the Russian stock exchange. Among Harikesh’s Moscow disciples were householders who were financial consultants. They formed their investment firm, which became enormously profitable they offered a substantial donation to Harikesa.

“Harikesa asked these financiers to keep the donation invested in their company’s mutual funds. A percentage of the regular earnings generated by that capital should be used for Krishna conscious projects. The remainder of the earning would be added to the original capital. This was handled by his disciples, and the sum invested in long-term stocks grew considerably. With a high rate of return, a large fund was

available for ISKCON projects. Preference was given to education, such as Vaishnava Training and Education, which runs courses worldwide in book distribution, new-devotee training and communications. Another is the Ministry for Educational Development, supporting curriculum development and teacher training for ISKCON child and adult education. A third is the Ministry for Child Protection, which has been able to develop programs for child abuse prevention and for helping existing abuse victims.

“Harikesa also sent funds to the Mayapur Project. The profits from those Russian investment, earmarked for ISKCON, was entrusted to a foundation managed by an experienced devotees in the West. They invested those funds very conservatively in the Western financial market. When it became clear in late 1997 that the Russian market was going to collapse, they were able to shift some of the capital from Russia to the West. The rest of the capital remained in Moscow in the form of long-term investments, and when the value of these fell, the capital ceased to generate a profit. Consequently, since April this year the foundation has had only the funds generated by its own investments to dedicate to ISKCON projects. Some projects had to be cut back.

“It was this cutback which apparently gave impetus to the rumor of massive losses of ISKCON funds on the Russian market. The original ISKCON-earmarked investment, earned by independent householders and invested and managed by them through their own private company, has, in spite of everything, grown substantially. No funds belonging to either the BBT or ISKCON were invested at any time on the Russian stock exchange and consequently no BBT or ISKCON funds were lost. For the GBC Executive Committee: Yours, Bhagavat Dharma das.”

Comment: This sounds like a GBC whitewash and does not negate the many “rumors” by insiders of lost, mismanaged, and stolen millions.

One such testimony from a Harikesh disciple in Europe was:

“Thousands of Russian devotees moved to Mayapur to establish the "Spiritual Capital of the World" which contributed to why the Moscow temple project was cancelled. Money was taken by senior HS disciples and HS himself. BBT Germany funds were in a huge debit in 1998 and they had to sell some properties. There was a huge debt after HKS left, all BBT funds were empty. HS wanted a special bus with a satellite phone and so many features, costing 2M DM. When he didn't like it, they sold it for half price in Sweden. My friend saw this. HS took over the zone after Hansadutta was labelled "an initiator of organized crime." HS took control of the BBT account as the sole authorized signatory and he never allowed that 50% of the BBT money should be

used for temple purchase or construction. European devotees only had one program, everybody to go out and distribute books.

“That HS left with only \$1M is a fairy tale. His villa on Cote d'Azur was listed at a real estate forum \$1M. How did he buy his property in Florida? After 20 years of absolute, unchecked operations in Europe and Russia, HS would definitely have taken millions with him.”

A Nov 17, 1998 letter to HS from some of his disciples, just after his fall-down, reveals some of the insanity that had been underway for decades, and about which the GBC did nothing.

“Please resolve these questions? You say Srila Prabhupada tricked you into taking sannyas. Why did you ask Srila Prabhupada to give you sannyas and he refused? And only after you begged and convinced Srila Prabhupada that your Godbrothers would not let you give class in the temples, he agreed to give you sannyas? You say that ‘you were not into the guru trip.’ Then why did you order your Godbrothers to fan you on the Vyasasana the day you came back from India with your guru title? Why did you go to Sweden and throw Vegavan out, who started the Sweden preaching? Why did you use the very radio station that Vegavan had established to preach to smear him and call him a demon? Why did you publicly encourage your disciples to threaten Vegavan's life? “Why did you kick some of your Godbrothers out of your zone just for attending a meeting of Srila Prabhupada disciples in Harivilasa's house in Paris in 1984, who met there to talk about this issue?

“Why did you declare in 1981 that if anyone wanted to initiate disciples in your zone it would be ‘over your dead body?’ Why did you ban all marriages for European devotees in your zone for many years while offering any American devotee, who would travel through your zone ‘any girl they would pick’ for marriage? Why did sell the house by legal trickery belonging to one of your disciple's mother, while she was still living in it, to build your ‘rock-and-roll’ studio in Sweden for \$150K? Why did you not stop making ‘techno-music’ after the GBC ordered you many times to cease? Why did you engage many of your disciples in selling millions of these ‘rock-and-roll’ records when these had no preaching value? Why did you decide in 1984 to make all your decisions by swinging a pendulum over a Ouija board? Why did you tell your Godbrothers in 1984 that you had the power to kill anyone on this planet by some new age ‘woodoo’ practice? Why did you say in 1984 that you had invented the ‘perpetual motion machine’?

“Why did you spend \$100K's trying to build a flying saucer? Why were you planning to build a UFO landing platform on your Mayapur building? Why did you try to assassinate Bhakti Dayal Swami 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 steal the passports he was using to preach in the communist countries and turn these passports over to the Russian KGB? Did you or the KGB have anything to do with the 'car accident' when Bhakti Dayal Swami died shortly after that? Why were you the only one to vote against allowing more gurus in New Vrindaban in 1985? Why did you vote to reinstate Bhavananda, knowing he was having sex with his own disciples?

"Why did you take mind-altering drugs for a decade even though you knew that it was against the Vaishnava principles? Adding up all the expenses related to your guruship and position, the \$100K Mercedes cars, \$1M motor home, expensive apartment flats all over Europe, air tickets adds up to Millions of dollars. That \$500K payoff nullifies all your devotional service? Why did you encourage disciples to gamble in the Russian Stock market, losing \$20M of ISKCON and BBT money? Why did you throw out 100's of devotees in the street with not a penny in their pockets after they had served ISKCON sometimes for a decade?

"Why are you now comparing Srila Prabhupada to Hitler? Why did you demand to be handed over Millions and accepting \$500K for your "services" after falling down? Why did you try to sell your gross fall down with one of your disciples and later with a "karmi" woman as some sort of transcendental affair? Were you not one of the chief engineers who turned Srila Prabhupada's wonderful dream into a nightmare for many? Do you really think you can find happiness in this world or in the next without sincerely seeking forgiveness from all the devotees that you have severely offended over the last decades? We appreciate your answers to all our questions. Your former disciples."

From various sources, it is confirmed most of the above is based on facts and this reflects how Harikesh ruled his zone for 20 years with tyranny, deranged intelligence, and ruthless authority.

MALATI DAS: ISKCON GBC MEMBER

Nityananda das had brief correspondence with GBC member Malati dasi in Sept. 2017. Here is her reply when asked if she had any questions about the cadmium evidence in Srila Prabhupada's poisoning:

"As a person who does not shy away from controversy, I have looked into the various so called evidences and films related to the Poison Theory. I have consulted both a nondevotee doctor and attorney for their opinion. Neither one agreed that there was any merit, as the so-called evidence was not substantial. I am not at all interested to discuss this topic further. I can easily live with those who do not see eye

to eye with or do not accept the views of the GBC so long as they are servants of Srila Prabhupada. I cannot live with those who are blasphemous serial criticizers. It is unhealthy for anyone, including the persons themselves. [...] I am done with this issue. I will not nor do I try to convince persons who are already convinced of something. When I mentioned a doctor and an attorney, it was only part of my effort. I consulted them as outside persons who were not likely to have any personal opinion, one way or the other. Frankly, I don't remember all of the details at this point. I did not keep a 'file.'”

Malati declined to say what the doctor and attorney had found to be defective in the evidence. Malati has not even a basic knowledge of what the poisoning evidence is, she wants nothing to do with it, and she thinks those who understand that the evidence has validity are “blasphemous serial criticizers” and “unhealthy.” She is another ISKCON institutional misleader who is blind and keeps her eyes closed. Her leadership ability and intelligence is dubious- in the 1990's she left the movement and practiced Satanic rituals and worship as a heroin addict with AIDS. She was rescued from a New York City hospital by Kirtanananda and brought to New Vrindaban to recover her health.

RAMESVARA (SWAMI)

“Ramesvara was a meticulous fault finder. He criticized anyone and everyone. He spent thousands each month on international phone calls. He had his own private Mercedes which he would use to go to see films at theaters. The Godfather was his favorite. He would put on an expensive hair piece and karmi clothes and slip into his Benz at night. I assumed that watching films was all he did.” Navajauvana das, 2008.

“When I went to LA in 1983 for the Robin George trial, I hoped to see Ramesvara, but every evening that I went to his quarters across from the temple, his curtains were drawn and he would not answer the door. I could see the TV going inside; he was watching the Academy Awards as though it was the Moon landing...” (Nityananda das, 2016)

Ramesvara assisted Tirtha das in the murder of Sulochan das by ordering his own bodyguard to help locate Sulochan's whereabouts, and his bodyguard heard the fatal shots from a block away after showing Tirtha where Sulochan had parked his camper for the night. Ramesvara kept Srila Prabhupada's letters, July 9 Order, Final Will, and Direction of Management locked in his office safe, blocking any access to devotees. Although Ramesvara removed his Vyasasana from the LA temple in 1980, not feeling qualified to sit on it, he was again forced to do so by the GBC, and thereafter became known as a ruthless and dictatorial personality with a fierce anger. He frequently called devotees

“demons” and after a decade as one of the most notorious of the original zonal acharyas, he was caught dressed up in fancy karmi clothes at a LA mall with a 14 year old girl. He then abdicated and disappeared to New York, his parents married him, and he did real estate for decades.

From 1972-86 he was extremely devoted to the printing and distribution of Srila Prabhupada’s books, but all his service came to an abrupt end due to his many deviations and offenses. Ramesvara has returned to LA in recent years and taken a more humble role

“I know the devotees who were serving Srila Prabhupada in the final months [Tamal, Bhakticharu etc]- this horrific rumor is not only inconceivable to anyone who knows how much they love Srila Prabhupada and would cut their throats for him, but it's inconceivable to me than any sincere devotees could even entertain or consider such an evil rumor [poisoning Srila Prabhupada]. Please move on and away from this illusory obsession.” (Ramesvara Facebook post 2017)

Former GBC Naveen Krishna das replied to Ramesvara’s post:

“We also got to know these loving ‘disciples’ very well, the same people Srila Prabhupada called his Ravana caretakers and those he pointed out to be his poisoners in his last days. Srila Prabhupada knew them a lot better than you and he tells us they were disguised as devotees. Also they have destroyed or damaged thousands of dedicated servants of Srila Prabhupada and caused so much devastation in his global family. We who know this without a doubt includes many former GBC’s, temple presidents, other leaders who have kept their vows and sadhana intact. What about you? What is your track record after you joined the mass deception and thieving party after hijacking the mission in early 1978 as one of the original cheaters? There is always room for regrets and apologies to Srila Prabhupada. Have you the courage to start there? We are happy to go over the evidence with you step by step and leave no room for doubt.”

A reply from Padmagarbha das suggested that the unapologetic zonal acharyas **should** cut their own throats for what they had done. So Ramesvara will speak of the caretakers’ love? Love or not, it is a clinical fact in psychology that opposite emotions struggle for dominance in the same person. The demon and devotee are both there in the same person. Is it so hard to understand that a few loving disciples could also be simultaneously consumed with envy, resentment, or personal ambitions? It is common for children to murder their parents due to greed or revenge. It is a silly idea that loving disciples could not poison Srila Prabhupada. Poisonings happen all the time. Tamal, whom

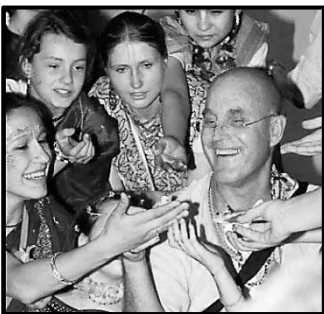
Ramesvara appears to be defending, gave a Nov. 23, 1999 lecture about how those who disagreed with ISKCON positions were dealt with:

"You can see people got kicked out of ISKCON for taking different positions. ISKCON takes very strong stands; it's quite typical of religious institutions, that they are always trying to identify themselves correctly, to define their positions, and they do so by saying who's wrong, and the people who are wrong are demonized and driven out, or (chuckles) burned at the stake..."

Ramesvara was one of the obstructionists of Srila Prabhupada's last request that all his disciples come to see him in Oct. '77. He secretly conspired with other GBCs to change this instruction, so that only senior devotees, a few at a time on a rotating basis, should go to see Srila Prabhupada in his last days. (see Vol. 5: *ISKCON Hidden History*) Ramesvara over-rode Srila Prabhupada's request, and thousands missed their last chance to be with their eternal guru.

We appreciate that Ramesvara wants to return to meaningful service to Srila Prabhupada, but he must begin by coming totally clean on his past and first make amends like Jagai and Madhai had done, as his wrongs are comparable in their severity, magnitude, offensiveness, and destructiveness. The rest of us have to take responsibility for our actions in life, so why not Ramesvara? Did he edit the May 28 tape? Where did he hide that tape, the July 9 Order and other documents and Prabhupada letters 1978-86? Is he open to answering a lot of questions about his role in the zonal acharya era, the gurujacking, or not? He refused to communicate with Nityananda das about unanswered history and ISKCON events that he knows about but continues to hide.

INDRADYUMNA SWAMI (IDS): TRAVELING MONK



Indradyumna Swami joined in 1970 by the influence of Vishnujana Swami and went to Europe in 1972 to preach in France. He has traveled widely to spread Krishna consciousness. He has published an ongoing account of his travels as "*Diary of a Traveling Monk (or Preacher)*"- which features tales of endless mini-miracles, such as a dog appearing from the jungle, taking prasadam, and disappearing. His stories are romanticized and all self-promotional. Neither does he shy from being worshipped or receiving attention, basking in the limelight with a wide grin. A few years ago his FB and website highlighted his close association with, and personally taking photos of, scantily clad women in beach kirtans. Photos of

adoring female disciples and little girls on his lap drew protests that he was not being faithful to sannyas renounced standards. Sanaka Rsi das, a gurukula graduate, film-maker about child abuse in ISKCON, wrote:

“...his Sannyasa Ashrama, there simply is no room for his interaction with women of any age, certainly not the sort of interactions he is accustomed to. I find some of the exchanges he has with children to be highly inappropriate (with or without parental consent). In this 40 min. video you can watch IDS interacting extensively with children and judge for yourself. He disregards norms of basic social respect and child safety. In doing so he is setting a bad example and precedent, not only because those who have unhealthy inclinations towards children may view what he does as some sort of a license, but also because they could reasonably assume that Hare Krishna children are still a soft target. ...the children themselves, could it teach them that it is ok for older men to touch them the way he does?”

“At times IDS has taken photos of children and posted them on his public FB profile without parental consent; some children were in bikini. A few months ago IDS visited one of the Hare Krishna schools in Alachua and again, without parental consent, he went around giving hugs, cuddles, etc... in breach of the school code of conduct and safety policies. [...] the management treated the incident as deserved, and it is unlikely that there will be a repeat. If any other 70-year old man came to one of our schools and started to hug and cuddle children the way IDS does, we'd probably call the police. As a society, ISKCON has allowed IDS to have special license; he operates under a different set of rules from anyone else. [...] IDS unfortunately, doesn't behave as a bona fide sannyasi and shouldn't be considered as such.”

IDS is one of ISKCON's most prominent and “successful” vote-approved initiating gurus, smilingly collecting disciples while telling mystical adventure stories. He annually takes his disciples and those in the Vrindaban Girls Gurukula on an exclusive Braj Dham pilgrimage retreat. He fully supported Bhagavan das Goswami during his autocratic “Sun King” reign as zonal acharya and he has been an avid GBC loyalist through all its scandals and deviations. He is close to other ISKCON guru “heavies” like Shivaram, BB Govinda, Giriraja Swamis, with whom he became very involved in the rasika-bhakti gopimania episode 1990-95. In 2006 Indradyumna was close to Fakir Mohan (*ex-Gaudiya Matha member, first a disciple of false acharya Ananta Vasudeva, who afterwards became a disciple of an apa-sampradayi, Kanupriya Goswami, who was an open adversary of Bhaktisiddhanta Saraswati, as reported in Gaudiya Matha literature of 1930s*).

IDS likes to “party” with his guru friends, as two of them will sit on a grand Vyasasana joking around or feeding each other from huge arrays of sweets and delicacies, or like in 2018 when he read his Vyasapuja offering to his Godbrother Giriraj Swami who sat on his Vyasasana being lauded for his “*extraordinary qualities as a disciple of Srila Prabhupada.*” Indradyumna’s face is tattooed on the chest of one of his sycophants in Europe, such is the strange mood of reverence for ISKCON gurus as the new Prabhupadas. “Gurus” such as IDS, BB Govinda, Shivaram, etc. are not *tattva-darsi*. They are also friendly with many other bogus “gurus” and sahajiyas outside ISKCON.

(1) “*Those of us who are initiating, at least I can say for myself, we are not pure devotees of the Lord. I am not. I don't see Krishna in Vrindaban. I don't cry tears of ecstasy when I chant Hare Krishna.*” (IDS Lecture 1998)

Guest: So Srila Prabhupada, have you realized God? **SP:** I am. I am seeing God every moment. (SPConv 1974)

(2) “*But because I may be on a lower level of realization as an ISKCON spiritual master, that does not mean that my disciples cannot go back to Godhead.*” (IDS Lecture 1998)

In Hawaii, Srila Prabhupada criticized “artificial attempts” of some his disciples to “prematurely” become guru, and that guru cannot be “imitated,” one should become “expert disciple,” “perfect,” “very dear to Krishna” and follow the order of one’s guru, and only then a disciple will be able to become real guru.

“*Otherwise it will be artificial attempt, and that kind of guru will not help.*” (SPConv May 30, 1976)

(3) “*You think that all of the disciples of Bhaktisiddhanta Sarasvati who began initiating, were fully self-realized souls?*” (IDS, 1998)

“*But just after his [Bhaktisiddhanta's] 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.*” (CC Adi 12.8 purport)

“*Unless one takes shelter of a bona fide, fully Krsna conscious spiritual master, there is no chance of understanding Krishna. [...] These are Vedic injunctions. One must take shelter of a self-realized spiritual master, not a materially educated scholar or politician. One must take shelter of a niskincana, a person engaged in devotional service and free from material contamination. That is the way to return home, back to Godhead.*” (SBhag 7.5.32 purport)

PRABHAVISHNU SWAMI (PV)

PV was finally exposed to have been visiting Bangkok for its comfort women, which the GBC knew about for 20 years, and then after a few months he reappeared in white cloth as though nothing happened. According to witnesses and unpublished GBC meetings and decisions, the GBC covered up that PV had been visiting Thailand since 1991, and although rampant rumors arose in 2001 and 2008 to this effect, PV denied them. Finally he was caught red-handed by a senior disciple. Although formally suspended as an ISKCON GBC, sannyasi, and guru, in 2019 he received worship at his own Vyasapuja festival at ISKCON Voronezh, Russia temple, sitting on his Vyasasana which was the same level of Srila Prabhupada. Many of his disciples have no idea what his “found-out”: falldown means to their devotional lives, refuse to accept he is anything less than their pure devotee guru, and continue to worship him. Some rationalize, “at least it was sex with a woman,” “she was a humble lady,” or “sex is universal in Kali yuga.” He continues to operate as a semi-ISKCON guru on the fringes of ISKCON, and has his own Vrindaban complex to meet with his disciples. From FB, 2021:



“The GBC are now claiming they can connect the ex-disciples of PV, (and we presume any other fallen Iskcon gurus) to Srila Prabhupada and our entire parampara. The obvious question would be, ‘then why did they insert PV in between the disciples and Srila Prabhupada in the first place?’ It seems like the person who carried out the initiation is inconsequential, that even if they fall from their own KC practices, the disciples are still linked to Srila Prabhupada. Their function appears the same as the Ritvik priest, the only difference being that they are in a position to exploit and abuse members financially, psychologically, physically and spiritually before they fall down. ‘Those devotees initiated by PV continue to be connected to Srila Prabhupada and our entire Vaishnava parampara.’” (ref: GBC Res. 311, 2012)

DEVAMRITA SWAMI (DS)

DS was part of Kirtanananda’s Franciscan-robed monks scene from 1986-94, and he later returned to ISKCON. In 2005 he was GBC Chairman, raising funds for the Mayapur Planetarium. In 2002 he was approved as a guru and wrote a demented Vyasapuja offering to Srila Prabhupada, questioning His Divine Grace’s books’ modern relevance:

“During your physical presence your books were our be-all and end-all. Now, have we entered a new ISKCON era known as “PPB”—or ‘post-Prabhupada’s books’? More than a few seasoned devotees and supportive academics opine that it’s time to move on. Maybe, while



maintaining our eternal gratitude to you, our founder-acharya, it’s now necessary to evaluate what you have left us and distill whatever part of that legacy should accompany us into the future of a different world and ISKCON. Amidst the burgeoning potpourri of Gaudiya Vaishnavism outside of India, do you still assert that your books are sufficient for bringing us to the zenith of bhakti? Can your books withstand time?

“That is, are the purports and language dated—if not now, then in the future? Is emphasis on distributing your books, by whatever method, outmoded? Isn’t ISKCON without emphasis on mass distribution a breath of fresh air for us? Should our senior devotees take the lead in demonstrating lifelong dependence on your books for their spiritual sustenance and delight? Is there a danger that by doing so they could inhibit their spiritual maturity? Would we gain significantly if ISKCON’s leaders... rallied to exalt your books as the main basis of our cultural unity?”

At least twice DS has openly advocated serious deviations by modifying Srila Prabhupada teachings and books –so no one should trust in him now. In Auckland, his disciples enthusiastically pronounce him as the “next ISKCON acharya.” He also strenuously denies any of the evidence that Srila Prabhupada was poisoned. First class rascal.

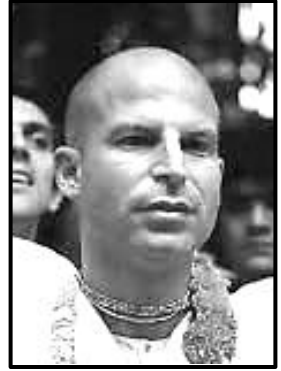
ROHINI SUTA DAS: MARRIES HIS DISCIPLE IN 2001

Rohini Suta das sent his letter to the GBC Feb. 1, 2001:

*“I would like to resign forthwith from the ISKCON GBC for these reasons: I recently entered the grhastha-ashram and I will not have sufficient time to give attention to my GBC duties. I want to give more time to caring for my health, strengthen my sadhana, spend more time with certain Godbrothers, do more reading, distributing of Srila Prabhupada's books[...] Due to **my discrepancy in marrying one of my own disciples**, I will not be initiating any more disciples. I will keep contact with my disciples to help and encourage them as I am able, within my Krishna conscious capacity and according to the teachings of Srila Prabhupada and our guru-parampara. I will be happy to continue to assist the GBC Body to the best of my abilities...”*

BHAGAVAN DAS (GOSWAMI)

Bhagavan das joined in 1969 with Rupanuga das in Buffalo, NY. He started the Detroit ISKCON temple the same year and went to expand ISKCON in Europe in 1972. He became a GBC member in 1970 and was one of the original eleven zonals. He was close to Tamal and a heavy-handed manager, famous for his line, *“It’s my way or the highway.”* He took sannyas in 1978, and took over the UK from Jayatirtha in 1982, requiring devotees to be reinitiated by him or leave.



He successfully established in South Africa, adopting a regal aura in imitation of Srila Prabhupada, even upwardly tilting his head. He liked large manor type properties, some of which were then lost due to debt.

He is famous as the “Sun King” of ISKCON, a reference to Louis XIV’s opulences, with his gold-plated lavatory faucets, crystal chandeliers, and onyx desk. In 1986 he disappeared with a female disciple to South Africa, even though he had a beautiful wife Krishnabhamini dasi and devotee children. His new relationship was short-lived. He resigned as guru, GBC, and sannyasi with a letter of apology to his many hundreds of disciples. He spent time in prison for drug sales, but defended the original books and BBT in 1996-97, and has been involved in private business on ISKCON’s periphery.

SANKARSHAN DAS ADHIKARI (SKD)

ISKCON approved diksha guru SKD of Austin, Texas can be seen in YouTube videos, one in Lithuania where he sits upon the guru throne and demonstrates his skills at singing his own songs with folk guitar and harmonica. The song titled “Existential Blues” is a rendition of a popular blues artist with no mention of Krishna, and this shows just how far the ISKCON gurus have “lost it.” Singing the blues from the Vyasasana: shocking, hilarious, depressing, revolting! Interviewed and asked the next step in his songwriter’s career, he answered, *“Become the most popular singer-songwriter in the world.”* More on this:

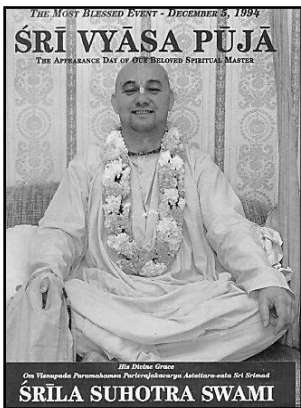
Austin Songwriters Group (ASG): Who is your biggest songwriting influence-mentor? **Sankarshan Das (SD):** Bob Dylan. **ASG:** Who is your favorite songwriter-performer? **SD:** Pete Seeger. **ASG:** How did you get into songwriting? **SD:** I hitchhiked from Texas to San Francisco, Haight Ashbury to bring a love and peace revolution to this planet and wrote 300 songs in one year for that purpose. **ASG:** Tell us your favorite songwriting story. **SD:** I was doing a set between the Jefferson Airplane and the Grateful Dead in Golden Gate Park in

1969. The crowd roared with approval and the MC predicted that I would become a big name in the music world. I've been on a multi-decades self-discovery sabbatical; now I'm coming back to the music scene. [Comment: Is there any delusion or conceit here?]

“HIS DIVINE GRACE” SUHOTRA (SWAMI, DAS TAPOVANACHARI)

In 2000, a former disciple sent a long report to the GBC describing Suhotra Swami's behavior: poor rounds, missing the morning program, long walks in the city alone, watching “film noir” movies day and night, reading mundane literature, harsh treatment of devotees, misspending money, etc. Suhotra (SS) sent a letter to his disciples, June 19, 2000:

“I have a problem with depression which is nowadays classified as an illness... But the actual cause lies in the heart. It is the same cause Krishna gives in BGita for Arjuna's unhappiness: hrdaya-daurbalyam, or weakness of heart. Weakness that was already there from a disturbed childhood gradually became more apparent under pressure. With a Godbrother trained in psychological counseling, I've discussed my childhood problems. He was emphatic that they amount to a serious disorder... I have requested the GBC to authorize a program of rehabilitation. This will involve a leave of absence from GBC-guru responsibilities while I take counseling from a devotee professional... I acquired some 1940's films [...] I also read books from that time. I got carried away. My sadhana deteriorated. [...] I admit it was a waste of time.”



Suhotra Swami asked to be given a leave of absence from his duties as a guru, because amongst other things, by his own admission, over a long period of time he still has "deep-rooted attachment;" his mind "is not only unstable in the usual sense (chanchala), but also **deformed**;" he needed "psychological counseling." Feb. 12, 2001 he wrote the GBC:

“I request a leave of absence from my GBC duties, which the EC may review after 2 years. I will spend a lot of time in India to enhance my spiritual life. Also, I will not be giving initiation during my leave of absence. In two years I will reassess in consultation with my Godbrothers my situation as a spiritual master.”

Then, after 2 years absence of “voluntary” suspension, SS returned as a sannyasi and a member of the Shastric Advisory Council, a clear contradiction of spiritual evolution. The GBC re-activated his guruship

in 2004, but then suspended him again the following year in 2005; he had been exposed with prostitutes, according to reports. SS wrote:

*“Though for many years I have held high positions in ISKCON, I confess I am unqualified [...] Several years ago I published a letter my trouble from depression. I tried to rectify myself by resigning from the GBC, ceasing to give initiations, concentrating on my sannyas duties. But the depression persisted and conspired with unhealthy, restless travel, lack of regulation, **and lust**, to knock me out of the race again. Since I have not kept the vows of sannyas, I shall step one ashrama back to vanaprastha... I relinquish the position of diksha and siksha guru. I urge the devotees initiated by me to take shelter of a fixed-up ISKCON guru. If you so desire, do not hesitate to take re-initiation.”*

As typical, the incident was sugar-coated and the GBC awarded him a new *vanaprastha* title: Suhotra das Tapovanachari. He went from sannyas to austere vanaprastha: the Vedic system in reverse. He wrote (2005): *“I shall be under the care of my sannyas guru, HH Bhaktividyā Purna Maharaja.”* (Whose physical-sex child abuse case was the worst.) SS soon passed away in 2008, and that solved one of the GBC’s conundrums. SS’s website, his biography, and his Wikipedia pages in English and Russian, maintained by his disciples, were purged of any “negative” information; it was simply said he had, *“relinquished his duties of guru due to illness.”*



In 2009, following its new policy on deceased leaders, ISKCON placed the fallen and removed SS’s “guru remains” to a Mayapur *samadhi* (like Gunagrahi, Tamal, etc), as if a great saintly acharya. Thus ISKCON disregards Srila Prabhupada’s teachings as to who should be placed in “Samadhi,” and falsely glorifies even their rascal vote-approved gurus as exalted devotees who have spiritual bodies. But shastra clearly states a bona fide guru *never* is under the material laws, illness, mental disorders, whore visiting, accidental falldowns, etc.

(1) *“...but it is not the same body. It is cin-maya. [...] the iron rod put into the fire, it becomes red hot, so it is no longer iron; it is fire. Similarly, if we constantly keep ourselves in touch with Krishna consciousness, then the body is no longer material; it is spiritual. Therefore a spiritual body is not burned. They are kept, samadhi. Just like in Western countries they give samadhi to any, everyone, tomb, entombing. In India the tomb is offered to a very advanced spiritually person. You’ll find many tombs in Vrindaban, because their body is spiritual.”* (SPLecture Dec. 9, 1975)

(2) *"A person acting in the service of Krishna with his body, mind and words is a liberated person, even within the material world."* (NOD) (3) *"Therefore, one is forbidden to regard the guru as an ordinary human being [...] The spiritual master, or acharya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. [...] after the disappearance of an acharya, his body is never burnt to ashes, for it is a spiritual body. The spiritual body is always unaffected by material conditions."* (SBhag 10.4.20 purport)

ROMAPADA SWAMI & BROOKLYN ISKCON TEMPLE SALE 2017

An ISKCON guru, Romapada Swami (RPS) presides over the ever-stagnant Brooklyn ISKCON temple. He made a personal loan with interest to the temple, although a sannyasi. Dasarath das, who has established the ISKCON temples in Tucson and Phoenix, found him to be difficult and duplicitous, and set up a website complaining about RPS's underhanded dealings in taking over the Phoenix temple, pushing him out, and causing a split in the congregation by banning 25 local devotees. In recent years there was an odd struggle between the GBC and the Brooklyn temple board of directors, which includes RPS. The board has unanimously voted several times to sell the temple against the expressed will of the GBC and much of the local congregation (hardly anyone resides in the temple itself). RPS seemed to be working both sides. By mid-2017, the saga of the attempted sale had become bizarre.

For years the management (RPS, Ramabhadra das and wife), had sought approval from the GBC and the NY State Attorney General, who regulates non-profit organizations, to sell the temple. Property values went from under a million in 1983 to \$60M with a longtime standing signed offer which was accepted by the temple board. However, somehow the property ended up in the name of Bharati Center, which is not ISKCON, nor beholden to GBC dictates. In June 2017 visiting GBCs including Bhakticharu Swami were ousted from the temple for trespassing with Ramabhadra turning out the lights on them and the police waiting outside should they not vacate the premises.

The ISKCON sign was removed and guards screened entrants. Symbolically, the GBC "removed" Ramabhadra as president, but the GBC had no say in the Bharati Center. Ramabhadra was the fall guy while the temple board chairman RPS, who privately supports the sale, is not in the spotlight. Bharati Center intends to build a large temple complex in Queens where a large Hindu congregation awaits with their pocketbooks. However, the NY State Attorney General ruled against the sale and Bharati Center continues operating as an independent Hare Krishna center. Incredibly, after the 2004 loss of the Freeport, Long

Island ISKCON temple to Prabhupadanugas, the GBC almost lost its Brooklyn temple too. It appears the GBC and RPS are back in control.

MAHAVISHNU SWAMI

In 1984 Mahavishnu took sannyas and he accepted his first disciple as an ISKCON approved initiating guru in 1990. He has posted videos and photos of himself on the internet which show him to be embarrassingly eccentric. This is the caliber of the spiritual guides that ISKCON is offering the world. In one video he sings a nonsense song and midway, pulls out his false teeth. This is a bona fide spiritual master to deliver one back home? He does public sankirtan decorated with plastic flowers on his hat and glasses, as though part of a circus. Many have confirmed he is not a all there. But he does like to chant Hare Krishna in public, but in full regalia. He has been chastised by UK leaders and subordinates alike, when he apologized profusely for his “hippie-ish attitude,” “misleading devotees,” “being an embarrassment.” Sometimes he will do public kirtan with a dressed-up monkey or wearing a reptilian dinosaur headpiece; such is his extreme eccentricity (insanity).



UMAPATI (SWAMI) (UM)

UM joined ISKCON with Kirtanananda and Hayagriva in 1966. He was an avid supporter of Kirtanananda in New Vrindaban until 1993, throughout the radical changes and scandals that he could not have been ignorant about, but still, accepted. Navadvipacandra das (2006):

“Not only was UM wearing the Franciscan robes, but he rewrote all the songs and prayers into English poetry. He didn't just participate, he led the way. The entire Vaishnava song book and Maha Mantra was rewritten into English poetry, primarily by UM and Hayagriva.”

He was also involved in the Sulochan murder and its cover-up, pampering the killer Tirtha das in prison with spending money, weekly visits, awarding of sannyas, and even authorization to be an initiating guru to prison inmates. UM stated: *“It was Kirtanananda who awarded sannyas to Tirtha, although I performed the ceremony.”*

He officially returned to ISKCON in 1994 and was approved by the GBC as an ISKCON initiating guru in 1995, already working under Tamal in China. UM took a course in Mandarin and translated the Gita, resulting in fierce protests from Chinese devotees who said the philosophy had been changed and was full of language errors. Tamal later engaged him as the chief editor of ISKCON's website CHAKRA

in covering-up and denying Srila Prabhupada's poisoning evidence. Tamal, Dec. 16, 1997:

"How is it possible for our main writer and editor, UM, to do his work if he cannot access the VNN website? Most articles are UM's." He was also a contributing author to the GBC's 1997 official "anti-ritvik" paper "Disciple Of My Disciple." As an ISKCON guru initiating in China, complaints arose in 1998 from several Chinese men about UM's homosexual activity with disciples and his repression of those who protested. These persistent rumors were suppressed by Tamal and Giridhari Swamis for years, but later confirmed. Finally, in 2007, after a decade of shenanigans, UM and the GBC released a joint statement:

"UM improperly interacted with several male devotees past the boundaries of what is proper... Effective immediately he will reside for a time in a holy place, likely Mayapur. He will behave in a low-key manner as tirtha sannyasi. He will not conduct major ceremonies in the temple such as his Vyasa Puja. He will remain out of his preaching field for 2 years, from Oct. 2007... [he] agrees not to initiate new disciples and will encourage others to initiate in his preaching field. Those disciples who have lost their faith in him and wish to take shelter elsewhere in ISKCON have his full blessings to do so. Those disciples who wish continue taking guidance from UM may do so. After 2 years of probation, he will spend more time traveling outside of [China]..."

From the accompanying statement by UM:

"...my apologies to all those whom I have disappointed by my inappropriate behavior some years back, and ...to those who were victimized by this behavior. I was living in an isolated situation ...and I would often go days without association. I tried to encourage some of the men with displays of physical affection, but Maya entered, and things slipped past the boundaries of what is proper. I take full responsibility for my actions. I alone am to blame... It is time for me to recharge my spiritual batteries. I will work on my own purification by living for some time in a tirtha and associating with my Godbrothers."

However UM "Swami" again had in homosex with Chinese disciples; the GBC in Feb. 2010 decided he was now only a "half-guru."

"UM had misused his status as a guru to behave inappropriately with several male disciples over a number of years ...was of a sexual nature. ...inform you that UM is no longer authorized by ISKCON to serve as an initiating spiritual master and sannyasi within ISKCON [...] Disciples and followers who wish to do so may continue to consider UM their spiritual master and continue to take guidance from him." The GBC cancelled his status as an ISKCON sannyasi and guru (barred from

any new disciples, the existing ones he can keep). Feb. 28, 2011 the GBC suspended him completely as sannyasi and guru.

*“In recent years, accusations were presented to the GBC that UM had violated the required standards of behavior... The GBC carefully considered these allegations and determined that UM, shall no longer be accepted as a sannyasi, nor may he function as an initiating guru within our society. **ISKCON will not recognize initiations given by UM das after February 2010.** Devotees initiated prior to this date are accepted as duly initiated members of ISKCON.”*

Thus, the GBC stated that only UM’s initiations prior to Feb. 2010 would be recognized, although it is accepted he was sleeping with men for maybe 15 years. Not only does the GBC reassure naïve devotees that their initiation by a guru who was degraded all along, is still valid because of “ISKCON law,” and then the GBC arbitrarily picks a date before or after which initiations are or are not valid, simply by dint of their “spiritual authority.” Such is the condition of ISKCON as an institutionalized religion with no shastric basis. Umapati was defiant:

“UM does not accept the findings of the GBC and has informed us that he plans to continue in the role of a sannyasi and initiating guru against the direction of the GBC. UM acknowledges that by doing so he will not be accepted by the GBC as a member, sannyasi or initiating guru of ISKCON [...] UM may visit ISKCON centers only with the prior permission of both the Temple President and local GBC. He will not be allowed to reside in ISKCON temples, nor to teach or lead kirtan at an ISKCON temple, or an ISKCON-sponsored event.” (GBC, 2011)

Noted is the GBC’s 15 year delay in response to UM’s case and their hypocrisy by pretending their guru-initiation system is working and is not a pathetic circus of rascals.

VIPRAMUKHYA (SWAMI)

Vipramukhya Swami was a sannyasi for 21 years and an ISKCON self-appointed, vote-approved initiating guru in ISKCON for 16 years. He operated in the Vancouver and London temples and had about 40 disciples. Suddenly, in 2002 he disappeared, cancelled his email account, leaving an apology letter.

“I confess to seeking some recourse and companionship, I did not always strictly follow the regulative principles [...] my behavior and activities are no longer appropriate for one in the renounced order or spiritual leader, I will no longer be able to maintain those posts of honor. As for me, I still believe in Srila Prabhupada and



Krishna... I will be living a life of seclusion from ISKCON to sort out my personal emotional and spiritual needs independently.” Just prior, VS had famously auctioned off his socks amongst disciples. He is now married, working as a Texas corrections officer.

BADRINARAYAN SWAMI (BNS)

Amala Bhakta Swami forwarded an email in 2017 about the poisoning evidence to BNS, a GBC member. BNS responded with 20 year old letters from Ravindra Svarupa, Bhakticharu, etc denouncing the poison theory, with a link to the online GBC book *Not That I Am Poisoned* (2000). BNS ignored the new evidence proving a homicidal cadmium poisoning. *“Please relay the attached to the foolish person who contacted you. This poison issue raises its ugly and deeply offensive head periodically. Any reasonable person, after reading the attached, rejects the claim. I have enough fools in my life already.”*

Actually in 2004 BNS carefully listened to Srila Prabhupada’s 1977 recorded statements about being poisoned and the poisoning discussions with his caretakers, spending hours with former GBC Naveen Krishna das, and at that time BNS was convinced and deeply confirmative of the truth of Srila Prabhupada’s own words about being poisoned and that the “poison whispers” were very credible. But, being a typical company man, he reverted to full denial mode. As all GBCs must do, he adopted the institutional official narrative: *“OK, fools and mushrooms, back into your dark caves. Stop asking questions and accept what we tell you! How could you doubt us, Srila Prabhupada’s ultimate authority?”*

BNS is the quintessential company man whose principle is politics over truth. He has blindly denied the cadmium evidence and its significance with materials originating before it was even discovered. He is not even slightly open to the truth lest he risk disapproval from the GBC body, which is controlled to this day by those who got their power and positions from Srila Prabhupada’s poisoners or those who gurujacked the movement. Due to the “deep state” guru regime in ISKCON, all GBCs deny anything that may threaten their status quo. BNS is widely known as a dishonest, politically-minded person.

BHAKTI ABHAY CARAN (SWAMI) REMOVED 2000

In 2000 the GBC resolved to indefinitely remove Bhakti Abhay Caran (Swami), formerly Sri Padambuja das, as an ISKCON sannyasi and initiating guru. A program of so-called rectification was given by the GBC, who stated: *“Sri Padambuja das is not competent to deliver instruction or receive gifts of veneration at this time.”* We wonder why the GBC was not able to ascertain these disqualifications in one whom they carefully vetted and approved by vote as a so-called bona fide

initiating guru capable of delivering his disciples from the very pitfalls of maya (into which he himself then fell). And so goes the ISKCON guru charade, one is elected, then soon he is removed. It may have been due to his involvement with Narayan Maharaja wherein most of the Costa Rican devotees defected from ISKCON to join the Gaudiya Math.

BELOW: Kunti Dasi With Giriraja Swami On Boat Trip

GIRIRAJA SWAMI (GS)

GS, a retired GBC “Emeritus,” now resides outside ISKCON but is making disciples in ISKCON. This is the common *“in-out” model for ISKCON guru franchises*. It is another way of exploiting Srila Prabhupada’s assets. From Rochan das in 2011 (rewritten, extracts):



Rising from the ashes of his tainted past, GS is gradually recreating his ISKCON image. GS had deep involvement in scandalous periods of ISKCON history, like the zonal acharya system and the 1990’s rasika-guru Narayana Maharaja fiasco. Like all gurus, GS’s website paints a whitewashed picture of his past. The unflattering and traumatic parts of his history are missing. Significantly, early on GS took shelter of his good friend Tamal, like a prince of the zonal king. Similarly, Radhanath Swami, at an early stage, took Kirtanananda as his siksha guru, whom he later naturally emulated. To the degree they have deviated from the Founder-Acharya’s mission, they are now apa-sampradayas. In early ISKCON history, GS was president of ISKCON Bombay temple and was protected by Tamal who gave him sannyas.

GS became an ISKCON guru before the 1986-7 reforms. The GBC posted GS to South Africa, and as a Tamal protégé, he created havoc and totally transformed the South Africa programs and drove out the Prabhupada householder disciples. He re-initiated many Bhagavan disciples. Raghubhir das became GS’s ally and took sannyas from GS as Bhakti Chaitanya Swami, who remains GBC for South Africa. GS always had select subservient women. But in South Africa, his close association with female disciples centered upon a practice that he would only grant women second initiation upon a lifelong vow of celibacy.

This was another concocted practice not given by Srila Prabhupada. One of his women sent a damning report of this scandal to the GBC, how GS spent many hours with individual women behind locked doors. GS was forced to leave Africa. The surviving “celibate” is Kuntidevi. The other personal associate was Arca-Vigraha dasi, a wealthy artist,

now deceased, who built a nice ashram near the ISKCON Vrindaban, with GS's opulent suite on the top floor, and many female disciples residing on the bottom floor, from where they served and worshipped GS. The GBC knew all this, and from the late 1980's until 1995, GS lived in his women's ashram. At this time GS was a primary supporter-promoter of rasika-guru Narayan Maharaja (see Vol. 5). GS shared Narayana Maharaja with Tamal, Bhurijana, Dhanurdhara Satsvarupa, Sivarama and other sannyasis, all of them becoming an intimate raganuga-bhakti cult. This deviation existed in full view of all the GBC.

Finally, due to devotee complaints, the GBC had to act, but the details of the closed GBC meetings are still unknown. The GBC put an end to the Gopi Bhava club, but for its founder GS, who promoted Narayana Maharaja as the new Acharya of ISKCON, the GBC decree was too much to swallow. *"Those convinced against their will are of the same opinion still."* In Sept. 1994, the duo of GS and Tamal were guests of honor at Narayana M's Gaudiya Math. Disregarding the GBC mandate, they both presented dissertations to the assembly. Their transcribed lectures were sent to all GBCs. The GBC had an emergency meeting Nov. 5, 1994, where GS vehemently defended his "rights" to keep a rasika guru, adamantly defying the GBC. At Mayapur 1995 the GBC's final order stated that GS and Tamal were banned from living in or visiting Vrindaban for 2 years. GS had to leave his Vrindaban ashram and renounce his so-called rasika siksha guru Narayana Maharaja.

No women confessed to sexual relationships with GS but: "BGita Ch. 16:1-3 applies to many ISKCON sannyasis who openly associate with women. *"There are so many rules and regulations to be followed in the renounced order of life. Most important of all, a sannyasi is strictly forbidden to have any intimate relationship with a woman. He is even forbidden to talk with a woman in a secluded place. [...] For a sannyasi, intimate relations with women and **possession of wealth** for sense gratification are strictly forbidden."*

A bitter GS left Vrindaban and he was banned from initiating disciples for 2 years. He lived in Laguna Beach and won \$29 million in a court case from a trust in which he was sole trustee. He refused to share with the deceased's family, although that was the trust's intention. GS inherited Tamal's \$6M in 2002 when he passed away. He then inherited his parents' millions and luxury mansion in Santa Barbara, where he now resides. Arca Vighraha dasi also left all she had to GS. Kuntidevi dasi and some of the celibate Mauritius women disciples moved into GS's mansion. GS has Tamal's picture on his altar, and he

hosted a Tamal Vyasapuja ceremony. Other ISKCON gurus come to his California estate for weeks, months, with the gate code, invitation only.

His visitors include Radhanath, Indradyumna, BB Govinda, and others. GS addressed his questionable relationship with Kuntidevi dasi by having her marry a much younger male disciple, a short-lived façade. Kunti still lives with her very own semi-retired Swami, who has the title of GBC-Emeritus. The other Indian women disciples found husbands or left. Still, GS was put on a GBC committee with Malati dasi to oversee his old ex-zonal acharya friend, the fallen sannyasi Satsvarupa. One sannyasi with live-in female groupies to oversee another sannyasi who had sex with a married lady? Is the GBC nuts? GS's guru business continues by harvesting disciples in Tamal's zone, especially Dallas, Houston. He wrote "*Watering the Seed*" and posts online articles. In GS's case, it's now obviously not for money. It's for the other things.

We ask, what is he doing with his estimated \$50 million stash?

BALABHADRA DAS/BHAKTI BALLABH PURI GOSWAMI (BBPG)

Bhakti Ballabh Puri Goswami (Balabhadra das- BBPG), used a perverted "test" to decide if the Scotland temple ladies should remain single or if they had to get married. They privately showed him their breasts. If too big, they had to get married; if small, they could remain single (this is a fact!). From the GBC report Sept. 17, 2007:

"The GBC, after much deliberation and consultation, has no alternative but to sadly report the deviations of and the abuses to devotees by BBPG. Notwithstanding his fall-downs the GBC offered BBPG shelter and guidance provided he work under their guidance, absorbing himself in sadhana. Unfortunately he has recently defied this agreement, the guidance of his friends, the GBC, thus in effect leaving ISKCON and acting independently. [...] he] was always eccentric and even in the early 80's showed a penchant for cars, cameras and handling money. His sadhana deteriorated, he became increasingly involved in his female disciples' lives, despite being a sannyasi. There was a "special" relationship with one female disciple, with whom he repeatedly fell down. [...] Over 3 years ago this sexual abuse came to light a Pandora's box of equally serious deviations were revealed, as well as his degradation into a disoriented person who could not fit for a position of authority or spiritual leadership in this movement. This view is shared by all the senior Scotland devotees [...] He was sent to a professional psychiatrist for 6 weeks [...] BBPG was physically abusive to disciples, sometimes violently hitting and kicking them, even drawing blood. [...] he performed many explicit sexual and voyeuristic acts by exploiting the obedience of his female disciples.

“Considering himself proprietor of the Society’s funds [...] purchase of expensive cars, motor-homes, cameras, dozens of guitars. His dealings with disciples were contradictory, duplicitous, manipulative, intimidating and abusive. [...] He admitted he thought of himself as a personal associate of Lord Chaitanya and Krishna. His conception of guru was as the proprietor of his disciples, [...] Until this year, only the temple president knew of these things, others thought he had semi-retired for health reasons. [...He has] no means of livelihood [...]”

It is understood from the GBC report and other sources:

(1) GBC knew BBPG was "eccentric" and highly materialistic, and still voted him in as a good-as-God guru for ISKCON, (2) GBC knew he had deteriorated after 1994 when his wife died, (3) GBC tried to “manage” and “investigate” this crisis for 3 years while only the Scotland temple president knew the situation, (4) GBC covered-up the scandal for 25 years, knowing many devotees were worshipping a fallen guru, (5) GBC was corrupted into silence because Shivaram and BB Govinda Swamis were getting large “donations” from BBPG.

BBPG bought a \$250K motor home; collected 50+ expensive electric guitars, worth \$20K. His disciples collected on the streets working 365 days a year, supposedly surrendering it all to Krishna. Shivaram and BB Govinda knew of his behavior yet covered-up the scandal. Why did they allow him to remain as a sannyasi? Initially the GBC removed him as the GBC/Temple president in Scotland and sent him to South Africa, as if nothing happened, with no consequences to his actions. Finally he was caught in self-erotic sex and terminated as a guru, but the GBC does not mention this. Amazingly, the "GBC members" admitted that BBPG "was always eccentric" and materialistic, and still, later voted to approve him as a false diksha guru.

Even after the GBC “investigated” his sexual affairs with a female disciple and other severe offences-falldowns-“foundouts,” they were "deliberating," "consulting," "negotiating with him" for 3 long years, and meanwhile they hid from his disciples how their "guru" had gone haywire. The case of BBPG again shows the GBC reflexively covers up their gurus scandals, quietly trying to bury the past, hoping to recreate illusions for the future. **All GBC approved gurus are bogus.** Their present guru system is a scam, a gurocracy, a guru franchise business. In 2008 the GBC suspended BBPG’s sannyasi and guru status, and his ISKCON membership. Top GBC men knew of this problem for decades, but hushed it all up until the situation could no longer be avoided or ignored. Then, they suddenly “investigated” for 3 years. The

GBC has dozens of crises at any point in time. This is all due to an insane, ashastric policy of approving fallen souls as false diksha gurus.

GOPAL KRISHNA MAHARAJA (GKM)

GKM is one of the prominent ISKCON gurus, an Indian bodied devotee who joined in the late sixties and controls Bombay and Delhi, two major temple complexes. In some ways GKM leads a humbler profile than many ISKCON gurus, yet he sits on a Vyasasana larger than Srila Prabhupada's. He has been a staunch defender of ISKCON guru policies, opposed any investigation into Srila Prabhupada's poisoning, and engages ISKCON in various mundane social welfare programs, including a "COVID Care Center" with 200 beds in May 2021. He also manages "gurukulas" which have government curriculum, even though Srila Prabhupada specifically told him not to do this.

GKM: "I was thinking, Srila Prabhupada, we should get this gurukula accepted by the government also..." **SP:** "No, no, no. Never do that." (SPConv Oct. 25, 1972) GKM also was behind the illegal seizure of Jitarati's original edition Bhagwatams by way of corrupt political influence, he forced financial concessions from Jitarati das.

PARAM GATI SWAMI (PGS)

*"ISKCON GBC wishes to announce that PGS has resigned from the GBC and will no longer accept [new] disciples for initiation. The GBC has determined from an investigation that PGS recently **made sexual advances to a male devotee.** [...] In pursuance of GBC direction, PGS will be staying in Mayapur for the next year for a directed course of counseling and spiritual restoration under GBC supervision. Those who are his initiated disciples should approach their local temple or regional authorities for personal guidance and direction."* (GBC release, 2009)

In 2010 the GBC agreed with PGS that he would relinquish his sannyasi status, to be reviewed after 3 years. Also he was to undergo "counseling and restoration" and eventually **he was allowed to initiate new disciples again.** His sannyas status was also resumed and in 2017 PGS was being worshipped as a guru and a sannyasi in Brazil, with his annual Vyasa puja celebration. So, the GBC suspended him temporarily as guru, but not as a sannyasi, then a year later suspended him as a sannyasi, then re-instated both his guruhood and sannyas a few more years later. Did you follow that? Such are the ways of pretenders.

Vyasa Puja de Maharaj
PARAM GATI DASA

DIA 02.07.2017 - DOMINGO
Convidamos os discípulos e simpatizantes a participarem dessa festa!

11h30: Guru Puja
12h: Leitura de Olerendas
12h45: Prasada (alimento vegetariano espiritualizado)
Entrada Franca

Rua Hépolis, 1531, Pacaembu ☎ 11 3661-8440
Programação dedicada ao acharya Fundador da ISKCON e da BBT Sua Santidade Graça A. C. Bhaktivedanta Swami Prabhupada

BHAKTI BRINGA GOVINDA SWAMI (BBG)

BB Govinda Swami is another ultra-dubiously sane/qualified member of the GBC-guru club, and his very countenance is that of a prankster-gangster. He has luxury apartments in Mayapur and Vrindaban and has a large disciples group in Russia, central Asia, etc. He pumps his fist to the kirtan's tempo, rock concert-style and likes to stage-jump. Online videos show him doing sexy bhangra dance, wearing karmi clothes and sunglasses in front of devotees, using pelvis thrusting movements with hands close to crotch, etc. Would he do this in front of Srila Prabhupada? BBG features in the film *Reconnection* where he says "everybody knows that the most important thing is relationships." The film is about a karmi who reconnects with his girlfriend in Vrindaban after getting her pregnant. He has extensive properties in Vrindaban including rental rooms. From a recent testimonial online in Jan. 2023:

[Below: Guru BB Govinda Swami with his animal hunting falcon]



*“A few years back I was invited to attend a festival at the Almaty Kazakhstan temple. [...] I decided to go. I was invited to BB Govinda Swami's (BBG) **private home** in a secluded area of the ISKCON farm community outside Almaty which boasts a sauna-spa facility. I walked*

*in on BBG receiving a full body oil massage by his **young Russian female secretary**, wearing choli top and lower garment loose around her waist. Feeling very shocked by this, I turned to Bhaktividyā Purna Swami who was there and he told me BBG was transcendental, not affected by lust, so there was no issue.*

“Over the years I would occasionally meet with BBG. One time was in the Oberoi, a 5-star Delhi hotel. Again I witnessed BBG receiving a full body oil massage in the spa Health Center by Thai ladies. Then my friend saw BBG taking his secretary in a mini skirt out on dates. Another time during Kartika I visited BBG in his house and saw him entertaining Kiranas, a known pedophile in the community, and he also received a visit by Shri Radhe dasi with her teenage female students from Mayapur Gurukula. BBG embraced each one as they lined up for a sharing of ‘the Love.’ Years later when the ISKCON Krishna Balaram management had Kiranas arrested, Indradyumna Swami and BBG paid for his bail to release him from police custody. I have seen all this.

“BBG spent \$30K refurbishing his bathroom in Vrindaban; he told me he did not like the way it looked. This money was collected from his Kazakhstan yatra where, not having registered the community correctly, the government evicted the devotees, bulldozed their homes. BBG used that excuse to raise funds but spent on himself instead. Fashion branded \$1,000 reading glasses (now in a monkey's mouth), accessories and cologne, 5-star hotel resorts, business class flights, his own fancy private apartment properties in London, Dubai, and Mayapur. His Vrindaban house was stolen from the UK yatra.

“In 2018 in the UK his servant witnessed him embracing a 15 year old girl at her home without the knowledge of her parents. Due to retribution and great intimidation by BBG many people are scared and do not come forward. I heard him making racist statements and jokes by cursing out black people. I reported all this to Prahlanananda Swami of the Sannyas committee years ago, but nothing was done. I hope that this time these matters will be properly investigated and addressed so that BBG will be canned.” (unknown)

Another account of affairs from Dasarath Suta das, 2023:

“In South Africa BBG does not stay at the temple but with wealthy devotees, going to the gym every morning instead of mangal arati and consumes daily a lot of Red Bull and Explode energy. He has a history for losing his temper and bullying devotees, with many complaints. He is well known for using the 'FUCK' word. He regularly does bungee jumps and wing-suit cliff jumping (photos online). New \$2K chandeliers for his Mayapur marble apartment were refused for being the wrong color. And he loves to stick out his tongue and grimace.”

WHAT HAPPENS TO THE DISCIPLES WHEN A GURU FALLS DOWN?

The GBC reassures its members that ISKCON law guarantees their being situated properly in spiritual life, even if their guru was “fallen” before or after their being initiated, as seen in the above histories of found-out ISKCON gurus. ISKCON bureaucratic rules violate the clear truths of shastra and Srila Prabhupada’s teachings. And ISKCON law does not philosophically explain when a guru “falls down,” how do the disciples have a bona fide spiritual master? If they should take shelter of Srila Prabhupada when they get in difficulty because of unauthorized gurus, why not just go to Srila Prabhupada to start with? The GBC:



“By virtue of strong association with good devotees and a deep relationship with our Founder-acharya Srila Prabhupada, they will be able to overcome any impediment and continue to advance...”

But then why get initiated by a bogus guru at all? It must be Srila Prabhupada who is the bona fide guru with whom one can have “a deep relationship” as a direct disciple and thereby “advance on the path of devotional service,” just as Srila Prabhupada himself teaches:

“First we must find a bona fide guru, establish our relationship with him, and act accordingly. Then our life will be successful, for the guru can enlighten the sincere disciple who is in darkness.” (SSR Ch 2)

After 60% guru “find-outs” as fallen, why risk discovering or not discovering that your ISKCON guru is bogus? Amazingly, however, the ISKCON game of guru roulette continues. The GBC, claiming its mandate allows it to devise systems of authorizing ISKCON gurus, and when one of these approved gurus bites the dust, then cannot say or do more than advise: *“...whether you continue to take shelter, guidance, and siksha”* from Mr. Found-out Fallen *“is entirely up to you”*...? In other words, the ISKCON policy is that one MUST choose from a lineup of bogus gurus with no guarantee. And if your choice is exposed publicly, it’s your tough luck- you chose “poorly.” But there is no evidence or guarantee that ANY of them are genuine! So why choose any of them? Better to stick with Srila Prabhupada because that is where you will be sent anyways. ISKCON advises that he is the pre-eminent siksha guru for everyone, *and that just leaves the technicality of an official diksha ceremony to complete the formula.* (see Vol. 9)

ACTIVE INITIATING GURUS IN ISKCON MID-2016: LISTED

Those gurus below ***IN BOLD***, to our limited knowledge, have faced widespread rumors, indiscretions, blunders, official censures, or suspensions, illicit sex, mismanagement, eccentricities, inappropriate behavior, insanity, etc, and thus have tainted reputations.

(1) Atmanivedana Swami (2) Bhaktivaibhava Swami (3) ***Bhakti Bhrnga Govinda Swami*** (4) Bhakti Chaitanya Swami (5) ***Bhakticharu Swami*** (6) Bhakti Dhira Damodara Swami (7) Bhakti Gaurava Narayan Swami (8) Bhakti Gauravani Goswami (9) ***Bhakti Raghava Swami*** (10) Bhakti Sundar Goswami (11) ***Bhakti Vikasa Swami*** (12) ***Bhakti Visramba Madhava Swami*** (13) Bhakti Vrajendranandana Swami (14) Bhaktivyasa Tirtha Swami (15) Bhakti VV Narasimha Swami (16) Bhakti-bhusana Swami (17) ***Bhaktimarga Swami*** (18) ***Bhurijana das*** (19) ***Bir Krishna dasa Goswami*** (20) Chaitanya Candra das (21) Chaitanya Candra Caran das (22) Candra Mukha Swami (23) Candramauli Swami (24) Caru das (25) Danavir Goswami (26)

Devamrita Swami (27) Dhanvantari Swami (28) Druktakarma das (29) Giridhari Swami (30) Giriraja Swami (31) Gopal Krishna Goswami (32) Guru Prasad Swami (33) Hanumatpresaka Swami (34) Hridayananda das Swami (35) Indradyumna Swami (36) Janananda das Goswami (37) Jayadvaita Swami (38) Jayapataka Swami (39) Jivananda das (40) Kadamba Kanana Swami (41) Kalakantha das (42) Kavicandra Swami (43) Kesava Bharati das Swami (44) Kratu das (45) Vedavyasapriya Swami (46) Virabahu dasa (47) Kripamoya das (48) Krishna Ksetra das (49) Krishnadas Swami (50) Lokanatha Swami (51) Madhu Sevita das (52) Mahatma das (53) Mahavishnu Swami (54) Manonatha das (55) Matsya Avatara das (56) Navayogendra Swami (57) Niranjana Swami (58) Partha Sarathi das Goswami (59) Prahladananda Swami (60) Purushatraya Swami (61) Radha Govinda Swami (62) Radhanath Swami (63) Ravindra Svarupa das (64) Romapada Swami (65) Rtdhvaja Swami (66) Sacinandana Swami (female secretary) (67) Sankarsan das (68) Satyadeva das (69) Shivarama Swami (gopimania) (70) Smita Krishna Swami (71) Subhaga Swami (72) Suresvara das (73) Trivikrama Swami (74) Vaisesika das (75) Varsana Swami (76) Badrinarayan Swami (77) And others for which we have no information here.

COMMENT: The GBC cannot guarantee the bona fides as a diksha guru even of those in official good standing? Buyer beware!

INACTIVE ISKCON GURUS: SUSPENDED, LEFT, “FELL DOWN”

(1) Agrani Swami (married a disciple) (2) Ananda Svarupa Swami (sannyas fall down) (3) Atreya Rsi Das (left ISKCON) (4) Bhagavan das Goswami (married a disciple) (5) Bhakti Balabh Puri Goswami (sex, insanity) (6) Bhakti Abhaya Carana Swami (Padambhuja) (7) Bhaktiprabhava Maharaj (8) Bhaktivaidurya Madhava (Rohini Kumar-homosex) (9) Bhavananda Goswami (homosex) (10) Hansadutta Swami (sex, drugs) (11) Harikesa Swami (married, retired) (12) Isvara Swami (Brazil, voluntarily abdicated; told his disciples to accept Srila Prabhupada) (13) Jagad Guru Swami (GaudiyaMath) (14) Jagadish Goswami (married a disciple) (15) Jayatirtha das (Sex, drugs, beheaded) (16) Kirtanananda Swami (pedophile) (17) Kshiti Mohan (Mexico) (18) Mahabhagavata Swami (El Salvador) (19) Maharam das (20) Narahari Swami (took ISKCON's yacht) (21) Panchadravida Swami (Gaudiya Math) (22) Param Gati Swami (sex, reinstated) (23) Paramananda das (left in disgust) (24) Prthu das (25) Radha Krishna Swami (Mexico, married) (26) Ramesvara Swami (married) (27) Ram Govinda das (Mexico) (28) Rohini Suta das (married a disciple) (29) Rukmini Pati das (Brazil) (30) Rupanuga das (recused himself) (31) Satsvarupa das Goswami (adultery, partial insanity) (32) Somaka Swami (left) (33) Suhotra Swami (sex, deformed mind) (34) Umapati Swami (homosex) (35) Vaninatha Vasu das (36) Vegavan das (37) Vipramukhya Swami (abdicated) (38) Prabha Vishnu Swami (suspended; prostitutes, now independent guru) (39) Mahanidhi Swami

(suspended, affair, private babaji-guru) (40) Dhanurdhara Swami (left, suspended, trying to return) (41) Ganapati Swami (took his name off the list) (42) Gunagrahi Swami (pornography, resigned, half-reinstated) (43) Sacinandana Swami (still an approved ISKCON guru but sahajiya, secretary scandal) (44) Giriraja Swami (retired, woman secretary) (45) Bhakti Vijnana Goswami (resigned, mental breakdown) (46) Nitai Chand Swami (child sex & abuse) (47) Rasananda Swami (48) Bhakti Visramba Madhava Swami (insanity) (49) Bhaktimarga Swami (homosex, reinstated) (50) Kesava Bharati das Swami (sannyas problems, reinstated) (51) Lokanatha Swami (suspended 2 years) Many others; ISKCON keeps no records of them.

In 2018 the GBC website featured a new category of initiating ISKCON gurus called “Not accepting [more] disciples,” with 9 names, and the GBC corresponding secretary Ananda Tirtha das explained:

“This means they have disciples, or were cleared to initiate disciples, and can act as guru to those they initiated, but are not initiating new disciples, by their own choice or direction of the GBC.”

The list included: (1) Bhaktividya Purna Swami (child abuse), (2) Bhakti Visrambha Madhava Swami (insanity), (3) Bhanu Swami (?), (4) Ganapati Swami (quit), (5) Gunagrahi Swami (pornography), (6) Jayadwaita Swami (only wanted one disciple), (7) Mukunda Goswami (retired), (8) Satsvarupa (adultery), (9) Vegavan (unknown reason).

Add it up (some doubles here, but...): that is a lot of bogus gurus. And ISKCON goes on pretending that this is what Srila Prabhupada gave us? And these lists are partial, 7 years old, and incomplete. What a farce... We have not detailed all the indiscretions, but they are online and many, if anyone has the patience and interest to update.

BHAKTI VISRAMBHA MADHAVA SWAMI (BVMS)

The GBC resolved: “317: [...] suspended BVMS as an initiating guru effective May 8, 2017 due to his inappropriate and erratic behavior; whereas after meeting with BVMS on Feb. 18, 2018, the GBC decided existing restrictions on him should be continued; [...] the GBC recognizes he is not well and needs our support as well as appropriate boundaries [...] 318: Letter to Disciples of BVMS: [...] by the influence of time, BVMS’s physical and psychological health have become compromised [...] we also took guidance from health care professionals [...] because of his inability to care for new disciples, and because BVMS was instructed not to initiate after that date, any initiations after May 2017 are **invalid** and not spiritually binding. ...anyone who may have taken initiation from BVMS after May 2017 to seek spiritual care from the many other sources of shelter within the ISKCON community.”

Arrangements were made to care for BVMS, but he keeps wandering off from his own apartment in Vrindaban. Thus BVMS was moved to the guru list of not approved to accept more disciples, which now has created a new category of bona fide guru: one who takes care of existing disciples (e.g., Gunagrahi, Satsvarupa, etc), but who cannot take new disciples. Their institutionally ordained disqualification began at a certain date and forbids new disciples. Any scriptural logic here?

Who is your guru? Oh, so and so (you know, the one who went insane, had a pornography addiction, poisoned Srila Prabhupada, was the worst ISKCON child abuser, was caught with a Bangkok prostitute, who took initiation from the Radha Kunda sahajiya babajis, who is implicated in the murder of Sulochan, or a Gaudiya Math swami who said Srila Prabhupada was just laying the groundwork and only worshipped Mahavishnu, not Radha Krishna.) But if you say your guru is Srila Prabhupada, you are crazy- unless initiated before 1977, and then, why aren't you a guru by now? Is something wrong with you?

SRILA PRABHUPADA: NO IDLE SPORTS

Hrdayananda (and others) is famous for playing ping pong or tennis, in the company of pretty young women not wearing saris or even dresses, and joking, laughing, and having fun with such idle sports.

“Demons arrange many kinds of performances to see the glaring beauty of a beautiful woman. Here it is stated that they saw the girl playing with a ball. Sometimes the demoniac arrange for so-called sports, like tennis, with the opposite sex. The purpose of such sporting is to see the bodily construction of the beautiful girl and enjoy a subtle sex mentality. This demoniac sex mentality of material enjoyment is sometimes encouraged by so-called yogis...” (SBhag 3.20.35 purport)

GBCs Bhakticharu, Indradyumna, Bhanu, many others regularly do gym workouts. Srila Prabhupada forbade idle or frivolous sports as part of the 4 regulative principles: *“...trained to refrain from the following four principles of degradation: 1) Sex life outside of marriage, 2) Meat eating, or eating of any animal food, 3) All forms of intoxication, 4) Gambling and idle sports.”* (SPL Pope Paul IV Aug 3, 1968)

Srila Prabhupada encouraged children to play, kicking a ball, swimming, running around. But for adults, he limited sports to swimming. Once, told by Rupanuga das, while driving past a golf course in Washington, DC in 1976, Srila Prabhupada shed tears watching men wasting their valuable human life in golfing frivolities. Sept. 3, 2017, Hanuman das posted a video of Indradyumna Swami playing tennis with disciples; he also goes to the gym and swims 2 km in Olympic pools. Satsvarupa admits he likes to watch football. There

are many quotes from Srila Prabhupada forbidding his followers to engage in idle sports. So, why do these ISKCON misleaders not abide by these instructions? It is symptomatic of the new ISKCON; a society where disobedience to the Acharya is the new norm because, after all, Srila Prabhupada is a previous acharya now, dead and gone, and the current paradigm is being set by the new interpreters of time, place, and circumstances, as was explained by Tamal (1996).

A 1969 letter from Srila Prabhupada to the USA military draft board describes his: *“March 20, 1969 [...] strictly forbidden to indulge in the following principles of degradation: (1) All forms of intoxication, including coffee, tea, cigarettes, drugs, alcohol, etc. (2) The eating of animal foods- meat, fish, and eggs. [...], (3) Unmarried sex indulgence, (4) Gambling, or **idle sports of any sort**. Their lives are dedicated to serving God, and as such, they have no time to squander on unbeneficial activities or non-Godly activities.”*

“Dance and chant. This is best exercise. We allow them to dance very... Yes. High jump. Actually that is exercise, and at the same time ecstasy. If they dance and chant Hare Krsna, it is automatically a very big exercise and spiritual advancement.” SPCConv Dec. 27, 1976)

CONCLUSION

Truly it is a history of a *circus of unscrupulous rascals*.

“Srila Prabhupada was scolding some foreign devotees who were visiting Mayapur. He said: ‘Better to keep an empty cowshed than fill it with wicked cows.’” (Sacimata dasi)

“The most dangerous man to any government is the man who is able to think things out for himself, without regard to the prevailing superstitions and taboos. Almost inevitably he comes to the conclusion that the government he lives under is dishonest, insane and intolerable.” (H.L. Mencken) [This applies to ISKCON too]

Vol. 3: *Pursuit of Srila Prabhupada’s Poisoners* is on primary poisoning suspects: **Bhakticharu, Jayapataka, Tamal Krishna Goswami, Bhavananda**, so their overall history is given there and will not be repeated again here, lest this volume become too large, an endeavor which is extremely difficult. Also see Vol. 5: *Hidden History*.

PART THREE: FUNDAMENTAL BASIS POISONED

Psalms 9:16: *'The Lord is known by the judgment which he executes: the wicked is snared in the work of his own hands.'*

Here we look at how the fundamental basis of Srila Prabhupada's ISKCON has been lost, poisoned, spoiled, and corrupted by the unauthorized deviations and criminal GBC misleaders to whom Srila Prabhupada trusted the Hare Krishna movement. The GBC has grossly disobeyed Srila Prabhupada's instructions, they have failed to preserve his institution and its assets, they have deviated from the principles he taught, they have spoiled the pure spiritual movement he carefully created, there is still no ISKCON Constitution, Srila Prabhupada's sacred books have been defiled, adulterated by massive unauthorized, and unnecessary changes. Those who have been around the movement long enough, are aware that something, actually too much, is very wrong. Our purpose here is to inspire restoration, not wallow in the cess pool of maya. Libraries could be written on this subject,

DEVIATIONS SPOILING SRILA PRABHUPADA'S ISKCON

Here are some of the fundamental anomalies in ISKCON:

(1) Srila Prabhupada's instructions and fundamental documents were hidden for years and many today are either neglected or repudiated: his letters, the Last Will, July 9 Order, Direction of Management, etc. (2) Creation of a tyrannical institutional regime where asking the wrong questions lead to expulsion. (3) Money meant for the temples and devotees is siphoned off for the opulent lifestyles and secret savings of the elite gurus (Giriraj Swami has \$50M). (4) GBC claims that acharyas sometimes fall down as a transcendental pastime, mahajanas can be in illusion and are imperfect, and conditioned souls can give diksha. (5) Srila Prabhupada is dead and gone, not available as diksha guru. (6) The diksha guru can often become demonic.

(7) Srila Prabhupada was not as perfect as scripture. (8) Scripture and Srila Prabhupada's books need to be adjusted to the circumstances and culture. (9) Deviations may be necessary according to time and circumstance. (10) GBC authority is collective disobedience. (11) Never disobey the GBC authority; it is the same as Srila Prabhupada himself. (12) Srila Prabhupada's books must be edited endlessly to improve and correct them. (13) Purity is a given for those wearing

saffron cloth, regardless what they do or say. (14) Do not ask questions, be a nice blind follower of ISKCON's defective doctrines (see Vol. 9).

(15) If anyone wants to see some of the mission drift, deviations, and mundaning of ISKCON, its two official websites are a good place to start. Dandavats.com and ISKCONNews.com. (16) Most temples in the west have no residents, so how can there be any training of temple residents? (17) There is no book distribution, no Harinam, and no local devotees (only imported religious workers who may work outside).

"ISKCON was intended as a shelter for millions of people to surrender, to leave hellish material life. They were encouraged to even leave their family, school and jobs to join the Sankirtan Movement of Lord Chaitanya, for Bhakti Yoga, unmotivated devotional service to Krishna. Surrender to Krishna and tapasya was encouraged. Austerity and preaching was ISKCON's focus, not making money and catering to Hindus and New Age nonsense. No, it was pure and austere. No one dared preach mundane yoga, welfare work, veganism, feminism, gay marriage, or associating with mayavadis, but now, over 4 decades later, it's "I'm OK, you're OK". In ISKCON in the 1960s-70s, Srila Prabhupada's preaching mood was strong and we all followed him and his instructions without question." (unknown)



*"What Srila Prabhupada said about Christ is relevant, and even if Srila Prabhupada prayed for their forgiveness, which certainly he did, **we cannot forgive**. Our duty as I see it, now that the proof is complete, is to discredit the leadership since that time for allowing, if not encouraging so much moral and spiritual corruption to go on, culminating in the highest offense to His Divine Grace, the interpolation of his books and lectures, a direct attack on Srila Prabhupada-vani."* (Rupanuga das, former GBC member, July 2017)

CHAPTER 26: MINIMIZING SRILA PRABHUPADA

MINIMIZATION DUE TO ENVY AND OVERCOMING

(1) *“The third offense at the lotus feet of the holy name, which is called guror avajna, is to consider the spiritual master to be material and therefore envy his exalted position.”* (CC Adi 8.24)

(2) *“One should know the acharya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”* (SBhag 11.17.27)

All the materially conditioned souls originally came to this material world due to envy of the Supreme Lord, His position and opulences. Srila Prabhupada’s appearance as World Acharya and the empowered representative of the Supreme Lord naturally attracted the envy of many conditioned souls, even from his own disciples. Every conditioned soul has an internal struggle taking place between divine and demoniac tendencies, due to the material desires in the heart. This envy of Srila Prabhupada is perhaps best exemplified by Kirtanananda’s statement on the video titled “Peons of Perfidy” (circa 1987):

“We can all become as great as Srila Prabhupada...”

He argued that since Srila Prabhupada did not arrange daily guru-puja for Srila Bhaktisiddhanta, why should the ISKCON gurus 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 were, some envious conditioned souls imitated Srila Prabhupada. Simultaneous to the imitation comes *the minimization of Srila Prabhupada*. It is a process of artificially elevating oneself while pushing Srila Prabhupada down, most often subtly and subconsciously. The idea is if Srila Prabhupada was not perfect, then I can be guru too.

Who can begin to reach the heights of greatness found in a mahabhagwat pure devotee such as Srila Prabhupada? It is impossible for us rascals on this planet. The desire to do so is born of envy, which entails reducing the stature (minimization) of Srila Prabhupada whereby one appears to become elevated by comparison.

(1) Yasodanandana das: *“Similarly many envious persons in the guise of Vaishnavas and acharyas manifested their envy towards Srila Prabhupada by exploiting the assets of his society, impudently imitating him, sitting on Vyasasanas in front of his deity and photos, knowingly disregarding the injunctions of the shastras not to imitate the acharya.”*

(2) "These great souls were not mere luminaries like comets appearing in the firmament for a while and disappearing as soon as their mission is done. They are like so many suns shining all along to give light and heat to succeeding generations. Long time yet to roll on when they will be succeeded by others of sublime mind, beauty and caliber." (Bhaktivinode Thakur)

(3) "One who is beyond the limit of envy and who is sane accepts the order of his father with great delight and executes it to his full capacity." (SBhag 3.13.10)

(4) "So guru, acharya, being representative of the Supreme Personality of Godhead, he should be worshiped. [...] **Never think of envying. As soon as we become envious of the acharya, there is falldown, immediately.**" (SPLecture Oct. 5, 1976)

SRILA PRABHUPADA IS MINIMIZED, RELEGATED TO HISTORY

In *Radha Damodara Vilasa* (p. 273-9, 342-4), we read about the first ISKCON conspiracy:

"Srla Prabhupada has been disturbed due to a series of mishaps over the past several months... It all began with a letter from Achyutananda in early April (1970)... (the Gaudiya Math) object to him applying the title 'Prabhupada'... They prefer the title Swami Maharaja, who, they say, **is not the only spiritual master, nor the only pure devotee**... Achyutananda naively repeats this new information in a letter to his friends at the New York temple... (and) that any ISKCON devotees coming to India should first write to receive permission from Madhava Maharaja. [SP] detects a discrepancy regarding edits to the new KRISHNA book manuscript... [he] begins to spot check other manuscripts [for errors]... Prabhupada is shocked that no one (or editor) has detected these blunders... One day [...] he notices that one of the cleaning ladies absent-mindedly put his Guru Maharaja's picture upside down. After greeting the Deities, Prabhupada is offered caranamrita. But someone put salt in it instead of sugar...

"Prabhupada is startled to see they have printed his name on one small paperback simply as A.C. Bhaktivedanta, leaving out 'His Divine Grace' and 'Swami Prabhupada.' Another booklet ascribes him the title 'Acharya' rather than 'Founder-Acharya.' ...upon opening the book the binding cracks and some of the pages fall out... He discovers not all the devotees are chanting their prescribed sixteen rounds. Some are encouraged by temple authorities to do service in lieu of chanting rounds... In June, a letter arrives from Tamal... (he) asks about his spiritual master's previous life and whether he had been subjected to the laws of material nature... Prabhupada learns that his secretary,

Devananda, is showing his incoming mail to temple leaders, who arbitrarily decide to withhold letters they feel are not important. This offense of censoring... outrages Srila Prabhupada.

“Now he discovers that these leaders are denying other disciples direct access to him, on the plea of protecting his privacy. He recalls that during Ratha-yatra he had been restricted from riding on Subhadra’s cart [which they then rode on themselves]. His leading disciples are acting independently and without authority to control him. With so many disturbing incidents... He is pained certain leaders isolate him from other devotees. It appears that a veil of maya descended over ISKCON in 1970... led Srila Prabhupada to conclude there was a conspiracy to minimize his position as the Founder-Acharya of his own institution. He understood that he was being pushed into the background- that his supreme authority was being challenged, even doubted...

“This was the first major heresy on a societal level... Madhudvisa had suggested that Prabhupada not attend Ratha-yatra due to the outbreak of violence... Kirtanananda Swami had called Los Angeles regarding the Janmastami celebration in New Vrindaban. Prabhupada had made plans to attend, but now Kirtanananda called to say it wasn’t necessary for him to come... was part of the superior tendency by devotees to assert themselves and minimize the guru.”

Some of the above mishaps might be attributed to simply immaturity or carelessness by some devotees, but Srila Prabhupada saw all the symptoms of minimization as tied together in one general consciousness. Does the above 1970 situation resemble that of 1977? Very much so. Censoring the mail, severely restricting access to Srila Prabhupada, discrediting almost every doctor or kaviraja who came to diagnose and treat the elusive ailment, refusal to clarify with Srila Prabhupada his instructions for the future of ISKCON, resisting Srila Prabhupada’s requests for going on parikrama even though he said, “I think I shall be cured.” This partly describes the scene in 1977.

Tamal, as personal secretary, assumed many privileges and effectively took over control of most everything from Srila Prabhupada. The excuse was Srila Prabhupada was withdrawing from all external affairs. But the disease of minimizing Srila Prabhupada started long before 1977, and after Srila Prabhupada’s disappearance it intensified further with policies that sidelined Srila Prabhupada as the real Acharya.

“So my Guru Maharaja will be very, very much pleased upon you and bless you with all benefits. So he wanted this, and he is not... It is not that he is dead and gone. That is not spiritual understanding. Even

ordinary living being, he does not die. Na hanyate hanyamane sarire. And what to speak of such exalted, authorized personality like Bhaktisiddhanta. He is seeing. [...] Similarly, Krishna and Krishna's representative, spiritual master, if you keep always intact, in link with the words and instruction of the superior authorities, then you are always fresh. This is spiritual understanding." (SP Lecture Mar 2, 1975)

EXAMPLES OF MINIMIZING SRILA PRABHUPADA



An ISKCON guru in a 2010 public lecture stated: *"Grammatically Srila Prabhupada was not very proficient."* Who would dare say this to Srila Prabhupada's face? Statements like this and worse are part of the semi-conscious Srila Prabhupada minimization atmosphere in ISKCON.

"Srila Prabhupada was more grammatically astute than most of his disciples. He knew and spoke English very well, and sometimes when questioned about how he used a word, he had devotees look it up in the dictionary, finding the exact meaning that he had given. So this is way out of line and only based upon envy. This minimization is based upon ignorance of the actual status of a maha bhagavat pure devotee, is on an inconceivable platform. Only an envious fool would say something like that." (Damaghosh das, 2017)

In 2002 ISKCON guru Satsvarupa das wrote in his annual offering to Srila Prabhupada: *"Prabhupada was full of human characteristics. He could be humorous, gentle, even whimsical at times in the way he expressed himself [...] I must confess that I sometimes grow tired of rigid hagiography that doesn't accommodate Prabhupada's humanness but emphasizes only that he was absolute or legendary."*

He "glorifies" Srila Prabhupada by preferring to see him as a relative, non-absolute, non-legendary human being, who would even be "whimsical." But in Gita 16:23's purport Srila Prabhupada states behaving "whimsically" is characteristic of the Demoniak Nature.

Shivarama Swami (Oct. 20, 2020): *"In what quantity should a devotee listen to Srila Prabhupada, his spiritual master, and other devotees? Now I can't give you a shastric answer for this in terms of quantity, I'll give you a reasonable speculation [...] I suggested 40% Srila Prabhupada, 40% guru, 20% others."* (From 100% to 40%.)

IRM commented: *"This shows how in practice the ISKCON guru system is leading to a minimization of Srila Prabhupada, with GBC gurus pushing for him to be relegated to being a minority figure even in*

terms of whom the devotees listen to. Other GBCs such as Pragosh das complain about this, but to no avail.” (BTP 68 p.15) More examples:

(1) The living guru philosophy misunderstands Srila Prabhupada to be no longer able or available to transmit spiritual knowledge, minimizing him, and conditioned souls are held up as replacements. This was epitomized by simultaneous guru pujas in the 1980’s.

(2) The huge extent by which Srila Prabhupada’s books have been adulterated diminishes the potency, originality of those transcendental books, as though Srila Prabhupada’s work was faulty and needed revisions. This is minimizes the value of his transcendental books.

(3) The foremost minimizing offense is the idea Srila Prabhupada is now unavailable, dead and gone, and so, we need new living gurus to continue the parampara. And, they think, since Srila Prabhupada forgot to make arrangements for the future, the GBC must devise some “solution,” and the obstructing Srila Prabhupada from initiating his own disciples via the officiating acharya system he set up 1977 is an offense.

(4) Replacing Srila Prabhupada in ISKCON as THE Acharya by allowing anyone to steal and compete for his followers.

(5) Relativizing Srila Prabhupada by characterizing him as an ordinary (although devout man) is a minimization of his true stature. E.g., as is done in the Lilamrita biography, or that he is not shastra, using terminology like “post-charismatic fate,” disobeying his instructions since now he is dead and gone, and is just a previous and historical acharya, relegated to the back pages of history.

(6) From the Jayapataka disciple and editor of ISKCON’s website:

“I do want you there, but without the threats and put downs. ...your literalism is a welcome viewpoint (but it's not the only one). So also is your deification of Prabhupada. But it's equally acceptable for some to see Prabhupada as an empowered human being who made some material mistakes but who nevertheless is able to give us Krishna. Although other people may see Prabhupada as more of a human being and less ‘God-like’ than you do [...] without feeling that this detracts from his ability to give us Krishna, you have taken it upon yourself to judge that this constitutes an offense, that your view of Prabhupada is the only right one and that everyone else is a blasphemer.”

COMMENT: This academic lady may not be a spokesperson for ISKCON leaders (many of whom also found her opinion offensive), but Jayapataka’s failure to publicly correct her grave misunderstandings is inexcusable. These types of attitudes towards Srila Prabhupada are prevalent and tolerated throughout ISKCON as an “inclusivity” policy.

(7) Jumping from one guru phenom to another, Radhanath, Sridhara to Narayana to who's next? This neglects the understanding that Srila Prabhupada was, is, and always will be the empowered acharya of the Hare Krishna movement for anyone via his original books, lectures, etc.

(8) Srila Prabhupada cannot be killed, nor confined to the past as an historical irrelevancy, as envious persons try to reduce his exalted stature. (9) Putting photos of conditioned souls on the altar next to Srila Prabhupada to artificially raise their own apparent status.

(10) Poisoning Srila Prabhupada is the ultimate minimization of his exalted stature. (11) Rejection of Direction of Management (see Vol. 8).

(12) *"The atmosphere in ISKCON is permeated by and inundated with examples of Srila Prabhupada being minimized. Examples could fill tens of thousands of pages (no exaggeration). I have no doubt that if I went to the ISKCON temple here in Alachua for the morning program, I'd see at least a dozen clear examples of Srila Prabhupada being minimized and pushed out of his rightful position. About 10 years ago I attended the morning program here, and after Mangala-arati, instead of reading from a book by Srila Prabhupada, they read a book from some other author. Also I've heard that for the past several years, during morning class they're reading the 10th, 11th, and 12th Cantos translated and purported by others."* (Dhira Govinda das, 2016)

(13) Some gurus promote their own books and lectures and thus their followers have little time or interest in Srila Prabhupada's legacy. Satsvarupa's tape ministry has 700+ lectures online; Bhakti Vikas Swami has 4,000. Satsvarupa wrote: *"I have written over a hundred books [...] All of them are valuable and of interest to the growing numbers of Krishna conscious devotees."* Srila Prabhupada's books are thus being minimized, and the study of Srila Prabhupada's books dwindles by competing output from the ISKCON gurus.

"There is no need by any of my disciples to read any books besides my books – in fact, such reading may be detrimental to their advancement in Krishna Consciousness." (SPL Jan. 20, 1972)

"This mission has been established simply on the publishing and distribution of my books. So get them translated and published as soon as possible." (SPL July 26, 1975)

Satsvarupa and many ISKCON "gurus" promote their own books rather than Srila Prabhupada's books. Some examples of this:

"Bhaktisiddhanta told Prabhupada that printing books was more important than building temples, he told Prabhupada to print books. I have followed in the footsteps of that instruction and dedicated my life to writing Krishna conscious literature." (Satsvarupa Legacy website)

"What I like the most is Shivarama Maharaja's books. This book is my lifesaver [...] I worship these books. [...] I feel like with these books, yeah, maybe I have a chance to go back home back to Godhead." (Disciples Shivarama Swami website, Sept. 30, 2019)

HOW SRILA PRABHUPADA SHOULD BE KNOWN by Narasimha das

"On a tape a devotee asked Srila Prabhupada if he had seen any demigod, who replied this was not a very meaningful question to one who was a personal friend of Krishna, that a personal friend of the Emperor need not approach any minister for any purpose. Rather, high-ranking ministers will approach the Emperor's intimate friend for advice and favors. A few years ago I was glorifying Srila Prabhupada as the predicted shaktavesha-avatar and jagat guru for the Golden Age in the presence of a senior ISKCON devotee, who replied: 'You may have such understanding of Srila Prabhupada, but other devotees may still be respectful without that understanding. Senior Vaishnavas have warned about deifying him, or over-exaggerating his importance in the Sampradaya.' I replied:

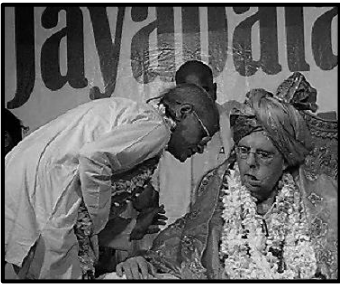
"All the scriptures implore that the spiritual master must be accepted to be as good as Krishna Himself. The words we sing during guru-puja and mandala-arotika are not just hyperbole. We should believe and preach these things for the benefit of the whole world. Otherwise, why did Srila Prabhupada sit on a throne and accept daily formal worship in the temple? He is always on the altar. So it would seem that our first duty is to accept Srila Prabhupada for the divinity that he was and is. At least his own disciples should understand this immediately and then later the whole world. Otherwise what does it mean that the real Acharya is 'self-effulgent' and 'as good as God?'

"To neophytes, outsiders, and the uninitiated, the GBC stance may seem reasonable: that Srila Prabhupada was a nice sadhu but nonetheless imperfect or limited by imperfect senses, just like every other mortal man. (And we, on the other hand, may seem like fanatics.) It seems almost everyone in ISKCON, or at least the leadership, regularly minimizes Srila Prabhupada due to envy or ignorance. Although they accept that he did something wonderful, they consider that he made many mistakes "materially" --whatever that means. We must always offer the scriptural evidence regarding the exalted status of a pure devotee, along with scriptural predictions regarding the Sena Pati etc. The evidence for Sri Sri Gaura Nitai as avatars for the age and Srila Prabhupada's status as the embodiment of hope and salvation for the world is far more complete and convincing than any Christian doctrine or historical evidence regarding Jesus Christ.

“In the case of Srila Prabhupada, however, it is a deliberate grave insult to say his skills in English were lacking. He did, after all, produce 80 volumes that were praised by scholars and devotees worldwide. His books created millions of devotees and are the law books for the next 10K years. But these GBC criminals are saying, ‘No, he needed us to make these books proper. His grammar was lacking. We needed to edit his original books extensively to get them right.’ In reply, one example I give are his poems. Every writer knows that to create perfect poetry in English is a serious challenge. It is harder to do than prose. Only really great writers can write great poetry. Srila Prabhupada's understanding of English and English grammar was perfect and certainly far better than any of his disciples- or even ordinary professional writers.

“ Doubters often foolishly ask, ‘Why didn't Srila Prabhupada use his mystic powers if he had them, like Jesus did? Why did it appear that he made mistakes, forgetting a word or Sanskrit verse? Why did he prop up so many rascals with spiritual authority? Why did it appear that he was sometimes ignorant of certain facts? Answer: It was because he avoided calling attention to himself as an exalted person and he played the role of an ordinary Vaishnava. But we should know his true glories. He wanted the focus to be on Krishna and the wonderful process of pure devotional service, not himself. He was truly humble.” (2017, END)

NOT ACCEPTING EVERYTHING SRILA PRABHUPADA TAUGHT US



Another way of minimizing Srila Prabhupada is to selectively accept his teachings. Hrdayananda has actually said he accepts Srila Prabhupada when it comes to important issues that are verified by shastra, but otherwise he feels free to use his own intelligence to determine what to accept. So, by deciding what to accept, he has rejected Srila Prabhupada as his absolute authority.

SP: *Unless one is prepared that "I am accepting somebody as my spiritual master. I must accept whatever he says," if there is any doubt, that "I cannot accept his words verbatim," then one should not accept him as spiritual master. That is hypocrisy. One must be first of all convinced. Therefore it is the duty of the spiritual master and the disciple to associate- that is the injunction of Sanatan Gosvami- for some time, and both of them should study. The disciple should study, "Whether I can accept this saintly person as my spiritual master." And spiritual master also will see, "Whether I can accept this boy, this person, as my disciple." That is the way. (SP Lecture July 13, 1971)*

Hrdayananda wrote: *"In contradicting the principles of modern psychology and sociology, which have been proven scientifically beyond any doubt, Srila Prabhupada has exceeded his authority."*

So he accepts so-called speculative science as a higher authority than Srila Prabhupada, minimizing his own guru. The GBC failed to correct this minimization of Srila Prabhupada by one of their own members. The subordination of the eternal and perfect spiritual master to one's defective intelligence and speculation is nonsense rascaldom.

LILAMRITA BIOGRAPHY MINIMIZES SRILA PRABHUPADA

Throughout, Satsvarupa's *Lilamrita* biography (LM) insidiously implies that Srila Prabhupada was an ordinary human being with frailties, insecurities, and fears. But the correct scriptural understanding is: *"...the spiritual master is the sum total of all demigods."* (SSR, Ch. 2) *"A person acting in the service of Krishna with his body, mind and words is a liberated person, even within the material world."* (Bhakti-rasamrta-sindhu 1.2.187) *"Therefore, one is forbidden to regard the guru as an ordinary human being [...] The spiritual master, or acharya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him."* (SBhag 10.4.20 prpt) Yasodanandana and SATS' ex-wife Jadurani dasi have both written lengthy essays on this.

Lilamrita- "Planting The Weed" by Urdhvaga das (8/12/98):

*"I find Lilamrita not only very painful to read but also very offensive and distorting. The "Abhay" described in the Lilamrita is not the same as the Srila Prabhupada which I knew. Satsvarupa wrote the Lilamrita (1978-83) before his personal "reform" took place (1987), when he still thought he was a "Prabhupada-appointed successor-acharya;" which he later on admitted was an erroneous presumption. The Lilamrita is therefore imbued with this misconception and thus cannot be an authorized biography of Srila Prabhupada. Besides **falling short of describing a pure Mahabhagavata devotee** of Lord Krishna, the Lilamrita also very badly misrepresents Srila Prabhupada by indicating he left his movement in the care of 11 chosen "successor-acharyas. By advocating a unauthorized guru-system the Lilamrita is **perverting Srila Prabhupada's teachings**. The book puts forth many ideas which contradict Srila Prabhupada's statements.*

"It subtly interprets Srila Prabhupada and his teachings in distorted ways. E.g., the author describes it as a 'very human story, with a very human A.C. Bhaktivedanta Swami.' 'I invite the reader to enjoy the very real human life story of Srila Prabhupada, who is known in this volume as Abhay Charan.' (Vol. 1 p.19) The Lilamrita portrays Srila Prabhupada in a very mundane way by describing that he becomes:

*fatigued, goes into ignorance, gets heart stroke, diseased, starves, suffers from old age, has imperfect senses, becomes drowsy, dozes off, made mistakes, all of which are inappropriate characterizations of a pure devotee. This **minimization of Srila Prabhupada** stems from the envy of the zonal acharyas who were not pure devotees, so Srila Prabhupada could not be one either."*

EXAMPLES OF MINIMIZING SRILA PRABHUPADA

(1) *"Forced by conditions he accepted as Krishna's mercy, Prabhupada sat patiently, trying not to disturb anyone..."* (LM Vol. 2) The inference is Srila Prabhupada was forced into situations, although accepting it as "Krishna's mercy." However: *"...a pure devotee is never under the modes of nature. In other words, no material laws apply on a devotee because he is fully under the direction of Krishna. (...) in this kind of loving service there is no question of force."* (SPL Feb. 14, 1970)

(2) *"...the street at its door was also a hellish, dangerous place. He was shaken."* (LM Vol. 2) Yet Srila Prabhupada taught: *"Being situated in such a position, one is never shaken, even in the midst of the greatest difficulty."* (BGita 6.20-23) *"An unalloyed devotee is never disturbed by any kind of trying circumstance."* (SBhag 6.12.19 purport)

(3) *"He was gaunt and looked very sorrowful."* (LM Vol. 4) *"When Abhay left Bharati Bhavan [...] he felt sad."* (LM Vol. 1) Yet Srila Prabhupada taught: *"When one is self-realized, then he is jolly. Prasannatma. He is never morose. He is jolly. Na socati na kanksati: He has no lamentation, no hankering."* (SPConv June 19, 1974) *"In the liberated stage, oneness with the Supreme Lord means that one has no realization other than happiness."* (SBhag 3.28.37 purport)

(4) *"A mendicant, Prabhupada was temporarily dependent on the good will of his Mayavadi acquaintance, with whom he regularly conversed and from whom he accepted shelter."* (LM Vol. 2) *"Now his last hope was Sri Padanpat Singhania... He was Prabhupada's final hope."* (LM Vol. 2) Yet Srila Prabhupada taught: *"When you live at the mercy of others, this is called dog's business. Just like a dog lives at the mercy of the master. So it is strictly prohibited for the brahmanas."* (SPLecture July 8, 1976) *"A Krishna conscious person does not take shelter of any person, man or demigod."* (BGita 3.18 purport)

(5) *"...now had to face starkly that he had not one friend of stature in the US. Suddenly, he was as homeless as any derelict on the street. In fact many of them (...) were more secure than he."* (LM Vol. 2) *"This is what it meant to be working without government sponsorship... without a patron. It meant being vulnerable and insecure."* (LM Vol. 2) Yet Srila Prabhupada taught: *"You just become obedient to Me, surrendered*

to Me. I shall give you all protection.' This is the law. So if you become a surrendered soul to God, then your position is very secure." (SPLecture Oct. 19, 1975) "When a devotee needs something, the Supreme Personality of Godhead supplies it." (SBhag 7.10.4 purport)

(6) "Yet even armed with this philosophy, Abhay felt all alone. His two great well-wishers were gone - his father and now his spiritual master." (LM Vol. 1) "...yet without his spiritual master's physical presence, he felt small and very much alone." (LM Vol. 1) "Abhay groped after memories of his spiritual master." (LM Vol. 1) Yet Srila Prabhupada states the opposite: "When I first came to the United States I was seemingly alone for one year. But I never felt alone. I always felt the presence of my Guru Maharaja." (SPL Dec. 27, 1974) "So my Guru Maharaja will be very, very much pleased with you... it is not that he is dead and gone. That is not spiritual understanding ...he is seeing. I never feel that I am alone." (SPLecture Mar. 2, 1975) "I have never left his association, not even for a moment. Because I am following his instruction, I have never felt any separation." (SPL Feb. 20, 1972)

(7) Vol. 1 p. 286 "Bhaktivedanta Swami's neighbors observed him coming home dead tired. He stayed around 11:00 and then became drowsy. ...It became apparent that he was over-exerting himself." **SBhag 3.2.3:** "In the transcendental service there is no feeling of fatigue, because it is spiritual service and not on the bodily plane. Service on the bodily plane dwindles as the body grows older, but the spirit is never old. On the spiritual plane the service is never tiresome."

(8) Vol 1 p. 287 "He (Srila Prabhupada) was dangerously old and not in strong health." **SBhag 5.4.5:** "Another symptom of a liberated person is vijara, which indicates that he is not subjected to the miseries of old age." (9) Vol. 1 p. 194 "Abhay suddenly began reeling, half unconscious, overcome by the heat." **BGita 6.7:** "The devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, cold and heat." (10) Vol. 2 p. 259 "After some time the drive became tiring for Prabhupada." [...] "The next morning Prabhupada didn't get up. He was **exhausted**...For the first time, it became apparent that he was overexerting himself."

(11) Vol. 1 p. 164 "When Abhay arrived, he appeared very poor, **starving**, he had no means." (12) Vol.1 p. 88 "Abhay **shuddered** as he read the verse. It seemed to speak directly to him. But what does it mean? Does it mean', he thought, that Krishna will take away all my money?' Was that what was actually happening? Was that why his business plans were failing?" (13) Vol. 1 p. 163 "His spiritual emotions were so **turbulent** that he wasn't thinking of going to Jhansi."

*He wanted to take a train to... ANYWHERE.” (14) Vol. 1 p. 222 “Abhaya spent his time in Jhargram chanting the Holy Name and becoming **settled in detachment** from his family.” (15) Vol. 1 p. 24 “But to Abhay, Calcutta and the British were not alarming, and he even held a certain fondness for his Scottish teachers. Although he looked up to them with a mixture of **awe**, distance and some tension, he **admired** their moral uprightness and their gentlemanly courteous behavior.”*

*(16) Vol. 2 p. 37 “America seemed so opulent, yet many things were **difficult to tolerate** (for Srila Prabhupada).” (17) Vol. 2 p. 95 “**He had taken quite a shock** and now he was leaving the arena of David’s madness.” (18) Vol. 2 p. 59 Prabhupada: “Yes, **I am not happy** here.” (19) Vol. 1 p. 135 “But, then the worst thing happened. The manuscript was stolen... **Abhay was baffled**; so much work had been undone. He felt he had worked so many months for nothing.” (20) Vol. 1 p. 276 “But his first attempts to arrange a meeting were unsuccessful. **Frustrated** at being put off by Mrs. Morarji’s officers, he sat down on the front steps of her office building.” (16) Vol. 1 p.157 “No,’ Abhaya said. ‘[...] I was **sad**, but now **one great attachment** has ended.”*

The list is 39 pages, too much to include here. If someone, in the name of glorifying Srila Prabhupada, also criticizes him by attributing to him such mundane qualities as destitution, insecurity, vulnerability direction-less, familial attachment, dependency on others, attainment of knowledge via material experiences, etc., then Srila Prabhupada’s spiritual qualities are brought into question. Mixing the spiritual with the mundane allows the mundane to be accepted as spiritual, and the spiritual to be considered in a mundane manner. The Lilamrita is not only un-bonafide and unauthorized but also very offensive because the author portrays Srila Prabhupada in such a way, that the reader might get the wrong impression of Srila Prabhupada as a mere mortal being, or just another of the many Indian gurus who came to the West. Srila Prabhupada does not sound very glorious when Satsvarupa delineates the pure devotee’s activities and qualities, from his imperfect vision, which is found to contradict that of scripture.

Satsvarupa does not like the flowery prose style used, for example, in the Gaudiya Math tradition, and noted that Srila Prabhupada wrote in a more down-to-earth, clear-cut prose. But Srila Prabhupada does not write mundane misconceptions about his own spiritual master. He referred to his spiritual master, His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Maharaja, in exalted terms, even a pastime of his spiritual master as a 6 month old child. Accepting any mundane conception of the spiritual master and considering him a “very human

swami” is wrong and dangerous. The scripture describes such misconceptions of the guru as a hellish mentality. This is capable of uprooting the devotional creeper of even a staunch devotee, a nistha-bhakta. All true Vaishnavas would view mundane statements about the acharya, especially if they were printed in a book distributed to over a million people, as maha-guru-aparadha, a great offense to one’s guru.

If an author is not actually authorized by Krishna, the nectar of transcendental lila he seems to be writing about will actually produce opposite results. Perhaps this is the cause of the author’s permanent and constant sickness for decades. Instead of watering the seed of devotion, the Lilamrita is planting the weed of illusion in us. We therefore reject this Lilamrita, because of its many poisonous defects. It gives a completely distorted view of Srila Prabhupada’s spiritual activities and erroneously speculates about his emotions. The book took birth during the heyday of the zonal acharya fervor. The 11 zonal acharyas lied to the world that Srila Prabhupada had appointed them as successor acharyas, and they even boasted they were now empowered pure devotees, despite their bad habits, offences and deviations. This rejected biography of Srila Prabhupada is the product of an ordinary conditioned soul imitating Srila Prabhupada and daring to sit in his place. (END)

THE LILAMRTA: A REVIEW By Yasodanandana das, 1996

“Srila Prabhupada is a pure devotee always, being an eternally liberated associate of the Lord. He did not have a material past at any time. Being an associate of Lord Sri Krishna, he is properly understood to never have been contaminated by matter. As we knew him, his so called material body was not at all material. Heat, cold, happiness and distress, hunger and thirst, birth, disease, old age, and death never touched him. It is not correct to describe that he felt or suffered these mundane influences and pains in a mood of tolerance. He never even felt them, according to the scriptures. The Lilamrita speculated erroneously about Srila Prabhupada’s emotions and thus it has criticized him, though it tries to cover its subtle criticisms with a thin veneer of the mundanely-presented greatness of his struggle through all the internal and external ‘difficulties.’ We heard Srila Prabhupada sent letters discouraging a biography of stories about himself by any of his disciples. But, if a biography were to be compiled, the Krishna Consciousness Movement could have simply printed statements from His Divine Grace about his own life minus any misleading commentary.

“This could have assured the correct transcendental version of the activities and qualities of the topmost paramahansa devotee of the Lord. Some letters and Indian BTG articles written by His Divine Grace

could be included. And statements directly from Srila Prabhupada's books on the wonderful transcendental activities and qualities of the pure devotee in his preaching pastimes, would most definitely have made a shastric basis for such a project. As always, by simply repeating from shastra, in context, the words of the liberated soul, it is easier to avoid harmful speculation. 'If one becomes an offender to the spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate.' [C.C. Antya 8.26]“ **(END)**

Puranjana das stated: “Satsvarupa's book 'Lilamrita' should actually be burned. Any one reading this book, his faith will be destroyed at once.” Sulocana das: “No devotee in his right mind should read even one page of 'Lilamrita,' and those copies that have already been distributed should be recovered and burned.”

SPOILING THE VAISHNAVA CALENDAR

Since Srila Prabhupada's departure the Vaishnava Calendar approved by him for ISKCON has been changed radically. Questionable calendar items which were definitely not observed in the 1970's, and which are not Vaishnava observances, but are parts of “Hindu” culture (found at <https://harekrishnacalendar.com/vaishnava-calendar/>):

- (1) Sarasvati Puja worship of the goddess Sarasvati.
- (2) Siva Ratri worship of Lord Siva. Devotees may bathe a Sivalinga in water and panca-gavya (five substances from the cow) and offer Krsna-prasada to Lord Siva. Fasting is optional for Vaishnavas.
- (3) The appearance anniversary of Ganga Devi, the goddess of the River Ganges. This is the “birthday or descent of mother Ganges-Ganga Ma. Throughout India this festival lasts ten days beginning on the Amavasya (dark moon night) and going through to the dasami tithi (tenth phase of the Moon, the day before Pandava Nirjal Ekadasi) Festivals connected with rivers are essentially bathing festivals. Ganga Dussehra is celebrated on the tenth day of Jyeshtha. River Ganga is worshipped as a mother as well as a Goddess, particularly by people of Uttara Pradesh, Bihar, and Bengal through which the river flows.
- (4) Disappearance Day of Srila Gour Govinda Swami: added by GBC resolution in 1996: 704. WHEREAS HH Gour Govinda Maharaja was a great devotee of Lord Chaitanya Mahaprabhu and Srila Prabhupada [...] it is resolved that the disappearance day of HH Gour Govinda Maharaja be observed on the ISKCON GBC and BBT Calendar every year.
- (5) Lakshmi Puja: worship of Lakshmi Devi, the consort of Lord Vishnu Goddess, who is said to have emerged from the ocean of milk at Diwali. Every year at Diwali, She is worshipped and offered prayers .

(6) Jagaddhatri Puja: The day for worship of a form of Mahamaya called Jagaddhatri, “the maintainer of the material world.”

(7) Dipa Dana, Dipavali, (Kali Puja): Diwali (and Kalipuja) is a commemoration of Lord Rama’s return from exile to Ayodhya, His capital, following the defeat of the demon Ravana. (But...Vaishnavas do not regularly observe Kalipuja, the worship of Durga Devi; a serious anomaly promoted by today’s ISKCON.)

It only follows that many other “great” ISKCON devotees will also be added to the ISKCON Vaishnava Calendar. Meanwhile, there are several acres next to the ISKCON Mayapur temple that are set aside for “great” ISKCON guru samadhis, where the highly suspected poisoners of Srila Prabhupada have been interred (Tamal, Bhakticharu). This is another minimization of Srila Prabhupada by elevating firefly-like souls to Srila Prabhupada’s level as Acharya and self-realized mahabhagwat.

MADNESS: LACK OF FAITH IN ACHARYA by Narasimha das, 2017

Recently I heard an odd accusation from a so-called senior devotee that those who repeat what Srila Prabhupada taught about various controversial facts are embarrassing and minimizing Srila Prabhupada because they hate him and his mission. This came up because some devotees sent out excerpts from *Bhagavatam* regarding eclipses. Apparently this senior devotee is himself embarrassed by some of Srila Prabhupada’s teachings, which he believes are mistaken and should be hidden. Those who aspire to build their congregations worry that talk of certain subjects will scare away potential converts and thus impede their own sense gratification in the name of preaching. Srila Prabhupada, on the other hand, was not afraid to mention things which may, in the view of some people, tend to create a backlash. Since he mentioned these things often in lectures and in his books, it would be foolish to conclude that he wanted us to hide these facts. What are the contentious issues?

Structure of the universe. Size of women’s brains. Social roles of women. Relative social status, intelligence of various races and classes. Existence of hell, etc. Srila Prabhupada didn’t harp on contentious issues but also didn’t avoid them in proper context. He never agreed that the material bodies of all men and women are created equal. He saw distinctions in this world and taught us that real equality, real happiness and real knowledge free from illusion existed in the spiritual world, not in Maya’s kingdom. Some devotees leave the movement over these contentious issues, such as the Vedic view that the Moon is further away than the Sun and that eclipses are due to the influences of the evil planet Rahu. For thousands of years people in India of all classes accepted the Vedic version of things because, in part, they had no other recourse.

Modern people think they know everything because they watch TV and have computers to access the all-knowing internet. They blindly accept the version of modern science because it has answered questions such as, “How can we create technological addictions to enslave the world?” “How can we exploit the earth by force and enjoy lives of luxury and ease?” “How can we abort unwanted embryos by popping a pill?” And so on. Although the answers to such inquiries are important to many, this won’t help anyone solve the actual problems of life, namely birth, old age, disease and death. Nor should we readily accept the dubious “evidence” of Moon photos, climate change analyses, pandemic fears, the safety of untested experimental “vaccines,” all touted as fact. People in general feel great devotion to science, because it has given us cars, computers, nuclear weapons, jet planes, birth control pills, amazing drugs, TV, cell phones, hospitals, big cities, and safe abortion clinics. Such people are not interested in the Vedas.

No one knows what’s going on inside his own body or in the next room. Their powerful instruments as well as their senses are imperfect. Instruments are meant to circumvent limitations and illusions, but, in fact, they only increase these limitations and illusions. This material universe is called *maya* for a reason. It is colossal hoax, a shared dream. Nothing here is substantial, nothing is as it seems. A cheap magician can trick the greatest scientist with a house of mirrors and make them bump into walls and get lost, even in a small space. They are constantly fooled by their own minds and senses. Srila Prabhupada wanted intelligent and sincere disciples, not those with ulterior motives. He may have even deliberately said or done things that tested our faith. Unless we carefully understand the limitations and imperfections of our minds and senses in understanding this complex and illusory world, we will be unable to stick to the path of hearing from real authorities; and thus we will take birth again and again in the darkness of ignorance.

Once while trying to preach I was challenged by a listener who said, “*We have faith in modern science because science is confirmed by experiments and observation.*” I countered, “*Yes, but the actual cost of our modern society to the planet and all life is not yet understood. Our fast-paced modern life is making us weak, immoral, lazy and dependent. Modern science has made us so stupid, we are killing the planet by supporting extravagant exploitation that benefits a few at the expense of many. I will stick with the perfect acharya who has come from the eternal world, not with the crazy cheating scientists.*” (END)

BHAKTIMARGA SWAMI (BMS) MINIMIZING SRILA PRABHUPADA

"I went to Alaska just last August. Went to a random temple as I could not find an Iskcon (Prabhupada temple). There was some puja and arati going on as we entered. Two svamis were sitting in front row. I had no idea who BMS was. It was him and we talked of his cross country walks. He talked in a very feminine way and hand gestures. He was visiting from Canada and were seeing prospects of opening a temple in Alaska. Then they told us they will be meeting at a local yoga center next night. So we all went. He talked in detail to the 15 or so attendees of his adventures on walks. I waited and waited for a mention of Srila Prabhupada but did not once hear his name. I was deeply disappointed and somewhat heart broken." (Manish Soni, Feb. 2023)

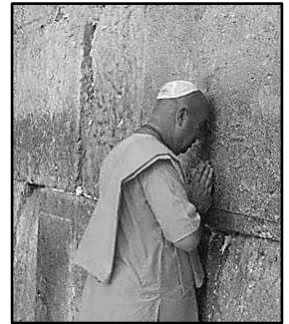
From *Back To Prabhupada* #67, 2020: In a podcast dated 10/6/20, GBC voted-in guru Bhaktimarga Swami (BMS) continued ISKCON's minimizing Srila Prabhupada's books, to new depths of offense.

(1) *"they should consider, you know, the language adjustments, [...] anybody who's writing for a contemporary audience must look at those principles [...] otherwise it will be **embarrassing** to present books in such a way that are kind of outdated, language-wise."*

(2) BMS called Srila Prabhupada's word choices: **"crass or harsh."**

(3) *"we say no 'illicit sex', and I think better would be no 'casual sex'. [...] 'Preach' is just like to me, I just want to block my ears, [...] talk about irrelevance [...] I mean somebody's just have to sit down in a back room and figure out what are the **dirty words** in ISKCON that we use [...] you could open almost any page and find something"*

(4) *"I think that if we want to be relevant to the world [...] we have to look at words that are going to be dear to people's hearts."*



Above: Bhaktimarga Swami worships as a Jew at West Wall in Jerusalem

BMS criticizes and suggests changes to Srila Prabhupada's words on the basis of making them more appealing to the public. But Srila Prabhupada was against this mentality of pandering to the public:

(1) *"We read the scriptures again and again and it is still fresh."* (SPL 1.10.74)

(2) *"I am not much fond of the idea of changing things to accommodate the public; better to change the public to accommodate us."* (SPL 28/12/71) (3) *"Please continue to read the literature very attentively. Try to understand very soberly and you will feel ecstasy undoubtedly."* (SPL 7.12.69)

It is bad enough that BMS has occupied Srila Prabhupada's position as diksha guru, which itself has blocked people from accessing the genuine path of Krishna Consciousness via Srila Prabhupada, yet he also insists on assaulting Srila Prabhupada's books, the gateway to accepting Srila Prabhupada as one's spiritual master directly. Such criticism is entirely unnecessary as Srila Prabhupada's books are transcendental and perfect. Indeed, they are written by Lord Krishna:

"That is not my explanation, that is Krishna's explanation. I cannot explain now. That moment I could explain. That means Krishna's... I can understand that, that the description is very nicely given. Although it is my writing, but I know it is not my writing. It is Krishna's writing." (SPConv 4/9/76)

CONCLUSION

*"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, they write Glories to Guru. Why you are learning this impersonalism, who has taught you? Daily I am offering obeisances to my Guru by vibrating his real name, [...] otherwise it is impersonal."* (SPL July 14, 1972)

There are endless ways rascal gurus and sannyasis are poisoning ISKCON's fundamental basis and minimizing Srila Prabhupada's exalted stature as the pure devotee of Lord Krishna. E.g., disobedience, deviations, changes, false prophets, envy, and heavy metals poisoning. Some devotees say: "*All Glories to Guru Maharaja,*" or "*All Glories to Guru and Gouranga.*" This also reveals the minimizing Srila Prabhupada disease. Srila Prabhupada is minimized and others are cheated by their bait and switch ruse. People read Srila Prabhupada's books, take his association and divine mercy. Then they are steered to a pretender guru instead. Srila Prabhupada is used to attract disciples for false gurus. To not follow Srila Prabhupada's teachings faithfully is to minimize the those teachings. Very unfortunately, Srila Prabhupada is now a stranger in his own institution and among those he is blessing.

CHAPTER 27: THE POISONING OF HIS DIVINE GRACE

(1) *“I do not think that we are capable to overestimate the pain and emotional and mental torment and suffering caused by the ISKCON organization in disallowing Srila Prabhupada as the current link. This rejection of the possibility of Srila Prabhupada serving as the current and direct link for any and all members of his movement interferes with the establishment and development of the personal relationship of sincere members of Srila Prabhupada’s movement, with Srila Prabhupada. **This is a travesty.** That, due to organization policy, and a dark culture founded in fear and repression, those who come to Srila Prabhupada aren’t even aware of the possibility to establish their direct, personal relationship with Srila Prabhupada, with Srila Prabhupada as their current link to Sri Krishna’s parampara- what a corruption, **a shameless mockery of sanatana-dharma.**”*

“My view is that there is no greater obstruction to the expansion of Lord Chaitanya’s sankirtana movement than the organization called ISKCON rejecting Srila Prabhupada as the current link for its members. [...] we can search, but we won’t find, a more fitting example than ISKCON’s continual, albeit sometimes slippery and evasive, rejection of His Divine Grace, than in Bhaktisiddhanta Sarasvati’s statement, ‘The churches have always proved the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil.’ (Dhira Govinda das May 26, 2021)

(2) *“Each demon that attacked Lord Krishna in Vrindaban 5000 years ago represented a particular material affliction, such as envy, anger, lust, etc. Putana was a poisoner but adopted the disguise of a very beautiful woman to gain everyone’s trust, just as those who poisoned Srila Prabhupada appeared to be very devoted and advanced devotees who were selflessly serving the pure devotee. It was pretense.” (Naveen Krishna das, 2021)*

Poisoning of His Divine Grace as a chapter title has a double meaning. **One**, it refers to the proven heavy metal poisoning of Srila Prabhupada’s body. **Two**, it refers to the blocking and obstruction of Srila Prabhupada’s divine grace or mercy upon millions of lost souls.

After poisoning his body and Srila Prabhupada decided to depart, then Srila Prabhupada’s availability was denied and obstructed by false doctrines, insisted upon by ambitious men who pretended or thought they had become the next link in the parampara. Ever since 1978,

ISKCON's misleaders are steering everyone *away* from Srila Prabhupada, and instead, to non-liberated "gurus," and aggressively discouraging one and all, through false philosophy and corrupt institutional doctrines, from accepting Srila Prabhupada as their guru. He can actually free them from material bondage, and ISKCON's bogus gurus cannot. It is actually the official ISKCON doctrine that Srila Prabhupada cannot be your connection to Lord Krishna, you will need to choose one of the vote approved ISKCON gurus instead.

This is the worst harm one could ever do to anyone in this material world- deny them access to their sure opportunity to end all their suffering forever. It is worse than a doctor denying his dying patient a life-saving miracle medicine, because then he would earn less in fees. Srila Prabhupada's mercy and blessings are impeded, and his divine grace has been poisoned by the crooked "living guru" philosophy. How disgustingly atrocious and upsetting. This must be remedied so that Srila Prabhupada's divine grace once more flows freely.

"For sure I can say with certainty that Srila Prabhupada is my direct and current link to the disciplic succession. He is the guru in whom I have, or endeavor to have, absolute faith- the guru without whose mercy I would have no chance to progress in Krishna consciousness." (Dhira Govinda das, 2016; he never met Prabhupada)

This statement is intolerable in ISKCON today; devotees are falsely indoctrinated that Srila Prabhupada's divine grace was only for those before 1978. Srila Prabhupada is now a "previous acharya." Personal relationships with Srila Prabhupada as the primary guru who will deliver one Back to Godhead are prohibited as a "dangerous heresy."

"One who understands and appreciates the disciplic succession is certainly advanced, and we should always be very careful to give full respect to those who have so carefully handled this Divine Fruit of transcendental knowledge before us. Even a slight change will spoil it. That is why I have always been so careful to give you only those things which I have heard from my Guru Maharaja." (SPL Hansadutta 1967)

DOES PRABHUPADA'S MERCY STOP FLOWING? By Nityananda das

The conditioned souls in demoniac consciousness (or demons), are always adverse to the plans of the Supreme Lord and the activities of His pure devotees such as Srila Prabhupada. Demons will obstruct, sabotage, interfere, undermine, and spoil the merciful blessings from the pure devotee upon the conditioned souls, including themselves. Consciously or not, they oppose the distribution of Srila Prabhupada's mercy. E.g., this is seen in the adulteration of his sacred books with endless, unnecessary revisions and the false doctrines which misguide

innocent, sincere persons to the shelter of false and cheating gurus instead of Srila Prabhupada's lotus feet. Not satisfied with stealing the assets of the pure devotee, they also resort to imitating him, by sitting on his worshipable seat or by the sucking of misplaced devotion out of spiritual seekers. Like vampires, addicted to drinking fresh blood, these rascals relish and thrive on the energy and devotion of their followers.

This is very sinister upon close analysis. But the plans and works of the demons, and those bewildered by them, are always futile, and their folly often becomes part of the transcendental pastimes of the Supreme Lord and His pure devotee. Lord Chaitanya's movement is preordained to succeed and change the face of the earth in a very dramatic way, ushering in a "Golden Age" of 10K years. So, the setbacks to the movement effected by the demoniac are unsustainable and temporary. Even the worst imaginable pollution and devastation during Kali Yuga, such as nuclear wars, will be completely normalized when Satya Yuga arrives by the design of the creators, Lord Krishna and Brahma. Similarly, Srila Prabhupada's mercy, legacy, books, availability, and divine grace cannot be impeded in the bigger picture, despite the influence and actions of demoniac forces and devious guru pretenders.

Dedicated followers want to protect Srila Prabhupada's spiritual message and transcendental mission from the demoniac forces (which are organized and deliberate, not accidental or random). Although the Hare Krishna movement has experienced serious setbacks since Srila Prabhupada's manifest departure, the Will of the Supreme Lord will wash aside these paltry setbacks with a flood of more spiritual mercy. It is guaranteed, inevitable, divinely ordained, at least for some time until the next chapter unfolds. So, the blockage of Srila Prabhupada's divine mercy will not be denied any *sincere soul*, by Krishna's grace. This does not mean, however, that the work of the asuras has no effect. It is the ultimate war of back and forth between good and evil.

(1) *"You have asked about whether nuclear devastation on this planet would affect the Sankirtana Movement. No, there is nothing that can stop the Sankirtana Movement because it is the will of God Himself, Lord Chaitanya, that His Holy Name be heard in every town and village. Neither can the demons devastate this planet independent of the will of Krishna. Nothing happens without His sanction. If Krishna wants to kill someone no one can save Him, and if Krishna wants to save someone no one can kill him."* (SPL June 22, 1973)

(2) *"These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the*

law of the Supreme, who has clearly declared in the Bhagavad-gita that envious demons in the **garb of religious propagandists** shall be thrown into the darkest regions of hell (Gita 16.19-20). Sri Isopanisad confirms that these **pseudo religionists** are heading toward the most obnoxious place in the universe **after the completion of their spiritual master business**, which they conduct simply for sense gratification." (Iso 12)

(3) "The true acharya, the spiritual master of the entire world, must be considered **an incarnation of Krishna's mercy**." (CC Antya 7.12 pt)

(4) "The sun is far above the planetary systems, and there is no possibility of its being covered by any kind of cloud; similarly, when a devotee is purified like the sun, from his pure heart there is a diffusion of ecstatic love which is more glorious than the sunshine." (NOD ch17)

(5) "Vaishnava is the ocean of mercy. There is no end. As you cannot, I mean to say, draw all the waters from the ocean, it is not possible. Similarly, a Vaishnava, a devotee... ocean of mercy. You can draw from it as much mercy as you like, still, it is full." (SPLecture Boston Dec. 1969)

(6) "The mercy of the spiritual master is always there, but we have to take it. Just like the sun, it is there for everyone, but we at least have to stand in a receptive place to get the benefit." (SPL Dec. 8, 1975)

The Supreme Lord's divine Will cannot be frustrated, and we should not become discouraged by ISKCON being spoiled by the demonic forces. It is an opportunity to do our duty and service. **(END)**

JESUS COULD NOT BE KILLED; NEITHER SRILA PRABHUPADA

On Apr. 16, 1977, after his own poisoning was well underway, during conversations with Ram Jethmalani, Srila Prabhupada made clear Jesus Christ only **appeared** to be killed by crucifixion. Similarly, we should not think that Srila Prabhupada's poisoners were successful in killing him, but that Srila Prabhupada departed when he chose to do so.

SP: Guru Maharaja said *shaktyavesha-avatara*, *powerful incarnation*. [...] I never disrespected Jesus. Never criticized him, because I know that he is powerful representative of God. We took it from Guru Maharaja... He said that Christ is *shaktyavesha-avatara*, as Buddha. How he can be otherwise? He sacrificed everything for God. **He cannot be ordinary man.**

WOULD PRABHUPADA ALLOW HIMSELF TO BE POISONED?

Wouldn't Srila Prabhupada put a stop to being poisoned? Not necessarily, as we learn from the examples of Jesus Christ, Haridas Thakur, and child Prahlad about their tolerant, dependent demeanor. By his causeless mercy and kindness to those who were giving him some

service, even while being poisoned, Srila Prabhupada *tolerated* their offenses and continued to preach until he decided to depart this nasty material world. The liberated soul is very tolerant of offenses made against himself. Jesus Christ was also a pure devotee of Krishna and possessed mystic powers, evidenced by his miracles. But when he was whipped, tortured and crucified, he made no objection and accepted his predicament- *“Thy will be done.”* Then he prayed for his executioners, *“Lord, forgive them, for they know not what they do.”* Srila Prabhupada knew very well that he was being poisoned and yet did not protest. This is fully explored in Vol. 1: *Srila Prabhupada- Triumphant Departure.*

SRILA PRABHUPADA KNEW AND TOLERATED by Nityananda das

Scientific evidence has proven there *was* a homicidal poisoning of Srila Prabhupada’s body, which, of course, occurred only by the Supreme Lord’s sanction. Srila Prabhupada’s final pastimes resemble Christ’s crucifixion, *where the pure devotee willingly accepts the Lord’s arrangement without protest.* Srila Prabhupada was aware of being poisoned, saying *“Someone has poisoned me”* just days before his departure. He probably knew much earlier. The absence of his protest, resistance, or acknowledgement, prior to his last days, is to be understood as his surrender to Krishna’s plan, *while, out of his endless mercy, he still accepted service from those who were his poisoners.*

SBhag 9.11.23 purport: *“Here in this material world, everyone is envious of someone else. Even in religious life, it is sometimes found that if one devotee has advanced in spiritual activities, other devotees are envious of him. [...] A devotee is never envious of anyone, even his enemy. Because the devotee knows that the Lord is his supreme protector, he thinks: ‘What harm can the so-called enemy do?’”*

This answers doubts why Srila Prabhupada did not protest or act to stop his poisoning. Baby Krishna accepted Putana as a mother, who came to offer her poisoned breast milk with the secret motive of killing Him. Krishna accepted her service, overlooked her murderous intent, being very merciful, and Putana was killed but liberated. Similarly, Srila Prabhupada accepted the services of those who were secretly poisoning him, being very merciful and not concerned for himself, knowing that the poisoners would be greatly benefited even by their pretentious service. They were spreading Krishna consciousness even during their secret plans to hijack the movement. Srila Prabhupada was not tricked nor ignorant of their plans; he was just more kind than we can imagine. The service performed by the poisoners, acting as devotees, engaged in bhakti-yoga and working to spread Krishna consciousness, was Srila Prabhupada’s primary concern, and his causeless mercy. **(END)**

ISKCON HAS LOST ITS LINK TO PRABHUPADA AND HIS MERCY

Due to the enormous weight and seriousness of the disobedience and deviations in ISKCON, as studied in these volumes, the consequence is that ISKCON has lost its link with Srila Prabhupada and that the flow and delivery of “his divine grace” and mercy is cut off and interrupted. Those who understand this will have no interest in participating or associating with such a deviated, polluted, and offensive institution. Just as one is strictly cautioned not to associate with karmis (materialists) lest he become affected by the material disease of karmic activities, so also a sincere spiritual seeker must be very cautious that his spiritual progress not be hindered by association with severe offenders of the bona fide spiritual master, Srila Prabhupada.

The ISKCON GBC has created such a paranoid societal atmosphere that everyone simply blocks their ears and mind against anything which is contrary to the official narrative. In late 2022 Dhira Govinda das sent a well-thought out letter to his previous GBC friends and contacts, asking that they please consider why the GBC has not issued a detailed response to the massive scientific evidence that Srila Prabhupada had been maliciously poisoned in 1977. The GBC stated they would do so in 2017 in response to the book *Kill Guru Become Guru*. No one replied other than with a few trite and vague acknowledgements. Also the Prabhupada Truth Commission has offered free digital copies of *Srila Prabhupada's Hidden Glories* to anyone, and even when offered personally, individually by email, hardly anyone is interested.

BLOCKING SRILA PRABHUPADA'S MERCY IS A GREAT EVIL

Sulochan das wrote in 1985 about the unauthorized gurus and the effects they had on devotees: *“Prabhupada says that the most dangerous are those who exploit others in the name of religion. They are the most dangerous because they hurt people in the deepest way possible—their souls. This world has only one purpose; to teach people to surrender to God. When society is infested with rogues posing as saints, that stops the progress of human life.”*

The divine grace or mercy of the pure devotee is like the sunshine—it is available to anyone who wants it. But the unauthorized gurus push innocent souls into the darkness, away from Srila Prabhupada's extremely rare divine grace, by preventing devotees' surrender to him and interfering in their relationships with him, substituting themselves as the focus of spiritual attention. ***This great and evil crime will not go unpunished.*** It is such a sad and disturbing phenomenon, that when Srila Prabhupada, an exalted ambassador of Godhead, has finally arrived after so many yugas to benedict the fallen souls with Lord

Chaitanya's mercy, that a swarm of envious, ambitious rascal-insects block the progress of suffering souls and lure them back into the darkness of their selfish delusions. Infectious parasite is a term that comes to mind. They are the greatest enemies of humanity.

They are far worse than those who commit genocide, promote abortions, operate slaughterhouses, or propagate endless wars for profit, since they harm not just the condition of the extraneous physical body, but *the eternal welfare of the spirit soul itself*. This horrible cheating deprives countless souls, who are lost in a nightmare world of repeated birth and death, of their extremely rare chance (one in a trillion?) to find their forever happiness and full knowledge of the Absolute Truth. This is far worse than taking someone's beloved child or wife, stealing a man's entire wealth, or hoaxing a virus pandemic for billions in profits.

Although modern moral standards in mundane society hold the taking of a person's physical life (murder) as the greatest evil, actually the cheating by imposter gurus and Prabhupada-minimizers is a *far greater evil*. If a murderer is punishable with death, what punishment is appropriate for one who denies another of spiritual salvation, doing this for personal greed and perverted enjoyment? *Is there anything more evil?* In addition, if we include the crime of high treason, which is what ISKCON misleaders are doing in their betrayal of Srila Prabhupada and the devotees, then the "guru business" of imposters and fake cheaters who deny Srila Prabhupada to others, while exploiting the Acharya's assets and reputation like leeches and vampires, then we understand such men to be true demons. Isopanisad's description about false gurus going to hell is not an exaggeration of their fate.

May Srila Prabhupada's divine grace, transcendental mercy not be impeded or corrupted by those who poisoned his body and his spiritual mission. Sincere devotees must work hard to end the poisoning of His Divine Grace. Some minor ISKCON gurus may be simply befooled and deluded that they are serving Srila Prabhupada and Krishna by doing what they believe is helping others to make spiritual advancement. But their motive is mixed with the disease of PADA, profit, adoration, distinction, attention, which is contracted upon contact with envious persons such as Srila Prabhupada's poisoners and their followers, found in the ISKCON GBC-guru elite regime leadership.

CHAPTER 28: POISONING SRILA PRABHUPADA'S BOOKS

Soon after Srila Prabhupada's disappearance, while most devotees were preoccupied with the guru and initiation chaos created by the zonal acharyas, others were adulterating Srila Prabhupada's books, starting with the Gita. These "book changes" were not limited to punctuation or spelling errors, but evolved over 40 years into a **complete rewrite** of all of Srila Prabhupada's books. First was the 1983 "revised" Gita edition with 5000 changes. Then Srimad Bhagwatam, CC, and others, one after another, were adulterated as well. Jayadvaita Swami and Dravida das worked full-time at the BBT on "revisions," and consternation gradually mounted amongst Srila Prabhupada's followers, who became aware of what had happened **after it was already done and reprinted**. With this prolific poisoning of Srila Prabhupada's books, devotees wanted the original books back, the ones that Srila Prabhupada gave us. The verses now sounded alien to older devotees who were trained in the original edition. These transcendental literatures are now spoiled, less potent, less pure, less saturated with the mercy of the pure devotee.

They poisoned Srila Prabhupada with heavy metals and then they poisoned his greatest contribution to humanity- his sacred books. There is much discussion online regarding these changes to Srila Prabhupada's books, made by Srila Prabhupada's book trust itself!

"I recently talked with a Godsister, Divya Drsti, who organizes the New Dwarka Ratha Yatra and she told me how she only recently discovered the extent of the book changes. She thought it was just punctuation and was astounded when she discovered the truth [of the book changes]." (Padmagarbha das)

But over all, it is a simple issue, as Ramesvara das stated in a recently rediscovered 1981 interview: *"The first of many experiences I've had with Prabhupada literally drilling me, pounding it into my head that you're never allowed to change anything in his books. He trained me so intensely on this point. Even when the changes make sense he wouldn't let me change."* And Srila Prabhupada himself stated:

(1) *"So far your telling me that some devotees consider that because there may be some grammatical discrepancies in my Srimad-Bhagavatam, first canto, then they may also be allowed to translate with errors accepted, that is just like imitating Raslila. When you do all other things like Krishna, then you can do Raslila. So if these other writers*

can do like me and spread Krishna Consciousness all over the world by becoming big Vedic scholars, then they can do. If one is too big, there is no mistake. 'Arsapreyaya' means there may be discrepancies but it is all right. Just like Shakespeare, sometimes there are odd usages of language, but he is accepted as authority. I have explained all these things in my Preface to 1st Canto." (SPL Mandali Bhadra Jan. 20, '72)

(2) Even a slight change will spoil it." (SPL Hansadutta Aug. 1967) **(3) SP:** *So you bring this to Satsvarupa. They cannot change anything.* (SPConv June 22, 1977) **(4)** *"Every day when I sit down here to write these books Krishna personally comes and dictates every word."* (SPConv) **(5)** *"You have taken the right view of the importance of my books. Books will always remain. That was the view of my Guru Maharaja, and I also have taken it. Therefore I started my movement with my books. And we shall be able to maintain everything with the sales of the books. The temples will be maintained by the book sales, and if there are no more temples, then the books shall remain."* (SPL Hansadutta Nov. 8, 1973)

(6) *"Every one of you must regularly read our books at least twice, in the morning and evening, and automatically all questions will be answered."* (SPL Jan. 24, 1970) **(7)** *"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) **(8)** *"If it is possible to go to the temple, then take advantage of the temple. [...] In conjunction with this you should always read my books daily and all your questions will be answered and you will have a firm basis of Krishna Consciousness. In this way your life will be perfect."* (SPL Nov. 22, 1974) **(9)** *"So you have to carry on, and these books will do everything."* (SPConv Feb. 18, 1976) **(10)** *"Any way, whatever your position may be simply follow the rules carefully, chant 16 rounds and read my books and you will be saved from Maya."* (SPL Mar. 18, 1975)

(11) Reporter: Who will succeed you when you die? **SP:** I will never die! **Devotees:** Jaya! Haribol! **SP:** I will live forever from my books and you will utilize. (SP Interview July 17, 1975)

Srila Prabhupada's transcendental books are his legacy. They will do everything, and are complete for anyone to utilize for spiritual success. Why did these fools dare to tamper with already perfect books?

SRILA PRABHUPADA EMPHASIZED DISTRIBUTION OF HIS BOOKS

Between 1966 and 1977 Srila Prabhupada wrote and published an amazing number of books, almost sixty 400 page books. He constantly stressed that the most important aspect of the Krishna consciousness

movement was the distribution of his books. This inspired his disciples to distribute books such that the world had never before seen such a huge quantity of religious books sold so quickly and widely. Srila Prabhupada was so enthusiastic about distributing his books because they were transcendental sound vibrations that would change the lives of anyone who read even a page or a line. Tens of thousands of lost souls in the western countries became devotees of Krishna due to the books containing the timeless science of Krishna consciousness as it was handed down through the disciplic succession from Lord Krishna.

These books are not speculative interpretations but authorized, absolute knowledge. Reading these books is direct association with Krishna Himself and transports the reader to the spiritual world. Even seeing or touching one of these books brings auspiciousness, and the devotees distributing these books are giving Krishna to the conditioned souls. Srila Prabhupada's emphasis on book distribution and his great satisfaction on hearing of devotees successfully distributing his books inspired them to increase more. The 1970's saw huge results in spreading Krishna consciousness through this book distribution.

“Again I am feeling overjoyed at hearing your increased distribution program and I request you to increase more and more. There can be no limit to our distribution because Krishna is unlimited, so you may instruct the devotees about this.” (SPL Nityananda Feb. 18, 1973) *“There is no doubt about it, to distribute books is our most important activity. The temple is a place not for eating and sleeping, but as a base from which we send out our soldiers to fight with maya. Fight with maya means to drop thousands and millions of books into the lap of the conditioned souls. Just like during war time the bombs are raining from the sky like anything.”* (SPL Ramesvara Aug. 3, 73)

“Wherever devotees took distributing Srila Prabhupada's books as their life and soul everything was auspicious and the mood was ecstatic. The experience of a book distributor who was prepared to tolerate the difficulties and go out and sell Srila Prabhupada's books to people, who were initially not very interested, and to see them become transformed in front of their eyes, simply by touching the book and hearing the philosophy of Krishna consciousness, is impossible to explain. The book distributors were getting practical realization of Krishna consciousness and they were experiencing a variety of transcendental bliss that is very, very rare.” (Madhudhvisa das, younger, 1995)

SRILA PRABHUPADA'S WORKS ARE CONCLUSIVE

Hasti Gopala das notes important points (2012): *“All of Srila Prabhupada's original literary works are conclusive, as their content*

put an end to doubt, questions or uncertainty; they inform decisively. Any illegal changes to these literary works leaves them inconclusive [...] These changes are disguised as a benefit to humanity [...] The contrived excuse about Srila Prabhupada's so called literary short comings clearly indicates serious short comings of the BBTI editors, which includes Jayadvaita Swami. It took him and the BBTI five years after Srila Prabhupada passed away, to publish their audacious revisions to his Gita. Why not present these massive changes while he was physically present? That in itself indicates motive to deceive. The BBTI has not, after decades, produced one independent literary Vedic commentary work. Yet they can understand perfectly what is "wrong" with the works of their founder? The massive changes wrongly hint at defects in Srila Prabhupada's books and are a deep offence to him."

SRILA PRABHUPADA QUOTES ABOUT MAKING BOOK CHANGES

(1) *"...there should be **no change**. But, anything spoken by God or His son or His representative, that cannot be changed. It is not that Christ said 2000 years ago, 'Thou shall not kill,' now it can be changed. That is rascaldom. They are doing that. If you do that, then, as it is said here, then it becomes lost. Then there is no meaning. [...] Whatever is spoken by God and His representative, that is eternal. **You cannot change by your whims**. [...] in the case of Bible also. Then where is the authority of Bible? If Christ says that 'Thou shall not kill,' and if people, say 10,000 people in a meeting pass resolution, 'No, this is wrong,' then where is the authority of Bible?" (SPConv June 30, 1976)*

(2) *"Because so far Krishna consciousness movement, now many swamis went there and they preached Bhagavad-gita also, but not a single person became a devotee of Krishna for the last hundreds of years. But now Bhagavad-gita is being presented as it is, and people are taking it by hundreds, thousands. ...this Bhagavad-gita as it is, **we do not change anything**." (SPConv Apr. 18, 1974)*

(3) *"No. Therefore, why they are changing? We don't change, millions of years. What Krishna said, we are following the same. But they change every year." (SPConv Mar. 22, 1976)*

(4) *"One who understands and appreciates the disciplic succession is certainly advanced, and we should always be very careful to give full respect to those who have so carefully handled this Divine Fruit of transcendental knowledge before us. **Even a slight change will spoil it**. That is why I have always been so careful to give you only those things which I have heard from my Guru Maharaja." (SPL Hansadutta 1967)*

(5) *"There is **no change**. Therefore shastra means it is for all the time, not that shastra was meant in the past for something else, and now*

something else. That is not the fact. That is, means, shastra, that it does not change. The time, place and atmosphere, according to that, everything is the same.” (SPecture Feb 7, 1975)

(6) **“You cannot change one comma not even a punctuation mark, that is the etiquette! [...] Don’t you dare change the picture on my book! I have deliberately chosen the picture of Vishnu because I want this book to be attracting the Mayavadis [...] If you put anything bogus in my book, this is my greatest fear that [...] the whole book will be ruined because of you!”** (Ramesvara interview, 1981, citing Prabhupada)

(7) **“Simply speak what Krishna has said. That’s all. Don’t make addition, alteration. Then you become rascal. Immediately...”** (SPecture Aug 10, 1974)

(8) **“...the knowledge has to be received by the parampara. But some way or other, the parampara being lost... Just like I have spoken something to my disciple. He says the same thing to his disciple. He says the same thing to his disciple. But some way or other, if it is distorted at a certain point, then the knowledge is lost. As soon as any of the disciples in the succession distort the knowledge, then it is lost. That is being explained.”** (SPecture Mar. 22, 1974)

(9) **“He was disturbed. He ordered Tamal to write at once to the BBT and stop these speculations by his disciples changing his books in the name of editing The devotees were startled to see Prabhupada so angry; he was supposed to be peacefully relishing a Srimad-Bhagavatam reading in his garden. Such a change was very serious, he said, because it changed the meaning. ‘Even if the authorized acharyas would make a mistake,’ he said, ‘it would not be changed. This is arsaprayoga. In this way the acharyas are honored.’** (SPLila, Ch. 52)

(10) **“...if a little milk is touched by the tongue of a serpent, whole thing is spoiled. A serpent, a very thin tongue, if he touches the milk, oh, the whole milk is spoiled. So if we take such milk, ‘Oh, milk is very nice,’ no. Because it is touched by the serpent’s lip, it should not be taken. Similarly, any transcendental message, any Vedic literature, unless it is presented by a self-realized devotee, it is **poison**. You simply misunderstand the whole thing, and you do not get the benefit. Rather, you become a victim of misunderstanding.”** (SPecture May 9, 1969)

BBT’S RATIONALE FOR “REVISING” SRILA PRABHUPADA’S BOOKS

Does the BBTI (dominated by “book-changer” Jayadvaita Swami/JS) have any good reasons for “changing” Srila Prabhupada’s books? No, their reasons are fraught with defects and deceit. And if Srila Prabhupada himself has already clearly, strongly spoken against **any** changes to his books, then why are they doing it? This contradiction

means these book-changers are not the sincere devotees they claim to be. So what are they then? What happens when the Acharya's instructions are disobeyed? We look at their rationales:

(1) Returning Closer To The Original Manuscript? Some changes to Gita are justified by BBTI/JS by referring to the "original manuscript," a transcript of Srila Prabhupada's initial dictations. This was the first draft, from which Srila Prabhupada and his personal editor Hayagriva das then did major revisions in preparation for the 1972 Macmillan printing. Madhudhvisa das, younger, Jan. 20, 2017 wrote:

*"Govinda dasi's essay gives personal eyewitness proof that Srila Prabhupada spent a lot of time working with Hayagriva, the principle editor of Srila Prabhupada's books, to take his Bhagavad-gita As It Is from the first draft to the manuscript that was printed by Macmillan. So what Srila Prabhupada approved for printing was the Macmillan version, **not his first draft**. Srila Prabhupada was personally involved in all stages of writing, editing and printing his original BGita, and he lectured from this book constantly from 1972-77 and personally read the book in his leisure time. Excepting of a few obvious typographical errors **he never authorized any changes to this book.**"*

The "original manuscript" would not be the final pre-press version Srila Prabhupada approved of printing. *So why go back to the first draft and reject all the revisions Srila Prabhupada made with Hayagriva's help?* Why do that? The "original manuscript" or first draft was already edited by Srila Prabhupada himself, so why try to do it better than he did it? This is highly offensive and a devious way to tamper with the books.

(2) Returning Closer To The Original Meaning That Srila Prabhupada Intended? BBTI/JS actually claim that their purpose is to return Srila Prabhupada's books closer to the *original meanings* that were intended by Srila Prabhupada. *But who decides what Srila Prabhupada's original intent was? The BBT editors?* And they do this after Srila Prabhupada already wrote, edited, and authorized final versions of his books, and he already decided this was the way he intended them to be? The rascal BBT editors will decide that Srila Prabhupada really meant something that he himself could not express in his original books, those he approved and read himself for years? Are Srila Prabhupada's books so imperfect and full of gross errors? The BBTI revisions are spoiling the meanings in Srila Prabhupada's books.

(3) Improvements Of English Grammar, Punctuation, Spelling? This is how they started their editing, with this "reasonable" justification. But Srila Prabhupada instructed that ***not a comma be changed***, that out of respect for the acharya, nothing ***at all*** is changed.

Their policy is one of audacious, envious, arrogant superiority, and disrespect. So what if a mundane scholar notices an “error”- they would probably have better sense to see that the message is perfect and doesn’t need any “improvements.” Will they edit Shakespeare, Wordsworth or Melville too? Of course not. No one would tolerate it, so why do we?

(4) Srila Prabhupada Had Confidence In Jayadwaita’s Editing?

JS offers that Srila Prabhupada had written a letter to the BBT in 1976 wherein he said: *“Concerning the editing of Jayadvaita Prabhu, whatever he does is approved by me. I have confidence in him.”* However, that was confidence in editing done under Srila Prabhupada’s supervision at that time for a specific area of work authorized by Srila Prabhupada. This was not a *carte blanche* to do editing forever more, even in the face of massive protests from 1000s of devotees, including ISKCON scholars, senior men, former GBCs. JS is a rascal cheater.

BBT EDITORS ADMIT NO AUTHORIZATION FOR CHANGES

(1) Vyapaka das: *“Do you have explicit instructions from Srila Prabhupada authorizing you to make post-samadhi changes to his books?”* Jayadvaita Swami: *“No.”* (Public e-mail correspondence)

(2) Govinda dasi: *“...JS has said that Srila Prabhupada did not specifically give him the permission to...”* JS: *“I never got an explicit word from Srila Prabhupada to do this work at an explicit time.”* (Conversation, Jan. 19, 2003) (3) *“To my knowledge, Srila Prabhupada never asked us to re-edit the book.”* (JS’s letter to Amogha Lila, 1986)

(4) *“In answer to your questions, I don’t have any original tape recording of any kind of Srila Prabhupada authorizing the editorial changes in the Gita. And in the GBC resolutions from 1979-83, I found no reference to BGita whatsoever. It seems the assignment of JS to perform that task was unpublished– at least I couldn’t find it in the GBC resolutions. Dravida das”* [Editor, BBTI, Apr. 24, 1996]

Both Jayadvaita Swami and Dravida das, the leading editors for the BBTI, admit there is no instruction from Srila Prabhupada nor the GBC to edit the Bhagavad Gita nor any other of his books. So why do they?

EDITING SRILA PRABHUPADA’S BOOKS By Narasimha das (excerpts)

Before Srila Prabhupada’s first revised editions of Srimad-Bhagavatam were complete, we used to study Srila Prabhupada’s first three India volumes. We loved these editions, even though it seemed they were ‘irregularly composed’ and contained obvious typos. We thought Srila Prabhupada’s English was exotic and beautifully poetic [...] Srila Prabhupada’s English was perfect, even from a contemporary American point of view. This became clearly obvious when devotees

discovered his early writings in *BTG Magazine*, his poems, and his first editions of *Sri Isopanisad* and *Easy Journey to Other Planets*. [...] Srila Prabhupada very humbly writes in his 1962 Preface:

“I must admit my frailties in presenting Srimad-Bhagavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of SBhag 1.5.11: ‘On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest.’

Srila Prabhupada later engaged under his direct supervision some of his educated disciples to make his books technically more presentable for the wider academic community (‘the thinkers, leaders of society’). He accepted their service and finalized those authorized editions.

On the other hand, when Lord Chaitanya was acting as a scholar, before He manifested His pastimes of pure devotional service, He used to try to debate devotees on topics of philosophy, grammar, and logic. [...] Then one day Lord Chaitanya met Isvara Puri who stayed in Navadvipa Dhama at the house of Gopinatha Acharya for a few months and offered him obeisances, regularly going to see Him. Isvara Puri taught Nimai Pandit his book, *Sri Krishna-lilamrita*, and after a while asked Nimai Pandit to point out the technical mistakes in his book for correction. Bhaktisiddhanta Sarasvati Thakura comments:

“Hearing his words, the Lord condemned mundane scholarship and spoke the following invaluable nectarean words: “First of all, this book is composed by such a pure devotee as Puripada, and, moreover, it is full of topics about Krishna. Therefore, whoever finds faults in this book is certainly an offender. The poetry of a pure devotee, in whatever form it may be, is always pleasing to Krishna. The Supreme Lord never sees any grammatical faults in the statements of His devotees. A person who finds faults in the statements of a devotee is himself full of faults. No one is so audacious as to find faults in the descriptions of the Supreme Lord by a pure devotee.” (Sri Chaitanya-bhagavata Ch. 11)

Srila Prabhupada himself, while he was personally present, forcefully condemned the unauthorized changes in his own books as unwanted editing. He forbade it several times, as has been well documented. Thus it is astonishing to hear arguments from self-appointed ISKCON editors defending their continuous unauthorized, unasked for, and bogus revisions, which they stubbornly promote

against the wishes of all sincere followers and senior disciples of Srila Prabhupada. Their agenda, apparently, is to minimize Srila Prabhupada's importance, suggesting he was a fallible conditioned soul like they are. Until such miscreants [...] are purged from ISKCON, the institutions Srila Prabhupada created may remain in great peril." (END)

HOW TO TELL IF YOUR BOOK IS ORIGINAL OR "CHANGED"

The original 1972 "first" edition is sub-titled "Complete Edition." In 1983, the second edition was released sub-titled "Revised and Enlarged Edition." Check the dates and these particulars in your BGita to determine if your book is changed or original. One can spot check Ch. 4, Text 34, and see if it reads "The self-realized soul" (original version) or "The self-realized souls" (revised edition). The new ISKCON gurus had to also be self-realized souls, so they "updated" the Gita accordingly, whereas Srila Prabhupada had written "soul," meaning himself. Yasodanandana das wrote:

"Soon after your departure some of your editors, under pretexts of improving your BGita As It Is, impertinently deleted your honorific title of the "greatest exponent of Krishna consciousness in the Western World" from the original edition. They even had the audacity to delete your Guru Maharaja's picture, Gaura Kishore das Babaji's picture and Srila Bhaktivinoda Thakur's picture."

The original KRISHNA BOOK edition was in 1970. All editions printed before 1978 are original, authorized versions. Chaitanya Charitamrita and Srimad Bhagwatam also have 5000+ changes each.. The omission of one word in CC has completely changed the meaning of a very important passage regarding initiation (see below). Check the front matter for dates and ascertain for yourself if the books you have are pure or adulterated, potent or compromised.

SO WHEN YOU CHANGE, THE AUTHORITY IS LOST: May 9, 1975 Perth

SP: Then on the whole it comes that his (Jesus) instructions are sometimes contradictory. **Paramahansa (PH):** Not only that but they say that... the Bible has gone through so many interpretations and so many changes in the last two thousand years that... **SP:** Yes. It is very difficult. **PH:** I've talked to professors who know the original Hebrew and the original tongues that the Bible was written in. They say that is has changed so much that you can hardly... **SP:** Yes, they are changing. Just like he said, "Thou shall not kill." They are now changing, "Thou shall not commit murder." They are doing that. **PH:** Yes. They have a modern Bible, using all modern terminology. **SP:** *So, when you change, then the authority is lost.* Just like in our society, sometimes they do something nonsense and they say, "Prabhupada said." (laughter)

[...] So how you'll find, if everything is now changed? Where you will get the right information? **PH:** That's the problem. That's why there are so many hundreds of branches of Christianity... So many divisions of Christianity. Some people accept this, some people accept this.

SP: Therefore we should advocate that Bhagavad-gita is not like that. It is coming in the same form as it was taught to Arjuna. [...] **PH:** The Christians openly admit the Bible has been changed [...] Actually if anyone looks at Bhagavad-gita As It Is, presented by yourself, then they can logically see that it is perfect. **SP:** Yes, we have got our argument, logic, everything. Why should we blindly follow? **Ganesh:** [...] Srila Prabhupada, if the knowledge was handed down by the saintly kings, evam parampara-praptam [BGita 4.2], how is it that the knowledge was lost? **SP:** When it was not handed down. Simply understood by speculation. Or if it is not handed down as it is. They might have made some changes. Or they did not hand it down. Suppose I handed it down to you, but if you do not do that, *then it is lost*. Now the Krsna consciousness movement is going on in my presence. *Now after my departure, if you do not do this, then it is lost*. If you go on as you are doing now, then it will go on. But if you stop... **(END)**

There are no existing copies of the Holy Bible earlier than 300 years after Christ died. But there is a large body of scholars with research and evidence showing the Bible was originally much different than the one we have today or even the one from 300 A.D. From Steven Rosen's *Food For The Spirit: Vegetarianism & World Religions*, p. 33:

"Many scholars assert that at the Council of Nicea (A.D. 325) priests and politicians completely altered original Christian documents, through omission and interpolation, in order to make them acceptable to Emperor Constantine, who, at the time, bitterly opposed the scriptures. Their purpose was to convert Constantine to Christianity... 'Some are not aware,' wrote Archdeacon Wilderforce, 'that after the Council of Nicea, the manuscripts of the New Testament were considerably tampered with. Prof. Nestle [...] tells us that certain scholars, called "correctors," were appointed by the ecclesiastical authorities, and were actually commissioned to correct the text of the scripture in the interest of what was considered orthodox.' From his book Gospel of the Holy Twelve, Rev. Gideon JR Ousley: 'What these correctors did was to cut out of the Gospels, with minute care, certain teachings of our Lord which they did not propose to follow- namely, those against the eating of flesh and the taking of strong drink...'"

There is very strong evidence that all references in the original Gospels to karma, reincarnation, and vegetarianism were removed at the

Council of Nicea. All previous editions were rigorously hunted down and destroyed. It was a major revision of Christ's teachings. All books of his original teachings were changed. And today the same is occurring with "revisions" to Srila Prabhupada's sacred writings/books.

UNAUTHORISED BOGUS BHAGWATAM COMPLETION PROJECT

Srila Prabhupada wanted to complete his translation and commentary on the Srimad Bhagwatam, but by his last days, he had finished only up to Canto 10, Ch. 13, leaving the rest of Canto 10 and Cantos 11 and 12 undone. Of course, he had already given his summary of the tenth canto in *Krishna, the Supreme Personality of Godhead*. Hansadutta did a very nice printing of Srila Prabhupada's original Bhagwatam up through "10-3," and then included the *Krishna Book* as well. This effectively left out only the 11th and 12th cantos. Recently, Jitarati das compiled all the 11th and 12th Canto quotes given by Srila Prabhupada, a sizeable amount, to use as authorized scripture.

Pradyumna das ("Panditji"), Srila Prabhupada's Sanskrit editor for many years, was requested by Srila Prabhupada in 1977 to complete the Bhagwatam translation. This assignment was not recorded but witnessed by other devotees, including Yasodanandana das, who confirmed in 2016: *"It was well understood by the GBC and the senior devotees in 1977 that Pradyumna das was authorized by Srila Prabhupada to finish the Bhagavatam 10, 11 and 12th canto. Pradyumna das was not making his own translations and his own Bhagavatam purports. He was simply translating the bhasyas and tikas [purports and notations] of the great purva acharyas like Bhaktisiddhanta Saraswati, Jiva Goswami, Baladeva Vidyabhusana, Sanatana Goswami, etc."*



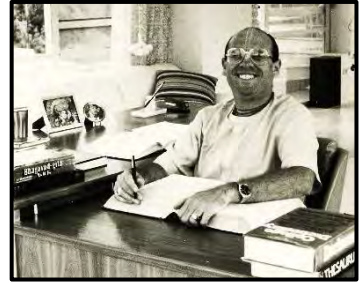
Pradyumna das (on right) 1974

This is verified by Satsvarupa in *ISKCON in the 1970's* (p. 312): *"TKG told us that Srila Prabhupada said the completion of SBhag can be done by Pradyumna das. He will do the translations and if he has anything to say, he can write it down."* (Oct. 2, 1977)

But then, after Pradyumna publicly questioned and philosophically opposed to the new zonal acharya system in Aug. 1978: *"He was ruthlessly driven away from his service, subjected to false accusations and the typical GBC style character assassination based upon prevarications, falsehoods and innuendoes, and eventually in March of 1979, the service of Bhagavatam translation service was taken from*

him. Because he had objected to their illegal and unauthorized guru system, he was singled out for removal.”

Rejected, Pradyumna das left ISKCON in 1979. At that time the GBC appointed Hridayananda Swami to take over the Bhagwatam completion project. He was one of the 11 zonal successor acharyas and used the titles His Divine Grace and Acharyadeva, which he put on his translations and commentary books. He finished his completion work in 1982, devising his own purports and “realizations” after reading those of the previous acharyas, in effect imitating Srila Prabhupada as though a self-realized soul.



Above: Hridayananda Swami translating with defective realizations

Hridayananda’s Bhagwatam renditions were not well received. As one of the zonal gurus, he had participated in and furthered a great disaster in ISKCON. In 1991, the GBC acknowledged the “falseness” of the zonal acharya era. BTG magazine editor Jayadvaita Swami wrote:

“But by the influence of maya, illusion, a different idea soon evolved- that Srila Prabhupada had appointed eleven ‘pure devotees’ to serve as the only gurus after him. These eleven, the idea went, should each serve as the spiritual master for a geographical ‘zone’ of the world. This zonal guru system, as it came to be called, prevailed in ISKCON for about ten years, until its falseness became clear [...] we express our heartfelt apologies for contributing to the hurts and wrongs devotees endured when ISKCON diverged from Srila Prabhupada’s instructions.” (BTG #25-1, 1991)

[But exactly which instructions were diverged from was not explained.]

Obvious defects in Hridayananda’s Bhagwatam writings are found in his “purports” which praised two of the zonal gurus, both of whom were soon exposed as complicit in homosex and child sex abuse. *“We are happily resting in the New Vrindaban community, founded by His Divine Grace Kirtanananda Swami Bhaktipada [...] Outstanding examples of such endeavors can be presently seen in India at the Mayapur Chandrodaya Mandira gardens developed by Srila Bhavananda Goswami Vishnupada.” (SBhag 11.7.6 and 11.11.41 purports, first printing).* The end result was chronicled in BTP #51 (Spring 2016): *“Acknowledging Hridayananda’s illusion in writing such ‘purports,’ all such references [to Kirtanananda and Bhavananda], along with Hridayananda’s honorific titles of ‘His Divine Grace’ and ‘Acharyadeva,’ were removed in later printings.”* And here is another

example of ISKCON's rewriting history, right out of Orwell's "1984." Independent commentaries and purports by unqualified persons are not authoritative: (1) "Transcendental literature that strictly follows the Vedic principles and the conclusion of the Puranas and pancharatrika-vidhi can be written **only by a pure devotee.**" (CC Adi 8.39)

(2) "Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or in other words, it must have none of the defects of conditioned souls, namely mistakes, illusions, cheating, and imperfect sense perceptions." (CC Adi 8.72)

(3) "Unless one is tattva-darshi, in complete knowledge of the Absolute truth, one cannot describe the activities of the Personality of Godhead. [...] But we must select only those books written by tattva-darshis (jnaninas tattva-darsinah), not the books of **so-called scholars** who claim knowledge only on the basis of a doctorate." (SBhag 9.10.3)

(4) "A realized soul, must be [...] My purports [...] They are not ordinary... One cannot become unless one is very realized. It is not A-B-C-D translation." (SPConv May 28, 1977)

After the zonal acharya system was dismantled in 1987 by a devotee uprising, strong protests against Hridayananda's Bhagwatam compelled the BBT to remove his name as the author from the book's cover, saying instead: "by the disciples of HDG Srila Prabhupada." Many devotees refuse to read the cantos of the Bhagwatam done by Hridayananda, and wisely so. It is not known how much of the Bhagwatam that Pradyumna had completed before being removed in March 1979. Pradyumna das wrote to Nityananda das in late 2016 that

"Re: ongoing work, I am dedicating my last few years of life to editing and publishing scriptures with commentaries of the acharyas, along with notes from myself and others. Several senior Godbrothers requested me to translate remaining chapters of the Bhagavatam, but I consider that as already completed (BBT edition). However, I have been hard at work on other important texts, including [acharyas'] commentaries on the Bhagavad-gita and Srimad-Bhagavatam, various Upanishads and works of Baladeva Vidyabhusana and Srila Bhaktivinoda Thakura. In addition, I have worked on selections from the Mahabharata and Vishnu Purana, old, standard English translations included, with Sanskrit texts, commentaries and (in process) my notes on the translation and commentaries."

Pradyumna translated the previous acharya commentaries, with "notes," not imitating Prabhupada who wrote his own transcendental purports based on his spiritual "ecstasies" and realizations.

SHOCKING MOTIVATION IN CHAITANYA CHARITAMRITA CHANGE

(By Mathias Sabji) Some time back many devotees had noticed that the new 9 Volume edition of the Chaitanya Charitamrta had made a deliberate change from Srila Prabhupada's original version, which stated: "Srila Vishvanatha Chakravarti Thakura accepted Srila Jagannatha dasa Babaji, who ***initiated*** Srila Bhaktivinoda Thakura, who in turn initiated Srila Gaurakisora dasa Babaji." (CC Ch. 1) In the new BBT *doctored* 9-volume edition, the same passage reads: "Srila Vishvanatha Chakravarti Thakura accepted Srila Jagannatha dasa Babaji, the spiritual master of Srila Bhaktivinoda Thakura, who in turn **accepted** Srila Gaurakisora dasa Babaji." In other words, it has been decided that contrary to what Srila Prabhupada states, Jagannatha Das Babaji did not really INITIATE Srila Bhaktivinoda Thakura after all.



Now the reason for the BBT changing Srila Prabhupada's teaching here is very significant, since the GBC maintains that the relationship between Jagannatha Das Babaji and Srila Bhaktivinoda Thakura was based not on 'formal initiation' but rather only on the 'transmission of transcendental knowledge.' Once it is accepted that the transmission of divine transcendental knowledge ALONE constitutes INITIATION—then the objections made by the GBC to the Ritvik system of initiation crumble, since then Srila Prabhupada could also **initiate** us with transcendental knowledge. Thus the BBT could not allow Srila Prabhupada to teach that Jagannatha Dasa Babaji actually **initiated** Bhaktivinoda Thakura, for that would indirectly sanction Srila Prabhupada **initiating** for many generations to come simply via his transcendental knowledge, with the 'formal initiation' administered via the Ritvik system that he set up.

In any case the teaching given by Srila Prabhupada above is totally consistent with what Srila Prabhupada has taught about Diksha and initiation in the CC itself: "*Diksha actually means *initiating* a disciple *with transcendental knowledge* by which he becomes freed from all material contamination.*" (CC Mad 4:112 purport) Changing the main legacy left by Srila Prabhupada—his teachings—is horrendous enough. But the fact it was done specifically to keep the positions of the GBC within the crumbling Guru system intact, is totally shameful. (END)

For a full study on this change in the CC, see Vol. 9: *Srila Prabhupada—Living Current Link Acharya*.

ONLY SRILA PRABHUPADA'S BOOKS TO BE PRINTED IN ISKCON

"I am setting up a different body of management known as the BHAKTIVEDANTA BOOK TRUST... ISKCON Press was created for the exclusive publication of my books and literatures and should be continued in that way." (Srila Prabhupada, 1970) In direct violation of Srila Prabhupada's clear arrangements and desire, the BBT began right after Srila Prabhupada's departure to print books by other authors, such as zonal acharya Vyasapuja books, *Varnashrama Manifesto for Social Sanity* by Harikesh Swami, *Servant of the Servant* by Tamal, *Srila Prabhupada Lilamrita* by Satsvarupa, *Inner Yoga*, etc. etc. This malpractice and disobedience continues in full force at the present. Did the non-Prabhupada authors receive royalties for sale of those books?

ISKCON LEADERS' RESPONSE TO BOOK CHANGES

Why cannot ISKCON leaders understand the issue of book changing? Almost every last one of the ISKCON leaders has cleverly deferred and evaded the book changes issue, either supporting them or taking no position. As they hem and haw, the sacred books deteriorate further into oblivion. E.g., Bir Krishna Swami said in 2012, *"Well, I prefer the original books myself."* What a wimp. No right or wrong? Apparently it is just a matter of personal preference; to do as we like? Yet, when an issue threatens their guru regime, all GBCs are very firm.

THERE IS NO NEED WHATSOEVER FOR ANY OUTSIDE INSTRUCTION

Srila Prabhupada made it very clear he wanted his disciples to study his books and not become distracted by the writings of others, even previous bona fide acharyas. What is clear as well, is that if this is so, that Srila Prabhupada's books were so complete and sufficient in themselves, even to the extent that they included whatever the previous acharyas had taught, then how can we tolerate the changing of Srila Prabhupada's books? Since they are already so perfect, what is the need for improving them by editing, except perhaps, *perhaps*, a few glaring grammar errors or typos? They are perfect as is, so who can make them "more" perfect? Jayadwaita? Quotes in this regard follow below.

(1) *"Whatever is to be learned of the teachings of Srila Bhaktivinoda Thakur can be learned from our books. There is no need whatsoever for any outside instruction."* (SPL Yasodanandana et al Dec. 25, 1973) (2) *"Brahmananda Swami has read me your letter regarding the students there reading other books. I request you to stop this practice . Our students have no time to read our own books, but they have time to read other's books [...] You are a serious student, therefore you have correctly found out the defect in these books. We don't want babaji class. We want active preachers."* (SPL Cyavana Oct. 13, 1973) (3) *"If my students cannot even read my own books*

thoroughly, why they should read others? I have given you TLC, what need is there to read CC translated by someone else. You are right to stop such reading.” (SPL Sri Govinda Jan. 20, 1972)

(4) *“In our Krishna consciousness movement we have therefore limited our study of Vedic literatures to Bhagavad-gita, Srimad-Bhagavatam, Chaitanya-charitamrta and Bhakti-rasamrta-sindhu. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. (CC Madhya 22.118 purport)*

(5) Dev: ...Gaudiya Matha. But there’s nothing wrong with the idea of studying the previous acharyas’ books. **SP:** No. Who said? That is wrong. We are following previous acharyas. I never said that. **Dev 1:** All of your commentaries are coming from the previous acharyas. **SP:** Yes [...] **Dev 2:** First of all we must read all your books. **SP:** Yes. **Dev 1:** Practically speaking, Srila Prabhupada, you are giving us the essence of all the previous acharyas’ books in your books. **SP:** Yes. Yes. (SPConv May 13, 1975)

(6) *“I will always be with you through my books and orders. I will always remain with you in that way.” (SPL)*

ONE COMMA CHANGES THE WHOLE MEANING by Dhira Govinda das

“One popular example: ‘Let’s eat, Grandma.’ And ‘Let’s eat Grandma.’ One missing comma drastically changes the whole meaning. An example we sometimes use in our seminars is, we’ll display a flip chart page with, ‘Woman, without her man, is nothing.’ Then, we’ll display a different page with the following- ‘Woman, without her, man is nothing.’ One comma can make a very big difference in meaning.”

REDISCOVERED RAMESVARA DAS INTERVIEW

A 1981 Satsvarupa interview of Ramesvara das surfaced recently.

“...at that 1976 Mayapur meeting we met with Prabhupada about the Bhagavatam... But he warned us emphatically that this must be the very last change that is ever to be made in the Srimad-Bhagavatam. [...] But then he got very grave and said, ‘Now, this is the final plan, this is the final approved standard, there can never be any more changes.’ He was emphatic, he was insistent, and he pounded it into our heads. ‘What about the incorrect grammar?’ Prabhupada’s reply, ‘You cannot change one comma, not even a comma, not even a punctuation mark, that is the etiquette.’ So that was just another one of those super heavy instructions that the etiquette in dealing with a great acharya’s books is that whatever he has done, it’s eternal and it can never be changed. ...that all of this was Prabhupada’s training us. [...] If you put anything

bogus in my book, this is my greatest fear that [...] the whole book will be ruined because of you!

*“He wanted to train people who would be entrusted with his books. [...] With the BBT, the size of the books, the type of art in the books and so on, on principle Prabhupada would not allow changes even if the change was an improvement. Just to teach that principle of don’t change. Prabhupada just explained how everyone’s a rascal for daring to touch anything in his books. [...] Don’t you dare change the picture on my book! I have deliberately chosen the picture of Vishnu because I want this book to be attracting the Mayavadis and impersonalists. So that was the first direct instruction that I had received from Prabhupada which gave me an understanding of how much he would meditate on every facet of his books. The art, the size, the pictures, who the market was. [...] Prabhupada is very much on top of his book design and publishing. [...] many experiences I’ve had with Prabhupada literally drilling me, pounding it into my head that you’re **never allowed to change anything in his books**. He trained me so intensely on this point. Even when the changes make sense he wouldn’t let me change.”*

Yet, somehow Ramesvara never objected to the 1983 Gita with 1000s of changes that he himself published as head of the BBT. He said later he never checked the changes and just trusted the BBT editors...

THE LAW BOOKS FOR MANKIND By Narasimha das

Recently I saw a discussion wherein an ISKCON “guru” *sannyasi* was disputing a verse purport he determined was wrong in Srila Prabhupada’s original CC edition. Based on his knowledge of Bengali, he contends that his study of the Bengali purports of Bhaktisiddhanta Sarasvati (which Srila Prabhupada based his own purports upon) has revealed that the CC version is incorrect. The original version is: *“One should not try to be an artificially advanced devotee, thinking, ‘I am a first-class devotee.’ Such thinking should be avoided. It is best not to accept any disciples.”* (CC Mad 7.130 purport) He says this verse should read: *“One should not try to be an artificially advanced devotee, thinking, ‘I am a first-class devotee, so it is best not to accept any disciples.’ Such thinking should be avoided.”* I am not a Bengali scholar nor studied Bhaktisiddhanta’s purports to this verse, but I know English fairly well and have carefully studied all of Srila Prabhupada’s books.

The CC version found is consistent with the *siddhanta* throughout Srila Prabhupada’s books. The version of the swami, however, contradicts *siddhanta*. There is significant difference in meaning between these two versions. The CC version is clear. It says devotees should not think of themselves to be *paramahansas* simply because

they are following the basic principles and chanting 16 rounds for a few years. Such is the qualification of a disciple, not a guru. Srila Prabhupada clearly says, "***It is best not to accept any disciples.***" Throughout Srila Prabhupada's books the emphasis is on the strict *sadhana* required to become a bona fide disciple. Srila Prabhupada never ordered, authorized or suggested ecclesiastical arrangements for electing "gurus" nor adopting the office and status of spiritual master on his own initiative, without divine authorization and realization.

The swami's version perverts the meaning drastically. He puts Srila Prabhupada's statement "***It is best not to accept any disciples***" within the quotation marks that Prabhupada uses to illustrate the type of thinking that *should be avoided*. In other words, the swami's version says, "*One should not think himself too exalted to take on the botherations involved in accepting disciples.*" The CC version, on the other hand, shows no quotation marks on the statement "***It is best not to accept disciples.***" This statement appears as Srila Prabhupada's clear warning that one should not become a spiritual master on his own initiative. (Krishna sometimes orders His pure devotees to descend to the material world to do so.) Throughout Srila Prabhupada's books he has repeatedly cited evidence that shows only a first-class devotee is qualified to become a genuine spiritual master and deliverer of fallen conditioned souls and that even such a qualified devotee never accepts disciples on his own initiative.

The version promoted by the swami, however, disputes this idea by suggesting: ***One should avoid thinking:*** "*I am a first-class devotee, [therefore, for me] it is best to not accept any disciples [since accepting disciples is the work of second-class and third-class devotees].*" We should carefully note the placement of quotation marks in these two versions. The second version is misleading. It gives emphasis to the idea that thinking "***It best not to accept disciples***" is the thinking that should really be avoided, not necessarily thinking "*I am a first-class devotee.*" In other words, the swami's version is structured in such a way as to suggest that it may be fine to think of oneself as a first-class devotee as long as he doesn't use that as an excuse to avoid accepting disciples.

Such speculation, change and interpretation of Srila Prabhupada's books creates a dangerous precedent. Devotees may come to believe it is a good idea to analyze every book statement based on old archived manuscripts someone has dug up somewhere--manuscripts that have been transcribed from tapes long ago or recently by who knows who. Should we doubt statements we don't like and go back to so-called "original" manuscripts or even the writings of previous *Acharyas* to

determine what Srila Prabhupada really meant? It seems odd to say, *“The CC that Srila Prabhupada gave us was a rushed job, so naturally it is full of serious mistakes, even though Srila Prabhupada accepted it, read it and lectured from it many times. I am an advanced scholar, so let me offer the correct version.”*

With all the book changes and speculation in ISKCON, the authority of Srila Prabhupada’s books has been undermined. In this way, the authority of Srila Prabhupada’s mission will be obscured, as a floodgate of speculation is opened wide. We must carefully maintain respect for the integrity and authority of Srila Prabhupada’s original books. Otherwise, the whole mission will be severely adulterated or spoiled by misguided persons with false ambitions. **(END)**

ARE THERE LEGITIMATE CHANGES THAT SHOULD BE MADE?

Jayadvaita Swami pointed out some “serious” errors in the BGita by which he got unofficial or secret approval from the GBC to make the revisions seen in the 1983 edition. Dravida stated he could find no GBC approval-resolutions on the matter 1979-83. E.g., cattle vs cows, planet of the trees vs planet of the Pitrs, as well as punctuation and spelling. But obviously Jayadvaita Swami (if any changes should have made at all), went far beyond this “minor corrections” rationale and made totally unnecessary changes as an ongoing revisionary program, *far* beyond minor corrections. Who should decide what or if changes will be made to Srila Prabhupada’s books? Jayadvaita Swami offered his excuses:

“...in Srila Prabhupada’s 1970 NOD, I’ve checked many references from the Index, and not one of them corresponds to the page number in the book. So, for future printings, should this be changed, such that the index is accurate? I feel certain that SP would want that change to be made. An accurate rather than a misleading index would add credibility to SP’s writings, and SP would want that. Also the 1968 edition of TLC: on p. 172 the Hare Krishna Mantra has 14, not 16 words, with two “Ramas” missing. I’m sure that SP, in future printings, would want the full Hare Krishna Maha Mantra written. There are hundreds of examples on the same level, throughout the pre-1978 editions of SP’s books. So, what to do? If we open up to make changes in future printings, then there’s the weighty task regarding what to change. Who will decide what changes SP would want, and what not?”

The GBC has not officially approved any program of revisions, and has not issued any rationale for the BBTI’s revisions 1978 to the present. The 50K+ changes to Srila Prabhupada’s books have been made unilaterally by Jayadvaita Swami and the BBTI despite a huge groundswell of protest from all quarters of the Hare Krishna society.

The BBTI has given explanations for their changes on their website. Jayadwaita has limitedly engaged in debate and discussion with various devotees regarding his edits. It is clear to many that Jayadwaita has gone way too far in making changes that are unnecessary, whimsical, and actually are harmful to the original meaning and style of Srila Prabhupada's works, often making changes to his earlier changes!

CONFERENCE ON POSTHUMOUS EDITING

In recent years, the growing resistance to the book changes and the increasing number of senior devotees who oppose them has reached an inflection point. Jayadwaita Swami resigned from the BBT in 2017, although his past adulterations remain. Some regional BBTs or outside parties, legally or illegally, print Srila Prabhupada's pre-1978 original books, while other BBT's by their policy insist on printing only the revised editions. Older devotees generally prefer unchanged books, but congregations and the public do not know any better, getting changed books. Krishna Books Inc (KBI) and its agents (Jitarati das, Bangalore ISKCON, others), under a BBTI license, print original books.

Led by Garuda das, a religion university professor, a growing group of Vaishnava, ISKCON, and non-ISKCON scholars came together to push back on the book changes. They held a conference in 2021 and resolved that any changes to Srila Prabhupada's books should be reversed and only be made by academic standards and religious principles, with prescribed limitations to changes in minimal editing.

“Announcement: Posthumous Editing of a Great Master's Work--Special Focus on the Writings of A. C. Bhaktivedanta Swami. This volume brings together twelve scholars who examine how the posthumous editing of leading authors within religious communities has been treated, as they determine the best practices for doing so. Specifically, the theological, ethical, social dimensions will be addressed, and also the legal and professional aspects of publishing will be considered. The specific instance of A. C. Bhaktivedanta Swami Prabhupada, and the extensive posthumous editing of his work, will be the major focus of this volume. Book to be released in 2023.”

Detailed recommendations consistent with internationally recognized academic standards were made to the BBTI and the GBC, who did not respond even after several years. The GBC-BBTI are deeply, corruptly deviant and should be disbanded. Jayadwaita Swami is preparing **his own book** on the supposed standards Srila Prabhupada set for editing his books. And the GBC will accept his book as the final settlement on the issue. Deviation and controversy still unresolved. So there will be Jayadwaita's book vs. the scholars' book; issue unresolved.

ISKCON Bangalore and Jitarati das shared the conference costs, and a follow-up conference is planned. However, this is only a start in the process of righting the enormous wrongs done with the endless, unnecessary changes to Srila Prabhupada's books. No one should hold their breath waiting for the incalcitrant GBC to do anything about the book changes fiasco until they are forced to act. This issue can only be resolved by a process of consultations amongst a cross-section of senior followers of Srila Prabhupada, not by the rogue agent of maya, Jayadwaita, that has become known as the "Book Changer." See also:

- (1) www.prabhupadavision.com/2011/03/iskcon-academia-part-three/
- (2) www.bookchanges.com/108-iskcon-bhagavad-gita-changes/
- (3) www.iskcon-truth.com/bbti-tranferred-copyrights.html
- (4) www.prabhupadavision.com/2010/11/as-it-is-principle/
- (5) www.prabhupadavision.com/2010/12/bhakivedanta-book-trust/

THE PURITY OF THE BOOKS

*"ISKCON has long been infiltrated by, and is now controlled by, agents of Kali whose purpose is to destroy the transcendental potency of Srila Prabhupada's teachings. Part of their effort in doing so is to incrementally change Srila Prabhupada's teachings until they no longer resemble what he wrote or taught, and they no longer have any transcendental potency. The teachings of His Divine Grace are presented in his books and lectures. In order to maintain and protect for posterity the fidelity of his teachings, Srila Prabhupada's followers should exclusively use Srila Prabhupada's **original, unedited books**. Although Jayadvaita Swami attempts to justify his 'editing' in the numerous and ongoing changes, we see another agenda. Given the evidence of infiltration by Kali-chelas we cannot accept his statements at face value. We see something more sinister at work. The Jayadvaita book changes that continues to this day are documented at: www.bookchanges.com. Srila Prabhupada himself discovered the unauthorized book changes and was greatly alarmed. His exasperation with the situation was very obvious." (www.prabhupadanugas.eu)*

THE "RASCAL EDITORS" CONVERSATION: JUNE 22, 1977

SP: Now here is "O sages," and the word meaning is "of the munis." Just see. Such a rascal Sanskrit scholar. Here it is addressed, sambodhana, and they touch (?) it—"munayah—of the munis." It is very risky to give to them for editorial direction. Little learning is dangerous. However proper Sanskrit scholar, little learning, dangerous. Immediately they become very big scholars, high salaried, and write all nonsense. Who they are? [...] No, they cannot be reliable. They can do more harm. [...] **Tamal:** We're finding out in the Fifth Canto that there

are words that are so off, the meaning is completely changed... in the three chapters that we read, Bhakti-prema Maharaja made at least half a dozen corrections [...] They had changed the meaning. [...]

SP: So how they can be reliable, so-called, this way...? [...] **Yasodanandana (YS):** ...the words which the recent edition of the Press is wrong. Many changes were brought. They were trying to make better English, but [...] I think they were making philosophical mistakes also. [...] Your English is sufficient. It is very clear, very simple. We have caught over 125 changes. They're changing so many things. We are wondering if this is necessary. I will show you today. I have kept the book. **SP:** I know that these rascals are doing. What can be done? How they can be relied on? **Tamal:** He actually took out the whole part about their going to the moon being childish. He *deleted* the whole section.

YS: Also in the Bhagavatam, you mentioned that if the followers of Lord Buddha do not close the slaughterhouse, there is no meaning to such a caricature. That word was very nice. But in new book that word is not there anymore. They have pulled the word. [...] **SP:** It is very serious situation. Ramesvara is in direct... **SD:** I think they're working too independently without consulting properly. **YS:** Sometimes they appeal that "We can make better English," so they change like that, just like in the case of Isopanisad. There are over a hundred changes. So where is the need? Your words are sufficient. The potency is there. When they change, it is something else. **SD:** That's actually a very dangerous mentality. **YS:** What is it going to be in five years? It's going to be a different book. **SP:** [...] It is very serious situation. You write one letter that "Why you have made so many changes?" And whom to write? Who will care? All rascals are there. Write to Satsvarupa that "This is the position. They are doing anything and everything at their whim." *The next printing should be again to the original way.*

EXAMPLES OF UNNECESSARY CHANGES TO BHAGAVAD GITA

Below, we compare the Gita in the changed BBT 1983 version (BBTI), the 1972 Macmillan version (MAC), and the pre Macmillan original manuscript (ORIG).

(1) Ch. 6: Sankya Yoga is now titled Dhyana-Yoga. Even though Srila Prabhupada often referred to this chapter by the name that he himself had chosen, BBTI changed it.

(2) **ORIG BG 12.2 purport:** *"For one in such Krishna consciousness there are no material activities because everything is done BY Krishna."* **MAC:** Exactly the same. **BBTI:** *"For one in such Krishna consciousness there are no material activities because everything is done FOR Krishna."*

(3) **BBTI** changed the Gita's front cover even though Srila Prabhupada wrote: *"And the covers, if possible, should always be the same for each respective book regardless of what language it may be printed in."* (SPL Jadurani Jan. 3, 1975) But **BBTI** continually changes the cover illustrations on many books.

(4) Unnecessary change: **MAC, Gita 18.2 purport:** *"There are many prescriptions of methods for performing sacrifice for some particular purpose in the Vedic literatures."* **BBTI:** *"In the Vedic literature there are many prescriptions of methods for performing sacrifice for some particular purpose."*

(5) More needless changes: BGita 18.63: **ORIG:** *"Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do."* **MAC:** Exactly the same. **BBTI:** *"Thus I have explained to you knowledge still more confidential. Deliberate on this fully, and then do what you wish to do."*

(6) Deleting the sea? **ORIG** Gita 11.5: *"The Supreme Personality of Godhead said, My dear Arjuna, O son of Pritha, see now My opulences, hundreds of varied divine forms, multicolored like the sea."* **MAC:** *"The Blessed Lord said: My dear Arjuna, O son of Pritha, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea."* (This verse was read to SP Apr. 4, 1974.) **BBTI:** *"The Supreme Personality of Godhead said: My dear Arjuna, O son of Pritha, see now My opulences, hundreds of thousands of varied divine and multicolored forms."*

(7) Another unexplainable change, **ORIG** Gita 18.50: *"O son of Kunti, learn from Me how one can attain to the Supreme perfectional stage, Brahman, by acting in the way I shall now summarize."* **MAC:** *"O son of Kunti, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way I shall now summarize."* **BBTI:** *"O son of Kunti, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize."*

(8) **BBTI** is re-writing the Gita. **ORIG** Gita 8.18: *"On the manifest of the Brahma's day, all living entities, they come into being and when there is arrival of night of Brahma everything becomes annihilated."* **MAC:** *"When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated."* **Science of Self-Realization**, p. 225: Exactly same. **BBTI:** *"At the beginning of Brahma's day, all living entities become manifest"*

from the unmanifest state, and thereafter, when the night falls, they are merged into the unmanifest again." (Merge is a mayavadi word)

(9) ORIG Gita 10.38: *"Amongst all principles of separation I am the punishment, amongst all the victorious I am morality, amongst all confidential things I am silence, and amongst all wise men I am the knowledge." MAC:* *"Among punishments I am the rod of chastisement, and of those who seek victory, I am morality. Of secret things I am silence, and of the wise I am wisdom." BBTI:* *"Among all means of suppressing lawlessness I am punishment, and of those who seek victory I am morality. Of secret things I am silence, and of the wise I am the wisdom." ORIG Purp:* *"...the rod of chastisement represents Krishna." BBTI Purport:* *"...the agency of chastisement represents Krishna."*

(10) ORIG Gita 2.26: *"If, however, you think that the life symptoms, or the soul, is always born and dies for good - still you have no reason for your lamenting, Mighty-armed." MAC:* *"If, however, you think that the soul is perpetually born and always dies, still you have no reason to lament, O mighty-armed." BBTI:* *"If, however, you think that the soul [or the symptoms of life] is always born and dies forever, you still have no reason to lament, O mighty-armed."*

(11) BBTI "improves" the original version. **ORIG Gita 9.19:** *"I give heat; I withhold and send forth rain. I am the cause of degradation and promotion, O Arjuna, and also death personified. Both being and nonbeing reside in Me." MAC:* *"O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me." BBTI:* *"O Arjuna, I give heat, and I withhold and send forth the rain. I am immortality, and I am also death personified. Both spirit and matter are in Me." NOTE:* 'Being and non-being' is deleted. 'Spirit and matter' is added. 'Drought' is taken out??

RADHA VALLABHA (RV) ROOM CONVERSATION MARCH 1, 1977

RV: Jagannatha had some questions on corrections in the book. In verse 28 it says, "Then he worshiped Sri Krishna, the essence of all Vedas, with this hymn. It's verse 28, "Then he worshiped Sri Krishna." So Jagannatha said it should be, "Then he worshiped..." **SP:** No, no. Jagannatha cannot correct. That bad habit he must give up. **RV:** So we should just leave it exactly. **SP:** Oh, yes. You should not be more educated. **RV:** He wasn't changing any of the words. He was just... **SP:** Nothing of the... This should be strictly forbidden. **RV:** So no corrections. That makes it simple. **SP:** They can divide the synonyms. That's all. **RV:** Synonyms. So even... **SP:** That is his tendency, to correct. That's very bad. He should not do that. **RV:** So I'll just forget this, then. **SP:** The system is: whatever authority has done, even there is

mistake, it should be accepted. **RV:** Oh. **SP:** Arsa-praya (?) That is... He should not become more learned than the authority. That is very bad habit. **RV:** He was always wondering how he should think. So I'll tell him that. He thinks, "If I think I see a mistake, what should I think?" I'll tell him what you just said. **SP:** He cannot see mistake. He is mistake. (laughter) He should... That is being done by this rascal.

SELF-APPOINTED GHOSTWRITER

“Ghostwriter: one whose job it is to write material for someone else who is the named author. However, the difference between the usual ghostwriter and Jayadvaita Swami is that the latter is forcing his service upon the author, Srila Prabhupada, after his demise. We got rid of the eleven self-appointed zonal ‘gurus.’ But we still have Jayadvaita Swami who, as the self-appointed ghostwriter, is forcing his editing on Srila Prabhupada. Srila Prabhupada has no say in this regard. He is simply being forced to accept the ghostwritten material of Jayadvaita Swami. And so is everyone else.” (Ajit Krishna das, Apr. 15, 2017)

DO NOT CHANGE MY WORDS by Gauridas Pandit das

”SP used to like to sit in his garden in Vrindaban and he liked to hear his books read to him daily. One time Yasodanandan Prabhu was reading Sri Isopanisad when SP stopped him and asked him to reread the last paragraph. Hearing it again SP became very angry: ‘Those are not my words! They are changing my words! Is my English not good enough? This is the worst thing a disciple can do! [...] thinking you know better than him. Tell them immediately do not change my words!’

“SP was very upset about the changes in his books. I never saw him get so angry. ‘Don’t make addition, alteration. Then you become rascal. Immediately you become rascal. And many times they give me very great credit that I have done wonderful. Yes, I have done wonderful. But what is the reason? [...] Simply speak what Krishna has said. That’s all. Don’t make addition, alteration. Then you become rascal. Immediately you become rascal.’ (SP Lecture Aug 10, 1974)

“Despite these admonitions the BBT editors and trustees, who are the very persons charged with protecting the vani of His Divine Grace, are engaged in a continuing campaign to change both the words and meaning of his teachings, which has created the greatest furor among his faithful followers. [...] SP translated the spiritual law books for the next 10,000 years, day and night, until his dying day. He translated constantly despite his busy preaching schedule. He did this to live on in his books. He said he had given us everything in his books, which were manifestations of his ecstasy. He said if we read his books and cooperated together, everything would go on nicely.

“To edit his books without his sanction is insanity. We should try to be absorbed in the ecstasy of the spiritual master and not try to alter it. How can we ‘improve upon’ his ecstasy? One reason given to justify these changes is that the new edition is closer to what SP said on the original tapes. But he lectured on many verses many times and never said to change them. He authorized about three changes, not the [5000] we have in the new Gita. We need Bhagavad Gita As It Was! There is a nicer vibration to the original books. [...] Another time when SP asked a devotee to read in the garden the devotee asked him why he liked to hear his own books. SP said, ‘I did not write these books. Krishna wrote these books!’ When SP came into the room and saw me reading the Bhagavatam, he smiled nicer than ever and told his secretary, ‘He’s reading in his spare time; this is very good! SP put everything into his books and we would be better off to accept them as is. They made so many devotees in the past and will in the future. They are tried and true!

“Another important publication is ‘Back To Godhead’ magazine. SP said BTG and Hari Nama Sankirtan are ‘the backbone of our movement.’ We need a mass distribution BTG {currently BTG is only by subscription}. So many became devotees by getting a BTG. It should be cost effective, 25-50 cents, and distribute it for a dollar or so. The old BTG’s were great. SP said the Americans’ disease is changing everything. Let’s get rid of this disease and maintain what SP has worked so hard to give us; without adulteration or change.” (END)

ANALYSIS OF CHANGES QUANTITY IN 1983 GITA

How many Bhagavad-gita As It Is verses (only the verses themselves, not including the purports, photos, front matter, etc) were changed from the original 1972 MacMillan edition to the 1983 revised edition? Answer: 77% or 541 verses were changed out of 700 total. And this does not reflect the thousands of additional changes after 1983.

In 21 verses (3%), only the spelling, punctuation or capitalization was changed, and the wording were left intact. In 520 verses (74%), words were removed, rearranged, or inserted. In Ch.’s 1-18, 541 verses out of 700 were changed, or 77%. (Mary E Corens, M.A., M.Ed.)

DANGERS IN EDITING, CHANGING THE TEACHINGS

“[After describing the history of changes to the Bible and Christian teachings] This is also a great warning for us. There is a lot of pressure today to edit the works of Srila Prabhupada [...] But he is not here to say what should be changed or not. Any changes are done based on values, ideas, and meanings that are current in our spiritual society, or in secular society. This means adjusting the philosophy to what people think today, different than what it is. Once the precedent is created,

people will tend to continue editing the books to conform to current beliefs, which can completely deface them in time, like in the Bible.

“There are two ways a spiritual movement can change after the disappearance of the founder. One is positive and happens as people start to better understand and practice the teachings of the founder. E.g., child abuse and divorces. If better schools appear and couples stop divorcing, this would reflect a deeper understanding and application of the philosophy, which can only happen when the original teachings are preserved. The second way a movement can change, however, is negative, with misinterpretations and misuse of the teachings of the founder, facilitated by changes and adulterations in the scriptures. The history of how the Christians went from being a group of pure people who were vegetarian, celibate, and renunciate, to a group of meat eaters who believe that money is a sign of God's grace, is a great warning against doing so. Even if followers change or relax their practices over time, there is always the chance that people in the future will go back to the original texts and correct their practices. However, if the texts themselves are compromised, the confusion tends to just increase over time.” (Chaitanya Chandra das, Feb. 11, 2023)

In Volume 8: *Restoring Srila Prabhupada's Divine Mission*, the theft of the BBT copyrights, the future availability of the unchanged books, etc is studied and analyzed in depth.

The spoiling and kidnapping of Srila Prabhupada's books is like the theft of the Vedas by a great demon, described in the Bhagwatam, which were rescued by the Hayagriva incarnation of the Lord.

CONCLUSION

The BBTI's changes are whimsical, unnecessary, and convey a different style and meaning, and are not what Srila Prabhupada gave us. His books were approved by Srila Prabhupada, so why re-write them? Why go beyond correcting simple punctuation or omission errors to make thousands of unauthorized, crazy changes? As of 2023, ISKCON was still pushing the adulterated versions of Srila Prabhupada's books.

CHAPTER 29: HERESY AND DEVIATIONS

(1) *“The least deviation from the truth is multiplied later a thousand fold.”* (Aristotle, 322 BC) (2) *“As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure.”* (SBhag 8.17.1 purport) (3) *“Our only business is to follow the superiors. Just like a faithful servant, if he simply follows the instruction of the master, then he is perfect. If he **does not adulterate the instruction of the master**, then he's perfect.”* (SPLecture Apr. 6, 1971)

(4) *“The instructions received from the spiritual master must be followed immediately. One should **not deviate** from or surpass the instructions of the spiritual master.”* (SBhag 5.5.14 purport)

(5) *“But if he makes addition, alteration, then he is finished. No addition, alteration. You have to approach guru [...] and take his word how to serve Him. Then you are successful. If you concoct, 'I am very intelligent than my guru, and I can **make addition or alteration**,' then you are finished.”* (SPLecture July 12, 1975)

(6) CC Adi 12.10 **Translation:** *The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless. **Purport:** Here is the opinion of Srila Krishnadas Kaviraja Gosvami. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are **useless**.*

(7) BGita 18.31 **Text:** And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Pritha, is in the mode of passion. **Purport:** Intelligence in the mode of passion is always working perversely. It accepts religions which are not actually religions and rejects actual religion. All views and activities are misguided. Men of passionate intelligence understand a great soul to be a common man and accept a common man as a great soul. They think truth to be untruth and accept untruth as truth. In all activities they simply take the wrong path; therefore their intelligence is in the mode of passion.

(8) *“One who deviates is not a sage. He's a thief.”* (SPConv June 12, 1974) (9) *“Deviations are a kind of hypocrisy, to change a thing*

into something else although it may look the same. Deviations have changed Srila Prabhupada's movement into something very different to what it was. Let us not be naïve. It is not accidental. It is effected by very dark, organized, and unseen forces." (Narasimha das)

THE NATURE OF DEVIATION IN SPIRITUAL LIFE

Disobedience or deviation from Srila Prabhupada's instructions disconnects us from the parampara. The GBC's concocted guru system of vote-approved, conditioned-soul diksha gurus is the epitome of disobedience. The irony is that the GBC claims their concoctions were necessary to preserve the continuity of the disciplic succession, but the truth is that they have disconnected themselves, abruptly and totally. Srila Prabhupada actually spoke out expressly and repeatedly against such a thing. The results have been horrific and devastating.

(1) *"Our process is to show Krishna Consciousness as it is, not as others want to see it. [...] 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. [...] 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."* (SPL Yogesvara Dec. 28, 1971)

(2) *"One must see things as they are through the mercy of a spiritual master [...]. A sincere person is able to see Krishna through the transparent via medium of Sri Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master."* (CC Mad 18.99 purport)

(3) *"You have asked if it is true that the Spiritual Master remains in the material universe until all of His disciples are transferred to the Spiritual Sky. The answer is yes, this is the rule. Therefore, every student should be very much careful not to commit any offense which will be detrimental to this promotion to the Spiritual Kingdom, and thereby the Spiritual Master has to incarnate again to deliver him. This sort of mentality will be a kind of offense to the Spiritual Master. **Out of the ten kinds of offenses, the number one offense is to disobey the orders of the Spiritual Master.** The instructions given to the disciple by the Spiritual Master at the time of initiation should be strictly followed. That will make one advance to the spiritual path. But if one deliberately defies such instructions, then his advancement is hampered from the*

very beginning. *This defying means to disconnect the relationship with the Spiritual Master. And anyone who defies and therefore disconnects the relationship with the Spiritual Master can hardly expect the assistance of the Spiritual Master life after life.*" (SPL TKG July 11, 69)

(4) *"I entrusted this matter to Kirtanananda but he has disobeyed [...] This time he has again disobeyed me. If he sets such example in the Society it will be a great impediment. Obedience is the first law of discipline. We are thinking of a great worldwide organization which is not possible to be executed if there is disobedience."* (SPL Gargamuni Sept. 23, 1967) See Ch. 34 re: Disobedience.

FAKSE INTERPRETATION AND DEVIATION by Nityananda das

How can there be various differing interpretations of the same philosophical teachings, such as those given by Lord Krishna in the Bhagavad Gita and those Srila Prabhupada expounded in his purports? There are 650+ Gita English editions with differing interpretations. There are also many camps in the Gaudiya Vaishnava tradition, with major interpretative differences, causing confusion and sectarianism.

This problem arises from interpretation of the teachings according to one's impure motivations, not because there is no correct absolute siddhanta. These mis-interpretations occur in the material world where everyone has material desires and deceitful motivations to "adapt" or twist shastra and divine teachings to suit an impure purpose. It is almost universal. And it is because Srila Prabhupada did not have any mundane motivations nor make any impure interpretations of shastra that his teachings were so effective in delivering the Absolute Truth to millions whose lives and hearts were profoundly uplifted. BGita 4.9 purport:

"Consequently he will not attain salvation, simply, so to speak, by licking the outer surface of the bottle of honey, or by interpreting the BGita according to mundane scholarship. Such empiric philosophers may assume very important roles in the material world, but they are not necessarily eligible for liberation. Such puffed up mundane scholars have to wait for the causeless mercy of the devotee of the Lord."

It is not only mundane scholars or imposter sadhus from India that make mis-interpretations on the transcendental science. Unfortunately, many in ISKCON, even well-versed in scripture and Srila Prabhupada's teachings, make false interpretations to accommodate their impure ambitions. This is the nature of cheating, of which one may not even be conscious. E.g., one attached to the perks of guruship will cleverly misconstrue Srila Prabhupada's teachings to falsely support their assumption of this position. E.g., the living-guru philosophy, although not supported by Srila Prabhupada's teachings, can be made to appear

logical and factual by select and subtly defective argumentation and mis-interpretation. Cheating has become standard practice in ISKCON. Those purified of material motivations have no need of misinterpretative twisting of the philosophy of Krishna consciousness. Many false interpretations can be made of the same shastric truth, but the true understanding is one, that revealed by Srila Prabhupada in his books.

To make the truth taught by Srila Prabhupada suitable to their purposes of maintaining a concocted system for approving initiating gurus, ISKCON has re-interpreted key parts of Srila Prabhupada's teachings with an underlying cheating motivation. This deviation from the right understanding as taught by Srila Prabhupada, who is the representative of the Supreme Lord, is done to accommodate material attachments. We must surrender faithfully and honestly to the siddhanta as given by Srila Prabhupada and reject our material desires, knowing them to be harmful to us. Only one who is sufficiently purified and detached from material motivations can follow Srila Prabhupada's instructions. In reconciling or correcting false interpretations and philosophical deviations, an atmosphere of open discussion and debate with standards of Vaishnava etiquette is essential. Open-mindedness is key so the true meanings can be perceived without prejudiced intelligence. Open-minded is being unattached to selfish outcomes. Institutional policies of repression, partisan interpretation, banning "dangerous philosophies," etc. are counterproductive. Social or political correctness should not enter into the culture of transcendental science.

Deviants custom-tailor their philosophy to suit their agenda and attachments. But there must be *sincerity* of purpose to realize sanatana dharma, or eternal truth. Our understanding should not fluctuate with circumstances. Illusion bewilders those whose purpose is not sincere, pure, or steady, and thus mis-interpretations, deviations, and cheating arise. Until one's convictions are rooted in undeviated philosophy, and doubts are removed in proper understanding of truth, one will remain confused. Until the mind and heart are purified of mundane desires, it will be difficult to understand Vaishnava siddhanta, and the cheating propensity will prevail. Cheating is the way by which truth is covered to favor material desires. Cheating will not be purged from Srila Prabhupada's Mission where faith in Srila Prabhupada's instructions is neglected, is compromised, or if one is not strict in sadhana. Many ISKCON gurus do not chant their rounds or follow the basic practices, leading to philosophical cheating and deviations prior to their downfalls.

Many are deviated due to their purpose of fulfilling mundane ambitions, such as being an as-good-as-God guru, respected sannyasi, or

powerful leader, businessman, scholar, or speaker. The summary is found in CC Adi 12.9 purport: *“Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation.” (END)*

CAUSES OF ISKCON DEVIATIONS (ISKM: “INITIATIONS AFTER 1977”)

Despite crystal clear instructions by Srila Prabhupada regarding the continuance of his position as the diksha guru of ISKCON even after his physical departure, so much deviation has ensued after his physical departure. Even to this day, the deviants may justify their stand in this way or that. But with each passing day, their stand is becoming weaker and weaker as news of the official and unofficial downfalls of the deviants are revealed. An authorized or empowered acharya never falls down but one who is not authorized will fall down. NOD, Ch. 14:

“The spiritual master must never be carried away by an accumulation of wealth or a large number of followers. A bona fide spiritual master will never become like that. But sometimes, if a spiritual master is not properly authorized and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples. His is not a very high grade of devotional service. If a person is carried away by such achievements, then his devotional service becomes slackened. One should therefore strictly adhere to the principles of disciplic succession.”

We shall visit the shastric references which point out why deviations take place, the position of deviants, the results of following deviants, how to rectify the situation and how to deal with the truthful, sincere devotees and the envious ones. So why do deviations take place?

“The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. The acharya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the acharya try to relieve the situation by sincerely following the instructions of the spiritual master.” (SBhag 4.28.48 purport)

When the acharya is physically present, he can forcefully correct a wayward disciple and Srila Prabhupada did this many times. But when the acharya leaves, the onus of conducting his mission solely rests upon his disciples. Their sincerity plays the biggest role. If a disciple deliberately disobeys the instruction of the diksha guru and if there are no competent senior siksha gurus to rectify the situation, then chaos

reigns. This is what happened to Srila Prabhupada's movement. The psychology is: 'nisiddhacara', 'kutinati', 'jiva-himsana'/ 'labha', 'puja', 'pratisthadi' yata upasakha-gana "Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers." (CC Mad 19.159)

"I can definitely say for myself, and for which I humbly beg forgiveness from everybody, that there was definitely some degree of trying to control [...] This is the conditioned nature, and it came out in the highest position of all, "Guru, oh wonderful! Now I'm a guru, and there is only eleven of us." (Tamal, Dec 3, 1980)

When a progressing devotee acquires these unwanted desires that are separate from the desires of the acharya and the Supreme Lord, he is said to be a separatist. Such a person commits the greatest offence of disobeying the order of the spiritual master. His devotional service is understood to be mixed with passion and ignorance. He becomes envious of the acharya and desires fame and adoration.

"The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion." (SBhag 3.29.9) "Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness." (SBhag 3.29.8) Such a devotee is considered a third class devotee. "A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakrtabhakta, a materialistic devotee, and is considered to be in the lowest position." (SBhag 11.2.47) [...]

As long as one keeps oneself in the third class platform, one will fall down. *"The third-class person in Krsna consciousness may fall down, but when one is in the second class or first class, he does not fall down." (BGita 9.3 purport)*

As long as one does not follow the strict prescription of sadhana given to us by Srila Prabhupada: 16 rounds, the 4 regulative principles, mangal arati, and participating in the entire morning program until the Bhagavatam class and later on engaging in various other services, reading Srila Prabhupada's books daily- one is sure to remain in the third class position. And then he is bound to cause problems to others because of his imperfect conduct. In ISKCON the senior most devotees proved themselves to be third-class by falling down. And if such people head the movement in the garb of gurus, what will the result be? Utter

chaos. They are not representing Srila Prabhupada in their position as leaders of ISKCON in terms of their outlook, especially on major issues like women's liberation, gender roles, homosexuality, mundane welfare work, education systems, demigod worship, etc. Rather they have decided to go with the karmi society on these points. (END)

SHASTRIC ADVISORY COUNCIL POLITICALLY CORRUPT, DEVIATES

A member of the GBC's Shastric Advisory Council (SAC) stated:

"This is a novel theory, or at least one I am not familiar with, that the murtis and pictures of specially empowered acharyas are equally potent to the murtis of the Supreme Lord and His internal potency, while the images of less empowered Vaishnavas are impotent. The arca-murti of the Personality of Godhead is a special incarnation, nondifferent from His original self, and manifests all His potencies to those who worship Him with love. The murti or picture of one's guru is recognized as the proper place to make offerings in worship, but as far as I know the Vaishnava shastras do not identify the guru's image as the same kind of arca-murti."

Absolutely amazing it is, that such a faithless understanding could enter into the ranks of those who claim to be GBC advisors. Gaura Keshava das was for some years also a member of the SAC. He also was asked by some ISKCON gurus to "standardize" deity worship methods in many temples. The change in deity worship whereby most ISKCON temples begin their offering with Krishna and then descend to their guru was taught and rationalized by Gaura Keshava:

"...do we follow Srila Prabhupada's personal example or the shastra that he gave us? My contention is that we must follow the shastra that he has given us, and we must not imitate his personal example when it does not technically follow shastra." [He IS shastra!]

The GBC chose the "scholarly and learned senior devotees" for their Shastric Advisory Council (SAC) to give advice on troublesome philosophical issues confronting them. However, the SAC is not free from the corrupting influence of the guru GBC cartel which administrates ISKCON for their guru franchises (wealth, worship, followers). The guru-GBC elite guarantee ISKCON policies which facilitate the guru business. An insider's confession from ex-SAC member Mukunda Datta das, 2014:

"The SAC has written numerous opinions and papers which then were adopted as 'shastrically bona fide' ISKCON policy. One recent opinion they issued is called the Female Diksha Guru paper, or FDG, whereby women gurus were deemed shastrically appropriate in ISKCON. The members of the SAC for that verdict were Yadunandana

Swami, Madan Mohan, Drutakarma, Urmila dasi, Narayani dasi, Adi Purusha, Isvara Krishna, Chaitanya Cahara, Sarvajna, and Vinod Bihari. Examining the wholesomeness of this SAC body and its neutrality in deciding about women gurus, we observe the following:

(1) Urmila and Narayani, both women, 'have strong ambitions to be guru' according to former SAC member Mukunda Datta das, and are not known as learned scholars. (2) Drutakarma may be an archeologist, but he is closely associated with Hridayananda who blessed gay marriages and heads up Krishna West, a very non-Vedic, westernized program. He also is not known as a Vedic scholar. He wrote books about the corruption in modern science but has fallen for the corruption in ISKCON. (3) Adi Purusha is employed by Prasanta dasi at VIHE, who is also involved with ISKCON's Women's Ministry and has 'major ambitions to be a guru herself.' (Bharata das, 2014) (4) Yadunandana Swami was headmaster at "Bhaktivedanta College," a non-traditional, co-educational school where the sexes freely mix, so his predisposition is hardly 'neutral.' (5) From a Feb. 2014 Bharata das letter: 'Things are so bad at the SAC that because of distrust in regards to the neutrality and sagacity of the GBC's SAC, ISKCON India has created its own SAC to get competent advice on important matters. And, on the basis of this advice the leadership of ISKCON India is strongly opposed to implementing Female Diksha Gurus in ISKCON.'

"So the SAC is hardly neutral, sagacious, or nonpolitical in their membership makeup. If we look at another sometimes-SAC member, Gopiparanadhana das, his character and history, we understand the quality of SAC's "shastric" opinions. "

[Nityananda das, 2015: "In late 1994, I visited ISKCON Chapel Hill center near UNC, and was told by two resident devotees that the temple president, Gopiparanadhana das, had just admitted to an improper sex relationship with his daughter. He was leaving immediately to India by GBC arrangements. I was shocked he was not going to jail instead."]

"From a Jan. 3, 2010 article by Mahesh Raja, we learn of Gopiparanadhana: '...he was also the commentator with Hridayananda in their corrupt Srimad Bhagavatam purports. A brief analysis to expose just HOW bogus their "shastric" understanding on the position of uttama-adhikari is, is shown below. It appears they are looking for an **excuse** to present the bogus GBC rubber-stamped "gurus" as uttama-adhikari -the kind of "uttama-adhikari" that cannot see Krishna everywhere -to justify their existence. So their **trick** is if Narada, Vyasa and Sukadeva are to be accepted as uttama-adhikari, who they are presuming don't see Krishna everywhere, then there would be nothing

wrong with accepting bogus GBC rubber-stamped "gurus" as *uttama-adhikari* (who definitely don't see Krishna).' Hrdayananda and Gopiparanadhana's criticism against the following pure devotees in their SBhag 11.2.45 p. 148: 'If only those who constantly see the form of Krishna are to be considered *uttama-adhikaris*, then Narada, Vyasa and Sukadeva cannot be considered topmost devotees, since they do not always see the Lord everywhere.'

"The SAC is as corrupt, deviant as the ISKCON leadership.

"Bharata das in 2014: 'The SAC has in the very short time of its existence become thoroughly corrupted. It needs to be completely overhauled and the tainted members removed, or it will be the same as leaving a trace of yogurt in a pot and filling it with new milk- you will get more yogurt. The SAC is supposed to be a neutral, apolitical committee of senior devotees noted for sagacity, knowledge of shastra and realization. (But) it has become a political instrument to push forward at any cost Female Diksha Guru.' About the SAC opinion on female diksha gurus: "... if it is moreover subject to sudden and drastic changes without notice, and if member participation requires bending truth to fit the majority opinion--as has now become the SAC policy..., I sense the current SAC and its recent paper are both contaminated by partisan interests... the GBC has to be informed of SAC wrongdoings. Any decisions following from such tainted papers are likewise tainted... why my input was excluded from our recent paper on female diksha-gurus?... all the rest are unknown devotees who have been especially chosen (for) the SAC for the simple reason that they pass the pro-Female Diksha Guru litmus test, no other qualification required. The list of shame... of corrupt SAC membership..." (END)

FEMALE DIKSHA GURUS

In 2012 after 2 decades of agitation, discussion, and anguish, the GBC finally approved in principle, by a narrow margin, female diksha gurus (FDG) in ISKCON, and several women were approved, including Urmila and Narayani. Implementation was held up amid ferocious opposition from some GBCs and Indian ISKCON temples. When the Indian temples and leaders threatened to secede if this was not reversed, the GBC allowed each ISKCON region to accept or reject FDGs for their jurisdiction. India will not have them. Some GBC conditions and restrictions for FDGs in ISKCON are: they can only accept female disciples, they must be under the care of an adult son or brother, they must be 50+ years of age, which are more addenda to another ashastric, unauthorized concoction. Aug. 19, 2022 Narayani dasi accepted her first disciple at ISKCON Alachua. Is this in Srila Prabhupada's books? No.

Urmila dasi' history on her FDG journey: *"The primary opposition comes from Western-bodied devotees, not Indians or Indian temples:*

2002: *Urmila dasi is approved by a local committee but gets 3 objections on GBC email conference. 2003:* *Instead of having the GBC body discuss Urmila dasi's possible approval to initiate (which is the next step in the process), GBC asks their SAC to write a paper about women diksha gurus. 2005:* *GBC accepts the SAC research paper allowing for women diksha gurus, but defers implementation. 2009:* *GBC authorizes both males & females to go through local area committees for approval to initiate. 2010:* *Urmila takes the last step in the approval process by requesting to address the GBC body. Although she was promised she could address the body personally, she was prevented from entering the room during the closed confidential session-discussion in which they did not approve her to initiate.*

2011: *Narayani dasi is approved by a local committee but gets 3 objections on GBC email conference. 2013:* *Instead of having the GBC body discuss Narayani dasi's possible approval to initiate (which is the next step in the process), the GBC postpones the subject of women initiating until the main Mayapur meeting of 2014, and plans to commission a paper on women gurus which will be written by a committee. Requested by the GBC, the SAC writes a paper answering questions about implementing women diksha gurus in ISKCON. The SAC understands that these are practical questions on the basis of the resolutions in 2005 and 2009 allowing women to initiate. However, some GBC members understand that the SAC was asked to write a re-examination of whether or not women can initiate. The paper is discussed on the GBC email conference, but not discussed in meetings, and not published so no one outside the GBC knows what is going on.*

2014: *Mayapur meetings: the topic is delayed until mid-term 2014 meetings. A committee of "devotees who have no pre-determined view on the topic" will gather, sort, and present all documents on the topic, do further research, and present this to the GBC. At the mid-term meeting, there are three days of discussion, without reaching a conclusion. 2015:* *The GBC want research on how siksha and diksha gurus will work in ISKCON. An indefinite moratorium is put in place regarding all resolutions that allow for women to initiate or for disciples to initiate in the presence of their guru, with a dedication to review that moratorium annually. 2016:* *The North American temple presidents present the GBC with a survey, along with a resolution, calling for revocation of the moratorium. That proposal does not go past the deputies and therefore never reaches the GBC body. 2021:*

There have been many developments since 2016; the bottom line is that after years of GBC meetings, writing, researching, no woman can go through the approval process. Krishnanandini tried to, but she has since passed away. Urmila dasi: "My own interest in this topic has waned and I'm not keen to get into it further. It just goes... nowhere."

UNNECESSARY INTERPRETATION IS A DEVIATION

Unnecessary and materially-motivated interpretation of Krishna's or Srila Prabhupada's instructions results in deviation from the path of going back to Godhead. E.g., some say that Srila Prabhupada's system for officiating acharya initiations after his departure is unprecedented and untraditional, and it was "understood" to be only a temporary measure, and Srila Prabhupada forgot to make arrangements for initiations and the parampara's continuation. Thus, after 10 years of insanity, the lie and hoax about 11 appointed zonal acharyas was exposed, and the GBC had to devise a no-objection vote method for approving new living initiating gurus. However, Srila Prabhupada's instructions were actually very clear on May 28, 1977:

SATSVARUPA: Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiations would be conducted. **SP:** Yes; I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acharyas.

So, the GBC has *unnecessarily interpreted* and concocted a different, indirect understanding (like mayavadis do), reinforcing their interpretation by reference to their "authority," unrelated shastric quotes, how "everyone at the time understood" this, it "is only logical," otherwise ongoing ritviks would be unprecedented, and so on. In this way, dishonest persons with an agenda and conflicts of interest can make an argument for almost anything.

(1) "...all these books should be studied from the direct meaning. Don't try to interpret. [...] Two lawyers are fighting on the principle of one clause or section in the lawbook. One is interpreting in a different way, one is interpreting in a different way, and the judges give their judgment. Now, the opportunity for interpretation is there **when the meaning is not clear**. [...] So there is interpretation required."

(2) "So when there is such doubt, one can interpret. **But when there is no doubt—everyone can understand clearly the meaning—there is no question of interpreting**. That is Chaitanya Mahaprabhu's stressing, that *gauna-vrttye a bhasya karila acharya*. Therefore each and every aphorism and verse of *Vedanta-sutra* has been **indirectly interpreted** by the *Sariraka-bhasya*. [...] Gandhi, he wanted to prove,

from BGita, nonviolence. [...] being preached in the battlefield, and it is completely violence. How he can prove? Therefore he is dragging the meaning out of his own con... It is very troublesome, and anyone who will read such interpretation, he is doomed." (SP Lecture Feb. 20, 1970)

(3) "But, unfortunately, people want to show their scholarship, that 'I understand BGita from this angle of vision.' [...] The first preference should be given to the author [Krishna]. The author has given you some knowledge, so he has got some particular aim and objective. [...] You have no right to change that. If you want to speak something from your side, you **write your own book**. Why should you take advantage of the popular book of BGita and misrepresent it? [...] There are about 600 different types of editions commenting on BGita. But [...] they are all absurd and nonsense. It is very difficult. People have been misled [...] There is no need of unnecessarily commenting on certain things. [...] Commentary or interpretation required when things are not very clear. Then you can suggest, "The meaning may be like this." But when the things are clear, why should you comment?" (SP Lecture Apr. 14, 1972)

(4) "Satisfaction of the spiritual master is the secret of advancement in spiritual life. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his sincere disciple. **We cannot manufacture our own process, therefore mental speculation does not at all help us in spiritual life.** One simply has to surrender himself to his guru and everything will be revealed to him." (SPL Nov. 7, 1974)

"THAT'S YOUR INTERPRETATION" ARGUMENT by Krsnacandra das

How many times have we heard this? Are we are reading and following the same Srila Prabhupada? Srila Prabhupada's absolute genius was to take the highly sophisticated, spiritually elevated subject matter of the esoteric Vedic shastra and condense it into very simple language for degraded, fallen and 'dumbed down' Kali yuga people. Srila Prabhupada's words must be taken 'as it is' to understand and appreciate the ideas conveys to us. The words and terms he uses are not cryptic nor do they possess some esoteric, hidden meaning, thus his instructions are clear, concise and very nicely illuminate the otherwise bewildering Vedic injunctions. There isn't the question of importation or the 'exegesis' of other meanings into the text, nor is there the question of seeking a meaning that underlies the text. The text is to be taken 'as it is' without interpretation. When Srila Prabhupada states 'first you become pure,' it is self-explanatory. It is not up to anyone to break that text down in an attempt to elicit hidden or esoteric meaning or inference. His words are to be understood simply on their own terms.

Of course, in a mind polluted with impersonalist thought, that has been trained in religious hermeneutics or their religious background, one may not be able to appreciate the simple truth. E.g., in the attempts of Abrahamic denominations to explain various inconsistencies and lack of scriptural clarity there has arisen a science of ‘Hermeneutics’ which is a text analysis system for those who believe text has the ability to reveal or conceal the truth and they cannot accept the text at face value. The idea that textual reference can be interpreted in ways other than intended by the author places ambiguity in the textual reference which creates doubt in one’s mind. To allow text to be speculatively analyzed other than the literal (direct) meaning suggests the ‘author’ does not know what they mean or the author is writing for an esoteric audience who has a textual analysis system that can interpret their writings.

However, indirect interpretations suggests the interpreter is likely purposefully twisting the meaning to suit their needs. This has no place in the Vaishnava community as Srila Prabhupada teaches us to interpret his texts *as it is*. To suggest that Srila Prabhupada’s textual references are other than what he is presenting is more akin to the Kabbalistic, Christian or dialectical philosophical traditions that use hermeneutics to bypass its direct, literal meaning. To the Vaishnava, there is no need for interpretation; he only needs to understand the text. The application of an interpretative system lends itself to manipulating the meaning to align with their ideology, plan, or motive. The problem with exegesis interpretation is that the person interprets with connotations, inferences not literally present in the text. [to cover rather than understand it.]

*“If somebody says dharma-ksetra means this body and Pandava means the five senses, why this nonsense interpretation? [...] Interpretation is required when things are not very clear. [...] There is such rascals **interpreting unnecessarily**. [...] There is no need of interpretation. [...] BGita it is said that as soon as you interpret, the whole thing is lost.”* (SPConv Dec. 22, 1976)

Srila Prabhupada often used the terms direct and indirect interpretation to understand a text. He wanted us to use the direct or literal method of interpretation, and how indirect interpretation leads to the meaning being lost. Those who have read Srila Prabhupada’s books for years and do not have allegiances to the fraudulent ISKCON GBC or rubber stamped gurus, do not have this doubt nor ambiguity. However, as Sir Walter Scott says *“Oh what a tangled web we weave, when first we practice to deceive,”* they are filled with lies and deceit, and will seeks ways to distort the self-evident truth of Srila Prabhupada’s word for their own advantage. We must make a careful study of Srila

Prabhupada's instructions to be able to discern the diversionary tactics of the criminal misleaders in ISKCON. This is more so for devotees who hail from countries where English is their second language. There the ISKCON false gurus are wreaking the most serious damage.

Most devotees in South America, Europe and Russia know very little of Srila Prabhupada and have gross misunderstandings of his instructions. They are bewildered, confused due to false representations by their rubber-stamped gurus, whose disciples are confused and cannot connect with the older devotees who have had more time to understand Srila Prabhupada's role in ISKCON. These gurus intentionally keep their 'flock' ignorant of the truth regarding Srila Prabhupada, his instructions, and his role in our Sampradaya. ***There is also amazing ignorance of the actual history of our movement.*** ISKCON gurus say they do not wish to disturb the faith of their disciples. Thus they continue, year after year, to lie, cheat these innocent devotees. They do not want to disturb them with the truth that they are cheating those who only desire to take diksha and siksha initiation from a bonafide guru.

"It is the spiritual master who delivers the disciple from the clutches of maya by initiating him into the chanting of the Hare Krsna maha-mantra. In this way, a sleeping human being can revive his consciousness by chanting Hare Krsna [Maha-Mantra.] In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Vishnu. This is the purpose of diksha, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness." (CC Mad 9.61)

When Srila Prabhupada says that diksha initiation means "receiving the pure knowledge of spiritual consciousness," somehow we must interpret this to mean something concocted by the GBC-guru cartel? Srila Prabhupada makes the position of diksha and siksha guru abundantly clear. There is only one diksha guru who is bonafide in ISKCON and has the authority to give spiritual knowledge (initiation)-Srila Prabhupada. Many advanced souls will take Srila Prabhupada as their 'diksha' guru. He alone can actually assist them with their spiritual lives. He did not appoint any "initiating gurus." They ***appointed themselves*** to these fictitious ISKCON positions. They know they have not achieved Krishna prema or even the brahma bhuta platform; that they cannot give what they don't have. They have achieved sadhana siddha status. To achieve kripa siddha status they should not have disobeyed Srila Prabhupada by posing to be on the same platform as he. They have only proven that they are aparadhis or offenders of ISKCON's Acharya HDG AC Bhaktivedanta Swami Srila Prabhupada.

Yet they cling to their lies and deceit as long as they can, praying they won't be exposed. As long as their hapless disciples don't find out that Srila Prabhupada did not sanction their position of being a guru to make their own disciples, they keep lying. They hope their disciples will not find out the original 11 zonal acharyas were not appointed by Srila Prabhupada, that they created this hoax just after Srila Prabhupada departed. They hope they will not find out how the 50-man committee opened false guruhood' to more envious men. They pretend to have the right to appoint themselves as diksha gurus, though they know that Srila Prabhupada did not allow for this. They hope to get away with their terrible lies. This is why we are now in doubt as a worldwide devotional community; we have mixed loyalties. This doubt must and will be cleared up as devotees begin to study Srila Prabhupada's books and no longer be confused by the spin doctoring of ISKCON's GBC-guru club.

Srila Prabhupada's words are clear, self-evident. When anyone says "That is your interpretation" –know that they just want to instill doubt into your mind and heart. Hear for yourself from Srila Prabhupada in his unchanged books and instructions. Take what Srila Prabhupada is explaining "as it is," at face value. Srila Prabhupada lovingly explains the same points about over and over again throughout his legacy. He has many loyal followers who accept him as their initiating guru who can help you understand his instructions. Or, you will be deviated. **(END)**

PHILOSOPHICAL DEVIATION PROMOTED VIA DOMINANT THEMES

Many ISKCON leaders are self-appointed, vote-approved false gurus. They decided to be a "guru," and campaigned to get approved via the GBC vote methodology. They promote various dominant, deviant memes or themes to maintain their influence and power in the ISKCON institution, and to rebuff their critics who interpret Srila Prabhupada's instructions differently (directly). Via "dominant narratives" the siddhanta or correct understanding is re-interpreted and deviated. Over 4 decades after Srila Prabhupada's disappearance, we are confronted with an institutional membership thoroughly brainwashed and indoctrinated with the GBC's dominant themes of philosophic deviations. Devotees should study ISKCON's deviant doctrines to understand their flaws. Everything pushed by its vested guru interests ought to be looked at with suspicion. Much of it has already been proven a fraud; yet these untruths are still promoted.

Some of their dominant themes are: **(1)** Beware those who advocate ending the disciplic succession after Srila Prabhupada, who claim he was the last spiritual master **(2)** Beware of insidious philosophical interpretations which can destroy one's spiritual life, more dangerous

than impersonalism, like the idea that the disciplic succession sometimes has gaps in “living” gurus

(3) Beware those opposed to ISKCON policies and the authority of the GBC, who are secretly envious troublemakers, agents of Kali

(4) It is basic Vaishnava tradition that one must receive diksha from a physically *living guru*, even if he is a rascal conditioned soul.

The ISKCON misleaders demand subservience and acquiescence without critical thinking, resulting in a society of less qualified persons who worship cheap, vote-approved gurus while becoming infected with the desire to become one themselves. Every logical fallacy is at work in ISKCON through its apologists, driven by the master of illusory energies, Mayadevi herself. *Non Sequitur, Appeal to Force, Personal Attack, Strawman, Red Herring, Argumentum ad Populum, Appeal to Popular or Improper Authority, Appeal to Tradition, Appeal to Emotion, Appeal to Adverse Consequences, Appeal to Personal Incredulity, Petitio Principii (begging the question), Hasty Generalization, False Cause (Post Hoc ergo Propter Hoc), and Irrelevant Conclusion* are rampant and part of the false information, foregone conclusions, and dominant narratives foisted on unfortunate, bewildered, and cheated members and congregations.

FALLDOWN FROM PRIDE, FALSE PROMOTION BEYOND ADIKARA

Bhaktyaloka by Bhaktivinode Thakur, on progressive levels in spiritual advancement: “Each and every gradual step has different prescriptions and prohibitions. Whenever a living entity steps to one level and stays there, he is obliged to follow the prescriptions and prohibitions of that step. By following those enjoined prescriptions and prohibitions, one becomes eligible to attain the next step. If one is unable to attain the next step, he falls down to a lower step. This is called degradation.”

Universally, when one acts beyond one’s level of advancement (or *adhikara*) the result is degradation. This degradation commonly manifests as two formidable enemies—pride and envy. Pride manifests as an inflated, overly-exalted conception of oneself. Envy, pride’s companion, directs negative thoughts and criticism toward others who are actually exalted. Both will result in offenses to other devotees. One who commits Vaishnava *aparadha* quickly loses taste for chanting or any other devotional service. The natural question is “What is the cure?”

Recognizing there is a problem is the first step to a cure. This can be done by strong introspection. The root cause is that one is acting beyond one’s *adhikara*. Similarly, many devotees are rushing to sit on the seat of Vyasadeva and pretend to have the power of granting *divya-*

jnana directly into the hearts of others, a positioning of themselves far beyond their station and capabilities. It is just plain cheating. Thus they fall down from their presumptive status as a supposed diksha guru.

DEVIATIONS IN PRACTICE ARISE FROM ANARTHAS

CC Madhya 19.160: **TEXT:** *"If one does not distinguish between the bhakti-lata creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti-lata creeper is curtailed. PURPORT: If one chants the Hare Krishna mantra while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Krishna mantra for some material profit. As mentioned in verse 159: 'nisiddhacara', 'kutinati', jiva-himsana' 'labha', 'puja', 'pratisthadi' yata upasakha-gana... The unwanted creepers have been described by Srila Bhaktisiddhanta Sarasvati Thakura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Mayavadis, or one may become attached to the yoga-siddhis and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called siddhi-lobhi, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex.*

Others may make a show of devotional service like the prakrtasahajiyas, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master. One may become attached to the four sinful activities-illicit sex, intoxication, gambling and meat eating, or one may consider a Vaishnava to belong to a mundane caste or creed. One may think, "This is a Hindu Vaishnava, and this is a European Vaishnava. A European Vaishnava is not allowed to enter the temples." In other words, one may consider Vaishnavas in terms of birth, thinking one a brahmana Vaishnava, a sudra Vaishnava, a mleccha Vaishnava and so on. [...] try to be a cheap Vaishnava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. (END)

Examples: Some ISKCON leaders and gurus seek out mundane reputation, making compromises with nondevotees, as in adopting secular or government curriculum in "gurukulas," by approving homosexual relationships, by abandoning the Vaishnava dress and

practices given us by Srila Prabhupada, by adding demigods in the temples, by disguising our Hare Krishna status with hathayoga or silent meditation, or endorsing medical tyranny. Unless a devotee is conscientious in self-examination to recognize his own material desires, there is the danger that the unwanted anarthas in the heart will drive us to make deviations to our spiritual practices and philosophy. This is the cheating process- utilizing transcendence to realize mundane goals.

DEVIATION FROM OUR STRICT SADHANA AND SIMPLE PROGRAM

In 1971-72 Vishnujana and Kirtanananda Swamis collaborated on an innovative bus-tour preaching program called the "Road Show." It is described in *Radha Damodar Vilasa*, and ended with Srila Prabhupada's attendance at the show's performance at the Syrian Mosque in Pittsburgh on Sept. 8, 1972. Srila Prabhupada at first liked the show, full of hippie scenes, rock music, tie-die backgrounds, light show, and costumes. Kirtan and prasadam were included and 800 Gitas were sold to the 2500 attendees. However, as the show was discussed in the following weeks, Srila Prabhupada dramatically changed his mind.

"So far the Road Show and this Yoga Village are concerned, these things should be stopped. Simply perform our kirtan. If we divert our attention in this way, the whole thing will gradually deteriorate. He is going far away. All these things are nonsense inventions. Such inventing spirit will ruin our this movement. People may come to see, some will become devotees, but such devotees will not stay because they are attracted by some show and not by the real thing or spiritual life according to the standard of Lord Chaitanya. Our standard is to have kirtan, start temples. What is this 'Road Show' and 'Yoga Village?' It will be another hippie edition. Gradually the Krishna Consciousness idea will evaporate: another change, another change, every day another change. Stop all this. Simply have kirtana, nothing else. Don't manufacture ideas." (SPL Sudama Nov. 5, 1972)

The innovative, creative spirit of Vishnujana Swami had gone too far, and Srila Prabhupada brought the focus back again to our simple formula of kirtan and prasadam. The Road Show was ended. Another very common deviation, perhaps the most serious one, that manifests when there is an opening for maya to enter, is the slackening of our sadhana and adherence to the basic principles (no meat, illicit sex, gambling, intoxication). Even those who do follow often deviate due to some weakness. Early on, Srila Prabhupada was aware that his senior men were not rising early, attending the morning program, chanting their 16 rounds, or following the four principles. He continuously emphasized the importance of these things as our basic medicine to

counteract the influences of the material energy. Especially the leaders should set a prime example for others and be sure they remain qualified as leaders, lest they harm many more than just themselves.

CONCLUSION

In the policies, philosophical positions, and resolutions of the ISKCON GBC-guru cartel leadership there are innumerable deviations from the teachings of Srila Prabhupada and the shastras. Those deviations related to the “guru and initiations” issues are pinpointed and exposed at www.iskconirm.com for a much deeper view than this short chapter. The deviations in ISKCON arise from trying get that which is not there in Srila Prabhupada’s teachings. The duplicity, cunning, and insidiousness of this is that rather than go elsewhere and make up one’s own philosophy to suit his business or purposes, the dishonest ISKCON leaders have adulterated Srila Prabhupada’s teachings with their own unnecessary interpretations. Better they start their own separate missions rather than steal Srila Prabhupada’s assets. Better the guru-wannabees do their unauthorized guru business elsewhere.

*" 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)*

Each devotee must be sure they are on the right track and have not been hoodwinked by silver-tongued bogus gurus. One may wonder why senior devotees, leaders, and especially GBCs are found deviating from Srila Prabhupada’s instructions. The answer is given: *(CC Mad 18.99)*

*“...mistaken in thinking that Lord Krishna had come to Kaliya Lake. They all said that they had seen Krishna directly performing His pastimes on the hood of the serpent Kaliya and that the jewels on Kaliya’s hoods were blazing brilliantly. **Because they were speculating with their imperfect knowledge, they saw Mahaprabhu as an ordinary human being and a boatman’s light in the lake as Krishna. One must see things as they are through the mercy of a spiritual master; [...] Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. This incident at Kaliya-daha is very instructive for those eager to advance in Krishna consciousness.**”*

CHAPTER 30: GURUCRATIC REGIME

Gurocracy: *A regime ruled and controlled by a group of unauthorized gurus for their own benefit.*



INTRODUCTION

LEFT: GBC-guru Ravindra Svarupa das

In ISKCON, there is actually no real GBC; the GBC is actually an acharya board, and the interests of the gurus rule the whole society. The GBC body is mostly gurus and aspiring gurus, and is a self-electing entity (its members decide who can join and stay in the club), which is inherently self-corrupting.

The GBC body is not externally accountable. There are no checks and balances, no answering even to ISKCON members. GBCs are never judged by an external and independent panel of senior devotees. They face no elections and they are GBCs for life. This closed circle system has drained ISKCON of its former purity, objectivity, and strength. By lack of GBC transparency and integrity, ISKCON is losing its credibility. The GBCs are unchallengeable with their assumption of a “blank-check,” ultimate authority. They claim to be non-different from Srila Prabhupada himself. This dictatorial tyranny has led to many scandals, cover-ups, corruptions, and disenfranchising of Srila Prabhupada’s direct disciples, 95% of whom left ISKCON.

The non-elected GBC has disregarded Srila Prabhupada’s intent and instructions for independent temples by delegating itself superpowers and forcing a centralization of temples under GBC legal 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, prestige, and worship in their franchised guru kingdoms. Their “big lie” is that their guru business is spreading Krishna consciousness and is what Srila Prabhupada wanted. This falsehood is so enmeshed into the workings of the Society that no one questions ISKCON’s actual dark purpose. ISKCON has been gurojacked and is no longer what Srila Prabhupada created. Most cannot see the gurocracy behind the phony façade.

LONG ISLAND TEMPLE SECESSION CHALLENGES GBC HEGEMONY

ISKCON Long Island, New York, a temple and congregation which

disaffiliated with ISKCON in 2004 and accepts Srila Prabhupada as the living current-link diksha guru, is engaged with the GBC in a twin countervailing set of lawsuits wherein ISKCON seeks to regain control of the property. A minor temple with a congregation of about 30-40 members, the Long Island temple has defended itself since 2004 from physical invasions and fraudulent court claims. The court trial was finally held in June 2023, as the GBC tried to prove that it had the legal authority over the temple, regardless of Srila Prabhupada's Direction of Management provisions. One side or the other will appeal, but what is of great interest is how the court will decide on the GBC's authority.

The DOM remains as Srila Prabhupada's predominant instruction as to how temples, presidents, and GBC should be managed. *Mundane courts cannot legislate the value of the Acharya's instructions.* If the DOM was accepted as Srila Prabhupada directed, the snakes in saffron would lose their unaccountability from lifelong posts with no elections, and open discourse would prevent the gurocracy.

THE GBC IS NOW "GBC SOCIETY OF WEST BENGAL"

Srila Prabhupada created the GBC in 1970, and for 7 years he personally supervised it, teaching his senior men for the future. He created it as an *unincorporated association* and not as a registered, incorporated society with its own legal identity. He knew exactly what he was doing and this was not accidental or unplanned. That was how he wanted the GBC to be.

(1) However, for the temples themselves he *did* want registered independent, separate corporations with officers. (2) The way Srila Prabhupada created the GBC and meant it to be, the GBC did not and could not have any legal control over the temples or their presidents.

(3) An unincorporated association like the GBC has far fewer legal rights. (4) Since 1977, ISKCON and the GBC has increasingly deviating from Srila Prabhupada's instructions and arrangements while its powerful elite leaders expand their guru businesses.

As a result, ISKCON has undergone many schisms and the wholesale defection of members, middle-tier leaders, and even entire temples and congregations. Some breakaways are Bangalore (1998), Calcutta (1999), Long Island, NY (2004), many Latin American temples, the Italian yatra, and Christchurch, NZ; they all rebelled against GBC policies. The dissent and lack of trust, as a result of their deviations, made the GBC feel threatened and so they have solidified control over ISKCON and the temples, further disobeying Srila Prabhupada. A 1990 resolution reveals their desire for more control:

70.{90} That the GBC Body authorizes further investigation into the advantages and disadvantages of incorporating itself for the purposes of: (a) protecting itself from liability for debts of or claims against individual ISKCON temples or other related organizations; (b) *for improving its ability to prevent temples from deviating from ISKCON's basic philosophical and ecclesiastical tenets*; (c) for holding and protecting rights to the various ISKCON trademarks, licensing them to authorized ISKCON centers and projects...

This was prompted by the New Jaipur project which advocated ritvik representatives while using the ISKCON logo. The results of their investigation led to the 1993 registration in India of the “*GBC Society of West Bengal*,” organized by Jayapataka Maharaja. ***This was an innovation and a deviation.*** Annual GBC resolutions and minutes were thereafter displayed on *GBC Society of West Bengal* letterhead with their registration number. All of ISKCON’s GBC members are a part of the GBC corporation, which is a legal religious society with its own bylaws and charter. ISKCON’s GBC is now totally different from what Srila Prabhupada created in 1970 and oversaw up to 1977.

One reason for the GBC incorporation was to protect themselves individually from lawsuits, but the principle reason was for the legal power to own (essentially) and control temples and their assets by law. Also, after the shocking Bangalore and Calcutta disaffiliations, the GBC was worried how to prevent further losses of ISKCON temples, wanting to legally prevent this in the future. Thus all of ISKCON is now legally controlled by the *GBC Society of West Bengal*, which is very contrary to Srila Prabhupada’s arrangements. From the 2004 Long Island vs ISKCON court case, a deposition of GBC member Ravindra Svarupa reveals the GBC realization that they wanted more control:

Attorney: *And after that the GBC reviewed all the bylaws of all the temples?* **Ravindra Svarupa:** *The GBC asked the different members of the GBC or sometimes from their regional governing bodies if they could make sure that if push came to shove, the GBC had the legal power to at least minimally remove or change the board of directors or the officers of the corporation, depending on the case.* **Attorney:** *The sentence goes on, "it was the North American GBC members and temple presidents alike who, in 2004, saw the need for regularizing the bylaws of the ISKCON temples. It had become clear that many temples had bylaws or articles of incorporation that did not embody Srila Prabhupada's chain of authority nor formally give the GBC the minimum powers of oversight needed to maintain the temples' spiritual and managerial standards - the crucial responsibilities that Srila*

Prabhupada held the GBC accountable for." Ravindra Svarupa: Srila Prabhupada had not set up ISKCON temples under the legal control of the GBC, but in recent decades it has evolved in that direction. As a registered Society, the GBC wanted legal control over the temples, as confirmed in their minutes and resolutions. They thought that unless the GBC has full legal powers of control and authority, the organization cannot be effective. The GBC collects oaths of allegiance from temple presidents and officers, modifies temple charters and bylaws to accept legal control by the GBC Society of West Bengal, and otherwise solidifies GBC control over the society. All temple presidents are appointed or removed by the local GBC person.

THE GBC IS ITS OWN SOCIETY WITH ITS OWN BYLAWS

From the new 2009 incorporation bylaws that were imposed by the GBC on all ISKCON temples: *"The GBC is a distinct body, independent of this corporation, and operates under its own rules, regulations, and principles."*

The *GBC Society of West Bengal* has its own Bylaws as its own legal religious *society*. Their separate legal existence now shields their individual members from lawsuits, protecting the gurus in exploitation of ISKCON. Thus the GBC-guru cartel is free to legally carry out their guru franchise business. But the devotee society the GBC is supposed to manage and protect doesn't know about their secret discussions and "unpublished" resolutions. Their Bylaws, rules, principles, *raison d'être*, regulations, charter- these things are not openly shared with ISKCON members. Members (who are now legally deemed to be not members) are legally only "advisors" to be easily ignored. This makes the GBC untransparent similar to Skull and Bones, Freemasons, Illuminati, the Vatican. If we don't know what the GBC is, discusses, or does- how can we trust them? They are incorrigibly unaccountable to everyone in ISKCON- politically, financially, institutionally, organizationally, legally. They are masters to themselves only.

From their GBC Society charter: *"...To hold and protect title to the marks, copyrights, names, patents, and other intangible assets of Srila Prabhupada as his natural legal and spiritual successor, (with exception of Srila Prabhupada's writings to be held by the BBT)... to collect donations and subscriptions... the power to admit members is the sole and absolute power of the Full Members (GBCs) [who] may refuse to admit any person as a member without giving any reason... [no elections, no accountability] Expulsion or Removal: A member [...] may be censured, placed on probation, or removed by the vote of [GBCs]... specifically assigned powers of the Executive Committee [...]"*

to accept donations and subscriptions of money or moveable assets of the society... to control the funds of the society... the minute books [of meetings] shall be kept under lock and key... operate bank accounts...”

Tirtharaj das used the GBC bank account to launder criminal monies for years; this was covered-up. The founding signatures of the 1993 GBC Society included Madhu Pandit das (Bangalore), who stated in 2021 that his signature was forged by Bhaktarupa das, and he filed this fact in Indian High Court and could file a criminal complaint in Calcutta to vacate the GBC Society’s registration. ***The GBC is now a criminal enterprise*** which has disregarded the Founder’s arrangements to enable and protect their GBC-guru members in plundering ISKCON. Actually, Srila Prabhupada’s GBC ceased to exist by March 1978 with the secret poisoning conspiracy of the Founder-Acharya by a few GBCs led by Tamal, who then engineered a hijacking, or gurujacking of the movement by luring the other GBCs and leaders into their guru regime.

GBC INCORPORATION IS DEVIATION AND DISOBEDIENCE

The first question that arises is that why did Srila Prabhupada not already do this if it is what he wanted? He did so many things: he organized many legal entities like ISKCON Inc. (New York), BBT, MVT, ISKCON Juhu, Bhaktivedanta Charity Trust- so why did he not incorporate a GBC to legally control all temples? 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 temples as corporations, the BBT as a separate trust, and he made legal documents like the DOM, Mayapur-Vrindaban Trust, BBT, his Last Will, the July 9 Order, and various contracts with Macmillan, Juhu property, Raman Reti property, etc.

The conclusion is Srila Prabhupada did not want the GBC to be a legally registered body, nor to be able to assert legal control over individual temples by memorializing such control in temples’ bylaws. This is the issue in the 2004-2023 Long Island ISKCON lawsuit against the ISKCON GBC—Srila Prabhupada set up a congregational control of the temples, whereas the GBC is imposing a hierarchical control of the temples. In the DOM, by which the GBC was created and defined, Srila Prabhupada gave the GBC a very limited and restricted role-- an ecclesiastical, supervisory, and advisory role, not a legal role. Srila Prabhupada wanted three GBC property trustees to safeguard against the sale or mortgaging of each temple, but not more legal control than that. It was only to prevent a temple’s sale or mortgaging, nothing else. Effectively, ISKCON leaders, led by Mr. ISKCON Lawbook Jayapataka

Swami, believe that Srila Prabhupada failed to properly organize ISKCON's legal structure and so therefore they must change it all.

*But, Srila Prabhupada flatly stated in his June 1977 Last Will that there was **no need to change** from the way ISKCON was being managed at that time. Maintain, not change. That included an unincorporated GBC, so why did the GBC incorporate itself and then impose legal control of all the temples, against Srila Prabhupada's instructions? This is disobedience, lack of faith in Srila Prabhupada, and a major deviation. And a betrayal, a criminal act of immense fraud.*

When ISKCON Bangalore disaffiliated with ISKCON in 1998, ISKCON filed lawsuits hoping to re-assert legal control over Bangalore via its Bombay corporation, but as of 2023 had not succeeded. ISKCON has spent millions US\$ to regain control over breakaway Bangalore ISKCON, when the only issue is their conflicting guru philosophies. ISKCON Bombay promotes successor initiating gurus to replace Srila Prabhupada's role in devotees' lives, and ISKCON Bangalore holds that Srila Prabhupada made arrangements before his departure for a system of initiations by himself via proxies called "officiating acharyas." The Bangalore group has 30 temples worldwide and the GBC sees their gurocracy is threatened, resorting to false accusations and dirty tricks.

In 1972 Srila Prabhupada temporarily suspended the entire GBC body and instructed the temples to go on as usual and disregard the GBC. This clearly shows that Srila Prabhupada did not see any necessity for the GBC to control the temples legally. His GBC suspension chastisement was specifically *because* the GBC had tried to legalize, bureaucratize, and centralize ISKCON. This incident confirms the GBC was to have primarily an ecclesiastical function, to simply execute their limited duties on the strength of loyalty to His Divine Grace's will and instructions. There is also the famous 1972 letter to Karandhar where Srila Prabhupada speaks very strongly against centralization in ISKCON. Full legal control was not introduced by Srila Prabhupada, so why does the GBC think they should?

By the authority of spiritual knowledge and by inspiring devotees to voluntarily surrender to Srila Prabhupada, out of love and trust, the GBC was to maintain spiritual standards, not legally centralize. The GBC has covered-up Srila Prabhupada's proven poisoning, gurujacked the movement in 1978 with the lie of being appointed as successor acharyas, adulterated his sacred books, drove away his disciples, abused the children and devotees, changed the system of management as taught by the Founder-Acharya, and as unauthorized gurus, they are exploiting the assets of the Founder-Acharya, church-ifying ISKCON.

Srila Prabhupada often said ISKCON is a voluntary organization. None of the temple members were to sign a work contract, receive a salary (generally speaking), or pay a bond; they were all volunteer workers. Often devotees would voluntarily leave the association of ISKCON, and that was their right, for better or for worse. Love, trust, spiritual guidance, cooperative spirit, voluntary surrender: these were the considerations on which ISKCON thrived under Srila Prabhupada's arrangement. This is very different from a corporate-bureaucratic model.

Corporations can move its material assets with optimum utilization of resources, but they cannot create critical thinking, independent thought, volunteer motive, and development of love of God. The Krishna consciousness movement needs brahminical leaders who can guide others; it does not need *centralized corporatism*. The new ISKCON corporatism is not Srila Prabhupada's vision and thus it is miserably failing with regards to fulfilling the actual purpose and essence of Srila Prabhupada's mission. ISKCON has evolved into a corporate, corrupt, institutionalized church, similar to the Vatican.

The legal powers that Srila Prabhupada chose to give the GBC were strictly limited as property trustees to protect ISKCON properties from sale or encumbrances, in case the temple management went rogue. GBC supervision was to see that a temple president was not grossly misusing funds, and that, as spiritual guides and preachers, they would maintain the spiritual standards of all the devotees. The GBC could not remove temple presidents or interfere in temple management, although Srila Prabhupada had some variations on these management policies for his large Indian temple projects, such as himself personally being involved to manage the very challenging and difficult affairs in India.

UNAVOIDABLE CONFLICTS OF INTEREST IN ISKCON GURU SYSTEM

Please note that in recent years 19 of 31 members of the ISKCON GBC body were initiating "gurus." (See outdated lists below) However, being an initiating "guru" and a GBC member is a fundamental and dangerous *conflict of interest*. E. g., what if there is disagreement between two devotees, and one of them is his "disciple?" Or ISKCON's male "gurus" could consider a female "guru" to be "unfair competition"? Why? Because many prospective female disciples will take initiation from a woman rather than from a man who might "appreciate" their womanliness. (Young women are sensitive about such things.) And the greatest problem is the conflict between Srila Prabhupada's instructions where he gave no provisions for future gurus in ISKCON and the desire by many to be an ISKCON initiating guru. Below, the 19 GBC-gurus:

GBCs who are initiating gurus: (1) Devamrita Swami (2) Bhakti Chaitanya Swami (3) Bhakticharu Swami (4) Bhakti Purusottama Swami (5) Bhakti Vaibhava Swami (6) Bhakti Vijnana Goswami (7) Bhakti-bhusana Swami (8) Bhaktimarga Swami (9) Bir Krishna Das Goswami (10) Bhakti Bhrnga Govinda Swami (11) Gopal Krishna Goswami (12) Guru Prasad Swami (13) Jayapataka Swami (14) Kavicandra Swami (15) Niranjana Swami (16) Radhanath Swami (17) Romapada Swami (18) Shivarama Swami (19) Virabahu Das

Non-guru GBCs: (1) Anuttama Das (2) Badrinarayana Swami (3) Bhanu Swami (4) Dina Sharana Dasi (5) Hari Vilas Das (6) Hridaya Chaitanya Das (7). Madhusevita Das (8) Malati Dasi (9) Pragosh Das (10) Ramai Swami (11) Sesa Das (12) Tamohara Das

*Several of the 12 non-gurus above have applied to be gurus.

ISKCON CENTRALIZED BY NEW 2009 ISKCON TEMPLE BYLAWS

In 2009, in reaction to the secession of Long Island ISKCON, and fearing that other temples would do the same, the GBC finalized a new set of by-laws to be adopted and registered by all temples. These new by-laws stipulate that the GBC:

(1) Always controls 60% of the temple board, (2) Temple devotees are not voting members and have no say except as advisors, (3) All GBC policies must be followed subject to removal for any reason,

(4) The GBC corporation controls the temples which are operated for the benefit of their policies, such as the guru franchise business. (5) These bylaws cannot be changed without approval of the GBC. (6) Temple presidents cannot be chosen by the members without GBC approval, and members or presidents can be removed by GBC order.

And so on. The GBC has secured absolute loyalty and control: **ISKCON is now a centralized GUROCRACY**. The gurus control the GBC body, the GBC body controls the temple boards of directors. There is no more love and trust, it is more about power, control, as described in *Divine or Demonic?* by Dhanesvara das (2020). These bylaws are being implemented all across the ISKCON world, in every country, city, temple, farm or restaurant they can ram it through. Total control.

In Vol. 8, the Direction of Management, a document made and signed by Srila Prabhupada in 1970 which also created the GBC body itself, is fully examined. The GBC has deviated from the DOM with new ISKCON bylaws and an extensive ISKCON Lawbook to increase the powers and control of the GBC, manifesting in various ways:

(1) By banning of “dissidents” from ISKCON temples and programs if they hold opinions or beliefs contrary to the GBC’s policies.

Anyone who wishes to discuss the poison, guru, DOM, child abuse issues will be notified that they are not welcome and are banned from ISKCON premises. Sometimes they are sued in lawsuits.

(2) Local ISKCON leaders' full loyalty is secured via the signing of an oath of allegiance to the GBC corporation and their policies, which in part reads: *"I will abide by all the ISKCON bylaws as defined by the 'ISKCON LAWBOOK' including any resolutions passed by the GBC..."*

(3) Armarendra das, ISKCON's perennial in-house attorney, drafted new bylaws for the GBC, imposed across ISKCON. Its purposes are ostensibly to strengthen and protect ISKCON's policies, properties, and principles as given by Srila Prabhupada. However, they actually increase GBC control over temples with their deviant doctrines, local officers, how-what devotees think, speak, discuss or write, creating a **GUROCRACY OF TYRANNY**. Any reversal or reforms by challenging the existing entrenched regime will now be difficult to achieve.

(4) Although temple management boards retain a token of independence, they are now majority GBC controlled, ensured by new ISKCON bylaws prescribing temples have 5 directors, 2 appointed by the GBC, 2 elected by local members, and a temple president selected by the GBC. The GBC controls everything with 60% of the vote.

(5) All temple officers are required to legally sign an Oath of Allegiance to uphold all ISKCON policies and bylaws, lest they be removed and replaced. Thus ISKCON temple presidents are forced to follow the GBC policies, although they may in fact be opposed. *It is the classic conflict between conscience of faith and church corruption.*

(6) The GBC is consolidating their political control over the institution, using their power to ensure that whatever they decide cannot be checked or ignored by lesser leaders. It is a tyranny of thought, policy, management, and makes for a **cheating religion**.

(7) Srila Prabhupada did not want a centralized ISKCON, and the 1972 whimsical GBC meeting with attempts to centralize ISKCON resulted in his suspending the GBC entirely. Now the GBC again is centralizing ISKCON and again they should be suspended.

(8) The GBC, far from unifying ISKCON with love, trust, purity, has extensively deviated from Srila Prabhupada's teachings. The purposes and role of the GBC as it was designed and instructed by Srila Prabhupada are elaborated and discussed in Vol. 8.

(9) The GBC claims to be the "ultimate ecclesiastical authority" of ISKCON, but actually, Srila Prabhupada, through his timeless instructions and teachings, is the ultimate spiritual ISKCON authority, and the GBC must represent the Acharya without changes, deviations.

(10) Each GBC member must sign an annual “Oath of Allegiance” to the GBC body, but it is *not* the Oath of Allegiance written by Srila Prabhupada (see Vol. 8).

When questioned, Ravindra Svarupa das disagreed that the new ISKCON bylaws have centralized ISKCON: *“No honest, well-informed person can find any such attempt at centralization in the current undertaking. We all understand and accept Prabhupada principles of management and fully realize the need for local empowerment and autonomy. At the same time, we also understand that Prabhupada ordered the GBC to exercise certain spiritual and managerial authority over the temples. He obviously did not see these two, local autonomy and GBC authority, as mutually exclusive.”*

The local autonomy Ravindra Svarupa speaks of is conditionally granted by the GBC and any non-cooperation with GBC policy will result in dismissal. What kind of autonomy is that? It is slavery, not autonomy, plain and simple. The exact by-laws are listed in Vol. 8.

ISKCON IS AN ENTRENCHED CRONYISM, MUNDANE HIERARCHY

Cronyism: Appointment of friends or associates to positions of authority, regardless of qualification or objectivity. The appointer needs support in his own position of authority, and appoints those who will not oppose his position and policies, not vote against his interests, or express contrary views. Politically, "cronyism" derogatorily refers to buying, selling favors, such as: votes in governing bodies, doing favors for cohorts, 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, Gurukripa, Yasodanandana, and then 1000s more. Zonal acharya policy was *“My way or the highway.”*

All resistance is purged. Loyalists are 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 “frozen out” and denied facilities with ultimatums, vilification, expulsion. This “cronyism” is a facet of political corruption, 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 of active participation. *Cronyism is self-perpetuating and spreads corruption throughout the institution.*

Ecclesiastical Hierarchy: Layers of leadership (rank and authority) in an organized church institution. The GBC thinks they have guaranteed their elite positions as powerful gurus and “ultimate-authority” leaders, by embedding policies and a Lawbook into a bureaucratized, centralized institution. But, Hiranyakashipu’s plans to become immortal failed, so the GBC will soon meet their destinies for failure to execute and uphold Srila Prabhupada’s instructions and design for ISKCON’s structure and management. Their ecclesiastical hierarchical tyranny will fail and the history of those dark days will be well remembered, with future custodians guarding ISKCON from again being taken over by poisoners, book changers, and 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? [...] you can make a very high-grade arrangement, but **the result is zero**. So that hierarchical arrangement is exactly not in Krishna Consciousness.”* (SP Interview, Sept. 24, 1968)

But the GBC’s ecclesiastic authority has become **legal-control authority**, not just spiritual guidance (see Vol. 8). They have replaced Srila Prabhupada’s instructions with concocted deviations and revisions; their ecclesiastic hierarchy is zero, with no spiritual potency. The disciple’s life and soul is Srila Prabhupada’s orders, and if he disobeys them, he spiritually suffers. With GBC deviation, then everyone suffers.

Chain Or Line Of Authority: The deviated GBC management arrangements may be “very high grade” in terms of modern legalistic, corporatist control mechanisms, but when the GBC deviates from their role and purposes as defined in the DOM and elsewhere by Srila Prabhupada, the result is less than zero, a negative. The GBC promotes **their idea** that supposedly Srila Prabhupada wanted a line or chain of absolute control authority from the GBC down to common devotees, where the GBC dictates their defective doctrines (see Vol. 8) and that all **must** surrender to them. But Srila Prabhupada never forced anyone to serve Krishna; he always said it was voluntary, and he induced loyalty with his divine mercy and love, not with a complex hierarchical methodology of legal domination. He inspired loyalty and trust, and the legal enforcement he introduced was minimal, in having property trustees. GBC deviated from Srila Prabhupada’s teachings and arrangements, so now they no longer have any spiritual authority, even with their complex, multi-layered bureaucratization. *Their spiritual authority will derive from following Srila Prabhupada’s instructions.*

Actually Srila Prabhupada is the actual spiritual authority of his mission, as the Founder-Acharya, as the irreplaceable and perfect

authority whose instructions and vision will not accommodate whimsical changes or innovations. The DOM establishes that Srila Prabhupada's sense of "power" is from the bottom up, not from the top down; congregational and not hierarchical,. Those who wish to justify their desire for totalitarian power over others always explain they do it "for the good of the people" (or ISKCON), in the face of imagined enemies. It is the *GBC's sacred duty to represent Srila Prabhupada as the Absolute Authority (not the GBC)* that he is and always will be, and to obey his vani, without changes. Then ISKCON will thrive and the GBC will be gloriously successful; their opinion and preaching will be automatically followed without need for legal control. Legal control is resorted to when they have already deviated from the Acharya.

The current non-elected GBC has centralized ISKCON far beyond the 1972 GBC suspension episode (see Vol. 8). This was not done to protect ISKCON-- actually it is to consolidate GBC control. Prominent GBC Ravindra Svarupa cites a "line of authority," but he misses how the DOM established an incorruptible system of checks and balances that allows no man to control another. The real "authority" in ISKCON is Srila Prabhupada, to whom all others are subservient, and all devotees are equal to one another, regardless of position or service. This was the amazing reality of Srila Prabhupada's preaching during his manifest presence 1966-1977. To select only certain of Srila Prabhupada's phrases to upset the entire "applecart" of his clear intent for ISKCON is fraud, unsustainable in a law court or in the court of Vaishnava open discussion and debate. *"Actually in our movement there is no such thing as big or small. Everyone is a devotee."* (SPL Sept. 19, 1974)

UNPUBLISHED GBC RESOLUTIONS

Gopal Krishna Goswami stated deceptively in 2018, *"Our movement is more transparent than any other movement in the world. We have a GBC meeting today and the same evening the whole world knows what happened. (Laughter). We have no secrets in ISKCON. We don't tell people, 'During GBC meeting you can't come to Mayapur.'"*

But another GBC gurucratic practice are the **"unpublished GBC resolutions"** or sensitive, embarrassing decisions from GBC meetings have been kept secret. Would a government legislature doing this be tolerated? A search of the official GBC website shows 39 unpublished resolutions from 1981-2001, about 4 per year. Thereafter they stopped publishing their unpublished resolutions, as evidenced by a 2016 slip-up: *"309: Zonal Supervisors (originally passed as an unpublished resolution at the 2014 Annual General Meeting, and voted to be published at the GBC Midterm Meeting 2015)"*

However, in 2014 there was no public record of any unpublished resolutions. Also, GBC Secretary Ananda Tirtha das confirmed that self-admitted porn addict guru Gunagrahi was officially re-instated as an ISKCON sannyasi, soon after his resignation from positions of GBC, diksha-guru and sannyasi, by GBC vote and resolution: *"Yes, in October [2017], the GBC voted to reconfirm Gunagrahi Maharaja as an ISKCON sannyasi"* (email Mar. 19, 2018). And in 2018 Gunagrahi was also officially proclaimed on the GBC website to be a current diksha-guru, although restricted from initiating new disciples. But the 2017 and 2018 GBC resolutions, annual and midterm (which they began to publish in 2017), do not mention of Gunagrahi at all. Who knows how many more crazy resolutions are hidden to make their management look transparent and correct? These hidden resolutions must be made public!

A few examples of "unpublished" resolutions, leaked or deduced:

(1) Tamal and Hansadutta's guru suspensions are lifted after Tamal declared Srila Prabhupada never appointed gurus, but only ritviks. (1981) (2) Tamal, Satsvarupa, Dhanurdhara, Shivarama, Giriraja, others are banned from Vrindaban and their guruships temporarily suspended for two years (1995) (3) Srila Prabhupada letters, July 9 Order, May 28 tape, other documents are not to be available to devotees and to be hidden at the BBT. (c. 1979?) (4) Occasions wherein ISKCON gurus had been embarrassingly punished for misbehavior (e.g., Prabhavishnu)

It is antithetical to transparency and the fostering of societal love and trust when ISKCON misleaders make secret decisions no one can know about. On the GBC website, some annual resolutions will show "Unpublished," meaning we are unfit to know what it is. In later years, the GBC simply keeps their secrets among themselves without even being published or unpublished. It is "an old boys club" where influence, power-plays, implicit extortion, who and what you know, etc.

DID SRILA PRABHUPADA WANT AN ISKCON GUROCRACY?

In 2007 GBC-guru Ravindra Svarupa defended the new ISKCON temple bylaws during his court testimony (see above) He cited the GBC's problems when the Calcutta, Bangalore, and Long Island ISKCON temples adopted the "July 9th" officiating acharya system:

"When the GBC had attempted to remove a philosophically deviant temple president in India, exercising the responsibility placed on it by Srila Prabhupada, that president used Krishna's money to hire lawyers and go to the civil courts. Then another ritvik proponent in India, by manipulating and twisting legal technicalities, managed to take a temple out of ISKCON. And then it happened here in North America. Mundane legal technicalities had become suddenly important."

Comment: The GBC unilaterally decides who is philosophically deviant or not, and members' opinions or anyone protesting their unaccountability and program of guru-plundering of Srila Prabhupada's assets do not count. An account from a member of ISKCON's CPO about a woman devotee who: *"...was terribly mistreated in the ISKCON Baltimore temple under the supervision of Ravindra Svarupa das. The competent investigation by our office revealed how the GBC man Ravindra Svarupa utilized the temple structures and devotees for various personal schemes. The devotees and congregation wanted the GBC and his cronies out so that the temple could again sincerely follow Srila Prabhupada's mission. But it was a top-down authoritarian system, and the GBC did not care at all about the devotees and followers of Srila Prabhupada. The report is about 40 pages long..."*

Ravindra spoke of the GBC's need to have the legal power to ensure all temples would submit to GBC interpretations:

"Prabhupada wanted the GBC to exercise only limited managerial power over the temple yet at the same time he wanted the GBC to retain sufficient powers of oversight and supervision as to insure that temples remained faithful to the basic teachings and practices of Krishna consciousness. Now it had become necessary for that balance to be expressed in legal documents... Prabhupada wanted a clear descending line of authority, with the GBC having power to safeguard the integrity of the teaching and practicing of Krishna consciousness in his temples. At the same time, Prabhupada made it clear that such a line of authority did not at all entail centralized, remote bureaucratic control. He saw no incompatibility between descending authority and the empowerment of local devotees. He also insisted on local empowerment, and several times he stopped efforts at excessive centralization, as in 1972."

There are a number of problems with Ravindra Svarupa's above arguments to justify the new bylaws that have effectively transformed ISKCON into a gurocracy (Vatican-style church-institution):

(1) Srila Prabhupada **did not** want the GBC to have legal enforcement powers to ensure their gurucratic policies were followed.

(2) Srila Prabhupada **never** spoke of nor arranged for the GBC to have these legal powers, other than simple property trustees.

(3) He is misleading and dishonest in not describing the temples' revolts as protest over who is deviant: the GBC or the devotees?

(4) Maintaining the temples' spiritual standards and management was to be done by GBC preaching, inspiration, being true leaders, and by their example. There was **no** provision to ensure their beneficial interests via airtight legal controls by majority control of the ISKCON

corporation's boards of directors, and privileges to appoint corporate officers that were **unamendable**! This amounts to legal ownership of all ISKCON temples by the GBC.

(5) With the new bylaws, the GBC's new "sufficient powers of oversight" have gone far beyond the 1972 attempt to create a fully centralized ISKCON with an umbrella corporation. The new ISKCON is now an international corporate conglomerate controlled by the GBC.

(6) There is no temple independence in ISKCON. True, the GBC is not directly carrying out daily management, but it can appoint and remove directors and presidents at will, for any reason it deems "necessary" to fulfill its "responsibilities." The GBC manages temples indirectly, local leaders being nothing more than puppets and executors.

(7) What Krishna consciousness teachings did the GBC find it difficult to uphold? That as gurus they have the right to collect disciples and funds? Their right to corruption and plunder of ISKCON?

(8) Obviously, the GBC has replaced commanding respect with demanding subservience via legal rights and control.

Ravindra Svarupa insisted the GBC needs far greater legal controls over ISKCON temples than existed during Srila Prabhupada's "time." So Srila Prabhupada made an error about the high levels of corporate controls the GBC needs to enforce constantly-updated deviant doctrines? Srila Prabhupada was quite happy with his DOM and a few clarifications (see Vol. 8) he made by 1977 when he also said: "***The system of management will continue as it is now and there is no need of any change.***" In 1985 ISKCON scholar and academic Steven Gelberg (Subhananda das) wrote in the *ISKCON Review 1.1*:

"...Prabhupada's demise did not create a serious crisis for the movement [...] nearly all of its members were accustomed to functioning on a day-to-day basis without the guru's immediate, personal supervision. His departure, thus, did not create any significant functional change in the daily lives of all but a few disciples. [...] Prabhupada had transmitted a well-defined theology and set explicit institutional goal orientations and administrative policy."

Only because the GBC has concocted unauthorized policies and grossly deviated by making a bureaucracy out of a genuine spiritual movement, do they think of legal protection. Their spiritual authority is lost. ***Due to spiritual bankruptcy, they resort to legal controls.***

E.g., now the GBC appoints the temple presidents in each temple. But Srila Prabhupada spoke strongly against this, and specified only a few conditions when the GBC could replace temple presidents. Philosophical differences over the guru system was not one of them. It

is not that the GBC has the right to replace temple presidents whenever they like or declare a “deviancy.” Yet, now they appoint *all* temple presidents to maintain future control, rather than respond to a problem after it arises. If the GBC are following Srila Prabhupada, why do they need tyrannical legal corporate powers to enforce their will? The answer is that they are spiritually corrupted by a guru system based on material ambitions, after some senior leaders poisoned Srila Prabhupada to take his place. All the rest of them have now also drunk from the same vessel of the attempted murder of the Founder-Acharya, Srila Prabhupada. They are all aiders and abettors, and they have all become implicated in this crime by sharing in the spoils. (see Vol. 1: *Triumphant Departure*)

GUROCRACY: ABSOLUTE POWER CORRUPTS ABSOLUTELY

Excerpts from Personal Ambition Series and elsewhere:

(1) *“The GBC respects no judicature or jurisprudence beyond itself, not even the intervention of the Civil Court, what to speak of its members’ pleas and concerns. Tyranny is the word that comes to mind; silencing opposition by threats of force, by intimidation, or by economic, political, or deceitful means.”*

(2) *“It was an era of absolute tyranny in ISKCON, and to write about any doubts or ask any questions about the new inheritors to Srila Prabhupada’s position would be met very harshly.”*

(3) *“Once the GBC had endorsed it and the lie that Srila Prabhupada had appointed the eleven was boldly announced, the way was cleared for a tyranny of unqualified men who were quick to cement their ambitious programs of absolute dominion. By mid-1978, the eleven were well entrenched with the assistance of their own Godbrothers.”*

(4) *“The reaction by the ISKCON GBC and the eleven new gurus was a distinct shift to tyranny, repression, heavy-handedness, obfuscation and obscurment, and religious fanaticism.”*

(5) *“They regularly concealed guru falldowns [found-outs] and their policies of tyranny disallowed the process of understanding transcendental knowledge through open discussion and debate. They politicized ISKCON with mundane considerations and philosophical deviations. They mismanaged and stole the assets of the society. They changed Srila Prabhupada’s books, kirtan, and the deity worship. They cheated everyone with their unauthorized gurus while denying sincere devotees access to Srila Prabhupada. They oversaw the abuse of all the devotees and focused on their own benefits rather than protecting their dependents. As more of Srila Prabhupada’s sincere followers become enlightened as to the real history of ISKCON, and understand the evidence that Srila Prabhupada was poisoned and that senior men*

hijacked his mission for their own personal ambitions, the reign of tyranny moves closer to its end."

(6) *"Tyranny by corrupt leaders and false policies cannot survive the irrepressible passion of the general devotees for the truth."*

(7) *"The GBC does not like Srila Prabhupada's arrangements for managing ISKCON because that would spell the end of their self-serving, self-perpetuating tyranny."*

(8) The GBC's history is like in "rogue states," where dictatorships and oligarchies **are not answerable to the constituents.**

(9) *"Srila Prabhupada gave great freedom to his disciples. He had faith in his disciples. He accepted they were intelligent; he wanted them to use their 'American brains' in Krishna's service. Srila Prabhupada usually only gave the broad idea of what he wanted and left the details to his disciples. Even his book publishing work was delegated almost completely to his disciples."* (Madhuhvisa das, younger, 1995)

(10) *"Yes. This was the system, that one must retire. [...] Because he knows, 'This is the first and last chance. I am not going to be elected again. So stick to the post and take as much money as possible.' That's all."* (SPLecture Dec. 17, 1973)

(11) SP: Don't fight amongst yourselves. I have given the explanation, my will. Execute like that. (SPConv Oct. 8, '77)

(12) *"The system of management will continue as it is now and there is no need of any change."* (SP's Final Will, June 1977)

(13) *"You are singing every day, guru-mukha-padma-vakya, cittete koriya aikya, arna koriho mane asa. This is life. This is life. Guru-mukha-pad... You accept the bona fide guru, and **what he orders you, carry out.** Then your life is successful. Ar na koriho mane asa. You rascal, you do not desire anything else."* (SPLecture July 12, 1975)

(14) *"Your material legal formula cannot help us. Only our spiritual life can help us."* (SPL Apr. 9, 1972)

CONCLUSION

The ISKCON GBC-guru club gurocracy is run by liars, thieves, and false pretenders who continue to pull the devotees into illusion and maya by minimizing the Founder-Acharya, the shaktyavesha avatar of the Supreme Lord. ISKCON's misleaders wield the insufferable arrogance of being constantly wrong, deceitful at every turn.

CHAPTER 31: UNAUTHORIZED BOGUS GURUS

(1) **UNAUTHORIZED:** unordained, uncertified, unapproved, unsanctioned, unpermitted, unallowed, illegitimate, forbidden, underhanded, prohibited, unwarranted, wildcat.

(2) **BOGUS:** cheaters, exploiters, swindlers, hypocrites, fraudulent, dishonest, deceivers, hoax, charlatans, ruse, pretentious, cheap, liars.

(3) *“The attempts at importance by unauthorized gurus are likened to Rahu’s short eclipse of the Moon.” (unknown)*

(4) *“But by the influence of maya, illusion, a different idea soon evolved — that Srila Prabhupada had appointed eleven ‘pure devotees’ to serve as the only gurus after him. [...] This zonal guru system, as it came to be called, prevailed in ISKCON for about ten years, until its falseness became clear.” (Jayadvaita Swami, “An Apology” BTG 1991)*

(5) *“Is this an outright fabrication or not? That Srila Prabhupada ‘personally detailed the procedure for increasing the number of initiating guru[s]’ is something we can only wish. Or falsely tell the Society he did.” (Jayadvaita Swami, GBC email Dec. 13, 2000)*

(6) *“It is clear in Srila Prabhupada’s teachings that a conditioned soul, one who is not a self-realized pure devotee, cannot give diksha or transmit transcendental knowledge into the heart or soul of another person. Yet this is **exactly** what ISKCON doctrines advocate, claiming Srila Prabhupada taught this. But it is a lie, meant only to facilitate their ambitions to falsely pose themselves as good as God diksha gurus. They are unauthorized, cheating, bogus gurus, those Srila Prabhupada warned us so often about in his books.” (Naveen Krishna, 2017)*

Some quotes about the ISKCON unauthorized bogus gurus.

(1) *“Everyone wants to become spiritual master.” (SP Sept. 8, ‘72)*

(2) *“Actually Prabhupada never appointed any gurus. He appointed eleven ritviks... Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus.” (Tamal Dec. 3, 1980)*

(3) *“As for your next question, can only a few pure devotees deliver others, anyone, if he is a pure devotee he can deliver others, he can become Spiritual Master. **But unless he is on that platform he should***

not attempt it. Then both of them will go to hell, like blind men leading the blind.” (SPL Tusta Krishna Dec. 14, 1972)

(4) *“Unfortunately, **due to ambition which blinded them** from recognizing their own neophyte status, the eleven had foolishly erected a house built upon sand...”* (ENE p. 80) (6) *“As soon as a foolish disciple tries to overtake his spiritual master and **becomes ambitious to occupy his post**, he immediately falls down.”* (SBhag 5.12.12 purport)

(5) *“The **pseudo Spiritual Master** flatters the so-called disciple, and thereby both the master and his ward go to hell without a doubt.”* (SBhag 1.19.37 purport)

(6) *“Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. Similarly, those who mislead people go to hell, and their followers go with them.”* (SBhag 6.7.14 purport)

(7) Isopanisad 12: *“By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative acharyas, the holy teachers in the strict disciplic succession. They ignore the Vedic injunction acaryopasana- “One must worship the acharya“-and Krishna’s statement [...] evam parampara-praptam, “This supreme science of God is received through the disciplic succession.” Instead, to **mislead the people in general they themselves become so-called acharyas**, but they do not even follow the principles of the acharyas. These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in the BGita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell. Sri Isopanisad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their **spiritual master business**, which they conduct simply for sense gratification.”*

(8) *“Wanting to be God is the last snare of maya. Guru is to be worshiped as non-different than God. I think that this is a vital aspect of the psychology of wanting to be ‘guru.’”* (Dhira Govinda das, 2016)

(9) *“Once having eaten the forbidden fruit of posing as perfected guru, one’s heart is poisoned with the ambition to be as good as God,*

the most cursed disease of the soul that lasts almost forever.”
(Mahasrngas das, 2017)

THE SINISTER MOVEMENT WITHIN THE SOCIETY

In mid-1970 some kind of plot to relegate Srila Prabhupada into the background took place, culminating in a chaotic controversy and debate in New Vrindaban that disturbed the entire society. Srila Prabhupada exiled 4 new sannyasis from ISKCON for their mayavadi theories. This history is given in Vol. 5: *ISKCON Hidden History*.

*“I have tried to give you all Krishna Consciousness, now it is your duty to develop it. If you remain strong on the spiritual platform then your progress will not be checked or blocked. [...] I am still in darkness about the proceedings in New Vrindaban, but I have heard that Brahmananda is preaching about me that I am Krishna, that I am Supersoul, that I have withdrawn my mercy from the disciples, that I have left the Society and so on. [...] I have written him a letter that he may not do something which may harm the interest of the Society. 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**. [...] all of you may try to save the Society from this dangerous position.”* (SPL Hansadutta 02.09.70)

Many believe the great sinister movement that Srila Prabhupada spoke of and which has since consumed the movement is the idea that Srila Prabhupada was not a pure devotee and thus anyone can be a guru like him. (Or he was Krishna, we are all Krishna, so we can be a guru like him too). The sinister movement is *Tamalism*, the desire, the personal ambition, to be spiritual master, regardless of qualification, order, authority. This is what has spoiled Srila Prabhupada’s movement.

An interesting dialogue from Sri Guru-Tattva and the Secret of Diksha, by Srila Bhaktisiddhanta Sarasvati Thakura, Part 3:

Rajen Babu: Isn’t the kanishtha-adhikari qualified to give initiation into the mantra? **Srila Sarasvati:** Where is the kanishtha-adhikari coming from? Who gave him the adhikara? A kanishtha-adhikari can never become a guru. **Rajen Babu:** Can a madhyama-adhikari give diksha? **Srila Sarasvati:** He can only perform the initial duties of diksha. It is the uttama adhikari maha-bhagavata Vaishnava who is actually the diksha-guru. There are two types of Vaishnavas – the ragatmika and the raganuga. Those who are from the eternal realm offer service to Sri Krishna directly. These ragatmikias serve Sri Varsha bhanavi and Her direct expansions. Those who perform direct service to the ragatmikias and take shelter in them through the performance of smarana are raganugas. These are spiritual gurus. **(END)**

In great foolishness, the ISKCON GBC and many others in the Gaudiya Math have for almost a century now tried to introduce so-called acharyas who are kanistha, or at best madhyam, adhikaris. This has caused havoc in the society of Krishna devotees, and is the disease which has spoiled Lord Chaitanya's movement. The Lord will rescue the situation in his own time and way, but meanwhile it is noted here.

The ISKCON guru-GBC regime's real concern should have been to execute Srila Prabhupada's instructions for future initiations, not to suppress and falsely re-interpret those instructions to manufacture a vote process for approving new acharyas. The GBC is meant to implement the Founder-Acharya's teachings, not to falsely claim that the real Acharya failed to give some essential instructions and then speculatively create what they felt was missing. The missing instructions, they explained, were what to do about future initiations in ISKCON after his physical departure. Actually, Srila Prabhupada did make it clear, but, blinded by personal ambition, some of them poisoned him, gurujacked the movement in a conspiracy, hid his instructions, and through false interpretations justified their becoming the new initiating gurus.

This self-serving fraud is a material concoction that has disrupted millions of spiritual lives, foisting pretentious and ineffective conditioned souls as bogus spiritual masters upon the innocent. They say maybe there are pure devotees amongst the ISKCON gurus, but even if true, they were not authorized by Srila Prabhupada. Introducing false gurus to give meaningless, ineffective "initiations" was the greatest of all the philosophical deviations by disobedient disciples. Many other deviations followed from this initial, colossal fraud of cheating the devotees and exploitation of the Acharya's assets.

MOST DAMAGING POLICY TO POISON PRABHUPADA'S MISSION

The most significant manner in which Srila Prabhupada's mission and ISKCON has been poisoned, aside from Srila Prabhupada's physical poisoning, is the policy and practice of having self-appointed and ecclesiastically-approved, so-called initiating gurus mislead sincere devotees with their ineffective DIKSHA, being unable to deliver or awaken transcendental knowledge in the heart of a disciple. Illegal, unauthorized, and materially motivated persons who cannot actually perform as a bona fide guru are offered to spiritual seekers, and this fraud is an extremely damaging, deviant policy, a grandiose deception called bait and switch. It is like selling gold-plated jewelry as though it were solid gold jewelry. It is cheating of the worst kind, far worse than betrayal in business, marriage, love, or by treason, espionage, etc.

THE NAKED EMPEROR AND THE BLUE JACKAL

(1) *“The eleven zonal acharyas were, in many respects, similar to the main character in the Hans Christian Andersen tale, The Emperor’s New Clothes, in which a Medieval king, deceived by two shrewd and dishonest traveling cloth merchants, boldly paraded throughout his capital city completely naked while the gullible citizens pretended that he was wearing invisible royal garments. The farce was exposed when a small child shouted out, ‘The king is naked!’ In the ISKCON farce, how long would it take before large numbers of perceptive and fearless devotees began to shout, ‘The zonal acharyas are fake!’ for all to hear?”* (ENE p. 74)

(2) Once a jackal in a forest fell into a bucket of blue dye and ran away frightened. When the other animals saw him, they were amazed at the sight and the clever jackal proclaimed God had sent him as their new king. The animals accepted this and he was worshiped and served royally. However, when the full moon came, the blue jackal began to howl just like jackals do. The forest animals recognized him as a fraud and chased him away.

Similarly, the 11 original ISKCON gurus claimed they were appointed by Srila Prabhupada and later the GBC proclaimed they had Srila Prabhupada’s authority to approve new gurus, all to be worshiped as good as God. But when they began to fall down like the conditioned souls they were, it became apparent to devotees that the guru appointment and approval authority were hoaxes and lies.

NO BENEFIT IF THE GURU IS NOT INFALLIBLE

Often ISKCON apologists will argue that the diksha guru does not need be a liberated person, or conversely, that their gurus are actually liberated persons simply because they are in “good standing” by following a basic sadhana program. *But Srila Prabhupada said a guru must be infallible, or else he is bogus.* ISKCON gurus are thus bogus.

(1) *“Sisyas te ‘ham sadhi mam prapannam: ‘Now, Krishna, I accept You as my guru. Not as friend.’ Because friendly talking is useless waste of time. He accepted Him as guru. When guru speaks, you cannot argue. That is not the process. **You should accept a guru who is infallible.** Otherwise it is useless. He accepted guru Krishna because Krishna is infallible. If we accept guru, **a unauthorized guru, then it is no benefit.** Guru means Krishna’s representative. **Not that everyone can be guru.**”* (SP Lecture Oct. 3, 1976)

(2) *“So one must find out a guru who is paramahansa. Neither kriticaka, nor bahudaka, nor parivrajakacharya. Paramahansa... Then our strong desire to enjoy this material world in different way, that will be slackened. That is wanted.”* (SP Lecture Nov. 1, 1976)

(3) *“So Krishna's present by His words, by His representative. Why don't you take? You have to take guru. Why do you go to the **pseudo guru who will mislead you?** Why don't you take to the real guru? That is your mistake. Therefore you are now disappointed. Now you are in doubt whether guru is needed. Yes, guru is needed, but you go to the real guru.”* (SPConv June 28, 1976)

(4) *“Now, to take such guidance means the spiritual master should also be a very perfect man. Otherwise, how can he guide? ...Therefore one has to select a spiritual master whose order, carrying, you'll not commit a mistake. You see? Now, suppose if you accept a wrong person as spiritual master, and if you, if he guides you wrongly, then your whole life is spoiled. So one has to accept a spiritual master whose guidance will make his life perfect. That is the relation between spiritual master and disciple. It is not a formality. It is a great responsibility both for the disciple and for the spiritual master.”* (SPLecture Mar. 2, 1966)

NO ISKCON PAPER VALIDATING THEIR GURU APPROVAL PROCESS

Years ago the GBC passed a resolution which as of 2023 has still not been fulfilled. What is the problem, and why has this paper not been produced? What is the difficulty with validating their guru system?

307. Guru Paper (concerning the validity of the current ISKCON process of approving diksha-gurus) Whereas the GBC has received inquiries concerning the validity of the current ISKCON process of approving diksha-gurus: RESOLVED: “The GBC hereby commissions the production of a paper presenting the reasons and supporting evidence for the validity of the current process. The Guru Services Committee shall take responsibility for this paper to be finalized latest by December 31, 2012.”

By 2012 the GBC had already issued many doctrinal papers on their guru-initiations policy, which were inconclusive even to them! In Vol. 9, we review the major GBC doctrinal papers from 1977 through 2012.

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, and swordfish earrings. 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 Vyasasanas, receive elaborate guru puja (worship), have their book of disciple's names, insert their own name

into Srila Prabhupada's pranam mantra or make their own mantras, put their photo on altars of Radha Krishna next to Srila Prabhupada, and pretend to accept food offerings which they also pretend to convert into prasadam. **ISKCON gurus are Paundraka gurus, phony imitations.**

Just as Paundraka was quickly disposed of by Lord Krishna, so these false gurus will simply be a disturbance to the devotees and will have no legacy in the parampara. They will all be forgotten in the passage of time due to their pretentious activities and false standing.

RUBBER STAMP VOTE SYSTEM: TOTALLY BOGUS, UNAUTHORIZED

"You cannot create mahatma by rubber stamp or by votes. Mahatma's symptom is that he is fully surrendered unto the Supreme Personality of Godhead..." (SPLecture 1969)

ISKCON's GBC has concocted a system which has been in operation since 1987 whereby any devotee in good standing for at least 5 years and with the required recommendations (votes), local clearance, and "no-objection" GBC vote, becomes an approved ISKCON diksha guru. He now must also take a seminar course on guruship and take an oath of loyalty, etc. This ecclesiastical system is unprecedented, unauthorized by Srila Prabhupada, any shastra, or sampradaya, and is totally bogus, concocted, and useless. A guru cannot be appointed by voting or by a mundane bureaucratic committee. ISKCON GBC vote appointed gurus are self-appointed, rubber-stamped, fake. They are the bogus gurus Srila Prabhupada spoke of so much. Many GBC members privately agree on this, but are trapped in no man's land.

"Mundane votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self-effulgent. And there is no need for any court judgment." [CC Mad 1.220 purport]

"DADS:" DREADED ACHARYA DISEASE

"DADS" was coined in 1989 by VVR editor Karnamrita das, similar to the insidiously difficult-to-cure disease AIDS. Once infected with DADS, the victim suffers an aggravated deepening of his original sin, the desire to become God, or as good as God. The personality who best represents this disease is **Ravana**. He thought he had stolen Sita, but he actually destroyed himself and all who took shelter of him. Similarly, those who falsely steal the faith and worship of innocent persons for themselves, which is actually meant for the real Acharya, Srila Prabhupada, will soon fall from the path of spiritual life and again become entangled in maya and sense gratification. Unauthorized gurus and their followers can only maintain this pretense for at most some years in this life. Kamsa, as His uncle, and Putana, as His nurse-mother, who were supposedly protectors and benefactors, were actually

dangerous cheaters in disguise, and both wanted to kill Krishna. By the desire to replace God with ourselves as a “good-as-God” unauthorized guru, we become like Kamsa and Putana. Kill guru, then “become” guru. It is instructive to study actual examples of DADS in ISKCON.

After studying previous chapters on this subject, one may visit ISKCON “on a field trip” to see first-hand the manifestation and clinical symptoms of this disease. It is sobering and frightening, especially for those who lost friends and Godbrothers to this disease, which is the final attack of the illusory energy on those who have misused their free will. Forget COVID, the Black Death, plagues, and war. *But fear DADS.* Distasteful as it is, we must take lessons from those who were seduced by the last snare of illusion, lest we do so also.

THE DADS DISEASE IS AN ADDICTION

The dreaded acharya disease is *an addiction for profit, adoration, distinction*, some or all of these. Wealth, adulating women and followers, worshipping disciples- the taste of these things rapidly leads to addiction, and one can never get enough. He lives only to enjoy these poisonous pleasures. The guru addiction is extremely difficult to break. Like addictions to fentanyl, oxycontin, or heroin, the false guru hankers constantly for the drug of being worshipped and served by his surrendered disciples. An addict cannot be trusted. To feed their addiction they will lie, cheat, pretend, mimic sincerity of purpose, and fool everyone with their polished deceit. Addicts are dangerous, especially when their “fix” is threatened, which is why they are so fiercely opposed to any review or open discussion of their guru regime. They defend their guru business by outlawing dissent or debate.

Alcoholics Anonymous and drug rehab centers can help those who *want* to give up their addiction. But the history of fallen ISKCON gurus shows that few willingly gave up their positions or take help to cure their addiction. Kirtanananda went on posing as a guru long after being exposed as a child molester and implicated in murders, fraud, etc. He could not stop because he was addicted to the *intoxication of guruship*. He left New Vrindaban and went to India, starting all over by accumulating new disciples again. It is hard to get out of the mob once you get in. It is also very hard to give up the “guru business” once one tastes its subtle pleasures that feed the soul’s original sin. Think of Adam’s temptation in the Garden of Eden by the evil snake of envy.

NEW ZONAL GURU SYSTEM, WATERED DOWN APPROVALS

In yet another major modification to their ongoing evolutionary guru-initiation doctrine, the GBC in 2022 transferred their authority to regional ISKCON councils to approve further ISKCON diksha gurus.

This watering down of the approval procedures gives the GBC an arms-length, hands-off distancing to the controversies and scandals associated with the diksha guru issue, including fall-downs and any direct responsibility for the women diksha gurus controversy. One unintended consequence is that a new zonal guru system is put into place where an approved guru in one geographic area will not be recognized or permitted to act in another area. India Bureau and ICC have already banned any women gurus in India. Overall, the trend is moving towards a future where no vote or approval will be required for gurus. It appears that ISKCON is slowly self-destructing.

ADDITIONAL VYASASANAS AS RASCAL-ASANAS

Vyasaasana is a seat of honor for the spiritual master, the direct representative of Srila Vyasadeva. During Srila Prabhupada's manifest presence, ISKCON centers had only one Vyasaasana for him.

*“The great sages offered the speaker of the Bhagavatam an elevated seat of respect called the Vyasaasana, or the seat of Sri Vyasadeva. Sri Vyasadeva is the original spiritual preceptor for all men. And all other preceptors are considered to be his representatives. A representative is one who can exactly present the viewpoint of Sri Vyasadeva [who] impregnated the message of Bhagavatam unto Srila Sukadeva Gosvami, and Sri Suta Gosvami heard it from [Sri Sukadeva Gosvami]. All bona fide representatives of Sri Vyasadeva in the chain of disciplic succession are to be understood to be gosvamis. These gosvamis **restrain all their senses, and they stick to the path made by the previous acharyas. [...] following their predecessors who delivered the spiritual message unbroken to them.**” (SBhag 1.1.5 purport)*

Srila Prabhupada taught that the decorated seat of honor called Vyasa-asana is meant for the bona fide Spiritual Master, representative of Srila Vyasadeva. Since 1978 there have been extra, unauthorized Vyasaasanas in ISKCON temple rooms for bogus gurus. Now there are usually 2 or 3 Vyasaasanas in ISKCON temple rooms, and all kinds of persons: sannyasis, “gurus,” guests, visitors, scholars, Gaudiya Math persons, etc... lecture or speak from Vyasaasanas. Srila Prabhupada taught that the one Vyasaasana was for the bona fide spiritual master (himself) and others would give classes from a mat, pillow or low seat, simply called 'asana'. According to Gauridas Pandit das, in July 1977 Srila Prabhupada said that there should be no Vyasaasanas even for ritviks (what to speak of others). Pradyumna das expressed in 1978 that the new ISKCON Vyasaasanas were untraditional, improper, and offensive to Srila Prabhupada. In 1978 the bogus gurus introduced new rituals for themselves, including a second morning guru puja,

simultaneous to Srila Prabhupada's. From a recent ISKCON manual is an essay, "Spiritual Practices of Vaishnavas" by Yasomatinandana das:

"Similarly, another guru-puja is performed to one's spiritual master. In temples, sometimes devotees conduct it themselves, and sometimes disciples of different gurus gather together and conduct the so-called ISKCON guru-puja, when images of the spiritual masters of all the devotees present are placed on a special altar, and the devotees offer flowers to all their Guru Maharajas. This guru-puja is held 10-15 minutes before the Deities' greeting, and devotees sing not 'Sri Guru Vandanam,' but the prayer by Bhaktivinoda Thakura called 'Gurudev.'"

But Srila Prabhupada never taught or spoke of this invention.

CONCLUSION

Sulochan das called Kirtanananda Swami a "rogue... pseudo-religionist... nothing but a sense gratifier." Although having deep affection for Srila Prabhupada, doing much in Srila Prabhupada's service, Kirtanananda falsely took the position of an pure devotee, as an acharya, as a deliverer of fallen souls. He thought himself a great spiritual prophet and religious innovator-pioneer who could transform the world with his methods of "preaching." Cities of God. Prabhupada Rex. Eternal Order of the Holy Name. Cathedral of Light. But all these grandiose delusions were juxtaposed upon cheating, drug dealing, murders, pretense, insurance fraud, copyright infringement, sex with children, secular illegalities, and ruination of many devotees' lives.

"Shastra says that you should not become a guru, because you have no power to save your disciple from the clutches of imminent death. We will not cheat others." (TransD 5.321, Nov 6, '76)

This happens when an unqualified and unauthorized person assumes the exalted post of diksha guru. Kirtanananda led the way in this deviation; he was first in many things, including as the pioneer of imposter ISKCON gurus. So many more fools have followed after him, and fallen down openly or secretly. Although in a somewhat more subdued manner, due to everyone being so jaded with scandal-overload, even today ISKCON continues to be a parade of unscrupulous rascals and unauthorized gurus who are cheating themselves, their disciples, and the world. Although Srila Prabhupada has warned about this repeatedly in his teachings, to ignore the Acharya's clear instructions is no less than treachery and betrayal, a defiant and Ravana-like deception.

Achyutananda das related the following incident:

"Bhaktisiddhanta's very old brother Lalit Prasad looked exactly like their father, Bhaktivinoda Thakur. In his house I saw some of the

hand written books written by Bhaktivinode. At that time Prabhupada was living in Bhaktivinoda's birth-place in Birnagar. Prabhupada said, 'We will take care of you. We will develop this place. It will be an international center.' Lalita Prasad said, 'Yes, but **I must be guru**. You must step down and **I must be acharya**.' Prabhupada said, 'Okay,' and we left. Prabhupada then looked at me and said, 'I didn't believe it, that even after giving up lust, desire for prestige lingers on even to the end.' When I asked him, 'What broke up the Gaudiya Matha?' SP said, 'They were always worried who was going to give initiation. They couldn't wait a few years until a guru manifested?' He said, 'My god-brothers were fighting over material properties and money.' (Mar. 22, 1076)

Srila Prabhupada spoke many times about fake or bogus gurus.

Reporter: I wondered how many people you think might have been taken in by fake gurus. **SP:** Practically everyone. There is no question of counting. Everyone. **Reporter:** This would mean thousands of people, wouldn't it? **SP:** Millions. Millions have been cheated, because they want to be cheated. God is omniscient. He can understand your desires. He is within your heart, and if you want to be cheated, God sends you a cheater. (SSR 2)



On the matter of guru-disease, initiations, see Vol. 9: *Srila Prabhupada- The Living Current Link Acharya*.

“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)

CHAPTER 32: ISKCON GURU BUSINESS

(1) *“In the manner of businessmen you increase your disciples.”*
(Sri Prabhupada, 1961)

(2) *“Kirtanananda has not been purified by his career in Krishna consciousness. This is because his motive was not to serve Sri Prabhupada, but to use Sri Prabhupada’s legacy to further his own guru business. Eventually everyone has got to pay.”* (Sulochan das, 1986)

(3) *“Pedophiles are attracted to schools, scammers to politics. Flunky lawyers are attracted to government posts. Lazy and ambitious sannyasis are attracted to cheating guruship. All of them hide their real purpose.”* (unknown)

Business is an activity for personal profit. “Guru business” is when bogus gurus with material ambitions, pose as renounced benefactors. It is as old as humanity itself- phony spiritualists operating for material gain. Profit, adoration, distinction, followers, women, wealth, power, prestige, and being worshipped as an exalted person. Their motivations are carefully hidden with hypocrisy and cheating. Yes, sometimes a misdirected “guru” may have genuine intentions to preach and work for the spiritual benefit of others, but if he is not an **authorized bona fide guru**, his efforts will not bear satisfactory results. Furthermore, his efforts usually result in ruination to himself and his followers. Many others present themselves as incarnations of God, another delusion.

True, there is a great need in the world for spiritual upliftment, but false gurus create only havoc. Even one bona fide spiritual master is sufficient and to have more cheating gurus makes thing worse, not better. ISKCON gurus today are cheaters, posing as Sri Prabhupada’s replacements. This is clear from their public attrition rate of 60% in an average of 10 years. It would be far better for these persons to engage directly in fruitive activities and to give something to Lord Krishna’s service. They would make actual spiritual advancement and people will not be misled by phonies who cannot help them. The guru business is the “royal road to hell” due to offenses and karmic reactions, since a bogus guru who cannot actually deliver others from the material world will suffer immensely for his spiritual hypocrisy as explained in Sri Isopanisad. Secretly, they know they have no power to remove the karma of their followers, thus Providence’s retribution is severe:

*“Instead, to mislead the people in general they themselves become so-called acharyas [...] These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in the BGita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell. Sri Isopanisad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their **spiritual master business**, which they conduct simply for sense gratification.”*

ISKCON’s success and momentum achieved by Srila Prabhupada’s hard work and spiritual purity has also attracted those hankering for the material rewards that guruship brings. Millions sweat and give their life for but a few dollars a day, but a guru has millions of worshippers and dollars at his feet. ISKCON was hijacked in a guru coup by ambitious men who invited other unfit men to share in the exploitation of Srila Prabhupada’s assets for gross and subtle enjoyment. ISKCON history fully validates this assessment. “Guru business” is rascals collecting wealth for themselves, posing as spiritualists far beyond their capacity. Luxury apartments, vehicles, travel, and huge secret bank balances are trademark benefits. They cheat innocent people who cannot discern the true guru from the pretenders. The world is overrun with phony gurus. This scam by the cheaters must be exposed and the cheated redirected to the Acharya’s shelter. Bogus gurus are inside and outside ISKCON.

SRILA PRABHUPADA CHASTISES THOSE IN THE GURU BUSINESS

Srila Prabhupada’s Vaisistastaka (1961):

(1) *“If everyone just initiates then there will only be a contradictory result. As long as it goes on, there will be only failure.”*

(2) *“O shame! My dear brothers, aren’t you embarrassed? In the manner of businessmen you increase your disciples.”*

(3) *“The one who renounces the guru’s order (guru-tyagi) and the one who tries to enjoy the assets of his spiritual master (guru-bhogi) are two kinds of useless persons. First become a servant of your spiritual master (guru-sevi) and then you will understand things clearly.”*

Srila Prabhupada, Viraha Astaka (1958):

(1) *“Those disciples who were irresolute in performing devotional service according to your instructions have now divided your mission in many factions. It appears that the tigress of ambition for material name and fame has appeared and personally provoked this upheaval.”*

(2) “The essential purport of your message obviously did not enter their ears. O where will I get the strength to perform this harinam sankirtan?”

WHOLE MISSION DISRUPTED, THE CHEATERS AND THE CHEATED

6.5 Guidelines

6.5.1 Rejection of a Fallen *Guru*

N.B.: The following laws are based on *Sri Kṛṣṇa-bhakti-sūtra* by Śrī Nityānanda Sāraṅga (an associate of Śrī Caitanya), *Bhakti-saṁhita* by Śrīla Jīva Goswāmī, and *Jīva-bhāṣya* by Śrīla Bhaktivedānta Thākura, in addition to the writings of Śrīla A.C. Bhaktivedānta Swami Prabhupāda.

6.5.1.1 When a Fallen *Guru* May Be Rejected

If it is ascertained either by the admission of the *guru*, or by the testimony of infallibly reliable witness(es) that the *guru* was fallen at the time of initiation, then the disciple has a legitimate reason to reject him and take re-initiation from a bona fide spiritual master.

6.5.1.2 When a Fallen *Guru* Must Be Rejected

6.5.1.2.1 Hopelessly Entangled in Sense Gratification

If a *guru* has become hopelessly entangled in sense gratification, and it has been established by reliable testimony or by his own admissions that he has been regularly violating the regulative principles of Kṛṣṇa consciousness, and if there is virtually no hope for his rectification, then the disciple should reject him and may accept re-initiation.

6.5.1.2.2 Takes on Demonic Qualities

If the spiritual master takes on demonic qualities and becomes inimical to ISKCON, he should be rejected and the disciple may take re-initiation.

6.5.1.3 When *Not* to Reject a Fallen *Guru*

If a *guru* is engaged in sense gratification, violating one or more of the regulative principles, but there is hope that he can be rectified, then his disciples should not reject him but should allow time for such rectification to take place, and they should take shelter of Śrīla Prabhupāda and senior Vaiṣṇavaś as *akṣh-ṇa*.

ABOVE: Ridiculous GBC Guidelines for Their Fallen Demonic Gurus

Śrīla Prabhupāda wrote to one of his Godbrothers Oct. 24, 1969:

“The difficulty is sometimes things are interpreted in a manner dovetailing one’s own sense gratification. I have got this personal experience in my Guru Maharaja’s institution. Different Godbrothers took the words of Guru Maharaja in different interpretations for sense gratification and the whole mission disrupted.”

Similarly, ISKCON misleaders wrongly interpreted the instructions of Śrīla Prabhupāda to support their deviant claims to guruship, but their motive is sense gratification and the result is disruption and ruination of the whole spiritual mission. In ISKCON there are many useless persons, both *guru-tyagi* and *guru-bhogi*. Śrīla Prabhupāda spoke of rascals in India who dress as a holy *sadhu*, go to a public place for meditation. Foolish women who think it very auspicious to have a son fathered by a

sadhu also go to these places looking for a sadhu to seduce. The rascal sadhu is wants to be seduced, and the rascal woman wants to seduce a sadhu. This is a classic example of the cheaters and the cheated. Similarly, in the ISKCON marketplace, the business of the fake gurus goes on by canvassing for disciples. Unfortunately many innocent souls are being taken advantage of and cheated. Suspended as a guru by the GBC, Hansadutta wrote Aug. 25, 1980 to his disciples:

“The Gurus were trying to present themselves to ISKCON as Pure devotees, infallible and perfect. As you know I would and could not act that part. This was a fly in their ointment, so first chance they got, they removed me, but what have I done? I never said or tried to play the part of being perfect. Whatever I was doing in my zone was never a secret- I did not hide my shortcomings, no one was forced to worship me. But all along Hridayananda and Ramesvara tried to make some big secret thing out of my activities. But I have nothing to hide, even the diary, the devotees should see it, and they can leave me or whatever, they are free. But these two men keep the devotees in fear and confusion.”

HOW TO BE A SUCCESSFUL GURU

Success in the guru business is to collect more disciples and money, polish one’s charisma to attract attention, appear spiritually advanced, learn how to make people feel good, publish your own books, travel widely in search of new followers, commiserate with important politicians and other pseudo-spiritualists, practice the standard cult dynamics of baby holding, cookie throws, samskara functions, new car-home-pet blessings, and learn how to look spiritual, grave, blissful, and wise. Just as a businessman is always taking good care of his existing customers and always working hard to get more customers to expand his enterprise and profits, an unauthorized guru flatters his followers and tries to recruit new ones by various means. Above, we see the ISKCON guidelines on its gurus who become fallen, “demoniac,” hopelessly entangled... what kind of gurus are these, needing to be later rejected?

FAILURE OF GAUDIYA MATHA AND ISKCON

Srila Prabhupada: *“Why this Gaudiya Matha failed? Because they tried to become more than guru.”* In the following quotes, we find Srila Prabhupada's clear condemnation of acharyas or gurus by GBC appointment or no objection vote. Srila Prabhupada's clear instruction was that appointment of gurus was not to be done in ISKCON. So, all GBC appointed diksha-gurus and the GBC themselves are disobedient to Srila Prabhupada. They are already fallen, but their eventual public and gross falldown-foundout is unavoidable, as their "diksha-guruship by GBC appointment" lie is itself their fall-down by disregarding the

spiritual master's order, the third offence against the Holy Name. Srila Prabhupada wrote Rupanuga Apr. 28, 1974:

"In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong Governing body for preaching the cult of Chaitanya Mahaprabhu. He never recommended anyone to be acharya of the Gaudiya Math. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one acharya. If Guru Maharaja could have seen someone who was qualified at that time to be acharya, he would have mentioned, because on the night before he passed away he talked of so many things, but never mentioned an acharya. His idea was acharya was NOT to be nominated amongst the governing body.

*"He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self-effulgent acharya would be automatically selected. So Sridhara Maharaja and his two associate gentlemen unauthorizably 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 adbhikari with no ability to preach. In some of the camps, the acharya is being changed 3 times a year. therefore, **we may not commit the same mistake** in our ISKCON camp. Actually amongst my Godbrothers no one is qualified to become acharya. So it is better not to mix with my Godbrothers."*

Thus Srila Prabhupada in 1974 clearly explains the reasons for ISKCON's future decline after his departure. Though speaking about the Gaudiya Math's failure, it perfectly matches ISKCON's history. Srila Prabhupada on Aug. 16, 1976 stated:

***"Why this Gaudiya Matha failed? Because they tried to become more than guru.** He (Bhaktisiddhanta), before passing away, he gave all direction and never said that 'This man should be the next acharya.' But these people, just after his passing away they began to fight, who shall be acharya. That is the failure. They never thought, 'Why Guru Maharaja gave us instruction in so many things, why he did not say that this man should be acharya?' They wanted to create artificially somebody acharya and everything failed. They did not consider even with common sense that if Guru Maharaja wanted to appoint somebody as acharya, why did he not say? He said so many things, and this point he missed? The real point? And they insist upon it. They declared some unfit person to become acharya. Then another man came, then another,*

acharya, another acharya. So better remain a foolish person perpetually to be directed by Guru Maharaja. That is perfection."

From Srila Prabhupada, Chaitanya Charitamrita Adi 12.8 purport:

"Bhaktisiddhanta Sarasvati Thakura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next acharya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of acharya, and they split in two factions over who the next acharya would be. Consequently, both factions were asara, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gaudiya Matha, the two unauthorized factions began litigation that is still going on after forty years with no decision.... The members of the self-appointed acharya's party who occupied the property of the Gaudiya Matha are satisfied, but they could make no progress in preaching. Therefore, by the result of their actions, one should know that they are asara, or useless."

We note how history has repeated itself almost exactly between the disobediences of the Gaudiya Math leaders after 1937 and that of ISKCON misleaders in 1978 and afterwards.

Do any of the GBC rubber-stamped gurus have an order from Srila Prabhupada? No, none have anything authorizing them to become diksha guru after his departure, only to be a siksha guru. The ISKCON gurus say the GBC was empowered by Srila Prabhupada to be the ultimate managing and spiritual authority in ISKCON, and because he did not personally make any arrangements for initiations after his departure, the GBC then had to do so. They say the GBC has authorized the ISKCON guru selection and approval process, which is as good as if Srila Prabhupada himself had done it. But Srila Prabhupada's conclusion is quite a prophecy:

"Then you'll not be effective. You can cheat, but it will not be effective." AND *"Why this Gaudiya Matha (ISKCON) failed? Because they tried to become more than guru."*

CHAPTER 33: COVER-UPS AND DISHONESTY

(1) "...and by too much lying propaganda, truthfulness is spoiled." (SBhag, 1.17.25 purport) (2) "The truth is not for all men, but only for those who seek it." (A Rand) (3) "No lie can live forever." (ML King)

(4) "Make the lie big, make it simple, keep saying it, and eventually they will believe it." (Adolf Hitler) (5) "We use the same techniques as Aristotle and Hitler. We appeal to people on an emotional level and get them to agree on a functional level." (N. Oakes)

(6) "We'll know our disinformation program is complete when everything the American public believes is false." (Wm. Casey, CIA)

ISKCON has covered up most of its many scandals. Its GBC misleaders are not devoted to truth. They devise ways to cover the truth, using disinformation and sly argumentation. This is dishonesty. And the cover-up itself is another crime on top of what is being hidden. It was his role in the Watergate cover-up that led to Richard Nixon's resignation and downfall, not the actual crime of breaking-in to the Democratic Party headquarters. ISKCON's repeated dishonest cover-ups, disinformation campaigns, and adherence to lies and denials are similar to the lies and cover-ups in the outside world. ISKCON now seems to be a reflection of the dishonest and demoniac global regime.

Tamal, an architect of the GBC cover-ups, Nov. 23, 1999: "*You can see people got kicked out of ISKCON for taking different positions. ISKCON takes very strong stands; it's quite typical of religious institutions, that they are always trying to identify themselves correctly, to define their positions, by saying who's wrong, ...[they] are demonized and driven out, or (chuckling) burned at the stake...*"

Betrayal of the Spirit (p. 118) describes the mid-80's dilemma for ISKCON World Review editors in **covering up** the endless bad news of guru fall-downs and debacles. The GBC's credibility suffered in the eyes of the membership due to the guru scandals. It was standard policy to hide any and all internal problems. An unaccountability culture prevails in ISKCON, resulting in unreasonable and defiant denials of the obvious. Institutional cover-ups are the norm in ISKCON. Often those cover-ups occur as simply ignoring the problem, being silent.

With ISKCON's repeated cover-ups, disinformation, and stubborn adherence to lies, dishonesty, and denials of facts and evidence, this corrupted institution has become a parallel universe to the "global elite"

who are also engaged in their lies and tyranny. The planet is run by great powerful demons who exploit the innocent people in the most horrible ways possible, as they ruthlessly oppress the masses with medical fraud, endless wars, fiat currency, and corrupt politics, academia, science, and culture. As the credibility of mainstream media has plummeted, so has the credibility of ISKCON. Srila Prabhupada:

“By propaganda, you can do any false thing [...] propaganda is called in Bengali, dasha cakre bhagavan bhutha [...] By propaganda you can establish a false thing as real.” (Apr. 14, 1975)

COVER-UP OF SRILA PRABHUPADA’S POISONING

Soon after the appearance of the “poison issue” in late 1997, ISKCON adopted a suppressive cover-up policy on the evidence in Srila Prabhupada’s poisoning. Their first cover-up campaign was in early 1998 as a response to a “Poison CD” (all the evidence to date) which was stolen and secretly bought by ISKCON guru-GBC Harikesh. Hari Sauri was spokesman for the new Ministry For The Protection of ISKCON (like George Orwell’s Ministry of Truth). After *Someone Has Poisoned Me* was published in 1999 with the poison evidence, the GBC elite and the suspects themselves orchestrated and financed another fraudulent, deceitful cover-up of the poisoning evidence in 2000 with a book *Not That I Am Poisoned*. In increasing desperation, the GBC knowingly issued dishonest denials of the evidence. They even resolved there was ***no evidence at all*** that Srila Prabhupada had been poisoned, twisting His Divine Grace’s words out of context, rewriting them, and labelling “poison conspiracists” as being troublemaking, “emotionally wounded” agents of Kali and destroyers of religion.

Saying Srila Prabhupada spoke of bad medicine as “like poison” is a GBC cover-up tactic. The GBC employed many dishonest tactics to discredit the evidence of Srila Prabhupada’s scientifically proven poisoning. Talk of medicine as poison was a calculated smokescreen to confuse us back in 1977, and the same is true again today. When concerns of foul play led to an impromptu GBC investigation and elevated arsenic was found in a hair sample, the GBC’s own investigation was terminated by the suspects with their own whitewash, deceptive cover-up. Then the GBC endorsed the sham whitewash led by Tamal, Bhakticharu, Jayapataka, and their cohorts. All told, the GBC has put forward a series of denials and cover-ups from 1997 onwards.

After the 2017 book *Kill Guru Become Guru* and six associated YouTube films presented new scientific evidence, a secret GBC committee masterminded their third major poison cover-up, headed by Bir Krishna Maharaja and prime suspect Bhakticharu Swami (Tamal

died in 2002). Balavanta was invited to join their committee but he declined when he saw how they had misled their own “poison expert” Dr. VV Pillay. A new GBC committee discussed how the poison issue (resurrected from 2002) could be buried once and for all. They came up with various ideas to explain the cadmium in Dr. Morris’ test results on Srila Prabhupada’s hair. They searched for contrary “evidence” and for “experts” to refute “Prabhupada Truth Commission’s experts.” They anointed Mayeswara das, a feisty “independent” devotee eager for brownie points, to do a pseudo-scientific rebuttal, who released in 2020 a confusing, illegible book, *Deception: Poison Conspiracy Fraud*, with his hour video as the sarcastic, fiery defender of truth.

Bir Krishna Maharaja denied any role by the GBC or himself in Mayeswara’s book or film, which was shown to be another of his lies by leaked Gunagrahi emails. *Deception* is filled with off-the-wall lies, distortions, and crooked deception. ISKCON has covered-up the crime of Srila Prabhupada’s poisoning by spreading misinformation, false narratives, fake facts, while suppressing and censoring the factual truths, and even by destroying evidence. For this the entire GBC should be tried in criminal court as aiders and abettors after the crime. Why don’t they just test a Srila Prabhupada tooth or hair sample that they have in their possession, handled by a neutral party, instead of so much denying? Let the evidence speak for itself?

Prime suspects Bhakticharu and Tamal also issued three cover-up books on the poison evidence, with fraud, lies, dishonesty, deceit. When someone tries to change historical events and recorded words, as these two have done, it means they are trying to hide what really happened because they are fearful and guilty of what they did. Their denials are a maze of bewildering contradictions. The GBC has and will continue to cover-up and obstruct the truth of Srila Prabhupada’s disappearance pastimes. Such cover-ups are damning evidence in themselves. Srila Prabhupada’s poisoning is even more vile than child abuse: it is the (attempted) murder of the greatest saint and pure devotee, the very foundation of devotees’ spiritual life and the Hare Krishna Movement. Fearing truth, they resort to dishonesty.

“The ISKCON GBC insists ‘There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada, makes a mockery of ISKCON leadership.’ My stance is that if you want truth in regards to Srila Prabhupada’s disappearance pastime, do not seek it from the ISKCON GBC, who are committed to cover-ups and concealment. Those serving in positions of leadership in the ISKCON organization discourage intelligent, honest exploration of Srila Prabhupada’s

disappearance pastimes only adds to the already mountainous evidence that the organization is dedicated to cover-up, deception, and a culture of fear and repression. Why does the GBC cover-up the poison evidence?” (Dhira Govinda das, 2022)

ISKCON has for over 25 years resorted to all conceivable devices of cover-up to forestall the growing recognition by its members and congregations of the overwhelming and convincing evidence that Srila Prabhupada was poisoned by those who have held the reins of power in ISKCON since 1977. It was a poisoning followed by a guru-coup. The GBC cover-ups consist of fabricated doubts to obscure the mountain of poisoning evidence. Their cover-ups on the factual, scientific poisoning evidence reveals how very corrupt the institution, for which Srila Prabhupada had high hopes, has become. ISKCON’s response to the poison issue is nothing less than **criminal obstruction of justice**.

The GBC has tried to explain the heavy metals with the drinking water in India, alleging defects in the testing methodology of Dr. Morris at MURR, disparaging the character and motives of the evidence messengers, faulting the science of hair analysis, cherry-picking and mispresenting scientific studies, shopping around for ambiguous scientific opinions, using smoke and mirrors tactics, using false and shady witnesses, righteously denying everything as they sit upon their phony thrones, riddled and weakened by the termites of corruption.

First was Hari Sauri’s Ministry cover-up in 1998, then a book of fraud and lies (*NTIAP*) in 2000, and finally the 400 page *Deception* book with hour video in 2020. *Deception* exudes a palpable freneticism of intense ridiculing, lampooning, and over-the-top, audacious denials and derogations, from A to Z. ISKCON leaders are very afraid of the truth about Srila Prabhupada’s disappearance. ISKCON denials are its recurring theme song. They cannot simply ignore the evidence with silence; they are compelled to react with further **cover-ups** each time the stock of evidence increases. They are circling their wagons and running out of time and ammo. But the truth is closing in on them.

“Secrets, lies, and hypocrisy are the hallmark of the GBC regime. A cover-up is strong evidence of a crime, and the GBC has repeatedly engaged in covering up the poison issue.” (Nityananda das, 2021)

COVER-UP OF THE PHYSICAL AND SEXUAL CHILD ABUSE

Five decades of child abuse in ISKCON has ever so gradually been uncovered, with one bombshell exposure after another in recent years. And the stunning thing is that the GBC was aware of the problem all along, while some GBCs supported and/or did nothing about the perpetrators, covering-up and burying these scandals, as part of

ISKCON's cover-up culture and old-boys club-ism. (see Ch. 5) ISKCON leadership covered up the massive child abuse scandal for decades by stonewalling and resistance to investigation. Dhira Govinda das, chairman of the Child Protection Office, stated 2015:

*"In places like Mayapur, where the most egregious abuse took place, the abuses were **covered up** again and again. **There is a culture of cover-up.** [...] In addressing cases of neglect of supervision by gurukula headmasters in schools where abuse was extensive, the CPO met with impassioned resistance from GBCs and other leaders... Considering the extent of child suffering and maltreatment in some ISKCON locations, a secular court would very possibly find criminal neglect on the part of [...] the administrators."*

COVER-UP OF THE MISSING TAPES

Tamal's excuses for missing tapes are a shabby cover-up for his disappearing of essential and vital instructions that Srila Prabhupada imparted. Tamal is believed to have "lost" about 240 tapes of Srila Prabhupada's recorded instructions for the future of ISKCON, on what he wanted for future initiations and gurus. See Vol. 2: *Anti-Prabhupada* for the full history of the missing tapes and how it was hidden.

COVER-UPS OF THE FALLEN GURU SCANDALS

Harikesh and Satsvarupa became attached to their female therapists, 1998 and 2002 respectively, both falling prey to sexual indiscretions. With both, the truth was hidden as long as possible. In a 2004 letter to his followers Satsvarupa admitted he was 'physically intimate' with his married Godsister, explaining what finally prompted him to publicly confess what took place a full year and a half previously:

"An anonymous letter was sent to the Sannyas Minister, who began an investigation. Dissatisfied with the pace of the inquiry, the anonymous author posted his story on the internet."

Satsvarupa was **compelled** to come clean, not that he wanted to. He rationalized his cover up: *"We did not see the need for [public disclosure] since the relationship had been completely closed. My disciples and many others could suffer because of just one incident. To broadcast it all over would simply cause more harm than good."*

In other words, better to cover it up. And this is the rationale behind all of ISKCON's cover-ups. It did not occur to Satsvarupa (or the GBC, who aided and abetted the cover up) that once the story got out, he would look even worse, since then not only did he have an illicit affair, but he had continued posturing as a guru and sannyasi whilst lying about it. Most cover-ups are eventually uncovered as the truth leaks out. Ch. 25 detailed the unscrupulous rascal gurus in ISKCON, including

how the GBC and the guru cartel concealed and covered up many guru scandals, even for decades. Prabhavishnu Swami was known by the GBC to be visiting prostitutes in Bangkok almost 20 years before they were forced to suspend him after a leading disciple caught him on the streets of Thailand, hand in hand with his favorite lady. ISKCON guru Balabhadra das was known to be sexually fallen for at least 3 years before the GBC finally suspended him, delayed during prolonged “negotiations” with him. Harikesh’s mental problems and extreme eccentric semi-insanity were well known years before he abdicated.

When ISKCON gurus “fall down,” disciples are told it is their fault!

“You feel extremely distraught because XX Swami was advertised as being so great. It’s natural that you feel cheated, you have put all your faith and hopes in someone and they can’t control their senses. But it doesn’t help you to feel anger. So just get over it! This has happened, ‘It’s my great misfortune.’ The Vaishnava outlook is, ‘If I’m suffering or I have to go through some unwanted situation, I’m also the cause of that. I simply can’t blame it on others.’ We live in a ‘Blame Culture.’ But the Vaishnava outlook is, as Krishna says in the BGita, we ourselves, due to our activities, are the cause of our own suffering and distress. So better get over it and move on.” (Bhakti Vikasa Swami)

COVER-UP OF ISKCON’S HISTORY

Not only does Satsvarupa's "biography" portray Srila Prabhupada as a conditioned soul struggling to maintain his Krishna consciousness, but the book audaciously fabricates evidence and shamelessly desecrates the actual words of his spiritual master to support the Great Guru Hoax by fraudulently rewriting the famous May 28, 1977 conversation, to falsely indicate Srila Prabhupada had appointed successor gurus. Also GBC Ravindra Svarupa reveals in a 1999 lecture he gave:

"...the first and major crisis was a crisis involving Kirtanananda. This happened towards the end of 1967. This is not in Lilamrita, here is a problem with writing history, Satsvarupa, this was SP's first major crisis when Kirtanananda tried to take his place, is really what happened in 1967. [...] It is not in the Lilamrita because [...] Kirtanananda didn't want it in there, and he was at that time one of the major acharyas and Satsvarupa had no recourse but to bow to this kind of pressure and leave it out. Similarly all the scandals of ISKCON are not discussed [...] it's the problem of writing history when people are around, so [only] some things are in there. What SP called the fratricidal war 1975/76 is not in Lilamrita."

In sum, *Lilamrita* is heavily censored to protect those who had a stake in the Great Guru Hoax, and thus it has no credibility as a source

of authoritative ISKCON history. It is a whitewash. The ISKCON GBC has also hidden Srila Prabhupada's key fundamental documents for the management of the institution, such as Direction of Management, Final Will, Topmost Urgency 1974 GBC suspension order, July 9 Order, etc. When these documents finally came to light, the GBC cleverly issued heretical and deviant re-interpretations of them, or just continued to ignore, neglect them on the strength of their ongoing, existing regime.

Volume 5: *ISKCON Hidden History- Coup, Scandals, Schisms, Utopia Lost* describes how the GBC and Srila Prabhupada's poisoners concealed Srila Prabhupada's instructions for the future re: gurus, initiations, by which they were able to hijack the movement as a criminal takeover and turn it into a criminal enterprise.

CONCLUSION

ISKCON's GBC has used dishonesty and cover-ups for decades to hide their scandals and heretical deviations, hoping time will make them go away. Srila Prabhupada is not at all amused with this, as the Hare Krishna-Sankirtan Movement is being spoiled by false propaganda.

Deny, deflect, and defend rather than listen, discuss, pray, and do the right thing. And those who remain silent while knowing of the crimes and wrongs being perpetrated, are complicit and also responsible, as though done by them. Aiding and abetting- this is examined in relation to Srila Prabhupada's poisoning in Vol. 1: *Triumphant Departure*.

The real issue is who will be the arbiter of truth? The corrupt, unaccountable GBC or the independent, critical-thinking grass roots devotees? As masters of deceit, the GBC cannot be trusted, even when they speak duplicitous flowery language:

"Srila Prabhupada, the Founder-Acharya of ISKCON, is forever manifested through his books, his murti, his teachings, ISKCON and the devotees who honestly represent his teachings." (GBC resolution, 1999)

And then at the same time, from the other side of their mouth, they have minimized and gravely offended Srila Prabhupada by insisting one requires one of their sick, demented, and cheating "gurus" to connect to the disciplic succession and Srila Prabhupada, who is dead and gone.

CHAPTER 34: DISOBEDIENCE, OFFENSES, NO AUTHORITY

(1) *“A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas (Svetasvatara Upanishad 6.23): yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah... ‘Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.’ This Vedic injunction is very important, and Sri Chaitanya Mahaprabhu supported it by His personal behavior.” (CC Adi 7.95-6 purport)*

(2) *“A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts. **Purport:** At the present moment it has become fashionable to disobey the unimpeachable directions given by the acharyas and liberated souls of the past. Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Krishna consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions.” (SBhag 4.18.5)*

(3) *“So, when you change, then the authority is lost. Just like in our society, sometimes they do something nonsense and they say, ‘Prabhupada said.’ (laughter) They are doing that. We know that. It is deteriorated like that. [...] Now after my departure, if you do not do this, then it is lost. If you go on as you are doing now, then it will go on. But if you stop...” (SPConv May 9, 1975)*

AUTHORITY IS LOST BY DISOBEDIENCE

The ISKCON GBC holds that they are the ultimate managerial *and spiritual* authority in ISKCON, deputed by Srila Prabhupada to fill his shoes and take his place in running the movement. They take it that the GBC is identical to Srila Prabhupada and therefore authorized to modify what Srila Prabhupada gave us, and even to introduce those things that

Srila Prabhupada specifically spoke against. The GBC is, in their estimation, the highest authority to decide all matters, in lieu of Srila Prabhupada himself, even by innovative introductions, such as adulterating, unending book changes and vote approval methods of certifying diksha gurus, both of which Srila Prabhupada sternly warned against. As such, rather than having faithfully followed Srila Prabhupada's instructions, they have **disobeyed** them with an idea that whatever they do is the same as if Srila Prabhupada did it. This is like thinking that I am God with absolute authority. What sheer foolishness.

This attitude on the part of ISKCON's misleaders has led to practically all of ISKCON's problems today. The phrase "ultimate managing authority" from Srila Prabhupada's Last Will has been grossly abused and rephrased as "managing **and spiritual authority**." Rather than understand Srila Prabhupada's spiritual and authoritative instructions not to change anything, that "*the management system shall go on as it is now*," the GBC has, in a stupor of delusion, tampered with his books, the deity worship, the parampara continuance, all unsupported by His Divine Grace's instructions. They have spoiled everything and betrayed Srila Prabhupada's trust and expectations. After four decades of chaos and disasters, the GBC still cannot realize the errors of their ways, continuing to destroy more, bit by bit, of what is left, with their disobedience, offenses, heresies.

The GBC has thus lost its authority which Srila Prabhupada imparted in trust to them. But that authority and trust **was misused** when their mandate was falsely interpreted and deviated far beyond its limits. Tamal wrote about this: "*Guru, sadhu, and shastra check and balance each other. But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstances.*"

Led by Tamal, the GBC committed great offenses against Srila Prabhupada with gross disobedience. Srila Prabhupada, having been poisoned and betrayed, cannot be pleased. The consequences for this are ruination of one's spiritual life and a halt to spiritual advancement. By imposing their disobedience and deviations upon all the devotees with a repressive regime, the GBC has committed horrible spiritual crimes by imposing upon others their society-wide offenses and deviations. They have failed in their responsibilities, yet continue to make things worse with ever more new concoctions and disobedience.

DISOBEDIENCE OF THE BONAFIDE SPIRITUAL MASTER'S ORDERS

(1) "*Regarding Kirtanananda, he is undoubtedly a good soul, but lately he has been attacked by maya; he thinks too much of himself—*

even at the risk of **disobeying his spiritual master** and talking nonsense about Krishna. As a man haunted by a ghost talks so much nonsense, so also when a man is **overpowered by the illusory energy**—maya, also talks all sorts of nonsense. The last attack of maya upon the conditioned souls is impersonalism. **There are 4 stages of attack of maya**; viz.: 1) [...] a protagonist of religion, 2) [...] neglects religiosity and tries to improve his economic development, 3) is to be protagonist of sense enjoyment & when a man is frustrated in all the above mentioned stages he comes to, 4) which is impersonalism, and thinks himself one with the Supreme. This last attack is very serious and fatal. Kirtanananda has very recently developed the 4th stage malady on account of his **negligence and disobedience to his spiritual master**. Sometimes a foolish patient when he is out of feverish attack by the grace of the physician, thinks that he is cured and does not take precaution against relapse. Kirtanananda's position is like that. Because he helped the society in starting the Montreal center I thought he is now able to start other branches and when he asked me to give him sannyasa I agreed taking the opportunity of his presence in Vrindaban. Simply by his Sannyas dress he thought himself as cured of all material diseases and all mistakes but under the influence of maya, he thought himself a liberated patient, just as the foolish patient thinks himself cured from the disease. Under the spell of maya, he **deliberately disobeyed me** by not going to London and consequently his disease has relapsed. Now in N.Y. he has begun to dictate **nonsense in my name**— such as giving up robes, flags etc. Instead of opening new centers he has begun to deliver his nonsense sermons amongst his Godbrothers which are all against our principles. For the present he should simply chant Hare Krishna and cease to deliver lectures because he has not understood the whole philosophy very nicely.” (SPL Pradyumna Oct. 17, 1967)

[Just substitute 'Kirtanananda' with "GBC" in the above letter.]

(2) “I saw a little tendency of being turned by foolish Kirtanananda. but I was confident that Kirtanananda was not so strong as he would be able to defeat you. I was completely confident of your sincerity of service and my choice of your being president of the society is right. I may disclose herewith that I never took Kirtanananda into complete confidence but I was trying to improve his position because he has also rendered much personal service to me. I am very much obliged to him for the service as I am to my other disciples and I am very sorry that **Maya has taken advantage of his disobedience & he has fallen to Maya's illusion**—but he should not continue for a very long time as I will always pray to Krishna for his recovery. [...] The impersonalist

cannot render any service to Krishna because he is a great offender. Under the circumstances, **Krishna will not accept food prepared by Kirtanananda in his present diseased condition.** If he at all wants to render service to Krishna he may be engaged at washing dishes and this will improve his condition.” (SPL Brahmananda Oct. 19, 1967)

(3) “So this is the process. [...] You sing every day. Guru-mukha-padma-vakya, cittete koriya aikya. That is the process. [...] if you follow strictly the instruction of guru, then you remain perfect. **But if we create, concoct ideas against the instruction of guru, then we are doomed, hell.** Yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto 'pi. There is no more shelter, finished. [...] If guru thinks that ‘This person, I wanted to take him back to home, back to Godhead. Now he is going against me. He is not following,’ aprasadat, **he is displeased, then everything is finished.**” (SPConv Feb. 3, 1975)

(4) “**You have to carry out his order.** That's all. God's representative is guru. So he's asking you to do this, to do that. If you do that, that is pleasing. [...] **If you displease him, then you are nowhere.** Therefore we worship guru... A guru should be accepted as God. That is the injunction of all shastras. (SPConv Feb. 27, 1972)

(5) “If he displeases Krishna's representative he has no entrance to Krishna's kingdom, however learned or whatever he may be. Immediately rejected. In a business office, suppose a secretary is there. A clerk does not accept the order of the secretary. Immediately he should be dismissed. In my personal experience, when I was young manager in a big chemical concern, one correspondent clerk, he disobeyed me. I reported to the head boss. He immediately came and he said, ‘Get out immediately from the office.’ And he wanted to plead in so many ways. Said, ‘No, if you don't go out, then I shall call my doorman. He will forcibly get you out. Get out.’ I was sorry because this man is dismissed immediately, but he took. Disobedient... **‘Obedience is first discipline.’ So if Krishna's representative is disobeyed- ‘Get out immediately.’ Krishna is very strict.**” (SPConv Dec. 12, 1970)

(6) “As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure.” (SBhag 8.17.1 purport) “Somebody says that “Krishna appeared five thousand years ago. He's no longer present. Then how we shall execute Krishna's order?” Krishna's order can be executed by executing the order of the spiritual master. [...] **We cannot disobey.** [...] This is the process. In CC it has been very extensively explained what is the position of the spiritual master.” (SPLecture Oct. 29, 1972)

(7) *“A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the Sun-god, from whom the instructions of Bhagavad-gita have come down to the earthly kingdom. One should, therefore, follow the path of BGita as it is expressed in the Gita itself and **beware of self-interested people after personal aggrandizement who deviate others from the actual path...**”* (BGita 4.42)

(8) *“But when you accept a spiritual master, that is not allowed. Unless you cent percent agree with the spiritual master's opinion or philosophy, there is no need of accepting a spiritual master. There is no need.”* (SPLecture Nov. 27, 1968)

Probably most Srila Prabhupada followers today believe the GBC has forfeited their claim and rights to the responsibility that Srila Prabhupada gave them, due to the total mismanagement and ruination they have effected upon ISKCON in their disobedience to his instructions.

An ordinary temple president could have done much better, whereas even an entire body of thirty, supposedly senior men have caused such a horrible state of affairs in Srila Prabhupada's mission. This has now become an emergency crisis that the rank and file devotees **MUST** rebel against and correct themselves.

“From now on unless I order you do something change or in addition, go on with the usual standard way. You manufacture ideas and then I have to waste my time. I have given you everything already, there is no need for you to add anything or change anything.” (SPL Dhruvananda Jan. 4, 1973)

OFFENSES, DISOBEDIENCE LEAD TO LOSS OF AUTHORITY

Srila Prabhupada speaks about disobedience to the guru, which causes one to lose his “authority.”

*“Authority is your spiritual master. You do not know who is authority? Why this question is there? If one is initiated, then he accepted the authority. And if he does not follow the instruction of spiritual master, he is a rascal. He is defying the authority. That's all. [...] **A siksha-guru who instructs against the instruction of spiritual, he is not a siksha guru. He is a demon.** Siksha guru, diksha guru means... Sometimes a diksha guru is not present always. Therefore one can take learning, instruction, from an advanced devotee. That is called the siksha guru. Siksha guru does not mean he is speaking something against the teachings of the diksha guru. He is not a siksha guru. He is a rascal. Because that is offense. Guror avajna. [...] defying the authority*

of guru. This is the first offense. So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning. [...] If one is disobeying the spiritual master, he cannot remain in the pure status of life. He cannot be siksha guru or anything else. He is finished, immediately. Guror avajna sruti-shastranindanam, namno balad yasya hi... You do not study all these things. You become initiated. There are ten kinds of offenses. Do you have any regard for these things or not? You must avoid these ten kinds of offenses. The first offense is to disobey the orders of guru. [...] So if you are offensive, how you can become advanced by chanting? That is also not possible.” (SPConv July 4, 1974)

Clearly, spiritual advancement is checked by disobeying the guru, which is offensive. One who instructs others contrary to Srila Prabhupada’s instructions is not a siksha but a demon. So much for anyone’s sentimental ideas that the GBC means well despite their imperfections. They are broadly teaching the members of the Hare Krishna movement contrary to what the Acharyas have taught. This is demoniac, offensive, and blocks everyone’s spiritual advancement.

“Kirtanananda [...] has lost his link on account of disobedience. You sing every day morning that by the mercy of the Spiritual master one can please the Lord and one who has not pleased the spiritual master cannot have any access in the realm of Krishna Consciousness. [he] has developed a different consciousness of Maya which is called misuse of one's minute independence offered by Krishna. [...] becomes a victim of Maya and thus he loses all importance in Krishna Consciousness. [...] By lips he says that he is a surrendered soul but by action he is thinking differently.” (SPL, Oct 6, 1967)

Here we see that anything a disciple does after he seriously disobeys the guru’s orders cannot be beneficial because he “loses all importance in Krishna consciousness.” If we displease Srila Prabhupada (the Acharya) then one cannot have “any access to the spiritual realm.”

If one gives up devotional service, such as by disobeying the guru, he is no longer protected from his previous karma, meaning he becomes entangled again in the material world. *“So long as one is engaged in devotional service, he is immune to the reactions of his past sinful activities, but if he chooses to give up this devotional service, then he has to undergo all these reactions.” (SPL Nityananda Nov. 12, 1971)*

“One may understand or not understand; if he is actually engaged in Krishna's service, under the direction of spiritual master, he is liberated. But if he voluntarily accepts again maya's service, then he is become conditioned. This is the secret.” (SPConv, Hayagriva, 1972)

*“In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in **full surrender**. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. [...] the teachings ...should be received by disciplic succession, otherwise there is adulteration. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. **But if one has a motive for personal sense gratification, his devotional service is manifested differently.** Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord’s.”* (SBhag 3.29.8)

When one does not act under Srila Prabhupada’s directions or has a motive for sense gratification (both of which apply to ISKCON’s guru system), he becomes conditioned again, and then his service deteriorates, with pride, envy, anger, personal ambition, etc. This is the description of ISKCON’s condition where the general quality of participants declines as the institution becomes increasingly disobedient.

“Yes. If you don't follow the instruction of guru, then you are fallen down immediately. That is the way. Otherwise why you sing, yasya prasada bhagavat-prasado. It is my duty to satisfy guru. Otherwise I am nowhere. So if you prefer to be nowhere, then you disobey as you like. But if you want to be steady in your position, then you have to follow strictly the instruction of guru.” (SP Feb. 3, 1975)

In ISKCON it is commonly stated that one who is following properly the orders of Srila Prabhupada, then he is considered on the liberated platform and can act as an initiating guru. **But Srila Prabhupada never said that.** ISKCON’s guru system does not follow Srila Prabhupada’s instructions. One who has deliberately disobeyed the teachings of his spiritual master is simply cheating. ISKCON leaders have cheated their members with deviations for over four decades.

“Brahma praises Kardama because he carried out the orders of the spiritual master in toto and without cheating. A conditioned soul in the material world has [...] four disqualifications: he is sure to commit mistakes, he is sure to be illusioned, he is prone to cheat others, and his senses are imperfect. But if one carries out the order of the spiritual master by disciplic succession, or the parampara system, he overcomes the four defects. [...] knowledge received from the bona fide spiritual

master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only.” (SBhag 3.24.12 purport)

*“If you can please your spiritual master, then you know that God, or Krishna, is pleased. [...] And if you cannot please your spiritual master, then you must know that **you do not know your whereabouts.** You do not know where you are going.”* (SPL Sept. 25, 1968)

Disobedience to the Acharya’s orders results in a “whereabouts unknown” status. This is the actual condition of everyone in ISKCON, both misleaders and their following. Srila Prabhupada gives a great warning to those who would pose themselves as initiating spiritual masters. He never gave any order nor specific instruction for disciples to take on the role of initiating new disciples. This is all maya. The quotes below reveal the presence in the Hare Krishna Movement of those who pose as devotees, yet are simply persons meant to destroy Srila Prabhupada’s accomplishments. There are different types of “devotees.” Some use Srila Prabhupada’s assets for their own selfish purposes, and others want to serve Srila Prabhupada’s purposes. These two kinds of devotees are in the Hare Krishna Movement.

(1) *“...It is also said, phalena 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... A karmi, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the karmis and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the karmis and jnanis than for the devotees.”* (CC Mad 19.157 purport)

(2) *“A mundane person in the dress of a Vaishnava should not be respected but rejected. This is enjoined in the shastra (upeksha). The word upeksha means neglect. One should neglect an envious person. A preacher’s duty is to love the Supreme Personality of Godhead, make friendships with Vaishnavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are **many jealous people** in the dress of Vaishnavas in this Krishna consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaishnava. When Narottama dasa Thakura say chadiya vaishnava seva [...] he is*

indicating an actual Vaishnava, not an envious or jealous person in the dress of a Vaishnava.” (SBhag 8.9.28 purport)

From these statements by Srila Prabhupada the conclusion is that anything anybody does has value only if it is connected to the parampara through loving devotional service under the Acharya Srila Prabhupada’s order, who must be pleased. If Srila Prabhupada is not pleased, then there is no progress. It is very doubtful whether ISKCON participants are making much, if at all, spiritual advancement, because of the offenses, disobedience, deviations, and abuse of authority which takes place in the institution, in spite of chanting Hare Krishna and reading Srila Prabhupada’s books.

Of course, if a devotee is sincerely trying without ulterior motives, Krishna will enable his devotional progress. But this is very difficult to accomplish in the miasmatic ISKCON atmosphere. It is no wonder so many thousands prefer to pursue their Krishna consciousness outside ISKCON, carefully choosing their association. If the ISKCON leadership wants to have spiritual authority, they must understand and accept that Srila Prabhupada remains the supreme authority in all matters in ISKCON, and give up their deviated interpretations and concoctions which are not supported nor authorized in Srila Prabhupada’s teachings. The GBC cannot act as the new Srila Prabhupada; they are but managers, trustees, and executors of His Divine Grace’s will, not the “new interpreters,” as Tamal had written.

OFFENSES AND DISOBEDIENCE ARE RAMPANT IN ISKCON TODAY

Srila Prabhupada warned his senior men to avoid deviations.

SP: Just now everything is going on, but after my demise it may be taken away from your hand. I understood it long ago... So how are you going to guard yourself? That is the problem. **Bhavananda:** There will be men, I know. There will be men who want to try to pose themselves as guru. **SP:** Very strong management is required and vigilant observation. *[Ironic that Bhavananda would pose as one of those false gurus just a few months later.]*

“They say that this movement is run on the basis of GBC authority, but Prabhupada says it is on authority of Bhagavad Gita and Bhagwatam. Now everything has become degenerated in politics, material development, expansion.” (Gurukripa das, 2009)

Some examples of the deviations/ disobediences in ISKCON today:

(1) Providing for initiations in the future with several evolving, concocted systems, the latest being a vote-approval process with seminars and retreats to approve volunteers as a new guru.

(2) 50K+ changes to Srila Prabhupada's books with no end in sight.

(3) Changing the basic deity worship principles and allowing the kirtans to morph into sahajiyā nonsense. (4) Subjugation of Srila Prabhupada's authority and teachings to speculative GBC concoctions.

(5) Srila Prabhupada is dead and gone, we now need new interpreters of shastra and physically alive diksha gurus.

A TIME OF DIFFICULTY AND STRUGGLE IS AHEAD

It appears that a time of great difficulty and struggle for truth lies ahead for the Hare Krishna movement. The powerful GBC-guru cartel that controls ISKCON will not give up their positions without bitter resistance. Vol. 8 and 9 studies the restoration and "house-cleaning" of Srila Prabhupada's divine mission. Demoniatic repression is increasing in current times all over the world. Technology is used to deprive people of truth, knowledge, and history, and we face times of chaos and great upheaval as the struggle between truth and evil intensifies. Over the next several decades we hope to see a gradual purification of the Hare Krishna movement as the legend bogus gurus pass away and the general devotees become more educated and experienced in their understanding of Srila Prabhupada's teachings, and more focused on implementing them. The movement likely will polarize further into two prominent camps: an ISKCON with fake gurus, and another ISKCON with Srila Prabhupada as the current link diksha guru. Eventually the first will wither away and Srila Prabhupada's ISKCON will thrive.

Most devotees are readily equipped to recognize evil when they see it directly. What they are not equipped for and must learn from experience and realization is how to recognize evil disguised as spirituality. This ability requires serious study and discussion of Srila Prabhupada's teachings. If one is blessed by the parampara and Srila Prabhupada, he will succeed and prosper in Krishna consciousness. If someone is deviated and disobedient to Srila Prabhupada's instructions, he will dwindle and fade away. Many cheaters may be able to falsely interpret Srila Prabhupada's instructions, but sincerity is required to understand the Acharya's *actual intentions and true purposes*.

DO NOT CONDONE VIOLENCE IN CHANGING THE OLD ORDER

The question arises about how the ISKCON power-elite will cede their positions without use of force. After all, the dreaded acharya disease is not cured by good reason or spiritual arguments.

"So without revolution... you cannot change old order. 'Old orders changes giving place to new.' That old order changes. Everywhere it is by violence. The Mahabharata also, the battle of Kurukshetra. Krishna

was there. He tried to settle up. But it was not settled without violence... Krishna also comes... for killing the demons.” (SPConv Dec. 30, 1973)

It is a fact that historically most of the time the entrenched systems and regimes of corruption and decadence only give way to reformation and change for the better via the agency of force and violence. The world is full of constant wars and the exercise of great force. A full restoration of Srila Prabhupada’s mission may very well only come about by force. Although we do not condone nor prefer violence and force, it may unavoidably come to that, even if no one wants it. Sulochan and others lost their lives, and many more have lost livelihood, reputation, etc, in the struggle for truth, and that is unlikely to change in the future.

Still, the preferred method for exacting positive changes in the spiritual mission is by preaching and “truth-telling,” as these books attempt to do. We note that removing the previous regime with force usually leads to another repressive regime, whereas by appealing to the goodness and intelligence of sincere spiritual seekers, a **revolution of consciousness** can be effected. Srila Prabhupada did this, with his style of determination, hard work, and loving kindness, and this is the preferred path forward. After all, history does have a few examples of non-violent revolution, such as the fall of the Iron Curtain in 1989.

TAMAL’S ESSAY: PERILS OF SUCCESSION (excerpt)

“The departure of ISKCON’s charismatic founder traumatized the Society’s entire membership and [...] inaugurated an extended struggle to resolve the issue of authority. His death was not sudden, but followed a protracted illness lasting a year. Though devotees had enough time to prepare themselves for the inevitable conclusion, their total dependence upon Prabhupada left them deeply shaken by his absence. The aftershocks were felt [...] individually and on ISKCON as a whole. Prabhupada had warned that the acharya’s departure is a great loss to the world; the spiritual vacuum thus created would be the cause of havoc in his institution, a view confirmed by the history of the Gaudiya Matha. But despite such warnings, ISKCON’s leaders acted hastily to fill the void created by Prabhupada’s departure.

“No doubt they were motivated by one of Prabhupada’s final requests that they at least maintain what he had left them. Yet immaturity and, on the part of some, desire and ambition, led to the establishment of a zonal acharya system in the 1980s which threatened to leave ISKCON as divided as the Gaudiya Matha. [...] all the heresies of continuity concern the problems of preservation of tradition- whether during the founder’s time (between his predecessors and himself) and

during the time of his disciples (between the founder and themselves). Though the tradition's beliefs are at the forefront of these issues, the question of authority is no less an issue here than it was with the previous heresies, for arbiters must be there to decide exactly how traditions are to continue."

With amazing aloofness, an unaccountable and unremorseful Tamal muses about the chaos he brought about after Srila Prabhupada's departure, as if he himself had little to do with it. "Immaturity" in self-declared acharyas? "Some" desire and ambition, and this is in the past? There goes Tamal on his program of deceit again. Srila Prabhupada had made very clear how things were to go on, but Tamal and his of fellow poisoners of the Acharya completely neglected those instructions and established their own private guru enterprises after a guru-coup (see Vol. 5: *ISKCON Hidden History*).

They disregarded the Acharya's authority and instructions and substituted their own concocted idea that the composite GBC was now the replacement spiritual authority to re-interpret parampara continuity as they wanted to further their illicit guru business. The **heresy was within**, a silent conspiracy, "*the sinister movement*," by Tamal and his cohorts' deviations from the standard instructions Srila Prabhupada had made so clear. It was not anything that the GBC had to confront from the outside. As IRM's Krishnakant characterized: "**Tamal, the master at peril.**" Tamal continues his maya propaganda:

"...We have seen that much of the debate over authority and continuity has focused on this issue: namely, whether current GBC members and gurus are spiritually qualified. This same question will undoubtedly continue to be raised when considering ongoing succession. As the present generation of gurus expires, how will each of their disciplic lines be perpetuated? [...] Though the GBC is now well established as the legitimate successors to the founder-acharya, Srila Prabhupada, the mechanics of further succession, if left unresolved, are potentially schismatic. [...] ISKCON will continue to wrestle with knotty philosophical issues. Splinter organizations, which began as Gaudiya Matha grafts, offer nuanced understandings of Prabhupada's teachings. [...] scriptural statements are broad enough, no matter how carefully they are translated to allow for a wide spectrum of interpretation. No provision, no matter how carefully prepared, can avoid diversity of opinion, as the history of every religion testifies. A quick perusal of the heresies in this brief survey illustrates the well-known truth that history repeats itself. Whatever heretical issue Prabhupada resolved had to be

dealt with again after his departure. There is nothing to suggest that the future will be different.”

Spiritual qualification begins with obedience to the Acharya, Srila Prabhupada’s instructions, which in 1980 Tamal admitted that the GBC had not followed. Tamal nor the GBC need worry themselves about tinkering with the mechanics of the disciplic succession, and disturbances therein arise only from their disobedience in concocting unnecessary methodologies of parampara continuance. The disciplic succession is not continued by false gurus selected by votes! If the Acharya’s orders are followed, there is no need of interpretation or risk of heresy. Tamal’s bloviations are made to hide the deviations of the unscrupulous rascals who spoil the Sankirtan Movement, and he uselessly speculates how to solve the problems that he thinks naturally follow the disappearance of the Acharya, but are actually caused by his own treachery and heresy.

Tamal and the corrupted GBC, by their deviations and disobedience, are the real problem that has diverted the Sankirtan Movement from the charted path that the current link Srila Prabhupada laid out. Of course, all neophyte devotees struggle to properly follow the Acharya’s instructions, and out of weakness or lack of sincerity, they may deviate, disobey, or fall down. Yet, that is noble, as the attempt is there to please the Acharya, and with practice and perseverance, success will come.

But those who pretend to be perfect followers of the Acharya while secretly not following, and then manipulating, adulterating, and creating deviant false interpretations of the Acharya’s teachings, not out of unfortunate misunderstanding, but for the purpose, of personal gain and exploitation of others, is demonic, accursed, and most sinful.

CHAPTER 35: POLITICS, FORCE, AND VIOLENCE

The zonal acharya era from 1978-1987 was a era of “anything goes” wherein the gurus and their fanatic followers were engaged in all types of deviant or illegal activities “for Krishna.” The use of “politics” became almost universal in the movement, wherein ISKCON gurus and their followers used duplicity, betrayal, heavy-handedness, and deceit to get their way against all opposition. ISKCON had become a cult in the derogatory sense where fanaticism (or what Doktorski calls “deranged devotion”) prevailed, and the Krishna consciousness that Srila Prabhupada had taught was obscured by all manner of irregularities and anomalies. Below only touches upon some of what happened and still goes on in the ISKCON society today.

Since the zonal acharya era, the politics, force, and violence in ISKCON has become increasingly subtle and hidden, but still very much there, now being systemic, institutional, legalized, formalized.

“You all should co-operate and then things will go on very nicely. We should not bring in politics. That is a very nasty thing.” (SPL Sukadeva Sept. 18, 1975)

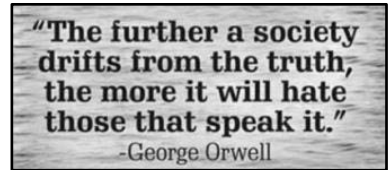
MURDERS OF DEVOTEES

In New Vrindaban there were a series of murders, including missing persons who were never located. Confirmed and suspected murders included: Sulochan (Vol. 5), Chakradhari, Randall Gorby, Tarudas, and perhaps others (1980-1986). This is described in *Monkey On A Stick* by Hubner & Gruson, 1988. Besides the conviction of Tirtha das for two murders as the unofficial “enforcer” of New Vrindaban’s administration headed by Kirtanananda and Radhanath, several others in the New Vrindaban administration were sentenced to jail, or received reduced sentences or immunity, including Dharmatma, Kuladri, Dulal Chandra, and Tapopunjab. Radhanath Swami was never charged, although deeply involved in Sulochan’s murder arrangements, according to multiple testimonies. Hayagriva evaded prosecution when he died in 1989. Kirtanananda was jailed 1996-2004 after Tirtha das finally decided to testify against him.

“Taru disappeared during the winter of 1980. ...Devotees were told not to mention his name. Sargeant Westfall heard the rumors and quietly made inquiries. But he couldn’t get a lead on what had happened to Taru. ‘I have had a revelation,’ Kirtanananda announced

one day, 'I dreamed that Taru has gone to India and jumped into the confluence of the three holy rivers. He has drowned.' Taru was never seen or heard from again." (ENE, p. 259, Doktorski)

Also there was the unsolved murder of Jiva das, the leader of Hansadutta's women's collection party around 1979. He was found in a California river after many years of illegal activities and abuse of women devotees, all with the knowledge of the local ISKCON authorities. Caturbahu das from New Orleans temple in 1986 was tied to a chair at the Touchstone art gallery in the French Quarter at night and murdered by knife-cut to the throat. The police said it was clearly an insider "hit-job," and not a robbery. Rumors pointed to a German tough-guy "devotee" who had been in New Orleans that day and who was known as an "enforcer" agent of some of the zonal acharyas. It was said Caturbahu uncovered a drug importing operation by some gurus (Tamal, Jayapataka were mentioned), using the Touchstone Art business as a front, and his murder remains unsolved.



SOME INCIDENTS OF VIOLENCE, ARSON, FRAUD, AND FORCE

(1) Jadurani dasi was badly beaten in New Vrindaban by disciples of Kirtanananda (with his consent) because they felt she was offensive to their pure devotee guru. This was months after she had been forcibly kidnapped and escorted out of LA by Ramesvara's men in mid-1980.

(2) Various scams were developed by some zonal gurus to collect large amounts of money through street collecting (scamkirtan), fraud, or copyright infringements. The FBI raided New Vrindaban in late 1986 with several convictions.

(3) In New Vrindaban there were many unexplained house and auto fires, some by local hoodlums, but most were deliberate for insurance claims or attempted murder. The community leadership including Kirtanananda was involved. Nityananda das from the Mississippi farm openly was told about the insurance fires, and was encouraged to do the same in New Talavan for quick cash. Under the influence of false leaders, he contemplated a \$80K fire. The full range of illegalities in New Vrindaban is chronicled in a book series by Henry Doktorski.

(4) Jayapataka's followers have been implicated in violent incidents, under the influence or instruction of their guru. A bomb explosion in Mayapur, a mysterious poisoning in Malaysia to take over valuable property, a faked suicide in a Navadwipa prison, etc.

(5) Rival devotee collecting parties travelling in vans would sometimes cross paths, such as those sent out by Kirtanananda,

Ramesvara, or Hansadutta, and the result was often slashed tires, raided warehouses, harsh threats, and physical fights. There was little brotherly love between some of these parties.

(6) Other incidents in North Carolina circa 1997-98 (see Vol. 5) involving Bhakticharu's hopes to get free land.

(7) The dirty politics, force, duplicity in ISKCON continues to this day, but the open violence and murders have been left behind as the movement has "matured." The history of these irregularities would require volumes to do even partial justice, so widespread were the irregularities by those who had hijacked the ISKCON.

(8) *"In the Philippines a fanatic Hansadutta follower (Ripughna) tried to kill me for preaching against his so-called guru. I barely escaped with my life. Ripughna chased me out of the temple, running after me, madly wielding a bush-knife (Bolo), myself escaping to the main road, flagging down a car which brought me to Cebu City where I hid in a guest house for three days. I was told that Uthal das was ordered to liquidate Jitarati (who funded the Cebu Temple) and have his corpse disposed of into the ocean near Cebu City. But Uthal's helper refused to do this."* (Urdhvaga das, 2000) Jitarati's planned murder by roadside rifle fire was confirmed by many local Philippines devotees.

(9) Nityananda das' home and warehouse at the New Talavan farm were broken into and burglarized in 1984 by Jayapataka and Vrikodara's arrangement or silent consent, the stolen goods were sold and went to the New Orleans temple. Months earlier Jayapataka had dumped 70 cows at New Talavan farm; he removed Nityananda as farm president for maintaining an "open guru" policy at the farm.

PARTNERS IN CRIME AND THE CODE OF SILENCE

One thing common across the criminal dimension (and ISKCON is now a criminal enterprise, as false gurus illegally plunder the institution, contrary to the will of the Founder-Acharya) is the use of an implicit or explicit oath which exacts cultural, institutional, or group pressure to ensure members remain loyal, remain silent, and do not reveal "company" secrets. E.g., the Sicilian Mafia, having existed for centuries, has one of the most powerful oaths, that perhaps has contributed to its survival despite attempts by several governments to eradicate it. The oath is known as **omertà**- a code of silence and secrecy that forbids members from betraying their 'brothers' to authorities or rivals. The penalty for breaking this oath is death for him and his family members. And if a betrayal is very grave, his entire kinsmen may be wiped out. What are the 5 codes of Omertà? (1). A Code of Silence: never to "rat out" any Mafia members. Never to divulge any mafia

secrets. (2). Complete obedience to the boss and his orders, no matter what. (3). To provide any necessary assistance to any other respected or befriended Mafia faction. (4). Any attacks on family members must go avenged. *"An attack on one, is an attack on all."* (5). Avoid contact with the authorities. In their strongholds, the group imposes the oath on the whole population. Residents are expected to remain silent, or be punished by death. A Sicilian proverb: *"He who is deaf, blind, and silent will live a hundred years in peace."*

In ISKCON, instead of the overt threat of death, there are effective substitutes employed: Disgrace before all your friends, fear-mongering of spiritual catastrophes (such as committing the highest blasphemy), the principle that only those in "good standing" may avail of institutional benefits such as social status, salaries, positions and prestige, and ultimately the promise and reward of guruship (*this is no small thing, it is the ultimate Siren song, and the reason we came to the material world*). This is why not one of the original zonal acharyas have spoken out about their conspiracy to hijack the movement. Even after they have disgraced themselves by their "fall-down," still they would not confess to anything more than what is already publicly known.

ISKCON is a professional criminal organization like the Syndicate or the Mafia. No one dares betray institutional secrets or their comrades in crime, lest their own secrets be revealed in retaliation. Once entering and participating in the corruptions of ISKCON, it would be too shameful and damaging to admit what one has done. There are many who know about Srila Prabhupada's poisoning, yet for these reasons they remain silent and complicit, in the implicit oath of silence.

SCIENTIFICALLY PROVEN POISONING OF SRILA PRABHUPADA

Now that the poisoning of Srila Prabhupada has been established beyond doubt with scientific and forensic evidence (Vol. 1), we know what kind of men guru-jacked the Hare Krishna movement; some are murderers and demons, prepared to commit the worst of all crimes. After the poisoning of their spiritual master, the hijacked movement witnessed all types of mayhem: physical, sexual child abuse, abuse and neglect of women, insurance fraud, murders, beatings, theft, adulterating Srila Prabhupada's sacred books, etc. Let no one doubt the evil nature of some of those who have taken over Srila Prabhupada's mission. While Duryodhana was evil, even Bhishma and Drona were complicit.

BUSINESS SANCTIONS AND TANTRIC CURSES

"In early 1999 I published a summary study of the Mahabharata by Purnaprajna das in an 800 page paperback edition. It was from an old typed copy done in the early Vrindaban gurukula days, and I was

*inspired to share it because it was such an excellent and readable version. At that time there were no other Mahabharatas in ISKCON. I submitted an ad to the primary ISKCON media of the day, ISKCON WORLD REVIEW, a monthly newspaper which carried ads from those in or out of ISKCON, from reiki training to marriage matching. My ad was refused. I called each of the three editors to convince them to run the ad so devotees might have a bona fide, affordable Mahabharata. Ravindra Svarupa, Badrinarayan, and Mukunda Swami wouldn't budge. They referred to my excommunication almost a decade earlier for promoting the officiating acharya initiation system, that I had not recanted, apologized, nor made amends for damages to ISKCON. They said there was no way they would facilitate any money coming my way. They all agreed that if anyone else had done the book, no problem. In hindsight, I should have put someone else's name on the book. Soon another ISKCON party republished **the same book** to take advantage of the market for the Mahabharata, and I still have my copies in storage 18 years later. I was a pariah and rejected by most former friends, acquaintances, and associates in ISKCON.” (Nityananda das, 2017)*

In Volume 3: *Pursuit of Srila Prabhupada's Poisoners*, the history of ISKCON gurus' involvements in black magic and tantric curses by south Indian for-hire experts is described. Tamal, Jayapataka, Bhavananda, Radhanath, BB Govinda, Indradyumna, Bhakticharu, and others have been named. In 2023, Jayadwaita Swami admiringly described these practices as “*useful predictive readings.*”

“Several astrologers have confirmed that due to black magic curses, I have suffered for decades with financial loss, family breakdown, legal problems.” (Nityananda das, 2023)

GBC RESOLUTION ALLOWS BAN OF THOSE WITH OPPOSING VIEWS

ISKCON's GBC has authorized local leaders to, at will, forcibly ban and restrict the attendance or activities of anyone perceived to be opposed to institutional policies. Even Srila Prabhupada's books for distribution were withheld from those banned by the temple.

“In the late 90's, from the US I was selling Srila Prabhupada's books to devotees in UK because they were denied access to wholesale prices due to their philosophical persuasions.” (Nityananda das, 2017)

FEAR, REPRESSION, NO OPEN DISCOURSE

“We'd appreciate hearing personally from the members of the GBC body regarding their views on the ideas expressed in PL. Based on what we've already heard from some of them, there is far from agreement with the mood and content of the official GBC statement. We suggest that the culture of organizational fear and repression, as contrasted

with a Vaishnava culture of civil, open discourse, is active here, and we encourage ISKCON leaders to voice their genuine views on the issues raised in PL.” (Dhira Govinda das, 2002, Prominent Link)

CRIMINAL CULTURAL MILIEU IN ISKCON by Krishnachandra das

(Abbreviated) Many have strongly advised me to be careful about my security due to the subject matter in our publications. They cite incidents of murder, tantra, physical assault, verbal abuse, legal action, and threats by institutional members to those who have spoken out about wrongdoing of gurus and ISKCON GBC. What kind of society is it where it is acceptable to support an immoral leader while it is also acceptable to vilify the victim, the reporter/whistleblower. This **criminal cultural milieu** is the result of the GBC rejecting Srila Prabhupada as the supreme ISKCON authority to impose their ‘criminal’ bogus Rubber Stamped Guru system. Also they ignore Srila Prabhupada’s Direction of Management by imposing their own concocted system where charlatans or immoralists can be a GBC, guru or an institutional official and those loyal to Srila Prabhupada are alienated, abused, and vilified.

The institution’s leaders are where the followers should look to for spiritual, moral, and ethical managerial leadership, but it is filled with those who fiercely defend their perceived right to be above suspicion or accountability from members of their respective communities. Thus supporters of the leadership and/or a guru will actively intimidate, vilify, threaten and abuse any devotee who dares to bear witness or mentions a leader or guru’s wrongdoing. Devotees fear going to secular agencies to report any incident for fear of reprisals and alienation from the community. The situation is worse when living in where bribes buy the law, like India. The other ‘conditioning’ idea in our Vaishnava society is ‘*don’t air our dirty laundry in public.*’ If the institution itself refuses to deal with the disease within the organization then what options does one have except to go public? After four decades of their corrupted rule, the GBC’s Gurus have proven themselves impervious to rational reasoning and accountability, so how can they expect that sincere intelligent devotees, will not use the only practical medium to deal with these issues? Going public is a situation that the institution itself has created; why blame the whistleblowers?

Yet their own ‘privileged’ elite are never reported to the police for any of their crimes, they are never threatened with violence or kicked out of our society should they disgrace our Vaishnava society and Srila Prabhupada’s good name, by their heinous behavior and philosophical deviations. In fact the institutional members ‘hush up’ and support the offending member while vilifying the whistleblower or victim. The

ignorant disciples and followers of these errant GBC-Gurus are willing to lie for, fight for, commit crimes for and even die for –whatever the moral, criminal or philosophical deviations. The unhealthy dynamic acculturated into our ISKCON society is that no matter how criminally, philosophically, morally or ethically deviant a leader may be they are always considered ISKCON members and in the right; whereas we on the other hand are considered to be always in the wrong and to be ‘outside’ of ISKCON or to have left ISKCON –when we have never left and are loyal to Srila Prabhupada, but simply refuse to be a part of an illegal corrupt institution.

To the ISKCON gurus and their disciples, anyone who speaks out about their wrongdoings is a demon and therefore not a member of ISKCON. Yet the leadership comprises of some of the most morally, criminally, ethically, philosophically and spiritually deviant individuals whose level of Krsna consciousness is often far less than their disciples. These individuals, who have rejected Srila Prabhupada and only pay lip service to him when they need to cite their bona fides and who have lusted after and claimed everything that they can lay their greedy hands on, are considered by their disciples to be the most advanced humans who walk mother earth. However the institution has faced many incidents where they cannot deny their members are criminally negligent or responsible for crimes what to speak of being morally and ethically abhorrent. The Turley Law Suit brought the fact that child abuse was not only rampant in our society but it was actively covered up by the very same leaders that are ‘still’ being brought into question by those loyal to Srila Prabhupada.

The institution responded by allowing those most guilty of abuse and neglect [principals and teachers] to establish ‘showbottle’ agencies that only deal with damage control, petty issues, procrastinate or cover up any serious incident or criminal activity. The leaders and their supporters demand forensically verifiable evidence while they control the information and evidence gathering roles within the society and the functionaries of the above mentioned departments have a vested interest in damage control or withholding evidence as they are usually unqualified, inexperienced and dependent salaried workers.

Yet they eagerly accept pathetic denials by the guilty party who merely has to deny any involvement or knowledge of the incident or issue and the whole institution swings into action to support them. Needless to say devotees in general are rightfully distrustful of such agencies as serious issues are kept “in house.” Unfortunately the institution has indoctrinated the devotees that the internet is ‘bad’ and

one should use it only to visit websites that are sanctioned. There is a culture of ‘ignorance’ in the rank and file devotee who is privy only to the censured and sanitized version of ISKCON history and the wrongdoings of the leaders. They challenge: what have you done and look at what he has done! These so-called gurus only “initiated” the devotee and took the glory and credit. Once initiated, they forget who converted them and who put in the long hours to teach them what they know about Krishna consciousness and give all credit to their newly found guru along with adoration and money.

This denial and aggression towards whistleblowers arises when the truth about their guru’s cheating nature is exposed, and is certainly a sight to behold, however what is more incredulous is that none of this rage or aggression is aimed at the Guru who betrayed and cheated not only them but also Srila Prabhupada and his loyal followers. The institution speaks of ‘unity in diversity’ and ‘co-operate’ in order to reinforce their leadership and authority. Why should anyone co-operate with a thief and not report them to the police? Or why is it that those who reject the Rubber Stamped Guru system or refuse to support the errant GBC are not included in the ‘diversity’ aspect of their institution? The fact is that they, the institution, know they are in the wrong and have no support from Srila Prabhupada’s teachings and instructions so they cannot answer our challenges with the truth but can only use word jugglery that cheats sincere but naïve neophytes.

So they cooperate with murderers, child abusers, rapists, pedophiles, mayavadis, New Agers, Apasampradaya –Sahajiya sects – but no way on earth will they cooperate with a whistleblower or a Prabhupada loyalist. The end result is that there is the social milieu that has been acculturated into our ISKCON society by those original sinful GBC hijackers who subverted Srila Prabhupada’s instructions and took control of our society (in 1978); where ***the general devotee lives in fear and ignorance of the truth.*** They are being cheated by leaders who preach an extremely sanitized version of Krishna consciousness and have created a criminal non-brahminical culture from what should be the most spiritually advanced culture on earth. ***The only solution to living in fear is speaking out. Call a spade a spade and a thief a thief.***

We must stand truthful witness to the many crimes that the so called leaders of our Vaishnava society have and are committing. Report sexual falldown or philosophical deviations of the “gurus” and sannyasis to authorities and websites that are seeking positive change in our society, allowing the police to prosecute rapists, child molesters, embezzlers, frauds, poisoners, and sexual deviants. Speak up and their

sinister empire that lives inside our Vaishnava society will crumble. They cannot deal with mass exposure by hundreds of devotees speaking out together. There is no other way.

The dribs and drabs method only drags out the issues and serves to give the institution time to do damage control and cover ups but if all those who desire to see change begin to speak up truthfully and openly against this sinister empire that has arisen in our ISKCON society, then the GBC and rubber stamped gurus will lose their power and positions. There has to develop a sense of brother and sisterhood in those who oppose the illegal rule of the ISKCON GBC-guru club. We must learn to support each other to truthfully report to websites and relevant authorities. We must not fear speaking truth about unauthorized gurus as if we are the ones at fault or committing offenses. For too long have we had to give way to pressure, lies and deceit from these rascals who act under the protection of their ignorant disciples and various ISKCON apologists.

Remember we are not dealing with isolated cases of abuse and crime; we are dealing with a GBC that rejected Srila Prabhupada and his instructions as soon as he entered into Samadhi in 1977, and who have spent the last 40+ years destroying Srila Prabhupada's ISKCON, ruining its truthfulness and spirituality. Their power rests in their positions, not in themselves, as they lack any true spiritual acumen, personal integrity or good character to be able to withstand the truth. Their power comes from their disciples and Indian donors who, once educated on the facts, will have to face the ugly truth that they have been wasting their time, energy, dedication, love, trust, and money on self-interested frauds who are actually the ones who have left Srila Prabhupada's ISKCON, yet still lay claim to it and who use it to lure unsuspecting and innocent aspiring Vaishnavas to fund and support their personal plans and projects. It is entirely possible to turn this around. We have to unite and fight them. We should never accept that our Vaishnava society should have a social milieu which condones and supports criminality and criminals and punishes the victims and whistleblowers. **(END)**

To nicely describe a mechanism used in the ISKCON organization for maintaining the status quo: *"The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrum."* (Noam Chomsky)

"None are more hopelessly enslaved than those who falsely believe they are free." (Johann W. von Goethe)

After Srila Prabhupada departed, his institution was taken over by unqualified rascal disciples who made a huge mess of everything that

prohibited philosophical issues. This is a cult tyranny. Everything in ISKCON is for the benefit of the unauthorized gurus. Srila Prabhupada is minimized in deference to the “new links in the parampara.”

MORE ANECDOTES

Bhakticharu Swami used Suddha Jiva das as a front man to attempt a devious real estate lawsuit, hoping to get 12 free acres upon which to build his USA headquarters and health food snack business. Dirty politics was involved in the ouster in 2015 of Radha Jivan das as fundraiser for the Mayapur Temple of the Vedic Planetarium project. As a result ISKCON has one more severely disaffected former member, although the Mayapur management somehow believes they have strengthened their hand. Meanwhile there are reports of massive embezzlement (\$26 million?) by Bengali (mafia) management in Mayapur. In 2016 there were reports from the ISKCON Belfast temple with complaints about removal of the beloved deities and ejection of devotees from the temple for dubious reasons.

There is serious evidence that the death of Aindra das in Vrindaban was not an accident, but a murder by tampering with gas lines. Aindra was too popular and spoke too much about ISKCON corruption. The institution’s disease can be seen from all angles, if one has the eyes to see. So complete is the infection that hardly any place in Srila Prabhupada’s institution has been spared. Murders and physical violence may have largely receded from public view, but the greatest violence is the society-wide continuing interference in all devotees’ direct relationship with Srila Prabhupada. Hoaxing sincere spiritual aspirants into placing absolute faith in a conditioned soul as their savior guru for personal gain is not just a philosophic misunderstanding, it is an act of great spiritual abuse. This obstruction of another’s spiritual life is a great crime, and thus ISKCON is a criminal enterprise.

The GBC’s demonizing its detractors (poison theorists, ritvik-vadis, child defenders, anti-changed books, etc) is their attempt to distract our attention from the real sinister, underlying disease in ISKCON: the cheating, false guru exploitation program. It is a diversion, smoke and mirrors theater to confuse us about what is the real problem. The polarity and anguish in these issues consumes devotees’ consciousness and allows the corrupt, deviated GBC-guru cartel to continue with its guru franchise business, maintaining their status quo. As long as the ISKCON grass roots power base belabors only the symptoms of the underlying disease of bogus gurus, and not the disease itself, the longer the rascal Ravanans are able to carry on their deception and plunder of Srila Prabhupada’s institution, overstepping their authority, abusing

their power, disregarding the Acharya's instructions, betraying Srila Prabhupada and his followers. The GBC's illegitimate reign has gone on for so long that it is now taken as the norm. But the contract of trust given to the GBC by the common devotees has expired, breached by violation of its terms, and it has become invalid.

The siddhantic heresies and disobedience to the Acharya, Srila Prabhupada, by the GBC must be ended and the only way to do that is for the general devotees to wake up to the reality of what is taking place, and forcibly throw them out, taking control themselves, and rebuild, restore ISKCON and the wider Hare Krishna Movement by sincere and proper adherence to the Founder-Acharya's teachings as our life and soul. No more cheater guru nonsense. No more minimizing of Srila Prabhupada. Direction of Management and Srila Prabhupada recognized as the current direct link to the parampara.

ISKCON IS FINISHED (A more frank, "extreme" outlook)

"Although ISKCON centers are crawling with holy posers, whose only business is to obstruct the Absolute Truth and send their followers to hell, Srila Prabhupada remains the only great beacon of light and truth. Thus they have attracted a worldwide congregation of cultists who only know a few rituals, thinking these as devotional service. The books are being ignored. In front of the compliant noses of the GBC, Mayavadi books, activities and sentiment have been directly injected into what was supposed to be a family of love and trust. Gurus travel the world so that they can enjoy many Vyasa Pujas a year, though they have no realization of the personality of the great literary incarnation of shastra Vyasadeva himself, who lives in a cold high cave at Badarinath. Prabhupada issued many warnings, giving the Gaudiya Math break-up as an example, but they have far, far exceeded the aparadhas that went on there, and have alienated the genuine devotees. This has all been by the design of Kali. In this world, there are great demons selling sex, alcohol, tobacco, meat, etc. Srila Prabhupada has come with a simple cure for the entire situation.

"But a worse demon than the owner of Budweiser or McDonalds would be he who obstructs the instructions of Krishna's empowered shaktyavesha avatara in pushing back Kali's tsunami of sins. Hence, any saffron and tilaked "guru" who either supports the activities of ISKCON's mental speculation-addicted "leadership" is actually far worse than the liquor and meat industry combined. This includes anyone who misleads the world with a changed Bhagavad-gita. To say ISKCON is in a crisis at this stage is an understatement. Practically, it no longer exists, since the vast majority of robo-devotees are no better

than cult zombies at this point. They do not care to hear the truth which disturbs the comfort zone with their “guru” and his gold watches, servants, silver plates, laundry men, chauffeurs, private chambers, etc. I would not like to be in the shoes of these deviant posers when they meet a Mahajana, namely Yamaraja.

“If a person deviates from the path of the Vedas, the servants of Yamaraja put him into the hell called Asi-patravana, where they beat him with whips. When he runs hither and thither, fleeing from the extreme pain, on all sides he runs into palm trees with leaves like sharpened swords. Thus injured all over his body and fainting at every step, he cries out, ‘Oh, what shall I do now! How shall I be saved!’ This is how one suffers who deviates from the accepted religious principles.

“Manu says that such **guru-drohis** become insects of the larger varieties. What will they achieve by changing Srila Prabhupada’s teachings and books? How can a body of evil doers, who have listed their spiritual master as a ‘worker for hire’ in legal documents, ever hope to get out of the 8,400,000 species of life? They are doomed, and anyone who supports them is likewise doomed, whether he thinks he lives in Mayapur or Vrindaban. They live in hell now, and things will only get worse for them. Srila Prabhupada said Krishna spared his Godbrother Ananta Vasudeva from further offenses by an early death. I can just imagine how you must feel, as a great pioneer in this movement, raising funds against all odds to build centers for worship of Krishna-Baladeva, Radha-Krishna and Her sakhis—now seeing these turned into places of disobedience, betrayal, corruption, and deviant doctrines. (Unknown)

ABSOLUTE IS SENTIENT FOUNDATION Newsletter (May 8, 2023)

“An organization awash in novel changes can only break apart and crumble, and the end result is plainly seen today with the fractionalization of a once-dynamic movement. Health, gymnastic yoga, sahajiyaism, sales of useless literature have superseded the experience of genuine bhakti. Although Srila Prabhupada instructs over and over that the company of impersonalists is ruinous to devotional service, and must be avoided, ISKCON acquiesces to Radhanath’s introduction of demonic clowns reciting hackneyed notions of “oneness” in his vapid writings. No GBCs object to Jayadwaita’s illegal hack job on Prabhupada’s divine presentations. They blithely accept Shivaram’s ISKCON News site, which promotes mundane narratives like pro-Ukraine festivals, protests against global warming.

“No GBC raised the alarm that their fellow Mayapur celebrity, ex-Bhakti Vidya Purna Swami, was a serial child molester, even after GBC

“leadership” sent ISKCON into a bankruptcy for child abuse 2 decades ago. They teach forms of imitation “yoga” for money, as if that would please Srila Prabhupada. The GBC even accepted Hridayananda’s concoction called Krishna West. They are guilty of their own mental speculation, and smile charmingly, leading kirtans while they send ISKCON into chaos”. (AISF, May 8, 2023)

TEACHING CHILDREN TO FIND WHERE PRABHUPADA WAS WRONG

Believe it or not! From a Facebook post in early 2023:

“Hridayananda’s protégé Brahmaturtha das gave a class at ISKCON Alachua temple for the gurukula school children, inviting them to find something wrong in a Srila Prabhupada Bhagwatam purport he had selected and read out. He explained that hermeneutics, scientific reason, was necessary to validate the truth, even the truths spoken by the pure devotee and Founder-Acharya. The class and discussion was about the mistakes Srila Prabhupada made in this purport.

“This is the influence of the great sinister movement: to minimize and discredit Srila Prabhupada and the shastra, to break the faith of devotees in Krishna and Srila Prabhupada. It is the demons infiltrating the Hare Krishna movement, by their deviant message and doctrines, by their evil potency which bewilders those who are not strict in sadhana. Thus everything Srila Prabhupada gave us is being changed, challenged, corrupted, and mixed with maya: kirtan, prasadam, shastra, guru, truth, deity worship. E.g., Jayadwaita the book-changer, obviously is possessed by evil illusions and intentions, and that did not happen by accident- it is the demons trying to stop the Hare Krishna Movement.”

Jaya Gaurisundar das, June 14, 2022: *“Aloy Krishna das, Bengali Mafia leader, secretly taped a meeting with Bhakticharu the night before the Mayapur riots, explaining the plan. Bhakticharu gave his approval but that no one should be seriously hurt, ‘just scared.’”*

REPLY TO DEFAMATION FROM GBC

ISKCON misleaders have been very critical of all efforts to investigate Srila Prabhupada’s poisoning or shastrically justify (or allow open debate on) their guru system, challenging and defaming all objectioners, and making numerous false accusations against them.

“In 1972 I was the temple president in New Orleans. We had just purchased a large building on Esplanade Avenue and a new devotees were joining. Two of them influenced some of the others into supporting their proposition that one of them, as a brahmachari, would be a better president than myself, because I was married. Shaken, I wrote to Srila Prabhupada and explained the situation, asking what should be done.

His reply gave me great courage and confidence, and his bold words have stayed with me, remembered whenever I was unfairly demonized, which was often as an ISKCON temple president and proponent for institutional reforms. Especially since taking my stand with ISKCON and its misleaders in 1989, I have borne the great heat of character assassination, ostracization, excommunication, and my reputation has been painted very dimly. As it is said, 'Give the dog a bad name and then hang it.' This burden has been very heavy at times, but it is then that I recall the reply Srila Prabhupada sent to me back in 1972: 'So do not be disturbed by them, go on with your work, increasing more and more. Never mind the jackals howl.' " (SPL Nityananda Nov. 1972)

SPConv May 3, 1973: "*...There is big story about this jackal. I will tell you some. A jackal came in the village... So the washer man kept the dye water in a big tub, and the jackal fell in it... he became all blue. So he fled away, and all the animals said, 'What is this animal?' ...even lion became surprised. 'We have not seen this.' 'So who are you, sir?' 'I am sent by God to rule over you.' 'Oh?' So they began to worship him as God, as leader. Then one day other jackals, they were crying, 'Wa, wa,' but the jackals cannot stop. If others jackals cry... So he also began to 'Wa, wa.' Oh, then, this rascal is a jackal. Yavat kincin na bhasate. That these rascals are jackals. Now they are talking nonsense. We can detect that 'Here is a jackal.' So we have to expose them. They are not leader; they are jackals. So jackals cannot anymore rule over. That should be our propaganda. Not only scientific, all political things, social things, everything. They should be all kicked out. They should be replaced by Krishna consciousness. Then people will be happy. This should be our program. Our propaganda means to make people happy. It is not a business, to make business and take some money.' "*

Similarly Tamal and other jackals in 1978 "dye" themselves as initiating gurus and took the worship that belonged to Srila Prabhupada, cheating the devotees. They poisoned Srila Prabhupada and took his seat. Throughout history, church leaders all too often want a monopoly on spiritual life, giving emphasis more to the church power structure than to the will of the pure saint and the Supreme Lord. Gradually these jackals become fallen imitators and ruin the spirituality of the church due to their own mundane ambitions. It is like cancer killing its host. This is what Srila Bhaktisiddhanta Sarasvati Thakur points to in his essay on *Organized Religion*: the sinful misuse and abuse done in the name of preaching God consciousness on behalf of the mundane church.

Srila Prabhupada's poisoners or their followers (the GBC, etc) are controlling ISKCON today and they must removed to protect Srila

Prabhupada's transcendental mission. There is no need to try to reform these offenders; they and their associates must be carefully avoided, expelled, rejected, and excommunicated, at the least. Also highly valuable for the Hare Krishna movement would be a comprehensive examination of ISKCON history and an investigation into the GBC's history, determining how Srila Prabhupada's infallible and perfect instructions have been subverted or deviated from. (see Vol. 1, 2, 3, 4, 5 and Doktorski's books) Philosophical analysis will show why these men, although personally trained by Srila Prabhupada, betrayed him.

“ardha kukkuti nyaya... half hen logic... take what you like from Prabhupada... and dismiss the rest.” (Chandra Sekhar das, 2023)

CONCLUSION

The ISKCON GBC-guru elite will resort to whatever necessary to defend their guru business regime. Politics, force, even violence, whether spiritual, mental, emotional, or physical, it is a matter of existential crisis for them. E.g., the truth about Srila Prabhupada's poisoning- this especially threatens their entire bogus guru operation. Somehow they have managed to confuse and delude the general devotees that an ISKCON guru may sometimes fall-down, become a demon, not always be a pure devotee, and that the GBC is empowered by Srila Prabhupada to bend his instructions as they deem necessary. But when devotees come to understand the real ISKCON history, that Tamal and cohorts poisoned Srila Prabhupada, hijacked the movement in a guru-coup, against his clear instructions for a ritvik representative future, that the present guru system in ISKCON was created by poisoners and thieves, and that today's ISKCON leaders and “gurus” are followers of Srila Prabhupada's poisoners, their charade will be over.

E.g., in the late 90's, Bhakti Tirtha Swami called his prospective disciple (now Yamaraja das) from Africa to instruct him to ignore the poison issue, as it was a “very dangerous conspiracy theory.” However, 25 years later, Yamaraja studied the evidence and rejected his guru. Thus the truth prevails and the darkness that has spoiled the Sankirtan Movement at the hands of false gurus will be dissipated by the Lord's plans and pastimes.

EPILOGUE

CORRUPTION AND DEVIANT DOCTRINES

So many deviations have arisen in ISKCON because of rascal leaders and the insidious corrupting influence of the guru franchises. ISKCON is no longer about pleasing Srila Prabhupada, other than by lip service. It is only the secondary leaders and general devotees who have held back the ISKCON GBC-guru cartel from adopting all manner of further deviations, maintaining a slight resemblance in ISKCON to what it was when Srila Prabhupada was its physical guardian.

The underlying anomaly in ISKCON, the Gaudiya Math, and the Sankirtan Movement at large, is the disobedience of the Acharya's teachings. The contemporary insanity that pervades everything and everywhere is the notion that the Acharya, His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada, is no longer relevant, he is dead and gone, and that the field is now open for any and all new self-appointed, self-serving fake gurus to make the new rules and doctrines.

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.”*

Such is the sad condition of the general devotee consciousness today: they simply do not see or accept Srila Prabhupada as the living Acharya, the current link to the parampara, the *senapati bhakta* of which Bhaktivinoda Thakur foretold, bewildered by the idea that anyone can be guru. Yes, they may still to a degree use Srila Prabhupada's books and teachings as a general basis, as their calling card and credibility. But it is increasingly mixed with “material” from other sources: Gaudiya Math personalities, mayavadi sahajiyas, babajis, secular culture, with various speculative modifications... all sorts of unauthorized “material.”

Srila Prabhupada is, in all too many quarters of the Hare Krishna Movement, no longer seen as the Founder-Acharya, the self-effulgent Acharya of ISKCON or the broader Sankirtan Movement. He has been pushed into the background as an historical figure, as a previous acharya, eclipsed by a slew of guru pretenders who all want to make a name for themselves. This is the primary spoiler in today's Sankirtan Movement, which will be further studied in Vol. 9: ***Srila Prabhupada-The Current Link Living Acharya.***

INNOVATIVE PREACHING OR MUDDY WATER?

There is a new book out: *Branding Bhakti: Krishna Consciousness and the Makeover of a Movement* by Nicole Karapanagiotis (2021). It is about ISKCON's new "innovative preaching," which means, yoga, mindfulness, meditation for work-life balance, promoting a mix of American Buddhism and postural yoga, rather than theistic devotion or bhakti to Krishna. From the book's own self-description:

“Attractively repackaging Krishna consciousness for the Apple generation, aims to reach audiences from academic and corporate backgrounds... by making Krishna consciousness seem widely appealing, rather than something that's only practiced by some unique, strange breed of people. This book is an ethnographic study of the innovative and complex ways by which they are doing so: primarily through the construction and promotion of a completely re-envisioned and redesigned ISKCON worship-scape... radically different from ISKCON's traditional one of temples, theistic ritual worship of embodied forms (murtis) of Krishna, dancing, and boisterous singing-parades. Instead, it is one of mindfulness institutes, posh yoga studios, corporate work-life balance programs, urban spiritual “lounges,” edgy mantra clubs/lofts, and rural meditative retreat facilities. ...making it [ISKCON] much more heterogeneous than in decades past... positioning itself for growth in the global religious marketplace.

“Some chapters: A Brief History of ISKCON 1965-present, Contextualizing the Krishna Branders, Krishna Gets a New PR Team: Branding ISKCON as a Meditative Social Club, Branding ISKCON as the Heart of Yoga, Krishna West: ISKCON Must Be Reinvented, Not (Just) Rebranded.”

COMMENTS from Dhira Govinda Das, July 2023

I haven't read the book- *Branding Bhakti: Krishna Consciousness and the Makeover of a Movement*, by Nicole Karapanagiotis. That said, I'll say that, it seems to me, the essential principles, or distinction, at play here, are the extent to which these efforts to share Krishna consciousness effectively represent yukta-vairagya, or the extent to which they are apasampradaya. And, is the author equipped to distinguish between bold and innovative yukta-vairagya, and pretentious, embarrassing, mayavada-influenced, sahajiya-influenced, apasampradaya. As we might expect, Srila Prabhupada eloquently describes this distinction, as in his letter to Bhakta dasa, Nov. 20, 1971:

*“Your proposals for teaching them our philosophy are very good. But if we try artificially to explain shastra in our own words, there is every danger of **interpretation and speculation**. First the student must be able to **repeat exactly the words of the guru** and then after some*

*time he may be qualified to apply the principles he has learned word-for-word to personal situations. It is not that we are a dry philosophy of dogmas and slogans. No. The language of Krishna consciousness is ever-fresh and we can explain everything by it, just like my Guru Maharaja once lectured for three months on one verse from Srimad-Bhagavatam. But every precaution must be taken to **preserve our basic guiding principles** as they are and not change them because we want to hear something new."*

For sure, Srila Prabhupada wants his followers to cultivate the capacity to creatively present the precepts and practices of Krishna consciousness, in a way that fully, rigorously, preserves the "basic guiding principles." Other relevant letters from Srila Prabhupada:

"So study my books and reproduce the purports in your own language. You should instruct your temple presidents to preach like this. This is preaching. We haven't got to invent something by our fertile brain for preaching. Everything is there. One who is expert for presenting these things before the audience so they can conveniently understand, this is a successful preacher. You have only to speak what Krsna has said. Then you become a preacher." (SPL Jagadisha 9.11.75)

So, Srila Prabhupada wants us to develop the ability to convey the universal principles of Bhagavad-gita and Srimad-Bhagavatam, in such a way that, whomever we're speaking to, whatever type of audience, they will receive it. That requires empathy- that is, understanding the individual, the group, the audience, to whom we're speaking, and it requires deep realization of the principles and interplay of principles, of Vaishnavism. With such realization, communicating the precepts and philosophy isn't a matter of shallowly repeating the same words each time, but, rather, being inspired by Supersoul, by Srila Prabhupada, to find ways and words to effectively convey the ideas to each audience, with impact. Similarly:

"The highest development of Krishna consciousness understanding will be when you are able to give anyone the truth but in such a manner that they will respond in a positive way." (SPL Sankarsan das 31.12.72)

In the letter below, to Balavanta prabhu, Srila Prabhupada emphasizes that if we want to attract intelligent people to the Krishna consciousness movement, we need to be good listeners.

*"Now I want that we shall recruit more and more our men amongst the intelligent class of men. They, because they are little educated or they have got some wealth or fame or ability, so they will be sometimes little puffed-up, but that is all right, they deserve it. Now we shall have **to learn the art how to approach such higher-class of men** and attract*

them to apply themselves to this Krishna Consciousness process of self-realization. That requires much tact, and we shall have to expect to meet all challenges by sharp minds. But if we remain always absorbed in remembering Lord Chaitanya, how He converted so many intelligent men, even sitting for three days and nights to hear them speak without Himself speaking anything, and if we remember how Krishna was so much patient to explain everything to Arjuna, even Arjuna was speaking like a fool—in this way, being always tolerant of others and appreciating their points-of-view, it will be easy matter for us to convince them gradually to join us.” (SPL Balavanta 13.12.72)

My subjective sense from the various reviews and descriptions, is that Nicole is at least somewhat enamored by the ‘gurus,’ she is largely unaware and uninformed of the essence and substance of Srila Prabhupada’s teachings, and she is to a substantial extent unable, or unwilling, to distinguish the genuine article from, to quote Srila Prabhupada, “*Devotional service of the Lord that ignores the authorized Vedic literatures...*”, and that thus is, “*an unnecessary disturbance in society.*”

DUMBFUNDED HOW THE CHARADE CONTINUES

“I have been closely observing the fall-downs of over 60 leading ‘gurus’ and ‘sannyasis’ when I was serving within ISKCON and after. I am dumbfounded how the show just continues and the current leaders have even more centralized and oppressive power than ever. Just the fact alone, that one of the current messiahs had certified involvement in Sulochan's murder, but is still considered a pure devotee, makes me speechless. Or how an extreme sexual predator like Bhavananda is still preaching from the Vyasasana in Mayapur Dhama, is simply beyond me. (Sadhusangananda das, former Boston ISKCON president, 2022)

RAVANAS AND SNAKES IN SAFFRON

Below are some points of the ISKCON RavanAs poisonous philosophy, promoted under the disguise of respectability and credibility as holy sannyasis, or snakes in saffron:

- (1) Srila Prabhupada appointed successor acharyas.
- (2) The zonal acharya system was bona fide and divinely ordained.
- (3) ISKCON gurus can be made by a 2/3 acharya by vote system.
- (4) Sometimes acharyas need to be reformed, suspended, censured, corrected or removed by the votes of other conditioned souls;
- (5) Homosexuals, pedophiles and murderers are part of the parampara.
- (6) Cult ritualistic worship of pedophiles is approved by the GBC.
- (7) It is common for acharyas to fail, become demons;

(8) Lord Brahma, Bhisma, other pure devotees, mahajanas fall down.

(9) Srila Prabhupada was not perfect, thus conditioned souls can be ISKCON gurus whom sometimes may fall down also.

DISHONESTY IS EVIDENCE OF COMPLICITY

“The consistent cover-ups, deceptions, lies, denials, evasions, etc., constitute an additional category of evidence. I mean, if there is no crime to hide and conceal, then what’s all the concealment, evasion and deception about? When I went to Mayapur early in 2000, I was about 40-50% convinced that Srila Prabhupada was given poison with homicidal intent. After attending the GBC meetings in Mayapur that year, and specifically the parts related to Srila Prabhupada’s disappearance pastime, I was 80-90% convinced that some who were close to Srila Prabhupada in 1977, gave him poison with malicious intent. As I’ve shared with you, and you’ve published, what I witnessed at those meetings, in relation to ISKCON leadership’s dealing with this



topic, was replete with evasion, diversion and deception, and, conspicuous by its absence was any earnest desire for truth. Hare Krsna. Sincerely, Dhira Govinda das” (2016) [MAYAPUR ANNUAL GBC MEETING]

“There are none so blind as those who will not see: except those who see things not there because it suits their purpose. (unknown)

From Govinda dasi, March 2023: Gour Purnima Wake Up Call

“It’s time to wake up. It is time to come to grips with the truth. It can’t be denied any longer. The beautiful Hare Krishna movement begun by Srila Prabhupada, with so many wonderful flower-like devotees, has been compromised. Invaded, infiltrated, and usurped. Too much has been changed. Early devotees like myself find today’s Iskcon unrecognizable. Yes, the chanting is going on, and in many places there is still nice Deity worship. Some of the beautiful aspects remain. But the ugly parts—the horrific child abuse, the unnecessary changes to Prabhupada’s books, the ridiculous knee deep bureaucracy, the perverted social structure- are totally different from what Srila Prabhupada set up and expected to continue.

“The absurd parade of so-called leaders/gurus/GBCs show the world a farce. All this has marred the face of Srila Prabhupada’s Iskcon. We need to accept that not only do conditioned souls have no

right to usurp a spiritual movement, we must also acknowledge that rakshasas disguised as devotees have indeed invaded our beautiful Hare Krishna movement. So-called scholars, most of them just jockeying for pomp and pride litter our temples and expound their various views under the guise of Srila Prabhupada's Iskcon. [...] no excuses anymore. Ignorance is no longer a shelter. There are men who have invaded Prabhupada's beautiful movement and made inroads at destroying it—destroying the family unity, creating a hell for the women and children, stealing the assets of Prabhupada's mission... Men who are sadistic sexual perverts of various descriptions, who have poisoned our culture of love and trust. These men are not our friends or well-wishers.

“Devotees, wake up. These rakshasas are out to destroy the very fabric of religiosity what to speak of Krishna consciousness. It is time to rise up, and refuse to be deceived any longer. Ask the questions, the answers are already there. In Prabhupada's real books. Do not bite the bait any longer, even if it is well disguised by shiny saffron cloth. Go back to the basics. Go back to Original Prabhupada, the one we love and the one who worked so hard to establish this mission all over the world. And you who are deceitfully wearing saffron cloth and parading as gurus- you know who you are. Look inside, at what you have become. Take your stolen money and go. Go to the forest and do penance for what you have done to Lord Chaitanya's mission, to Prabhupada's children, grandchildren, to his daughters, granddaughters. And maybe it will shorten your time in hell. Not sure about that. But just go!”

THE SPOILING SUMMARIZED

From the Absolute Is Sentient Foundation newsletter #251:

“Such weak, watered-down individuals posing as ‘gurus’ have diluted Srila Prabhupada's movement by being unable to properly guide genuine aspirants. Such gurus are notorious for taking no genuine or personal interest in their spiritual welfare. Non-devotee association must be avoided, and that certainly includes non-devotees posing as gurus. Genuine members of ISKCON need to take full shelter of Srila Prabhupada, who is available for every sincere soul, and we need to fully surrender unto his instructions. After reviewing the history and current situation in ISKCON and the Hare Krishna Movement, the root of the problem becomes obvious. Although there is kirtan, temples, Vedic arts and sciences, yajnas. worship of Lord Narasimhadeva, visits to Vrindaban, dhotis, tilak, halvah, japa, deity puja, etc etc--all these have become empty because Srila Prabhupada is no longer there. He who gave all aspects of Krishna consciousness to the world has been forgotten. The disease, therefore, is that such gurus do not act as

transparent via media to the founder-acharya of ISKCON, but rather present themselves as the new focus and Acharya. Perched on their "Vyasa Asanas" and decked in their silk finery, these nonsense fellows are actually dead-ends in the parampara, and rather than the saving grace of their disciples, they are the lock on the door to Vaikuntha.

"There is the famous story of the sadhu who saw a dead snake being eaten by maggots. He pointed out to his students that the dead serpent had been a so-called 'guru' in his past life, and those flesh eating maggots were his 'disciples' from that life. Thus, the sincere aspirant to Krishna consciousness should make haste to avoid such useless posers, and the sycophants who latch onto them. Such personality cliques revolving around guru posers are only meant for sending each other to hell.

"There are many such imposters now parading as members of ISKCON. While posing as gurus and swamis, many are actively performing black magic, tantric practices. Others are merely expert at getting their own senses gratified. They are ambitious personalities who seek worship, personal service, and a free ride through life. Others serve various secular and government deceptions and philosophies, and this nonsense has infiltrated ISKCON and covered its transcendental purity and potency. Yes, there are also many sincere servants of Srila Prabhupada, but by not speaking up about the deviations and spoilings, they are now part of the problem.

"Some ISKCON gurus encourage disciples to fight in wars as 'kshatriyas,' or to take poisonous injections that are proven to cause horrible side effects, including death itself. We must all simply retreat to the shelter of the pure and original instructions of the Founder-Acharya, Srila Prabhupada. The need of the hour is to study once again his original teachings, pure and unedited, and to stay sheltered at the lotus feet of the actual Paramhansa servant of Radha and Krishna. All glories to our savior Srila Prabhupada."

ACHARYA QUOTES ON SANKIRTAN MOVEMENT BEING SPOILED

"The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism. The churches have always proved the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil. " (Bhaktisiddhanta Sarasvati)

"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)

“This is also another Vedic civilization, that if you are benefited by somebody, you should always remain obliged to him. Siksito yad-anugrahat. There is one Bengali proverb, guru-mara-vidya. “Guru, you learn from him first of all, then kill him. Don’t care for guru.” This is demonic. By the grace of guru you learn something. Then when you learn something, then you become greater than him, don’t care for guru. This is demonic. Even if you have learned something, you must feel always obliged, atah padarsayat(?)” (SP Lecture Oct. 4, 1976)

REVERSES IN LIFE ARE THE PLAN OF THE LORD

“When something is arranged by the Supreme Personality of Godhead, one should not be disturbed by it, even if it appears to be a reverse according to one's calculations. For example, sometimes we see that a powerful preacher is killed, or sometimes he is put into difficulty, just as Haridasa Thakura was. He was a great devotee who came into this material world to execute the will of the Lord by preaching the Lord's glories. But Haridasa was punished at the hands of the Kazi by being beaten in twenty-two marketplaces. Similarly, Lord Jesus Christ was crucified, and Prahlad Maharaja was put through so many tribulations. The Pandavas, who were direct friends of Krishna, lost their kingdom, their wife was insulted, and they had to undergo many severe tribulations. Seeing all these reverses affect devotees, one should not be disturbed; one should simply understand that in these matters there must be some plan of the Supreme Personality of Godhead. The Bhagwatam's conclusion is that a devotee is never disturbed by such reverses. He accepts even reverse conditions as the grace of the Lord. One who continues to serve the Lord even in reverse conditions is assured that he will go back to Godhead, back to the Vaikuntha planets.” (SBhag 3.16.37 Purport)

LAMENTATION OVER ISKCON'S CONDITION

“Srla Prabhupada's Vyasa Puja celebration is no longer a happy affair for me; it is a time of great sadness. His Divine Grace gave the world the Vedic Society of ISKCON as an expansion of his own heart and soul. He created a Society in which his instructions, his love, and his Divine Grace are spread equally throughout like rainfall. And yet, although Hare Krishna became a household word worldwide by the

potency of Lord Krishna's Shaktyavesha Avatara, the movement has been hopelessly divided and 1000s of Prabhupada's children were ostracized by arrogant false successors.

"Today we are heartbroken that Srila Prabhupada's literary gifts have been adulterated, without considering the 'author's voice' or the scholastic rules on posthumous editing. Srila Prabhupada said 'Do not touch one comma.' His Bhaktivedanta Book TRUST was changed into a corporation, a theft of his legacy, and then he was listed as a "worker for hire!" What criminal mind could have conceived of such a thing? We are devastated that many 100s of children, veritable demigods on earth, were sadistically violated in ISKCON schools, and that ISKCON lost \$15M through a bankruptcy, wasting Srila Prabhupada's assets.

"Murderous transgressions of false 'acharyas' who are sociopathic cult dictators sitting on gilded thrones have caused tremendous spoiling of a once-pristine movement. We are heartbroken to see Mayavadis preaching gymnastic yoga in ISKCON centers in total violation of Prabhupada's wish to keep mayavada out of his centers. We become shocked when we witness persons, who we once thought had at least half a whit of common sense, comparing demonic Mayavadis in orange robes to our genuine Sampradaya Acharyas. Rahu's great cloud of Maya has settled upon many who have been led astray from the path of pure devotional service. Where is there any joy left in Vyasa Puja? In ISKCON there are increasing calls for "modernizing," "distilling," and "revitalizing" Prabhupada's ageless instructions, as some fools feel that his eternal message of sanatana dharma has now "gone out of date."

"The happiness of seeing Srila Prabhupada's joy at his followers' executing pure devotional service to Radha and Krishna deities has been sullied by the change disease, mental speculation, unnecessary adjustments, and minimization of the Founder-Acharya. I feel great pain in my heart on this Vyasa Puja. I and thousands of my Godbrothers and Godsisters know Srila Prabhupada is not pleased by this sorry mission drift and the unauthorized changes that have covered the original ISKCON. The saddest part about Vyasa Puja is the unwillingness of so-called 'leaders' to speak up and set things right. Will ISKCON ever become as it once was, a family of love and trust? When the voice of the Lord again reverberates as Supreme Truth in the lives of genuine devotees, and ISKCON is restored to its original condition, then Vyasa Puja will once again be a happy affair for me and all the broken-hearted followers of Srila Prabhupada." (Patita Pavana das, 2022)

APPENDIX 1: SEVERAL GRIEVANCES AGAINST THE GBC

(Jayadwaita Swami, March 5, 1987)

The grievances listed here are meant for thought and consideration. I have tried to include only items pertaining to all or many present GBC men, not only one or two and not only those no longer active. The extent to which these complaints are true, the depth of what they mean, and the best way to respond, I leave up to the Vaishnavas, and each GBC man himself, to reflect upon and decide.

(1) 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 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.

(2) In 1977, most GBC men abandoned Srila Prabhupada in Vrindaban. They flew in when they heard his departure was imminent, then flew out [as] there was no way to know how long he might stay.

(3) The GBC has shown gross incompetence and neglect in regard to the construction of Srila Prabhupada's samadhis.

(4) The GBC instituted, encouraged, and for many years belligerently and obstinately defended symbols, rituals, practices, teachings, and structures subversive to the unique importance of HDG Srila Prabhupada, ISKCON Founder-Acharya.

(5) The members of the GBC have, with few exceptions, neglected their pledges to take on, in rotation, Srila Prabhupada's personal seva at his Vrindaban samadhi and Radha Damodar temple.

(6) The GBC has failed to adequately implement Srila Prabhupada's last will in regard to trusteeship of properties.

(7) The GBC has failed to adequately maintain and protect the reputation and prestige of the Society. (8) The GBC has failed to adequately maintain and protect the spiritual standards of the Society.

(9) The GBC has allowed the material and spiritual deterioration of ISKCON's Vrindaban, Bombay projects. (10) The GBC has allowed the spiritual deterioration of ISKCON's Mayapur project.

(11) Competing for zonal primacy and undue control over disciples and prospective disciples, the GBC has helped undermine Srila Prabhupada's plans for the International Vrindaban Gurukula.

(12) On the whole, the GBC members have failed to maintain in their own lives a proper standard of Vaishnava behavior. ("The GBC should personally observe strictly all the rules and regulations and they should become the practical example to others. Then everything will be alright." (SPL Bali Mardan, 5.9.74)

(13) After Srila Prabhupada's disappearance, for many years the GBC systematically misrepresented Srila Prabhupada's teachings and instructions about carrying on the disciplic succession.

(14) The GBC instituted, encouraged, and for many years belligerently and obstinately defended symbols, rituals, practices, teachings, and structures meant to create and perpetuate for a small group an elite status to which they were never entitled.

(15) The GBC pushed and pressured disciples of HDG Srila Prabhupada to worship selected GBC Godbrothers as though on the same level as Srila Prabhupada himself.

(16) The GBC has allowed, have failed to halt, or have arranged for, or demanded gross misappropriation of facilities and funds for their own self-aggrandizement.

(17) Various GBCs have unfairly pressured devotees to accept initiation from persons [they] were legitimately reluctant to accept, and have needlessly canvassed or competed for disciples, even against the expressed wishes of local ISKCON leaders. And this is still going on.

(18) The GBC has needlessly kept incompetent, fallen, or deviant persons as active GBC members, suppressing, denying, and misrepresenting the nature of their incompetence, fall, and deviation.

(19) The GBC has failed to ensure adequate shelter for distressed and wronged persons who appealed to its members for protection. ("If a person is able to care for or give protection to old parents, a chaste wife, children, the spiritual master, brahmanas and other dependents but does not do so, he is considered already dead, although supposedly breathing." KRSNA, Vol. 1, 354)

(20) The GBC members have allowed, have failed to halt, have defended, have encouraged, and have deliberately brought about mistreatment and persecution of innocent persons.

(21) The GBC, both indirectly by impure acts and directly by confrontation and force, has driven large numbers of Srila Prabhupada's disciples out of their service, out of their homes, and out of ISKCON.

(“You should always deal things so tactfully that people may not fall away. Every living being is important in Krishna conscious service, and we must take all precautions that one may not fall away.” SPL 18.10.69

(22) The GBC displayed naiveté, incompetence, offensiveness, crudeness, and gross self-interest in dealings with Sridhara Maharaja.

(23) The GBC has displayed gross, rampant impurity in dealings with one another. (24) The GBC, in neglect of its own rules, has consistently failed to promptly, fully, and accurately publish its annual resolutions. In 1986 its executive committee deliberately held back resolutions from the published minutes and misrepresented to ISKCON members that it was constitutionally entitled to do so. (In 1972 a similar act was among the GBC moves that led Srila Prabhupada to revoke authority from the GBC.)

(25) The GBC, in concert with the BBT trustees and against the expressed will of ISKCON temple presidents, deliberately suppressed publication of Srila Prabhupada’s letters, even in edited form.

(26) Various GBC members have permitted, encouraged, or demanded ISKCON funds for books, magazines, newsletters, recordings, that excessively advertise their own glories, blaspheme other Vaishnavas, propagate falsehoods, and disturb the peace of the Society.

(27) The GBC members have systematically misrepresented- and allowed and encouraged others to misrepresent- Srila Prabhupada’s teachings and instructions about business and sankirtana.

(28) The GBCs have neglected and misrepresented numerous other teachings and instructions of HG Srila Prabhupada. (“So if there are any defects within our Society it is only symptom that the instructions of the Spiritual Master are being neglected.” SPL, Karandhar 10.02.73)

(29) The GBC has failed to adequately respond to just and ongoing pleas for self-reform. (30) Faced with the above grievances, GBC men have tried to avoid individual responsibility for acts- or failures to act- for which they are clearly responsible. (31) The GBC has lost the trust of a majority of Srila Prabhupada’s disciples.

(32) By allowing, advocating, taking part in, perpetuating, and defending these and other forms of contamination and decay, the GBC members have brought the ultimate managing authority of the entire ISKCON to a state of disrepute and pollution.

APPENDIX 2: 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 strengthens 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 3: 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.

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.

VIDEO FOUR: In Pursuit Of Prabhupada's Poisoners

<https://www.youtu.be/watch?v=6unXi7jzSiI>

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> (under revision)

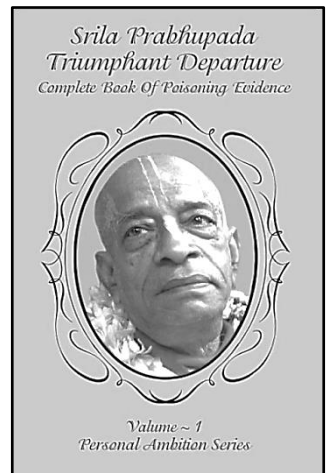
APPENDIX 4:

PERSONAL AMBITION SERIES

VOL. 1: SRILA PRABHUPADA- TRIUMPHANT DEPARTURE

Srila Prabhupada- Triumphant Departure: Complete Book of Poisoning Evidence presents 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!"***

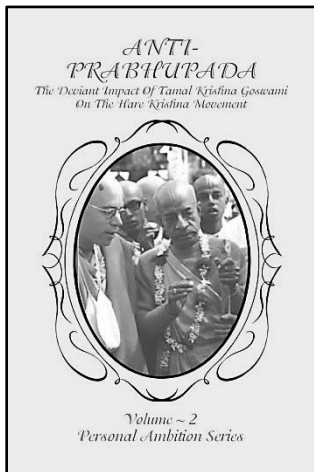


VOL. 2: ANTI-PRABHUPADA: TAMAL KRISHNA GOSWAMI

"So who is it that has poisoned?" (Tamal, Nov. 9, 1977)

Anti-Prabhupada: The Deviant Impact of Tamal Krishna Goswami on the Hare Krishna Movement 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.

VOL. 3: PURSUIT OF SRILA PRABHUPADA'S POISONERS

Pursuit Of Srila Prabhupada's Poisoners 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.

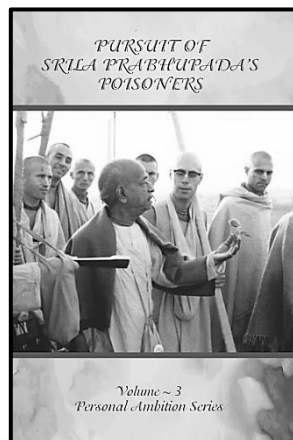
To question the involvement in Srila Prabhupada's poisoning by these primary suspects is not improper, provided one carefully sticks to the facts, investigative protocols, and avoids baseless accusations. The poisoners were necessarily very close to Srila Prabhupada. Historically, poisoners are usually 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 Ravanas who cause millions to suffer every day, stealing Srila Prabhupada's assets, corrupting the mission, and interfering/blocking access to His Divine Grace.

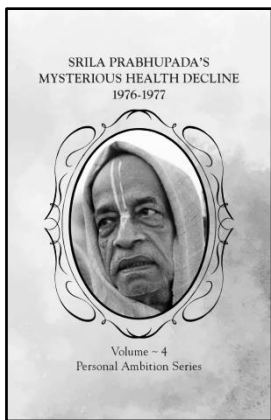
They are: *Uttama Aparadhis* (ultimate offenders). The following chapters are on the suspects other than Tamal, and the evidence for each person of interest who were either directly involved or as active or silent colluders or consenters.

VOL. 4: SRILA PRABHUPADA'S MYSTERIOUS HEALTH DECLINE

Srila Prabhupada's Mysterious Health Decline 1976-77 studies how 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

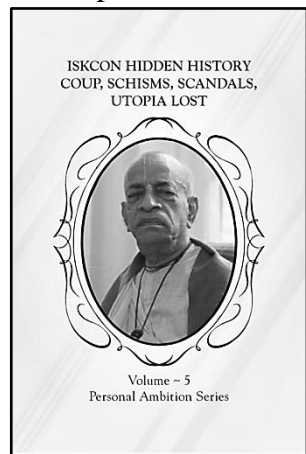


rejected by Tamal and others behind the cloak of a false anti-doctor narrative, and Srila Prabhupada devised self-treatments or called on Ayurvedic physicians he had known previously. But nothing made any difference and his *mysterious health decline* continued.

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.

VOL. 5: ISKCON HIDDEN HISTORY

ISKCON Hidden History: Coup, Scandals, Schism, Utopia Lost is about the guru coup, multiple schisms, endless scandals, and 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. [...] 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, misled

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. (*Dhira Govinda das, 2023*)

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 Prabhupada Truth Commission's efforts in this series to is to 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. There should be 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.

This volume uncovers the hidden secrets of ISKCON history from 1976 and on, the guru-jacking coup, the scandals, multiple schisms due to deviations from the Founder-Acharya's teachings, and how ISKCON has been almost completely spoiled, no longer recognizable as the spiritual movement Srila Prabhupada created and left to his disciples to maintain.

ALL GLORIES TO SRILA PRABHUPADA!

