

***TRUSTING  
SRILA  
PRABHUPADA***

**RESTORE HIS  
DIVINE MISSION  
*WITH HIS BBT, DOM,  
AWAKENED FOLLOWERS***



**~VOLUME EIGHT~  
*PERSONAL AMBITION SERIES***



# TRUSTING SRILA PRABHUPADA

RESTORE HIS  
DIVINE MISSION  
*WITH HIS BBT, DOM,  
AWAKENED FOLLOWERS*

~VOLUME EIGHT~  
*PERSONAL AMBITION SERIES*  
Version 1.0 Feb. 1, 2024

PRABHUPADA TRUTH COMMISSION

*“Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called swamis, yogis, philanthropists, welfare workers and so on... The acharya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the acharya try to relieve the situation by sincerely following the instructions of the spiritual master. At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Krishna consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to bring about actual peace and happiness in the world.” (SBhag 4.28.48 Purport)*

©2023 NEW JAIPUR PRESS

ISBN: 978-0-923519-29-2

## 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 loyal and dedicated to the unadulterated teachings of His Divine Grace Srila Prabhupada and restoring his divine mission.*

Contact: (srigovinda@gmail.com)

No part of this publication may be used or reproduced in any way without written permission of the publisher. First printing: Dec 2023

Credit to Bhaktivedanta Book Trust for their copyrighted photos herein.

### ABBREVIATIONS INDEX:

**ISKCON:** International Society for Krishna Consciousness

**Mayapur:** Site of the annual GBC meetings in West Bengal, India

**SP:** Srila Prabhupada

**VVR:** *Vedic Village Review*

**SPConv:** Srila Prabhupada conversation

**CC:** *Chaitanya charitamrita*

**HDG:** His Divine Grace Srila Prabhupada

**SPL:** Srila Prabhupada Letter

**PTC:** Prabhupada Truth Commission

**ConvBk:** *Conversation Books*

**SPLila:** *Srila Prabhupada Lilamrita*

**TP:** Temple President

**BTG:** *Back to Godhead* magazine

**SBhag:** *Srimad Bhagwatam*

**SPLecture:** Lecture by Srila Prabhupada

**Tamal:** Tamal Krishna Goswami

**BGita:** *Bhagavad Gita* (Srila Prabhupada)

**DOM:** Direction of Management

**GBC:** ISKCON's Governing Body Commission (about 40 leaders)

### The "Personal Ambition" series:

**Volume 1: Triumphant Departure: Complete Book of Poisoning Evidence**

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

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

**Volume 4: Srila Prabhupada's Mysterious Health Decline**

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

**Volume 6: Deviations Spoiling the Sankirtan Movement: Corruption, Cover-Ups, Treachery, Acharya Betrayed**

**Volume 7: Kill Guru Become Guru: Poisoning the Greatest Modern Day Saint**

**Volume 8: Trusting Srila Prabhupada: Restore His Divine Mission With His BBT, DOM, Awakened Followers**

**Volume 9: Srila Prabhupada: Shaktavesha Living, Current-Link Acharya**

**Volume 10: Disciplic Succession Disturbances: Defective Guru Doctrines**

**Volume 11: Vedic Village Experiments in Varnashrama Projects**

**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.*

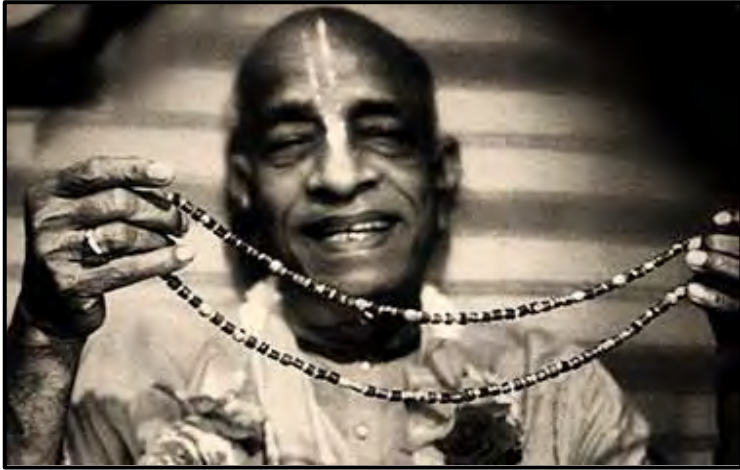
*I offer my respectful obeisances unto him.*

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

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

**Namas te sarasvate deve gaura-vani-pracharine  
nirvishesha-sunyavadi-paschatya-desatarine**

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



## INTRODUCTION TO SRI SIKSASTAKAM

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

## *TABLE OF CONTENTS*

### *TRUSTING SRILA PRABHUPADA: RESTORE HIS DIVINE MISSION*

INTRODUCTION .....	1
PART ONE: BHAKTIVEDANTA BOOK TRUST .....	5
CHAPTER 1: THE 1972 BOOK TRUSTS .....	6
CHAPTER 2: TRANCENDENTAL BOOKS ADULTERATED .....	13
CHAPTER 3: PRABHUPADA'S BBT IS SIDELINED .....	44
CHAPTER 4: BBTI SINGAPORE 1992 LAWSUIT .....	68
CHAPTER 5: BBTI-BBT LAWSUIT FILED 1997 .....	73
CHAPTER 6: BBTI LAWSUIT UNFOLDS AND SETTLED .....	87
CHAPTER 7: DISPUTE OVER SETTLEMENT FUNDS .....	109
CHAPTER 8: KRISHNA BOOKS, INC .....	125
CHAPTER 9: BBT SOLUTIONS, RESTORATION .....	131
PART TWO: PRABHUPADA'S MANAGEMENT SYSTEM .....	164
CHAPTER 10: DIRECTION OF MANAGEMENT .....	166
CHAPTER 11: GBC ELECTIONS .....	182
CHAPTER 12: SRILA PRABHUPADA'S TEMPLE PRESIDENTS .....	203
CHAPTER 13: ROLE AND PURPOSES OF THE GBC .....	222
CHAPTER 14: GBC vs. ISKCON, INC LAWSUITS .....	239
CHAPTER 15: EXPANDED CONSTITUTION .....	258
CHAPTER 16: THE MOVEMENT AND THE INSTITUTION .....	269
CHAPTER 17: BUROCRATIC REGIME .....	284
PART THREE: THE AWAKENING .....	307
CHAPTER 18: NO CONFIDENCE, DISAFFILIATION, REMOVAL .....	309
CHAPTER 19: OPEN DEBATE AND DISCUSSION .....	339
CHAPTER 20: ELECTIONS OF RESPONSIBLE LEADERS .....	360
CHAPTER 21: RESCUE ISKCON OR START OVER? .....	366
CHAPTER 22: LEGALITIES AND CENTRALIZATION .....	377
CHAPTER 23: AVOID THE OFFENDERS .....	385
CHAPTER 24: SINCERITY, DUTY, LOVE AND TRUST .....	393
PART FOUR: RESTORE THE MISSION .....	410
CHAPTER 25: GAUDIYA MATH .....	411
CHAPTER 26: MISSION DRIFT .....	421
CHAPTER 27: ISKCON IS A CRIMINAL ENTERPRISE .....	426
CHAPTER 28: RESTORATION REVOLUTION .....	438
CHAPTER 29: SUMMARY CONCLUSIONS .....	455
APPENDIX 1: SHARP SWORD FILMS AND BOOKS .....	460
APPENDIX 2: FORENSIC HAIR TESTS REPORT .....	462

# INTRODUCTION

## IN SRILA PRABHUPADA WE TRUST

We are witnessing everywhere a total collapse of trust in the ISKCON leadership, especially the Governing Body Commission, and at the same time, an awakening of faith and trust, amongst old and newer devotees alike, in ISKCON's Founder-Acharya Srila Prabhupada. The falsehood that others have replaced Srila Prabhupada is crumbling in the light of actual events which have caused millions to shift their trust from the untrustworthy to the Founder-Acharya, the pure devotee of the Lord.

ISKCON has changed drastically from when Srila Prabhupada entrusted it to us in 1977 upon his physical departure, and is today completely different. As seen by careful study, and as chronicled in Vol. 1-7 of this series, ISKCON is not now just "different," but it is so deeply deviated that it no longer represents Srila Prabhupada's teachings. Instead, ISKCON has been transformed into a hodgepodge slew of concocted and speculative doctrines which are actually very much contrary to his teachings. I.e., Srila Prabhupada's original, transcendental ISKCON has been covered, stolen, spoiled, adulterated, and effectively lost due to gross and pervasive disobedience to its own Founder-Acharya. Today's ISKCON is but a shadow of its former self, an imposter entity which commits great offenses against the pure devotee of the Lord with almost every act of every participant.

Srila Prabhupada and his teachings have been replaced and substituted with the doctrines of a corrupt and criminal guru franchise regime, a gurocracy that serves the material purposes of an elite, non-elected, self-perpetuating GBC-guru club. It is quite like the Vatican; an ecclesiastical hierarchy that has become expert in religious tyranny, suppression of truth, false propaganda, cover-ups of its hypocrisy and internal scandals. Many devotees are aghast and at a loss as to what is the problem and how to fix things. This volume addresses exactly how to restore Srila Prabhupada's Divine Mission, ISKCON, and the Hare Krishna Movement back to its pure condition. In short, this involves understanding the Acharya's teachings and applying them without change, deviation, or disobedience. Srila Prabhupada's instructions are complete and sufficient in all issues, all matters, and all conundrums that might arise. They simply have to be applied without change.

This volume will unravel what went wrong and how to restore each part of Srila Prabhupada's transcendental mission, from his sacred

books, the BBT, kirtans, deity worship, organizational management, leadership, legalities, a Constitution, and even prasadam! Srila Prabhupada's sincere followers and disciples are encouraged to take heart and, starting with their own lives and areas of responsibility, restore Srila Prabhupada's mission by faithfulness and fidelity to his instructions. Fortunately, they are still available.

Srila Prabhupada's transcendental movement was hijacked by ambitious disciples who deviated from the Founder-Acharya's instructions and proceeded to inject deviant doctrines into the ISKCON institution. Srila Prabhupada entrusted the Hare Krishna Movement to the hands of his faithful followers, and humanity with its billions of lost souls depend on them to rectify this transcendental movement. ***Now is the time for reform.*** Let the voice of truth roar. Expose the corruption and their love of money. Be full of hope and courage, because the truth always prevails. Srila Prabhupada's faithful followers need to confront the ***criminal enterprise*** of the ISKCON guru regime. It is a racket, a plundering of the true Acharya's assets and mission. We must expose this to the world. Undo the indoctrinations in the minds of the innocent, exploited Krishna bhaktas, in a spiritual awakening. Dispel despair and fear. The truth sets us free. May the darkness spread by the "sinister movement" be exposed by the light of truth, and Srila Prabhupada's divine mission be restored as he gave it to us, as it was in 1977.

*"So many wrong things are going on in the name of nationalism, in the name of scientific advancement, and people are suffering. Everybody has bluffed so long. Now we have to stop them. This is our movement. [...] The rascals are flourishing by cheating and bluffing. This should be stopped. How much important is your movement, just try to understand. Their whole program is to defy God. And our program is to declare war against these rascals."* (SPConv Dec. 9, 1973)

The above quote, by the substitution of a few words, becomes a fitting description of the program to restore Srila Prabhupada's mission:

*"So many things are going on in the name of the GBC's ultimate authority, in the name of ISKCON and service to Srila Prabhupada, and the devotees are suffering. The misleaders have bluffed for forty years and now we must stop them. This is our responsibility, it is our movement they have hijacked. These rascal leaders are maintaining themselves by cheating and bluffing with authority they have already lost. This should be stopped. We should all understand how sacred Srila Prabhupada's mission is. Their whole program is to defy Srila Prabhupada. And our program is to declare war against these rascals."*

---



Faithful disciples' challenging task in restoring Srila Prabhupada's Divine Mission is an important service to him and his movement, and those engaged in this service will naturally have diverse perspectives regarding the continuation of the disciplic succession in Srila Prabhupada's movement, a subject which requires research, evidence, and individual realization. Institutional dictates will not suffice. Our coverage of the "guru-initiation issue" has been mostly reserved for Vol. 9 and 10, so to focus on other problems facing the Sankirtan Movement.

A reflective missive on the condition of Srila Prabhupada's Divine Mission describes it well, in Nov. 2023, from Bhagavan das:

*"All of our talents are particularly needed today as an antidote for the radioactive atmosphere exploding from minds addicted to profit, adoration, control and domination that still persists regardless of how unhappy it makes the devotees. It appears these false egos are splitting the love and dedication to our Gurudeva that defines us, mutating his spiritual legacy into ordinary religion. The 'idiot winds' of 'out of sight, out of mind' are eroding the once strong minds and hearts of sannyasis, gurus, and GBCs -and new arrivals who hardly understand the singular, unique place in Vaishnava history that belongs to the one predicted by Srila Bhaktivinoda and reserved for Abhay Charan by Mahaprabhu Himself. This toxic cloud of forgetfulness and purposeful denial, has created a space where the intent of HDG Srila Prabhupada gets lost. In the place of the palpable shelter that we had when Srila Prabhupada was present, manipulation flourishes through laws and edicts and has grown deep roots leading to excommunication of the non-compliant. All this is fostered by the Kali age where deceit, weakness and stupidity are so skillfully developed to promote calcified leadership and empty titles.*

*"Instead, what has insidiously replaced love for Srila Prabhupada, is self-importance and narcissism. Success is measured in vast numbers of followers who do not even know the life story of Srila Prabhupada. The sleepless desire to elevate humanity by understanding the vision that Srila Prabhupada ceaselessly pushed into our heads during his lifetime, has transformed in to a nagging concern for followers and bank accounts, filled to the brim in Vyasa's name. Who do we see amongst all the followers that Srila Prabhupada attracted, that are the present time raincloud pouring down real mercy that makes life better for everyone and everything? Who keeps nothing for themselves? We need at least the beginning of a solution. It would be valuable, necessary and wise to discuss this question: 'If we could turn back time and go back with different understandings what would be different today?'*

*"I strongly believe that question is an important ingredient in the*

*antidote much needed to heal the present disconnect with Srila Prabhupada. He said his ISKCON could only be defeated from within. Attention to decay is a duty that never can end. It is actually a talent arising like a mystic power that allows us to accurately vet ourselves and our surroundings. Now Sanyasis can live with 'a female companion' for 30 years under the same roof, and no one wonders, what is that?! The Gaudiya math launched a campaign accusing Srila Prabhupada of ruining the Chaitanya Charitamrita by criticizing his Godbrothers, and misinterpreted his humble apologies to his Godbrothers as an admission of wrong doing- and our GBC does absolutely nothing to defend his honor. Leadership is now defined and secured by lifetime positions, long after the citizens have outgrown and evolved past all this corruption. But vast numbers of disciples and excommunication work well together to keep the peace and maintain law and order.*

*“Children are being molested in ways that defy the imagination of demons, and the elderly Vaishnavis sleep in the cold while others usurp their residences and turn them into condos. Some of our old friends take donations, never build temples, print their own autobiographies, or make up Radha Krishna fantasies. And what about leaving accumulated dakshina in personal bank accounts, instead of building secure residences for the elderly after years of service rendered, and it is willed to their children. And if going to the gym with female followers doesn't make one wonder about being in the twilight zone where Vrindaban is turned into a cement mall. And on top of all that scat, disciples of the disciples of Srila Bhaktisiddhanta Sarasvati, who turned on him, are initiating and keeping alive their resentment of His Divine Grace AC Bhaktivedanta Swami being Srila Prabhupada.*

*“We must remember our Srila Prabhupada, tap into the access we all have to him through his vani, and pray to develop some strategies to keep Srila Prabhupada's legacy intact. We must all try to assist in a collaboration to invoke the mercy of Gauranga, Nitai, Narasimha, and Kalki to appear and correct these things that are so off course now. But of course, our own shaktyavesh avatar Srila Prabhupada has given his very own codes in his **Direction of Management**. But it is nowadays more important to sign loyalty agreements to a management body than to the **Direction of Management**- wherein lies the simple solution of **democratic Vaishnavism** under the direction of enlightened governance.*

*Your servant, Bhagavan das ACBSP (1969)”*

## PART ONE: BHAKTIVEDANTA BOOK TRUST

Coming to America at the age of 69, in only 12 years from 1965-77, Srila Prabhupada ignited the Hare Krishna explosion, a spiritual revolution in the hearts and minds of thousands of people. Before his arrival in the West, the Vaishnava tradition of Sri Chaitanya Mahaprabhu was practically unknown outside of India. Circling the globe a dozen times, Srila Prabhupada tirelessly taught the sublime message of Godhead, inspiring devotees and receptive audiences in countless cities, homes, and temples. In 1970 Srila Prabhupada created a Governing Body Commission from the ranks of his disciples to oversee the spiritual growth of the Hare Krishna movement. Entrusting his senior disciples with the details of management, Srila Prabhupada focused on translating the ancient Vedic scriptures and writing his purports to further enable our meager understanding of the message of the Supreme Personality of Godhead. Contact with Srila Prabhupada was to catch a glimpse of the spiritual world. By his writing, words, and glance he fought the forces of darkness in a realm where lost souls had forgotten their true identity.

He wrote around 70 books on the science of Krishna consciousness, sleeping only a few hours per day. Dozens of prominent scholars and educators from leading universities praised his work. He commissioned his artist disciples to produce 100s of illustrations of Krishna's pastimes based on his meticulous instructions and the descriptions in his books. Encyclopedia Britannica stated his voluminous translations from original Sanskrit and lucid commentaries "*have astounded literary and academic communities worldwide.*" This feat is even more astonishing considering the translations and commentaries were in English, which was his second language. He founded the Bhaktivedanta Book Trust (BBT) in 1972 to produce his books. By 1976, over 55M literatures were published in 25 languages and distributed worldwide, making BBT the world's largest publisher of Indian religious and philosophical texts. One printing of *BGita As It Is* required 76 train cars to ship the paper needed to print it.

Not only did Srila Prabhupada give us his sacred books, he also gifted to us the blessings of deity worship, spiritual food (prasadam), transcendental kirtan, Varnashrama dharma, and so much more.

*"This pain of doing everything for somebody and then being forgotten or betrayed is the worst kind of pain. Just consider how Srila Prabhupada feels having opened the world's path to the Spiritual Sky,*

and then having so-called disciples, Kali-chelas, taking all credit for themselves, pushing aside his pure and unadulterated instructions of Krishna consciousness.” (Abhaya Mudra dasi, 2023)

## CHAPTER 1: THE 1972 BOOK TRUSTS

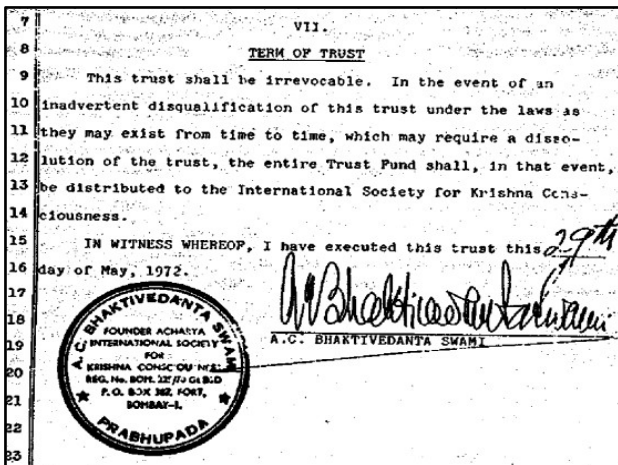
### BHAKTIVEDANTA BOOK TRUST (USA)

Srila Prabhupada’s *Direction of Management*, July 28, 1970 (Ch. 10), was a legal document outlining the management system for ISKCON, in which he specified that he would form a separate Bhaktivedanta Book Trust for the printing of his books. This was done in May 1972. Now, over 50 years later, hardly anyone understands the saga of the BBT and what has really happened to Srila Prabhupada’s beloved book trust and his sacred books as he wrote them. We will unravel the story and backfill the history to understand the actual present situation and how to rectify the anomalies with the BBT and Srila Prabhupada’s all-important transcendental literatures. And what a mess it is! It is an epic tale of mismanagement, incompetence, and mostly disobedience.

### FOUNDING DOCUMENT FOR THE BBT, USA

#### *BBT Trust Agreement- May 29, 1972*

I, A.C. Bhaktivedanta Swami, disciple of Om Vishnupada Paramhansa 108 Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaj Prabhupada,



hereby give and transfer all of my books and all property rights incidental thereto as hereinafter described to A.C. Bhaktivedanta Swami, Bali Mardan Dasa Brahmachari, And Karandhar Das as Trustees, in Trust, for the purposes hereinafter stated and to be administered in accordance with the

provisions hereinafter set forth.

**I. Trust Fund:** The properties which shall constitute the Trust Fund

include all books and manuscripts and other documents written by me or translated by me, including the following hereinafter listed, and all those written by me in the future, including all copyrights and publication rights incidental thereto: [17 titles listed, incl. BTG]

**II. Name Of Trust:** This trust shall be known by the name, "Bhaktivedanta Book Trust." Insofar as practicable, the Trustees shall conduct the trust activities in that name.

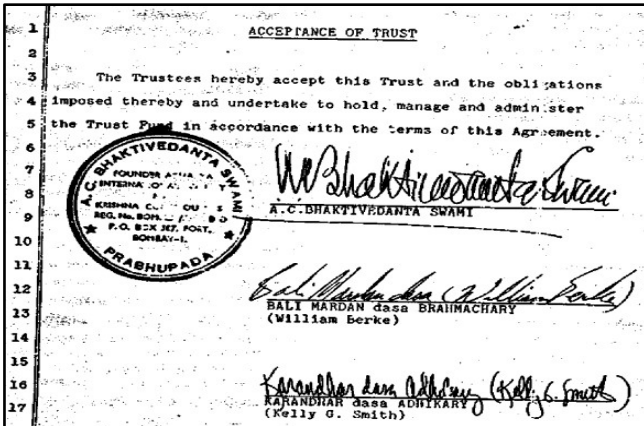
**III. Purpose Of Trust:** This trust is created and shall be operated exclusively for the benefit of the International Society For Krishna Consciousness, incorporated by me, and qualified as a tax-exempt religious organization under the provisions of the Internal Revenue Code, and specifically for the Book Fund and Building Fund activities hereinafter set forth in particular. This trust shall exist independently of the International Society for Krishna Consciousness and the Trustees' functions and duties stated herein shall be separate and not dependent on the Governing Body Commission of the International Society for Krishna Consciousness. I direct that no part of the Trust Fund shall inure to the benefit of any private individual and no part of the activities of this trust shall consist of carrying on propaganda or otherwise attempting to influence legislation, or participating in or intervening in any political campaign on behalf of any candidate for public office. I insert these mandates in order to comply with the provisions of the IRS Code applicable to tax-exempt organizations. [...] I direct that the Trustees shall not conduct any activities which are not permitted by tax-exempt organizations under the provisions of the IRS Code.

**IV. Use Of The Trust Fund:** The Trustees shall collect all proceeds from the sale of my books, that is 100% of all the proceeds from all of the ISKCON Temples and divide these proceeds into two funds, one-half (1/2) for the fund known as the Book Fund, and one-half (1/2) for the fund known as the Building Fund. The proceeds allocated to the Book Fund shall be used for the following purposes, all in the discretion of the Trustees, in whom I have complete confidence: Printing and reprinting of books; Directing and managing all publicity and distribution of my books; Processing all copyrights and legal rights to my books; Allocating funds as they see fit to ISKCON Press and directing the operation of the activities of ISKCON Press in the printing and reprinting of said books.

Those funds allocated to the Building Fund shall be applied in the sole discretion of the Trustees in the following manner: Purchase of properties for the construction of new temples or renovation of old temples. In the application of said proceeds, I direct the Trustees to distribute the trust income for each taxable year at such time and manner as not to become subject to the tax on undistributed income (Internal Revenue Code). In addition, in the discretion of the Trustees, I direct them to allocate such portions of the principal portion of the proceeds of said trust for the purposes stated in this Paragraph IV. Any funds not so allocated may be distributed in the sole discretion of the Trustees to other charitable or religious organizations or purposes which qualify as tax-

exempt under the provisions of the Internal Revenue Code.

**V. Management Of Trust Fund:** I have full confidence in the manner in which my Trustees will govern the Trust Fund but, in order to give them as much flexibility as possible in accordance with the law, I set forth the following powers. In the administration of this trust and the Trust Fund, the Trustees shall have all powers and authorities necessary or available under the law to carry out the purposes of this trust, subject to the restriction as heretofore stated that they may not exercise any power or authority which is prohibited by the Internal Revenue Code for tax-exempt organizations. Without limiting the generality of their powers, for purposes of clarification, I include the following special powers: A. To invest any of the principal of the Trust Fund not used for the purposes hereinabove stated; B. To open bank accounts in the name of the trust for the transaction of business; C. To pay such administrative expense as may be necessary in the administration of this trust; D. To appoint a secretary to keep account books and issue a monthly statement to the Trustees.



**VI. Appointment Of Trustees:** The Trustees whom I have herein designated are appointed for lifetime. In the event of the death or failure to act for any reason of any of said Trustees, a successor Trustee or Trustees may be appointed by the remaining Trustees,

with never more than 5 Trustees acting at one time. **VII. Term Of Trust:** This trust shall be irrevocable. In the event of an inadvertent disqualification of this trust under the laws as they may exist from time to time, which may require a dissolution of the trust, the entire Trust Fund shall, in that event, be distributed to the International Society for Krishna Consciousness.

In witness whereof, I have executed this trust this 29 May 1972. **A.C. Bhaktivedanta Swami**

**Acceptance Of Trust:** The Trustees hereby accept this Trust and the obligations imposed thereby and undertake to hold, manage and administer the Trust Fund in accordance with the terms of this Agreement. **A.C. Bhaktivedanta Swami, Bali Mardan das, Karandhar das**

**US BBT TRUSTEES IN 1970's**

Ramesvara was appointed in 1976 as a BBT trustee at the Mayapur festival, reflected in the GBC minutes. He ran the entire BBT operations in North America. The BBT deed states: 'This trust shall exist independently of [ISKCON] and the Trustees' functions and duties stated

*herein shall be separate and not dependent on the [GBC of ISKCON.]’* In 1974, Srila Prabhupada named Hansadutta das as BBT trustee with the following resolution: “[**BBT**] **Resolution-** *The written resignation of Kelly Gifford Smith (Karandhar) is hereby accepted by the trustees of the BBT. Hans Kary (Hamsaduta) is hereby appointed as a BBT trustee to replace Kelly Smith. Resolved this Sept. 15, 1974; A.C. Bhaktivedanta Swami [signature appears on original] William Berke (Bali Mardan).*”

GBC minutes also confirm Hridayananda, Bhagavan, and Harikesh were appointed BBT trustees. There does seem to have been confusion between the Indian BBT (a publishing trust) and the California BBT and what was referred to as the “international BBT,” with a number of devotees being called trustees. Srila Prabhupada’s May 26, 1976 letter to Ramesvara alludes to Jayatirtha and Bhagavan being BBT trustees. By 1977, Tamal also called himself a BBT trustee. However, the trust agreement limited the number of trustees to just five. Rather than BBT resolutions commemorating the resignation or removal of BBT trustees (other than Karandhar), changes were noted in GBC minutes. It seems some were called trustees, given a portfolio, but without a legal status.

---

## BOMBAY BBT

On Mar. 30, 1972, two months before the May 29, 1972 approved registration of the California BBT, Srila Prabhupada filed in Bombay an application for the charitable trust “Bhakte [sic] Vedanta Book Trust,” but it was approved in India two months *after* the California BBT was registered. The dates of filing are superseded in relevance by the dates of final approval, so the California BBT was the *first trust* and India was second. But, today the Bombay BBT trustees take the position that:

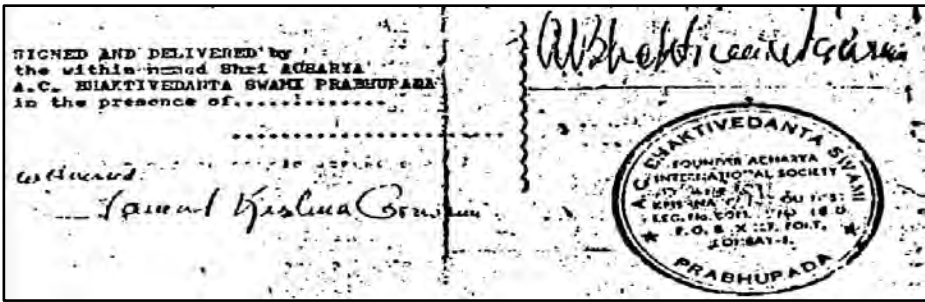
- (1) They are Srila Prabhupada’s original book trust,
- (2) They were granted Srila Prabhupada’s copyrights in 1972, as well as the rights to publish all his books, and they retain both today,
- (3) So, they do not need a license from BBT or BBTI for anything.

Bombay BBT is a valid, active trust, has printed Srila Prabhupada’s books since 1972, and definitely has the *publishing rights* to the books. The first trustees in 1972 were Srila Prabhupada, Shyamasundar, and Giriraja (resigned in 2007). As of Nov. 20, 2007 the trustees were: Jayapataka Swami, Gopal Krishna Maharaja, Yasomatinandana das, Bhima das (not from Singapore). In 2020 “Yaso” died, and Ananda Tirtha das became the Manager. A close look at the trust deed shows the copyrights were *not* granted to Bombay, although the Bombay BBT justifies their claim to them because they were “*the first BBT*” and also through some vague language in the trust deed document, as follows:

“11. The settlor for effectuating the said desire and in consideration of the premises doth hereby assign unto the Trustees ALL THAT the **publication rights** of the Settlor in the said writings and all the estate right title and interest whatsoever at law and in equity of the Settlor...”

This **only grants the publishing rights, not copyrights**. But, later:

“12. The Trustees to hereby declare that they the Trustees shall hold and stand possessed of the said rights (**all which copyrights and publications rights** of the same writings are hereinafter for brevity’s sake referred to as “the Trust Property,” which expression shall also include cash and investments [...] or by way of donations or otherwise) upon the trusts and with and subject to the powers and declarations hereinafter declared and contained of and concerning the same.”



“4. The Trustees shall hold and stand possessed of the Trust property upon the following trusts: (a) To publish said writings [...] and collect [...] income of the Trust property including the income by publication of the said writings... (b) To pay and extend the interest profits and other income of the Trust property for any one or more of the following purposes viz: (i) 50% for reprint of the books published by the Trust all over the world; (ii) 50% for construction of temples of Shri Radhakrishna all over the world.

Whoever composed the trust’s sloppy wording full of typos and grammatical errors was not proficient in English, and clearly there is no **conveyance of the copyrights** anywhere in the trust terms.

“It is very confusing language but it seems to say is that the author Bhaktivedanta Swami holds the copyrights for his works and the trustees can use them for the trust’s publishing. There is no transfer of copyrights of specific titles, like in the California Trust Agreement. In any case everyone knows that BBT California holds the copyrights and if BBT Bombay disagrees, they should go after BBT California and KBI who are printing without a license from Bombay.” (Jitarati das, 2017)

In the Bombay trust deed, the settlor in clause #11 does **NOT** assign or convey the copyrights. In #12, the copyrights are referred to as trust



property, but this is an error since they were not assigned in #11. The “Trust property” is then spoken of throughout the document in terms of loans, payments, and building construction, ownership, sale, etc. This is *a defect of sloppiness in the Bombay BBT trust terms*. The copyrights were not given. But the publishing rights were clearly granted.

This contrasts with the California BBT wherein the copyrights are very clearly vested by Srila Prabhupada, with a list of the books in question. Further, the same thing cannot be exclusively given away to two different trusts! Would Srila Prabhupada have intended to give his copyrights to two different trusts? Obviously he could not, and did not, so the very clear USA BBT trust language prevails over the confused Bombay language. Everyone else but Bombay holds that the USA BBT is the *mother BBT with the copyrights*, and all other BBTs, including Bombay, are only regional BBT offices with publishing rights. Yes, Bombay BBT received the publishing rights directly from Srila Prabhupada, whereas the California BBT, after receiving the copyrights and publishing rights from Srila Prabhupada, was authorized and able to grant publishing rights to other BBT branches. Anyway, if they had them at all, Bombay BBT gave their copyrights away to BBTI in 1990.

The California 1972 BBT is the mother, original trust owning the copyrights and the India-Bombay BBT is the mother’s son without copyrights, and has the publishing rights, if we ignore the 1990 rights assignment deed (Ch. 3), which is legally invalid in India anyway.

## ACBS MAYAPUR-VRINDABAN TRUST

Srila Prabhupada prepared the BBT Trust agreement with Karandhar and a lawyer related to Sruti das in July 1971, and at the same time prepared the trust document for the “*AC Bhaktivedanta Swami Mayapur-Vrindaban Trust*,” to be registered in California. He bequeathed his personal funds and received donations to this trust, to be invested, and he instructed these funds be used 50-50 for the worship of his beloved deity Lordships in the two holy Dhamas of Vrindaban and Mayapur.

### ***Mayapur-Vrindaban Trust Fund Agreement July, 1971***

*I, A.C. Bhaktivedanta Swami, disciple of Om Vishnupada Paramhansa 108 Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaj Prabhupada, hereby give and transfer all of my personal funds received from my disciples and other contributors from time to time and rights incidental thereto as hereinafter described to A.C. Bhaktivedanta Swami, Sriman Atreya Rsi, Sriman Gopal Krishna Das Adhikary and Sriman Karandhar dasa Adhikary (Kelly G. Smith) as Trustees, in Trust, for the purposes hereinafter stated and to be administered in accordance with the provisions hereinafter set forth.*

**I. TRUST FUND:** *Money invested in Government bonds and other securities, debentures, and properties all over the world shall constitute the*

Trust Fund including all donations given to me from time to time by my disciples and others, as well as interests earned and accrued from the Government bonds and other security investments, as well as rents and incomes derived from properties and houses, specially in the U.S.A., of which country I am registered immigrant as Founder and Acharya of the International Society for Krishna Consciousness, Incorporated. **II. NAME OF TRUST:** This trust shall be known by the name, "A.C. Bhaktivedanta Swami Mayapur-Vrindaban Trust Fund" or, in brief, M-V Trust. Insofar as practicable, the Trustee shall conduct the trust activities in that name.

**III. PURPOSE OF TRUST:** This Trust Fund is created and shall be operated exclusively for the regular maintenance of two Temples at Mayapur and Vrindaban (India) of [ISKCON], incorporated by me, and qualified as a tax-exempt religious organization both in the U.S.A. and India under the provisions of the Internal Revenue Code. The income from this Trust Fund will be specifically spent for **regular seva puja (temple worship)** of the two Temples at Mayapur and Vrindaban set forth in particular. This trust shall exist independently of [ISKCON].

I direct that no part of the Trust shall inure to the benefit of any private individual and no part of the activities of this trust shall consist of carrying on propaganda or otherwise attempting to influence legislation, or participating in or intervening in any political campaign on behalf of any candidate for public office. I insert these mandates in order to comply with the provisions of the Internal Revenue Code applicable to tax-exempt organizations. For the same purpose, I direct that the Trustees shall not conduct or carry on any activities which are not permitted to be conducted or carried on by tax-exempt organizations under the provisions of the Internal Revenue Code.

**IV. USE OF THE TRUST:** The Trustees or any Manager deputed by the Trustees shall collect all proceeds from the Government bonds and other securities, One Hundred Percent (100%), as well as donations from all members of the International Society for Krishna Consciousness Temples or others, as well as all rents and incomes from properties and houses, and divide these proceeds into two funds, one-half (1/2) for the regular seva puja expenditure of the ISKCON Mayapur Temple and one-half (1/2) for the regular seva puja expenditure of the ISKCON Vrindaban Temple, as directed by the Trustee A.C. Bhaktivedanta Swami during his life time. After his demise, as decided by the board of Trustees as mentioned above. The board of Trustees is formed as follows: 1. A.C. Bhaktivedanta Swami Chairman, 2. Karandhar Das Treasurer, 3. Atreya Rsi Das Secretary, 4. Gopal Krishna Das Jt. Secretary

Immediately a bank a/c shall be opened with Bank of America Bank in the name of the Trust Fund and checks or withdrawal should be signed by the chairman and one of the other Trustees. In Witness Whereof, I have executed this trust this day, July, 1971. // A.C. Bhaktivedanta Swami

From the MVT website: "MVT was personally established by Srila Prabhupada on 13 Sept. 1972 at Los Angeles (California, USA) as an independent endowment to manage his personal savings/ guru dakshina,

*largely in support of ISKCON's activities worldwide. One of his early gifts was the first MVT apartment building next to LA ISKCON."*

The 2022 MVT trustees: Jayapataka Swami, Gopal Krishna M., Sesa, Hari Sauri, Advaita Chandra, Devakinandana, Trinadapi, Ananda).

No public accounting has ever been made of the \$1M starting funds nor its funds in the following 50 years, allowing for corruption and theft. In 2012 Doyaram from Mayapur made allegations of improper use of funds by MVT trustee Abhirama (supported by Gopal Krishna M.).

In ISKCON India the cross-rivalries, politics are deep and complex.

---

## CHAPTER 2: TRANSCENDENTAL BOOKS ADULTERATED

### **SRILA PRABHUPADA EMPHASIZED DISTRIBUTION OF HIS BOOKS**

Srila Prabhupada wrote and published an amazing number of books. He constantly stressed that the most important aspect of the Hare Krishna movement was the distribution of his books. This inspired his disciples 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 book distribution because they were transcendental sound vibrations that would change the lives of anyone who read even a page or a line. Countless lost souls in the western countries became Krishna devotees due to his books on the timeless science of Krishna consciousness, handed down by 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 and more. The 1970's saw huge results in spreading Krishna consciousness through the distribution of Srila Prabhupada's transcendental books. *"Again I am feeling overjoyed at hearing your increased distribution program and I request you to increase more and more. There can be no limit to our distribution because Krishna is unlimited, so you may instruct the devotees about this."* (SPL Nityananda 18.2.73)

*“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, 1973)

*“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)

### **ENDLESS CHANGES TO SRILA PRABHUPADA’S BOOKS**

Soon after Srila Prabhupada’s disappearance, while devotees were preoccupied with the guru and initiation chaos created by the zonal acharyas, the BBT trustees and “editors” were quietly adulterating Srila Prabhupada’s books. First was the 1983 “revised” Gita edition with 5000 changes. Then Srimad Bhagwatam, Chaitanya Charitamrita, and many others, one after another, were adulterated as well. Jayadvaita Swami and Dravida das worked full-time at the BBT on “revisions.” Consternation over edits mounted amongst Srila Prabhupada’s followers, who became aware of what had happened *after it was already done and reprinted*. The edits approval process had been a secret between some GBCs and BBT trustees. The “book changes” were not only for punctuation, grammar, or spelling, but evolved over 45 years into a *complete rewrite* of Srila Prabhupada’s books. And there is no indication that the changing has ended; it continues on and on... The GBC has refused to discuss, act, or respond to this issue and supports the BBTI’s book changing program.

Many are alarmed at this intellectual, spiritual editing dishonesty, defying Srila Prabhupada’s own directives not to do this. The “changed books” were foisted upon the public without any notice of revisions, not only to grammar and spelling, but also to the style and very meaning.

### **HOW THE GBC SUPPORTED JAYADWAITA’S BOOK CHANGES**

How did Srila Prabhupada’s BGita As It Is, the divine message of Lord Krishna, become today’s adulterated version? Who were the editors? In the firestorm over the book changes, ISKCON was divided, and thousands disgusted. A GBC resolution tells the backstory:

*“International BBT Meeting, Nov. 30–Dec. 1, 1986, Dallas: Trustees present: Chairman Harikesa, Tamal, Jayapataka, Gopal Krsna, Hridayananda. Also present: Sri Rama das, secretary. Resolutions: (1) The BBT Trustees authorize the creation of an international BBT corporation. It shall function to hold and protect the copyrights of the BBT, license local operating BBT's throughout the world to print Srila Prabhupada's books and ensure adherence to International BBT standards, by process of review. (2) Jayadvaita Swami will directly challenge and defeat the attacks from certain quarters of the movement that the new Bhagavad-gita edition put out by the BBT is not bonafide. He shall show from original manuscripts how the book's editor in the early 1970's distorted and changed Prabhupada's original words.”*

Thus the **GBC approved and defended** the book changes. Jayadwaita was “authorized” by the GBC to “defeat attacks from certain quarters.” Jayadwaita Swami became the GBC spoke-swami. After making enough changes, they would also later claim ownership of the books and copyrights **as though they were new works created by them**. The GBC's smokescreen rationalizations cover-up their real (demoniac) motives to increase their control. In 1987 the GBC, whom Srila Prabhupada did not want to control his BBT, resolved (in part):

*“The GBC direct its members, Indian, all other BBT trustees and management to follow the directives of the International BBT trustees regarding matters of International BBT concerns, such as the securing of copyrights to Srila Prabhupada's books.”* And in 1988: *“That the GBC gives its blessings to the plan conceived of by the current International BBT trustees to replace the three resigning trustees with Sesa das, Isvara Swami and Naresvara das under the condition that when they decide to add two additional trustees they again seek the blessings of the GBC body at the annual meeting for these additional names.”*

Thus the GBC gained control of who were the new BBT trustees.

### **BBT EDITORS ADMIT NO AUTHORIZATION FOR CHANGES**

Both Jayadvaita Swami and Dravida das, the leading BBT editors, admit there is no instruction from Srila Prabhupada nor the GBC to edit the Bhagavad Gita nor any other of his books.

(1) Vyapaka das: *“Do you have explicit instructions from Srila Prabhupada authorizing you to make post-samadhi changes to his books?”* Jayadvaita Swami (JS): *“No.”* (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.”* (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”* (BBT editor, Apr. 24,1996)

### **EDITING PROGRAM STARTED POST-1977 WITH BHAGAVAD GITA**

The start of the edit program is noted in the 1979 BBT minutes:

*“Harikesa Swami will discuss with Satsvarupa das Goswami and Jayadvaita Swami the necessary corrections in original manuscripts, such as Bhagavad-gita As It Is (complete edition), Third Canto, etc.”*

In the late 1990’s, Jayadvaita gave a history of the 1983 BGita’s second, “revised” edition in the BBTI’s *Responsible Publishing*:

*“Circa 1980–1982: Preparation: Gopiparanadhana suggested revisions for the Sanskrit. Jayadvaita Swami revised the English text and confirmed the Sanskrit revisions. Apart from meeting many times with Gopiparanadhana, he also conferred about the translations with Garuda, Ravindra Svarupa, and others. 1982: GBC review The GBC appointed a board of devotees to review the final revisions to the translations. The board included Satsvarupa das Goswami, Hari Sauri das, and other leaders. The board met for several days in Detroit and refined or approved changes. 1982: Consultation with ISKCON leaders: Jayadvaita Swami widely distributed to ISKCON leaders a full list of the proposed changes to the translations, along with a letter asking for comments. 1983: Second Edition published. 1985: ISKCON GBC reaffirmed its endorsement of the Second Edition.”* (Appendix A)

In Appendix B of the same 66 page publication, Jayadvaita shared his “consultation” letter to devotees on Oct. 25, 1982:

*“Second Edition of Bhagavad-gita As It Is (BGAI) was published after extensive consultation with the leading Vaishnavas of ISKCON. Long before the book was published, Jayadvaita Swami sent the following letter to all the members of the GBC, most English-speaking ISKCON sannyasis, various other senior ISKCON devotees, and every ISKCON temple president in the English speaking world. Along with the letter, he included a list of all the proposed changes for the translations of BGAI. (From: Jayadvaita Swami, To Senior ISKCON Devotees)*

*“[...] ‘When will the new unabridged Gita be coming out?’ [...] the BBT plans to begin work on the new BGAI right after Gaura Purnima. [...] distribution several months later. I’ve finished revising the purports. The revisions clear up various mistakes and mysteries. [...] You’ll also find lots of new material retrieved from the original manuscript,*

including numerous Sanskrit quotations and even entire paragraphs formerly left out. The Sanskrit department has also carefully gone over the synonyms. (E.g., **asat** in 17.28 will say “false” instead of “falls.”)

“In one sense, the translations are the least important part of the book. Other scholars had already translated the Gita [...] Dr. Radhakrishnan’s translation, Srila Prabhupada said, was basically all right. Srila Prabhupada always said that most important were his purports. He even told the original BGAI editor that he could have some freedom in editing the translations--to convey a poetic flavor--but warned that he should be careful not to make needless changes in his “personal ecstasies,” his purports. On the other hand, in some ways the translations are far more prominent. For each verse, [...] they give us our English version of Krishna’s original words. Many devotees memorize these translations verbatim, so any changes stand out.

“So I want to be especially cautious in making them. Specifically, I want the senior devotees in ISKCON to have a chance to examine all the changes before the book comes out. ... to see the changes, to understand what’s behind them, to have a chance to raise questions or make suggestions about them--and, finally, to satisfy yourself that the changes are prudent, legitimate, and worthwhile. So here they are [attached list included separately]--all the changes I have proposed for the translations in the new edition. Some of them, you’ll see, are quite small--a matter of a comma, a colon, or a semicolon. Others are major. All of them are here. [...] How and why were these changes made? First, why?

“Sometimes (most often): to make the text more faithful to what SP originally said or closer to the Sanskrit [...] sometimes it was merely a question of grammar. How? I went through the oldest manuscript we have. (For the first 6 chapters these are SP’s original typed pages, the middle chapters they’re the original tape transcripts, the last chapters they’re the old retyped manuscripts from which the present book was edited.) Comparing each verse with the manuscript text, I made only changes that seemed worthwhile. I tried to be conservative and not make needless changes. But I kept in mind that whatever changes we are to make we should make now, so that the book will never need to be revised again. Gopiparanadhana (BBT Sanskrit Dept) also carefully examined each verse and made his suggestions. Whenever difficult questions arose, we met and consulted the original books SP consulted when he wrote BGAI- the Bengali translations and commentaries by Srila Bhaktivinoda Thakura and Srila Baladeva Vidyabhusana. [...] later chapters (esp. 17, 18) the abridged edition gives translations closer to the original manuscript than the unabridged does.

*“So I’ve preferred those translations from the abridged edition. As you examine the translations, keep in mind that in some places I have also revised the synonyms or purport, or both. (E.g., 9.6: The revised version more closely follows the original manuscript.) For some verses we added extra words or sentences to translate Sanskrit words left untranslated in the original manuscript (SP approved of this on SBhag). [...] For some verses, the original, new editor, with no Sanskrit Dept., misunderstood what SP intended to say. [examples] [...] In Ch. 11, the manuscripts were difficult to understand. Without knowing Sanskrit, the editor had a hard time figuring out the translations and matching them to the synonyms. So this chapter has the most extensive revisions.*

*“Sometimes (cautiously) we changed the text on the grounds of the Sanskrit alone. [...] Sometimes the person who transcribed the tape heard wrong. [...] Some verses had grammar problems (2.17, 2.22, 4.3). [...] Ch. 8 had the translation and purport for text 19 in the wrong place, we’ve had two translations for text 19, and text 18 had been missing. Now you have some background for the revisions you now hold in your hands. A GBC committee has reviewed the translations, and the whole GBC will have a chance to consider them one last time before printing. Please examine these revisions carefully. [...] if you have any questions, suggestions or opinions -please get in touch with me. This new Gita (and translations in other languages) will be the main book our movement will be preaching from... Now is the time to make sure we are presenting SP’s BGAI in the most authoritative & fully satisfying way. YS, JS”*

Then, in Appendix C, he gives the GBC endorsement of his editing.

*“In the following resolution (28 Feb. 1985), the Second Edition of BGita is endorsed by ISKCON’s GBC: 10. The unabridged, complete edition of the BGita As It Is published by the North American BBT is the most authentic edition closest to Srila Prabhupada’s original.”*

At Jayadwaita Swami’s website ([www.jswami.info](http://www.jswami.info)) one can find downloadable files on *Responsible Publishing, BBT Editorial Policies, See The Changes, Bhagwatam Revisions Examined, BBT Style Guide* (2016) and many pro-BBT editing articles. (also [www.BBTedit.com](http://www.BBTedit.com))

As much as Jayadwaita and the BBTI rationalize and defend their ongoing, non-stop editing program, and as much as their arguments may sound logical, decent, and even necessary for Srila Prabhupada’s service, one should examine the counter-arguments decrying the “book changes.” There are many articles online as well, with valuable analyses from Rupanuga, Padmagarbha, Madhudhvisa, Govinda dasi and others. To cover all details in this subject, it would come to several volumes, but a fair summary of the arguments against BBT editing is as follows.



## ARE THERE LEGITIMATE CHANGES THAT SHOULD BE MADE?

Jayadvaita Swami pointed out some “serious” errors in the BGita by which he (and the BBT) got unofficial, secret approval from the GBC to make the revisions seen in the 1983 edition. No 1979-83 GBC approval-resolutions on this were found. E.g., cattle vs cows, planet of the trees vs planet of the Pitrs, punctuation, spelling were pointed out. But Jayadvaita Swami clearly went *far beyond this “minor corrections” rationale* to make endless, totally unnecessary changes as an ongoing revisionary program, *far beyond* minor corrections (if any changes should have made at all). 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?”*

Yes, who should decide if or what changes will be made to Srila Prabhupada’s books? This question is not answered by the GBC, who has not officially approved any revisions program, and has not given any rationale for the BBTI’s revisions post-1978. Today’s total of over 50K changes to Srila Prabhupada’s books were made unilaterally by BBTI and Jayadvaita, in spite of a groundswell of protest from all quarters of the movement. BBTI has explanations for some of their changes on their website. Jayadvaita has limitedly engaged in debate and discussion with various devotees regarding his edits. It is clear to many that Jayadvaita 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, and he often made changes to his earlier changes!

## DID SRILA PRABHUPADA WANT EXTENSIVE EDITING TO HIS BOOKS?

With the prolific “poisoning” of Srila Prabhupada’s books, many devotees want a return to, and availability of, the original books, the ones Srila Prabhupada gave us. The books now sound alien to older devotees who were trained in the original editions. 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. Unfortunately many ISKCON misleaders have taken a position of *de facto banning* of Srila Prabhupada's original pre-1978, pre-adulterated books. Incidents of cursing/ throwing out original books are numerous, and temples are pressured to access the adulterated versions.

*"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 and extent of the book changes."* (Padmagarbha das, 2018)

Whether any changes should be made to Srila Prabhupada's books by "his 1970's editors" is actually a clear-cut, simple issue: **no, no, and no**, that **no** changes are warranted. Ramesvara das, former BBT Manager and trustee until 1974-86, stated in a 1981 recorded video 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.**"*

Srila Prabhupada himself had stated about changes to his books:

(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) *"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)

(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 8.11.73)*

**(6)** *“Every day when I sit down here to write these books Krishna personally comes and dictates every word.” (SPConv)*

**(7)** *“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)* **(8)** *“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)*

**(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 primary legacy. Their potency will do everything, and are already complete and perfect to utilize for spiritual success. Why did rascals dare to tamper with his sacred books that do not require any improvements, edits, or changes?

### **BBT’S RATIONALE FOR “REVISING” SRILA PRABHUPADA’S BOOKS**

Does the BBTI (run by “book-changer” Jayadvaita Swami/JS) have good reasons for “changing” Srila Prabhupada’s books? No, their reasons are fraught with defects and deceit. If Srila Prabhupada himself already clearly, strongly spoke against *any* changes to his books, then why are they doing it? This means the book-changers are not the sincere servants they claim to be. When the Acharya’s instructions are disobeyed, disaster follows. We look at their defective rationales:

**(1) Returning Closer To The Original Manuscript?** BBTI/JS justified many changes to Gita by referring to the “original manuscript,” which were Srila Prabhupada’s initial dictations. From this first draft, Srila Prabhupada and his personal editor Hayagriva das then made major revisions in preparation for the 1972 Macmillan printing.

*“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. Except for a few obvious typographical errors, he never authorized any changes to this book.*” (Madhuhvisa das 2017)

The “original manuscript” is not be the final pre-press version Srila Prabhupada approved of printing. *Why go back to the first draft and reject all the revisions Srila Prabhupada made with Hayagriva’s help?* Why? The “original manuscript” or first draft was already edited by Srila Prabhupada himself, so why try to edit it better than he did it? This is highly offensive and a devious rationale 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 BBT 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 editor.

**SRILA PRABHUPADA'S WORKS ARE CONCLUSIVE**

Hasti Gopala das made valid points (2012): “*Srila Prabhupada's original literary works are conclusive, and 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! [...] Prabhupada just explained how everyone’s a rascal for daring to touch anything in his books. The greatest anxiety he has is that after he’s gone we will add things to his books that are bogus, we will take things out that are bona fide, we will make changes in his books and the whole work for 10,000 years, his plan Prabhupada was working on, it will all be spoiled by us because of our tendency to change. And Prabhupada gave an example that the disease to do things differently is so inherent in the Americans that for the sake of doing things differently we would walk on our hands rather than our feet.” (Ramesvara interview, 1981, citing Srila Prabhupada)

(7) “...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) (8) “Simply speak what Krishna has said. That’s all. **Don’t make addition, alteration**. Then you become rascal. Immediately...” (SPecture Aug 10, 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.” (SP Lecture May 9, 1969)*

**EDITING SRILA PRABHUPADA’S BOOKS By Narasimha das (excerpts)**

Before Srila Prabhupada’s first revised editions of Srimad-Bhagavatam were complete in the early 1970’s, there were Srila Prabhupada’s first three India volumes. We loved these editions, even though it seemed they were ‘irregularly composed’ with 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.

*“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, Bhaktisiddhanta Sarasvati)

Srila Prabhupada forcefully condemned unauthorized changes in his books and it is well documented that several times he forbade it. It is astonishing to hear arguments from self-appointed ISKCON book editors defending their continuous, unauthorized, unasked for, bogus revisions, stubbornly promoted against the wishes of Srila Prabhupada followers and senior disciples. 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” BGita edition is sub-titled “Complete Edition.” In 1983, the second edition was released, sub-titled “Revised and Enlarged Edition.” Check these dates and particulars to determine if your BGita is original or not. Or spot check Ch. 4:34 and see if it reads “*The self-realized soul*” (original) or “*The self-realized souls*” (revised). The new ISKCON gurus also had to 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 the pictures of your Guru Maharaja, Gaura Kishore, and Bhaktivinoda.”*

The original KRISHNA BOOK edition was in 1970. All editions printed before 1978 are original, authorized versions. Chaitanya Charitamrita and Srimad Bhagwatam now have 5000+ changes each. Check the front matter for dates and ascertain if the books you have are pure and potent, or adulterated and 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 2000 years that... **SP:** Yes. It is very difficult. **PH:** I've talked to professors who know the original Hebrew [...] that the Bible was written in. They say that it has changed so much that you can hardly... **SP:** Yes, they are changing. Just like he said, "Thou shall not



kill." They are now changing, "Thou shall not commit murder." [...] **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... [...] 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 250 years after Christ died. Still, 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 parts from 250 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, as a major revision and change to Christ’s original teachings. And today the same is occurring with “revisions” to Srila Prabhupada’s books. A glaring example is the one word change on initiations by the BBT to Chaitanya Charitamrita to conform to the GBC’s doctrines. (Vol. 9: *Srila Prabhupada- The Current Living Acharya*, with discussions by Dravida, Dhira Govinda, others).

### **UNAUTHORISED BOGUS BHAGWATAM COMPLETION PROJECT**

Srila Prabhupada wanted to complete his translation and commentary on the Srimad Bhagwatam, but by his last days, he had only finished up to Canto 10, Ch. 13, leaving the rest of Canto 10, 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 nice printing in the 1980’s of Srila Prabhupada’s original Bhagwatam up through “10-3,” and then including the *Krishna Book* as a completion of the Tenth Canto. This left out only the 11<sup>th</sup> and 12<sup>th</sup> cantos. In 2017, Jitarati das compiled all the 11<sup>th</sup> and 12<sup>th</sup> Canto quotes given by Srila Prabhupada, a sizeable amount, to use as authorized scripture and to complete Srila Prabhupada’s Bhagwatam. The Bhagwatam completion with purports by Hridayananda das, printed by the BBT for decades, has been rejected by most devotees as unauthorized, offensive, and impure.

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 witnessed by several devotees: *“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, 12th canto. Pradyumna das was not making his own translations and Bhagavatam purports. He was simply translating the bhasyas and tikas (purports and notations) of the great purva acharyas like Bhaktisiddhanta Saraswati, Jiva Goswami, Baladeva Vidyaabhusana, Sanatana Goswami, etc.”* (Yasodanandana das, 2016)

This is verified by Satsvarupa in *ISKCON in the 1970’s* (p. 312): *“Tamal told us that Srila Prabhupada said the Bhagwatam completion 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 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 in Mar. 1979, the service of Bhagavatam translation was taken from him. He had objected to their illegal and unauthorized guru system, so he was singled out for removal.” (Yasodanandana, 2016)*

March 1979: the GBC appointed Hridayananda Swami to take over the Bhagwatam completion project. He was one of the 11 “zonal successor acharyas” and titled himself as His Divine Grace and Acharyadeva, which the BBT put on his Bhagwatams. He finished his completion work in 1982, devising his own purports and “realizations” after reading those of the previous acharyas, imitating Srila Prabhupada as though he was a self-realized soul. Hridayananda’s Bhagwatam renditions were not well received. As a zonal guru he had helped destroy ISKCON. In 1991, the GBC acknowledged the “falseness” of the zonal acharya era and Jayadvaita Swami himself wrote in 1991:

*“But by the influence of maya, illusion, a different idea soon evolved- that Srila Prabhupada had appointed 11 ‘pure devotees’ to serve as the only gurus after him. These 11, the idea went, should each serve as the spiritual master for a geographical ‘zone’ of the world. This zonal guru system, as it was called, prevailed in ISKCON for 10 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)*

*[NOTE: But exactly which instructions were diverged from was not explained, the hint being that the mistake was there must be more gurus.]*

Proof of defects in Hridayananda’s Bhagwatams 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. 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 temple presidents dismantled the zonal acharya system in 1987, protests against Hrdayananda’s titles compelled the BBT to remove his name as the Bhagwatam’s author, saying instead: *“by the disciples of HDG Srila Prabhupada.”* Most devotees refuse to read Hrdayananda’s books, and wisely so. Pradyumna’s Bhagwatam style was to be primarily translations of commentaries by the previous acharyas, supplemented by “notes,” not imitating Srila Prabhupada, who wrote his own spiritual purports based on his spiritual “ecstasies” and realizations.

### **ISKCON LEADERS’ RESPONSE TO BOOK CHANGES**

Why is it ISKCON leaders cannot understand the issue of book changing? Many ISKCON leaders have cleverly deferred and evaded the book changes issue, while the GBC body officially endorses them. Thus the sacred books are deteriorating. Bir Krishna Swami, 2012: *“Well, I prefer the original books myself.”* 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 the 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 why tolerate these changes? Since they are already perfect, why try to improve them by editing, except *perhaps*, a few grammar errors or typos? They are perfect as is, so who can make them “more” perfect? Jayadwaita? Quotes in this regard follow below.

(1) *“I will always be with you through my books and orders. I will always remain with you in that way.” (SPL)* (2) *“Whatever is to be learned of the teachings of Srila Bhaktivinode Thakur can be learned from our books. There is no need whatsoever for any outside instruction.” (SPL Yasodanandana et al Dec. 25, 1973)* (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 Chaitanya Charitamrita translated by someone else. You are right to stop such reading.” (SPL Sri Govinda Jan. 20, 1972)* (4) *“...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)

(5) *"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)*

(6) **Dev:** 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... **SP:** Yes. Yes. (SPConv May 13, 1975)

#### **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 1981**

*"...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 Bhagavatam. [...] But then he got very grave and said, 'Now [...] this is the final approved standard, there can never be any more changes.' He was emphatic, 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, 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 explained how one is 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 impersonalists. This was the first direct instruction that I received from Prabhupada showing me 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 had 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 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. (Although 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 is best not to accept disciples***" is the thinking that should really be avoided, not necessarily thinking "*I am a first-class devotee.*" So, 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, "*Srila Prabhupada's CC was a rush-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 qualified to 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)

### FIRST-EDITION BOOKS ONLY?

In recent years, and in complicating twist, some reform-minded devotees have agitated that only Srila Prabhupada’s “*first edition*” books are acceptable, claiming that Srila Prabhupada’s books were also improperly edited by the BBT and Jayadwaita Swami *before 1978* as well. This may be somewhat fanatical, as Srila Prabhupada did want his first edition books to be checked and corrected of typos and obvious production errors by the BBT editors. Of course, there were other BBT “corrections” which were not authorized, although they were relatively few and can be undone without taking the position of “only first edition books.” After all, Srila Prabhupada read from the post-first edition books often, so should we add this to the post-1977 changes controversy?

The consensus of most devotees is that Srila Prabhupada’s books should be restored to what they were upon Srila Prabhupada’s physical departure, and that thereafter, the obvious typos and minor grammar errors can be corrected. However, any major revisions of language, word use, meaning, interpretative adjustment, or unnecessary, whimsical changes are to be forbidden and reversed. “Original” should mean as the books were when Srila Prabhupada was with us, pre-1978. The first editions have many errors that even Srila Prabhupada wanted fixed. There are some pre-1978 changes that should be reversed as well, such as those discovered by Srila Prabhupada in June 1977 when he ordered, “*back to the old way.*” “First edition only” would undo all the common-sense corrections that Srila Prabhupada had asked for, and is a swing of the no-change pendulum to an opposite extreme. Which changes (and how to make them) is a challenge that requires a very careful study by a broad panel of highly qualified devotees without ulterior motives, and not by a one or two man, unaccountable editing committee.

### 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. Jayadvaita 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



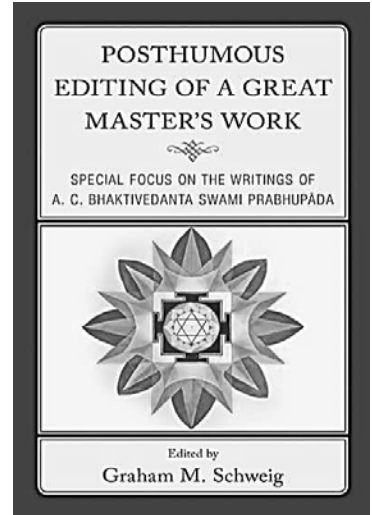
congregations and the public do not know any better, getting changed books. Krishna Books Inc (KBI) and its agents (Jitarati das, Bangalore ISKCON, others), under a BBTI license, print original books.

Led by Garuda das, a university professor of religion, a growing group of Vaishnavas and 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 minimal editing only by prescribed limitations.

*“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 release in 2023 [now 2024].”*

Detailed recommendations consistent with internationally recognized academic standards were made to the BBTI and the GBC, but they 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, which the GBC will accept to settle the issue. But the deviation and controversy will still be unresolved. So there will be the BBTI-Jayadwaita's book vs. Garuda and the scholars' book, resulting in the issue being examined further and publicly, which is good. The BBTI-GBC's will continue promotion of the revised editions and their restriction-banning of the original pre-1978 editions.

ISKCON Bangalore and Jitarati das shared this scholar conference costs, and follow-up conferences were planned. Frankly, 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 **incaltrant 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 Jayadwaita Swami, a rogue agent of maya, who appears to have the ISKCON GBC in his pocket. Jayadwaita Swami has become known as the “**Book Changer.**” See also:

- (1) [www.prabhupadavision.com/2011/03/iskcon-academia-part-three/](http://www.prabhupadavision.com/2011/03/iskcon-academia-part-three/)
- (2) [www.bookchanges.com/108-iskcon-bhagavad-gita-changes/](http://www.bookchanges.com/108-iskcon-bhagavad-gita-changes/)
- (3) [www.iskcon-truth.com/bbti-tranferred-copyrights.html](http://www.iskcon-truth.com/bbti-tranferred-copyrights.html)
- (4) [www.prabhupadavision.com/2010/11/as-it-is-principle/](http://www.prabhupadavision.com/2010/11/as-it-is-principle/)
- (5) [www.prabhupadavision.com/2010/12/bhakivedanta-book-trust/](http://www.prabhupadavision.com/2010/12/bhakivedanta-book-trust/)

### **BBTI EDITING PRINCIPLES**

In 2021, due to mounting pressures on the BBTI to clarify or define what their book editing program actually was, an “Editorial Review Panel” was formed to attempt the drafting of a proposed Editorial Principles document. Prior, the BBTI editors did whatever they wanted. Ramesvara das wrote the panel an interesting letter on July 19, 2021:

*“I [wasn’t] interviewed. I was the BBT Trustee most responsible for publishing Srila Prabhupada’s first editions of his books [...] Prior to that I was the original BBT Secretary [...] in 1972, and the BBT Manager from late 1973-1974. I received many instructions about editing and publishing his books, both in letters, in numerous personal meetings, and especially when I travelled with Srila Prabhupada as his personal secretary in 1977. What stands out the most is when Srila Prabhupada told me: ‘My greatest anxiety is that in the future [after his disappearance] they will make changes to my books. That will ruin the entire Krsna Consciousness Movement.’ That is directly from my diary.*

*“Of all the changes, what Srila Prabhupada expressed to me as his greatest anxiety was what I call ‘politically correct’ changes, made by editors and trustees [in the future], when society’s social dictates make them think they need to add, delete, or try to clarify his words to fit the times. Srila Prabhupada often said how carefully he chooses every word so that his books will be timeless and be considered the lawbooks for humanity for the 10,000-year golden age within this Kali Yuga.*

*“Your [editing] paper can be misread to leave the door open to future editing in the name of the principles you listed. Your paper is incomplete in respect to one core omission— **to seal Prabhupada’s books for all time from future editing.** I am convinced that [...] the editing department must be permanently closed, and by GBC Resolution, endorsed by all BBT Trustees, it should be resolved that Srila Prabhupada’s books are **sealed from any further change or editing,** and that anyone who attempts to publish Prabhupada’s books with future*

changes should be officially excommunicated. No other penalty will seal the books as effectively as a resolution that anyone making future changes is expelled from our ISKCON and BBT society.

*“Unless this is established as a core principle, we all leave the editing and change door open, to changes we cannot imagine that future BBT Trustees and editors may sincerely believe are needed. [...] Otherwise we have failed to relieve Srila Prabhupada of his greatest anxiety. Once it is clearly established that His Divine Grace’s books are sealed forever, and once that anxiety is removed from the minds of all devotees, you can have a deep and rational discussion about what changes have already been made, in an atmosphere that is not surcharged with fear and anxiety about the future.*

*“...One other observation. The “rascal editors” conversations that were transcribed and sent to me and others, along with letters from Tamal further describing Srila Prabhupada’s concerns, were perhaps the biggest crisis I faced as a BBT Trustee. [...] My July 13, 1977 response was drafted after one week of meetings with the BBT editors and managers, and represented the official policy of the BBT. My letter and Srila Prabhupada’s reply (via Tamal) are the final editing instructions issued by Srila Prabhupada. In my mind this always superseded earlier instructions. For his continued work on the 10th Canto as well as the **one-time only review** he wanted of previously published books, editing was to be restricted to three categories (with examples) that we sent on behalf of the entire English-language BBT.*

*“These restrictions never included some of the principles, such as making changes to clarify Srila Prabhupada’s words, that you list in your paper. I would have felt almost offensive to even suggest in July 1977, that Srila Prabhupada’s words, which he told us were given by Krsna Himself, needed to be clarified by less than fully realized Uttama Adhikari editors of English, Sanskrit or Bengali. I was NOT writing about editing after his disappearance, unless it was part of a one-time final review of books previously published that he requested. That review does not take decades. The notion that anyone would tell Srila Prabhupada that 44 years after his disappearance there is still an editing department at work making changes to his books would have, I’m sure, resulted in a severe divine anger aspect of Srila Prabhupada.*

*“I say this out of my personal experiences of suggesting changes to Srila Prabhupada’s books, having him bang his fist on his desk as he threw me out of his room while displaying the most fearsome divine anger. So, I return to this core principle- **Seal his books immediately and permanently from any editing and shut down the editing***

*department's work forever on Srila Prabhupada's books. I pray this leads to an amendment to your paper, and offer any resources I may have (letters, conversations, my diary, memories, etc. that may assist you in adopting this core principle based on my personal interactions with Srila Prabhupada as his BBT Trustee during his manifest pastimes."*

Of course, the GBC and BBTI ignored this very pertinent advice.

### 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](http://www.bookchanges.com). Srila Prabhupada himself discovered the unauthorized book changes and was greatly alarmed. His exasperation with the situation was very obvious."* (www.prabhupadanugas.eu)

### 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... **Svarupa Damodara (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 (a) the changed BBT 1983 version (BBTI), (b) the 1972 Macmillan version (MAC), and (c) 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 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."* (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 Purpt**: "...the rod of chastisement represents Krishna." **BBTI Purport**: "...the agency of chastisement represents Krishna."

(10) **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??

Thousands upon thousands, from bad to worse, endless changes...

### **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 with no say, forced to accept the ghostwriting 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 Vrindaban garden to hear his books read to him daily. Once Yasodanandana was reading Isopanisad when SP asked him to re-read the last paragraph. 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 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 those charged with protecting His Divine Grace’s vani, are engaged in a continuing campaign to change both the words and meaning of his teachings, creating the greatest furor [...] 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? They say 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. Bhagavad Gita As It Was! There is a nicer vibration to the original books. [...] Another time a devotee asked SP why he liked to hear his own books. SP said, ‘I did not write these books. Krishna wrote these books!’ When SP saw me reading 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)*

### **QUANTITY ANALYSIS OF CHANGES IN 1983 GITA**

The BBTI's changes are whimsical, unnecessary, and convey a different style and meaning, and are not what Srila Prabhupada gave us. Srila Prabhupada approved his books, so why re-write them? Why go beyond correcting simple punctuation or omission errors to make thousands of unauthorized, crazy changes? ISKCON strongly pushes the adulterated versions of Srila Prabhupada's books. Jayadwaita Swami's Wikipedia: *“He taught himself everything he needs to know.”*

So, 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 myriad of additional changes after 1983. In 21 verses (3%), only the spelling, punctuation or capitalization was changed, and the wording was left intact. In 520 verses (74%), words were removed, rearranged, or inserted. (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 Srila Prabhupada's works to be more attractive to the public. But Srila Prabhupada is not here to say what should be changed or not. Any changes are based on values, ideas, meanings that are current in our spiritual or secular society. This means adjusting the philosophy to what people think today. With this precedent, people will tend to continue editing to conform to current beliefs, in a process that can completely deface them in time, like in the case of 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 his teachings. 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 relax their practices over time, in the future they can go back to the original*

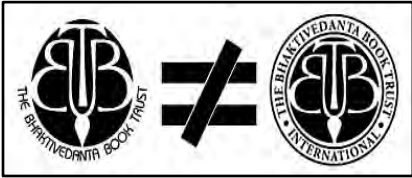
*texts and correct their practices. However, if the texts themselves are compromised, the confusion tends to just increase over time.”* (Chaitanya Chandra das, Feb. 11, 2023)

Much more on the catastrophe of the adulterated, changed books is found in Vol. 6 of this series. 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 then rescued by the Lord. May Srila Prabhupada’s original books be somehow rescued as well.

---

### CHAPTER 3: PRABHUPADA’S BBT IS SIDELINED

Hereafter is the sad BBT saga, compiled from many sources, to understand the history, legalities, issues, and solutions. Clearly Srila Prabhupada’s book trust instructions and arrangements *were not trusted* or followed, out of neglect, mismanagement, and having a “better idea” and thinking to do things differently for whatever reason. The first fact to be noted is that Srila Prabhupada’s 1972 BBT book trust is not the same



as the GBC’s 1988 BBT International, Inc which has stolen the original BBT’s operations and assets.

In May 1972 Srila Prabhupada’s California BBT trust was finalized. He clearly vested it with the copyrights to his books (see Ch. 1), in a brilliant arrangement for posterity and for expanding the Hare Krishna Movement, based on his books’ sales. Srila Prabhupada emphasized book distribution, which peaked in 1977. An attorney, Marjorie Legaye, from Santa Anna, CA had visited Srila Prabhupada at the LA temple and she drafted the BBT trust document in July 1971, apparently not knowing that a religious book trust could not obtain IRS tax exempt status at that time. The tax laws were revised some years later when this became possible. This was the first major bungle in the BBT history, and it became much worse after Srila Prabhupada departed, as those entrusted to follow Srila Prabhupada’s directions in the trust document and in verbal and written instructions, made a disturbing mess. From 1972, the BBT was never activated with even a bank account, and all book sale receipts went to an ISKCON of California, Inc account, which became the de facto BBT account.

Sometime after 1972, BBT trustees hired a trust attorney who was paid \$10,000 and recommended forming another legal entity for tax purposes. When Srila Prabhupada was told about this by Ramesvara, he was dismissive and displeased, hinting that these tax lawyers did not know what they were doing. The original BBT was never used and no tax solution was found by the apparently apathetic, incompetent, and immature young devotee BBT trustees. Years went by.

Ramesvara funneled all BBT funds through various Los Angeles ISKCON corporation tax exempt bank accounts, further sidelining the BBT. On Oct. 17, 1972, the 9701 Venice Blvd Los Angeles BBT office building was purchased by “ISKCON Bhaktivedanta Book Trust.” It seems there was no plan, with so many names used for BBT banking: BBT, ISKCON, Inc, ISKCON of America, ISKCON of California, ISKCON of Southern California, Bhaktivedanta Book Publishing, ISKCON of Los Angeles, etc. Srila Prabhupada suggested that ISKCON LA act as BBT India’s agent, and monies be sent through the ISKCON LA account instead of creating a separate BBT account, and thus keep BBT legally separate and safe, should ISKCON go into liquidation. This was not done. Instead of sticking to the original BBT that Srila Prabhupada had meticulously formed, all the GBC-BBT members chose to do something else. The 1983 revised-edited Bhagavad Gita (as it wasn’t) was published by Harikesh Swami in Germany through a BBT entity formed in Liechtenstein, a European trusts tax haven. They had *no trust* in Srila Prabhupada, his BBT, or his instructions.

The entire history of BBT boondoggles could have been avoided if the 1972 BBT tax problem was resolved, e.g., by using the India BBT. By 1976 the tax laws changed and allowed for tax exemption, but still they did not use the 1972 BBT!

### IRREVOCABLE LIVING TRUST VS CORPORATION

Why did Srila Prabhupada choose an irrevocable living trust and not a corporation for his book publishing mission? A trust preserves the intentions and instructions of the trust creator, or settlor, and while a trust always has a beneficiary, the beneficiary has *no direct control* over the trust. When beneficiaries try to seize the trust property illegally, bypassing the trustees and hijacking the trust, courts do not look kindly upon this. Courts will uphold the express wishes of the original creator of the trust and the authority of the trustees, unless they have violated their fiduciary duty, but even then, courts do not hand the trust over to the beneficiaries; they simply appoint a new trustee. It is the fiduciary duty of a trust and its trustees to protect the trust assets; trustees cannot simply assign or convey the BBT copyrights elsewhere on their whims,

which could be challenged in court (and which likely would succeed.)

Corporations, in contrast, change directors by votes and can freely amend its articles of constitution as it suits them. Evidently Srila Prabhupada decided that an *irrevocable* trust would more effectively safeguard the publishing of his books than a corporation, and he made it clear that ISKCON, the beneficiary, was to *keep its hands off the trust*. When Srila Prabhupada appointed Hansadutta as BBT trustee in 1974, Hansadutta asked him why he had chosen him. Srila Prabhupada answered, *‘The temples may fail, the devotees may fail, but my books will live forever.’* However, the GBC thought it was an authority unto itself, being above man-made laws, and the GBC-BBT decided to disregard Srila Prabhupada’s arrangements for a trust and substitute a corporation. Hansadutta, in spite of all his problems, defended Srila Prabhupada’s BBT and the integrity of Srila Prabhupada’s unchanged books.

A living trust (*inter vivos*) is commonly used in estate planning that is created by a “settlor” to facilitate the transfer of assets, effective while alive and then after death. The trust becomes the new legal owner of these assets. Appointed trustees will manage these assets and a named beneficiary will benefit from them. The 1972 irrevocable BBT trust provisions can only be superseded by a court, such as appoint or remove trustees, or change the beneficiary. *The GBC cannot legally do so.* Trustees, as the highest duty under the law, have a fiduciary duty to appropriately manage assets on behalf of the beneficiary. A fiduciary must act in the best interests of the beneficiaries in managing assets. They cannot put their own interest first nor neglect the beneficiary’s interest in any circumstance. Srila Prabhupada thought and chose carefully who to trust with his book trust.

### BBT HISTORY 1978-86

**1978:** The GBC assigned Hansadutta to Northern California, Oregon and Washington, and he found himself in Berkeley, CA just up the road from Ramesvara in LA. Hansadutta ended the Berkeley women’s money collection party (Jiva’s girls) depravities, marrying most of these women. Disbanding the women’s party caused a sudden, considerable loss of revenue. Hansadutta witnessed Ramesvara’s tirade at these sankirtan women at the LA Rathayatra in 1979, raging about Berkeley’s BBT debt.

**1980-81.** The movement encountered legal challenges and the media picked up on shifty collection tactics, cheating people of their money. Hansadutta called for ending the change-up trickery and prostitution of the women devotees, introducing “contract sales” of Srila Prabhupada’s books, to be sold in affordable library sets, like encyclopedias, with a deposit and installment payments. In May 1980 the GBC held court in

LA to discipline Jayatirtha, Tamal and Hansadutta. Hansadutta was sent to Vrindaban, prohibited from initiating or contacting his disciples, and Ramesvara and Hridayananda alternately came to Berkeley to “manage.” Within 10 months Berkeley was bankrupt. They sold one of the properties, finished the book stock with Ramesvara’s “free distribution” program, ran the temple into debt, and most devotees left, going from 70 previously, to 20 while Ramesvara and Hridayananda “managed.”

Dec. 1980, Topanga Canyon, Tamal confessed: “*Prabhupada never appointed any gurus. He did not appoint eleven gurus. He appointed eleven ritviks. He never appointed them as gurus. Myself and the other GBC have done the greatest disservice to this movement for the last three years, because we interpreted the appointment of ritviks as the appointment of gurus.*” Hansadutta reported this to his disciples and admitted his own inadequacy, how he was not qualified, and directed everyone to worship Srila Prabhupada as their guru. Ramesvara also gave up his Vyasasana for a time in 1980. Tamal and Ramesvara soon reverted to the lie of having been appointed gurus by Srila Prabhupada.

Hansadutta pushed the devotees in his zone to help him print Srila Prabhupada’s books and get the contract sales program off the ground. He published three editions of BGita As It Is: paperback, hardcover, and vinyl cover with Bible paper. Ramesvara promised that all the money remitted to BBT from Hansadutta’s zone would go towards printing for the contract sales, but he later blocked the program, and insisted Berkeley still owed the BBT. Hansadutta disputed the debt, and channeled funds to his own printing. GBC minutes from March 1981 shows their complete confusion about trusts, corporations, and legalities:

*19. For North America, a subsidiary Trust or Corporation shall be formed for each temple. All titles for ISKCON properties shall be transferred to the new trust or corporation, in which three trustees be the controlling Board of Directors or Trustees. The beneficiary of the new corporation or trust is the local ISKCON temple. From the office of legal affairs, Harischandra das will make a standard, uniform legal plan...*

But corporations do not have beneficiaries. Trusts are not for holding temple real estate properties. The temples are not subsidiaries of anything. The GBC ignored Srila Prabhupada’s DOM instructions.

**1982.** Hansadutta’s three Gita editions were presented at the 1982 Mayapur festival where Bhima das set up an exhibit table, but the GBC banned them and the table was dismantled with no sales. Ramesvara called the black covers as “demonic” and blocked them for temple distribution. All ISKCON followed suit. Hansadutta’s revolutionary book distribution bore fruit with contract sales only through Berkeley,

and Southeast Asia devotees. Fringe, bootleg sales also went very well.

**1983.** The BBT published the first Gita since the MacMillan edition, as a “revised” second edition. The GBC cited Hansadutta for numerous transgressions, and named a privilege committee (PC) to investigate the charges against him. From the “Resolutions from the Special Meeting of the GBC Privilege Committee” May 31-June 1, 1983, New Vrindaban (attendees: Tamal, Harikesh, Kirtanananda, Satsvarupa, Jagadisha and Rupanuga), are some selected and major points pertaining to the BBT:

*“(\*) The PC has learned that the BBT in America is now operating, for legal purposes, as a corporation known as ISKCON of America, Inc. ...only BBT Trustees should be the officers and Trustees of the ISKCON of America, Inc. and no others. (\*) It should be firmly stated by the GBC of ISKCON that [...] Prabhupada gave the rights to print his books directly and independently to each GBC Trustee for publishing in their respective languages and it does not depend on permission from the owner of the copyright. A written statement confirming the above should be given by the custodian of the English copyright (now held by ISKCON of California), so as to avoid any future legal entanglement due to legal judgments etc. (\*) ASAP the BBT should be incorporated as a non-profit corporation. “(\*) Minister of Legal Affairs (Balavanta) should arrange to execute resolutions 5, 6, 7. (\*) The PC acknowledges the debt owed by Hansadutta Swami’s zone to the BBT as claimed by the BBT. However, the PC resolves that Ramesvara Swami must find a Krishna conscious method of collecting this debt, without resorting to court action.”*

**Comment: First**, they were obviously very confused about BBT’s legal identity and the copyright ownership. The GBC wrongly believed BBT was operating as ISKCON of America Inc. and the copyrights were held by ISKCON of California, Inc. **Second**, they clearly were mistaken as to the identity of the BBT Trustees and the separation between the BBT Trustees and ISKCON as per the Trust Agreement. The BBT was not legally under the jurisdiction of ISKCON or the GBC. **Third**, they recommended the BBT be a non-profit corporation, contradicting Srila Prabhupada’s own legal arrangement with the 1972 BBT. Why did they not know new tax laws allowed the 1972 BBT to now be tax exempt?

Although Ramesvara was overseeing the jumbo operations of BBT in America, it was overly authoritative for him to sabotage Hansadutta’s book sales with an ISKCON boycott, and he should have been more accommodating. Re: the disputed BBT debt, Hanumat Presaka Swami’s accounting showed Berkeley temple had \$200K when Hansadutta was exiled in 1980, and when he returned in 1981 the temple was \$50K in debt, as Ramesvara and Hrdayananda expended the temple and farm

assets. And still, Ramesvara claimed Berkeley had not paid its BBT debt.

June 13, 1983, after the GBC had voted (illegally) to remove him as a BBT trustee, Hansadutta replied to the GBC Privilege Committee, in a clash of BBT trustees, himself versus Ramesvara and the GBC.

*“Regarding Ramesvara and the BBT, it is my belief that Ramesvara should not be able to solely operate the BBT and decide who are the trustees. We must always adhere to the original wishes of Srila Prabhupada and acknowledge the original trustees that he appointed to the BBT. [...] Whomever Prabhupada appointed as BBT trustees should remain trustees [...] we must live up to the original instructions and arrangements of Srila Prabhupada, and no one man or one committee should be able to overrule him. Prabhupada promulgated the original constitution of ISKCON so that no one can be allowed to change any original decisions that Prabhupada made. [...] the BBT should be a completely separate entity so that even if ISKCON fell, the publication and distribution of books would not be hurt. [...] not changing the original wishes of Prabhupada regarding the BBT, its structure and function. [...] and Prabhupada appointed me as one of them.”*

However, just as the GBC had previously alienated Yasodanandana, Pradyumna, Guru Kripa, Kailasa Chandra, and thousands of Godbrothers (before and after 1983), Hansadutta was no longer in the GBC elite club.

**1984.** Hansadutta was expelled from ISKCON. GBC resolution: *“Mar. 6, 1984. Resolved that Hansadutta Swami is hereby removed from the GBC, as BBT Trustee, as an initiating guru. He shall no longer be considered a Sannyasi. All ISKCON corporations are hereby advised that Hansadutta is no longer qualified to serve in any authoritative capacity relative to such corporations. All of Hansadutta’s disciples are directed to accept initiation from another ISKCON recognized guru.”*

**1986.** Ramesvara was caught with a 14-year-old female disciple at an LA mall in karmi dress, and he left ISKCON in disgrace.

#### **MID-YEAR 1986 DALLAS MEETING: GBC-BBT MAKES THEIR PLAN**

Dallas, Nov. 30-Dec. 1, 1986: four prominent ISKCON GBC-guru swamis met: Harikesh, Gopal Krishna, Hrdayananda, Tamal, and their secretary Sri Rama das. Hansadutta, the independent, rogue GBC, guru, and BBT trustee had been expelled from ISKCON in 1984. And in mid-1986, just weeks before this meeting, Ramesvara, the longstanding pillar of BBT operations, and Bhagavan, the BBT’s major publisher and distributor of books in Europe, had both just left ISKCON. Harikesh then took over all of Europe’s BBT operations, and Tamal-Hrdayananda jointly took over the US BBT. The way was now clear for these four,

newly “appointed” BBT trustees (by the GBC), to take full control of the BBT and formalize the circumvention of the 1972 BBT’s terms. They decided on a new “BBT” entity with all the rights and functions of the original US BBT. In the minutes of this 1986 meeting are seen:

*“(1) The BBT Trustees authorize the creation of an international BBT corporation. It shall hold and protect the BBT copyrights, license operating BBT’s worldwide to print Srila Prabhupada’s books, and ensure adherence to International BBT standards by process of review.*

[If Srila Prabhupada had already made his book trust in 1972, why make a corporation to replace it? They did not even use the same language for the new BBT, and there was no longer any tax exempt problem. Rather than “protect” the copyrights, they stole them.]

*“(2) The International BBT shall be set up by Harikesh Swami [...] its legal and administrative affairs, which will include the following:*

*(a) Designing the licensing concepts for the local BBTs. (b) Implementing the licensing agreements. (c) Establishing international mechanisms for ensuring the renunciation of translator’s rights. (d) Protecting the copyrights by all legal procedures and means. (e) Insuring that profits from the sales of BBT books are utilized according to international BBT standards. E.g. designated intern’l construction projects. (f) Establishing mechanisms to regulate use of BBT materials.*

[Why are they re-inventing the already perfect 1972 US BBT? And note their focus on control of the book funds.]

*“(3) The standards accepted by the International Trustees are:*

*(a) No BBT funds may be used outside of BBT purposes [...] defined as the printing of Krishna conscious books and the authorized BBT construction projects, or other expenses authorized by Srila Prabhupada during his lifetime or the trustees afterwards.*

[But Srila Prabhupada specified that the BBT would publish **only** his own books, but here the BBTI-GBC changed this to include their own books as well, using the Acharya’s assets for self-promotion. Also, how generous to “grandfather” Srila Prabhupada’s **previous** projects...]

*“(b) The pricing of the BBT books shall follow the standards set by Srila Prabhupada: Each book shall be priced according to its production price times 2 plus any applicable transport costs and taxes.*

**[See Ch. 9 on this 50%-50% issue, re: salaries, kickbacks, etc]**

*“(c) The BBT income per book is to be divided as follows: 50% of the gross is straight replacement cost for each book sold. 25% of the gross income is an expansion buffer for stocking books and producing new ones in all languages. 25% is for the BBT construction projects and loans, grants. The 25% expansion buffer is for each major BBT division*



to keep all of Srila Prabhupada's books in stock and printing books in new languages regardless if they are income producing.

*“(11) Jayadwaita Swami will directly challenge, defeat the attacks that the new BGita edition by the BBT is not bona fide. He shall show from the original manuscripts how the editor of the book in the early 1970's [Hayagriva] distorted and changed Srila Prabhupada's words.*

[This argument has been debunked in great detail by Rupanuga, Govinda dasi, and others, showing Jayadwaita to have made changes to what was already approved and authorized by Srila Prabhupada! Clearly Jayadwaita's book changing program has carte blanche from the GBC.]

*“(20) [...] No one may print some literatures [...] on their own over 5000 copies [...] may not be utilized for some means of “sankirtana” designed to usurp the role of the BBT for economic gains.*

Attending meetings on Nov 30, Dec 1 1986 and signature of confirmation of resolutions	
1. Harikesh Swami	Harikesh Swami
2. Jugal Kishore Goswami	Jugal Kishore Goswami
3. Popal Krishna Goswami	Popal Krishna Goswami
4. Baladevanda Balarama	H.M.A. D. Das

**ABOVE:** Signatures of the 1986 BBT-GBC meeting's minutes.

[The new BBTI directors thus expanded their monopoly on the ISKCON book market, included other authors besides Srila Prabhupada, restricted the temples' economic activity to favor the maximum business for the BBTI and maximum funds for GBC use. This supports the conclusion that the shift to the BBTI was largely about redirecting the BBT money to their direct control to use in support of their gurocracy.]

*“(23) The International BBT Trustees accept the Institute for Vaishnava Studies [Garuda das] as a fundable entity upon submission of acceptable proposals for research leading to the publication of books of devotional and scholarly significance. [Again, Srila Prabhupada's rule is that BBT funds are **for publishing only his books.**]*

With these 1986 GBC-BBT trustees' stamp of approval, *Bhaktivedanta Book Trust International Inc.* was incorporated Oct. 12, 1988 in California, obtaining a 501 C-3 tax exemption from the IRS. Sura das, longtime BBT Los Angeles secretary, told Jitarati that an IRS settlement of \$300K had been paid in the mid-80's due to taxable BBT activity (more BBT trustee negligence). BBTI then “absorbed” all the other BBT branches, including the Spanish-Portuguese, Australian, and Harikesh's European BBT. “BBTI” was then called the “Global BBT.”

The last holdout today is the Bombay BBT trust, refusing to bow to BBTI. There is a considerable degree of legal tension between the BBTI and Bombay BBT, which has long been operating independently as though it has the copyrights to Srila Prabhupada's books. BBTI has been trying since 1988 to have Bombay BBT confirm itself as its subordinate branch office in India. A GBC Resolution in March 1989 instructed all BBT offices to transfer any BBT rights to the BBTI: "*All ISKCON devotees are hereby instructed to fully cooperate with the consolidation of rights to Srila Prabhupada's works in the Bhaktivedanta Book Trust International.*" This illustrates the GBC ignorance of the facts, as only the 1972 US BBT could grant publishing rights, or retract them, to BBT branches, who would be only foreign subsidiary offices. The GBC-BBTI simply imagined and pretended all these actions to be legal.

### **EXCERPTS FROM THE BBTI ARTICLES OCT. 12, 1988**

Articles of Incorporation of Bhaktivedanta Book Trust International, Inc. (1988) which became a California 501(c) (3) non-profit corporation:

(1) The name of this corporation is Bhaktivedanta Book Trust International, Inc. (2) This corporation is a religious corporation and is not organized for the private gain of any person. It is organized under the California Non-Profit Religious Corporation Law exclusively for religious purposes. (3) [BBTI] is organized and operated exclusively for religious purposes within the meaning of Section 501 (c) (3) of the Internal Revenue Code [...] the specific purposes of this Corporation are:

**A.** To solicit, hold, administer, protect and maintain the national and international copyrights relating to the writings on the beliefs, principles, practices and rituals of the Krishna Consciousness Religion- specifically the works of HDG AC Bhaktivedanta Swami (Srila Prabhupada), including his writings, correspondence, recorded lectures, conversations; along with related works by his followers- and issue world-wide, on an exclusive or non-exclusive basis, licenses to such persons who may manufacture, sell, give or otherwise distribute the licensed literature, under such terms and conditions which assure the faithful propagation of the said Religion and maintain the integrity of the works. **B.** [Same as A above, except for "trademarks."]

**C.** To use earnings or profit of the corporation to assist devotees to fully and freely exercise the said religion; to facilitate the distribution of the literature of the Religion; to purchase properties upon which to construct Krishna temples or other facilities for Krishna conscious purposes; to purchase, construct, renovate buildings for same purposes; and to otherwise aid in the propagation and continuation of the Religion.

[Disobedience to the Acharya's instructions. No 50-50% formula? Did Srila Prabhupada ever call what he was teaching a "religion"? These clauses contrast with Srila Prabhupada's chosen language in his 1972 US or India trusts. Could they not at least use the same terms and language?

In 1998 Gupta das used this same BBTI language for KBI's charter.]

(4) [Amarendra/David M Lieberman was listed as the agent for service; he has been the salaried ISKCON attorney since the 1980's.]

(5) The property of this corporation is irrevocably dedicated to religious purposes, and no part of the net income or assets of this corporation shall ever inure to the benefit of any director, officer or member thereof or to the benefit of any private person. Upon the dissolution or winding up of the corporation, its assets remaining after payment, or provision for payment, of all debts and liabilities of this corporation shall be distributed to a non-profit fund, foundation or corporation which is organized and operated exclusively for religious purposes and which has established its tax exempt status under section 501 (c) (3) of the Internal Revenue Code.

[This is standard language required to secure IRS tax exemption, but how does “*irrevocably dedicated to religious purposes*” concur with Srila Prabhupada's specific purposes and function of his book trust?]

(6) The bylaws shall provide for the number, term, method of election or designation, removal and resignation of directors, as well as conditions of service. There shall be no members of the Corporation, as such, eligible or qualified to vote for members of the board of directors. The board of directors shall be self-perpetuating. No individual may be elected to serve, or continue to serve, as a director unless committed to the beliefs, practices of the Krishna Consciousness Religion.

[Only one incorporator (Thomas H. Klimek) was listed, who selected the initial slate of BBTI directors by GBC dictate, who ensured its policies are, and funds used, as they want. BBTI is controlled by the unelected GBC elite guru club. BBTI's rationale is all about GBC power and money. And there was no further tax problem with the 1972 BBT.]

(7) **A.** The officers and directors of this corporation shall serve in such capacities as fiduciaries, and no one shall serve this corporation as a fiduciary if he or she is an agent of any other organization. **B.** The corporation shall be organized and operated solely to promote its own purposes, and shall not serve as a trustee or agent of the [ISKCON], or any other organization which is organized or operated to further the religious teachings of Sri Chaitanya, except pursuant to written agreements bearing adequate consideration.

[BBTI's purposes are extremely broad, as seen above, and can be interpreted anyway the GBC likes; BBTI was now an arm of the GBC.]

**C.** The corporation shall have no rights to direct or empower any action of any religious organization operated in connection with the Krishna Consciousness religion, and it has no power to control, manage or own (in trust or otherwise) any assets of any religious organization operated in connection with the Krishna Consciousness religion.

[Well, the GBC already controls all of ISKCON with its iron fist of control via its “absolute” authority, bureaucracy, gurocratic hierarchy, and their Lawbook. The GBC now controls the BBTI and its funds.]

(8) The duration of the corporation shall be perpetual. Sept. 9, 1988

Signed by Thomas H. Klimek, Incorporator [Sri Rama das].

**Comment:** As part of its ISKCON hijacking in 1978 and ongoing centralization of ISKCON, to increase its control of the Acharya's assets, the GBC-guru club (gurocracy) also circumvented Srila Prabhupada's specific terms of his book trust, and brought Srila Prabhupada's books and copyrights under their material control. The GBC is now free (1) to adjust the philosophy in Srila Prabhupada's books to conform to their illegitimate, deviant, tyrannical regime, and (2) to control how the book profits are used in support of their own interests as false gurus.

The GBC-gurus trusted their mental concoctions to re-invent the BBT; *they did not trust in Srila Prabhupada's arrangements* on how to manage ISKCON. It was about power, control, and money used to promote their own agendas. Srila Prabhupada arranged to have his copyrights spread Krishna consciousness, but now the copyrights and "BBTI" are arranged to further their guru franchises. Why does the GBC reject so many of Srila Prabhupada's written, signed documents?

**First**, the *Direction of Management*- they insist on no elections for the GBC or temple presidents, as Srila Prabhupada wanted. **Second**, they substituted the *original US BBT* with a "religious" corporation, with little of Srila Prabhupada's provisions for his books and copyrights. **Third** (see Vol. 9), they insist the July 9, 1977 Order for ongoing initiations by Srila Prabhupada as the parampara's current link was only valid for 4 months. This is the deviant misleaders' 1, 2, 3 take-over script. Enlightened followers of Srila Prabhupada understand that if these three documents are implemented, ISKCON's problems would be solved and the Founder-Acharya's Divine Mission would be restored. But these modern Ravanas *don't trust Srila Prabhupada* or what he did. They think they know better, and their hidden agenda is to steal and enjoy Sita, or the real Acharya's assets, copyrights, worship, followers, etc.

#### **SELECTED RESOLUTIONS OF BBTI FIRST MEETING APR. 19, 1988**

Trustees present: Harikesh Swami, Jayadvaita Swami (chairman), Isvara Swami, Sesa das, Haresvara das (secretary), Sri Rama das.

(1) A prerequisite for being an International Trustee is that one must be a member in good standing of ISKCON following four regulative principles and chanting sixteen rounds of the Hare Krsna mantra daily,

(2) The seven International Trustees, of the Bhaktivedanta Book Trust whose meetings these minutes record constitute together the ultimate managing authority for all BBT activities in the world.

[Another change: 7 "trustees," not 5 as in Srila Prabhupada's BBT.]

(4) Each Trustee's area of responsibility shall be described as a

“division.” [...] No entity can act as the BBT outside of this structure.

(5) Each Trustee shall automatically receive from the Trust a blanket license to print BBT books within his area of responsibility. [...]

(8) All BBT affairs which affect more than one BBT division, or which affect the legal position of the international holding company, the copyrights, or any division's global commitments as established by the Trustees body must be handled by the Trustees. (14) The two groups competent to petition the international body of BBT trustees for removal of a Trustee are: (a) that trustee's divisional board and (b) the recognized body of temple presidents within the area of that BBT trustee's division.

(15) If the two groups competent to petition for removal of a Trustee each decide by a two-thirds vote to submit such a petition, and if the international trustees find, by majority vote, that the trustee is incapable of handling his duties according to the BBT's published guidelines, the international body of Trustees shall remove the trustee. [...]

(18) The pricing of BBT books shall follow the standards set by Srila Prabhupada as follows: The price of each book will be its production cost times two, plus any applicable transport costs and taxes.

(19) The pricing in countries where the body of trustees determine that the above standard is not possible to meet will be production cost plus 50%. Exceptions to this must be approved by the body of Trustees.

(20) The BBT income per book shall be divided as follows: 50% to replace the book, 25% to increase the stock of books and produce new titles in local languages and whatever other languages the body of Trustees may assign, 25% for BBT construction projects and loans.

[This was not Srila Prabhupada's formula.]

(21) All loans made by the BBT must be authorized in advance by the body of Trustees. [...] (23) Yearly, each BBT operation will provide the trustees its accounts... The form will be designed and circulated for approval by *Naresvara das* in consultation with others.

(24) The body of Trustees will decide when an audit of the accounts of a BBT operation is required and by whom it will be performed.

[The fox is placed on guard at the henhouse.]

(27) The formal name of the BBT as it appears on all its books shall be 'The Bhaktivedanta Book Trust'. (28) As per Srila Prabhupada's instructions, the BBT offers no royalty to authors. [...]

(29) *BTG* is a BBT publication. Any ISKCON or BBT entity intending to produce a magazine for sankirtana distribution must approach the divisional BBT Trustee. (30) For the BBT's edition of *Srimad-Bhagavatam* beyond 10.3: On the cover, the authorship shall be 'by disciples of His Divine Grace A.C. Bhaktivedanta Swami

Prabhupada' (vote: 3 for, 2 against) [...] Hrdayananda das Goswami: Project director, translator, commentator, and editor in chief...

**1988.** GBC Resolutions Feb. 1988:

*“The GBC recommends that three of the current BBT Trustees resign and that five new trustees be added. The highly sensitive issue of what legal entity(ies) should ultimately hold the BBT copyrights to Srila Prabhupada’s book was discussed at length, was ultimately tabled until the new Intern’l BBT Trustees complete the reorganization process. [...] the BBT meeting on July 15, 1987 in Stockholm had an ambiguous, non-definitive outcome, the GBC wishes the BBT to reconstitute itself. The trustees, Harikesh, Gopal Krishna, Tamal, Hrdayananda, Jayapataka, voted for the GBC to give them definitive guidance for consideration. Accordingly, the GBC asks that Jayapataka, Hrdayananda and Tamal Krishna to submit their resignations as International Trustees. [...]*

*“However, before any resignations are accepted, the current trustees elect replacements and additions up to a total of seven, and place these names before the GBC for its blessings. That the GBC direct its members, Indian and all other BBT trustees and management to follow the directives of the Intern’l BBT trustees [...] such as the securing of copyrights to Srila Prabhupada’s books. [...] That the GBC gives its blessings to the plan conceived of by the current Intern’l BBT Trustees to replace the three resigning trustees with Sesa, Isvara Swami and Naresvara, under the condition that when they decide to add two additional trustees [...] That the four devotees present who were part of the former Internat’l BBT (Tamal, Gopal Krishna, Jayapataka, Hrdayananda) shall be requested to recommend an additional two persons to be part of the newly constituted Internat’l BBT. [...]*

*“That the local BBTs are requested to withhold transfer of copyrights to an Intern’l BBT, until a proper constitution and by-laws are accepted by the GBC. The GBC appoints a committee of Gopal Krishna, Jayadwaita, Hari Vilas, Sesa, Bhima (Bombay) and Sri Rama to study the issues and recommend a constitution/ by-laws to the GBC through correspondence vote. [...] GBC gives blessings to Jayadwaita Swami and Hari Vilas das to be added to the Intern’l BBT Trustees.”*

And so, with the GBC stamp of approval, *Bhaktivedanta Book Trust International, Inc* was incorporated Oct. 12, 1988 in California. The GBC took over the BBT, decides on the “trustees,” and Srila Prabhupada’s 1972 BBT trust terms. And so it has been ever since...

**1989.** GBC Resolutions Mar. 1-16, 1989 mention: *“That all ISKCON devotees are hereby instructed to fully cooperate with the consolidation of rights to Srila Prabhupada’s works in the*

*Bhaktivedanta Book Trust-International.*”

Clearly the GBC, various “trustees,” etc were very confused over the identity of the BBT, its Trustees, copyright ownership, and those who knew anything, took advantage of the others’ ignorance. Much came to light in the BBTI-ISKCON court case filed against Hansadutta in California. ISKCON-BBTI tried their best to project various illusions. And part of the 1998 BBTI-BBT settlement was that the court records, with all documents, testimonies, findings, etc *sealed*, so no one would know what happened. In 2011 the court approved a case file copy for Long Island ISKCON to defend against the GBC. The case files were then re-sealed. (See [www.hansadutta.com](http://www.hansadutta.com) for much more on the BBT)

### **POLITICS ENTERS BBTI POLICIES**

The Feb. 1989 BBTI trustees’ meeting adopted doctrinal restrictions: *“There is no cooperation in productions by persons who are inimical to the BBT or ISKCON, or devotees or former devotees who are known to deviate from the instructions of Srila Prabhupada.”*

Srila Prabhupada’s books were then denied to those who did not fully accept GBC doctrines or who stood up to oppose their actions or policies in any way. Niscintya, Nityananda, Sura, and others capitalized on the pervasive “grey” market for Srila Prabhupada’s books by arbitrage between ISKCON-BBTI and ostracized or blackmailed “outside” devotees and temples. In contrast, the Bombay BBT in recent years has worked closely with the Bangalore Group of temples.

### **BBTI STARTS TO ASSERT ITS PRESUMED RIGHTS**

After the [fake] assignment of copyrights and trademarks to BBTI from various ISKCON parties 1988-90, the ISKCON GBC centralized the BBT operations and completed their circumvention of the way Srila Prabhupada wanted his book trust to be. BBTI began to intimidate and pursue various parties who were printing Srila Prabhupada’s books or using certain trademarks. BBTI sued Hansadutta in Singapore in 1992.

*Vedic Village Review*, Nityananda das, and New Jaipur Community in Mississippi received a cease and desist notice from GBC Chairman Sivarama Swami Oct. 18, 1990, demanding no use of trademarks such as ISKCON, Hare Krishna Movement, International Society for Krishna Consciousness, etc. If no response was received in 60 days: *“I will advise the GBC and ISKCON of California, Inc to institute legal proceedings against you for federal and state trademark infringement.”* Coincidentally, days later, Oct. 26, 1990, Sri Rama das at the BBTI sent Nityananda das, New Jaipur Community, and Vedic River a cease and desist notice on a book the BBT had never published:

*“...your unauthorized printing of the first volume of Srimad*

*Bhagwatam... [1962 original India edition with all typos] I am offering to refrain from taking legal action against you if you agree to the following terms...*" New Jaipur Press then sold its remaining 1800 copies to the BBTI at the printing cost, not being interested in a legal entanglement. The GBC was protecting its stolen monopoly on all books.

### **HANSADUTTA (2010) EXPLAINED ABOUT THE NEW BBTI**

*"I [was] appointed by Srila Prabhupada to act as [BBT] trustee for life, but BBTI is not Prabhupada's BBT; it is a 1988 California non-profit corporation, registered in a deliberate attempt to bypass the legal trust. In 1989, ISKCON GBC voted to assign the copyrights from BBT to BBTI. They had no legal authority to do so and their resolution does not effect such a transfer. Further, Prabhupada gave express instructions in the trust document that ISKCON had no jurisdiction over the trust."*

**Comment:** It appears the changes of BBT trustees after 1972 were not legally documented on paper, except for Hansadutta. In the 1998 BBTI court case, Ramesvara (and others) could not show proof of having been a BBT trustee and thus he was excluded as a witness.

*"First of all, a legally constituted trust consists of the Settlor, or the person who is making the trust; the property vested in the trust; a beneficiary of the trust; and trustee(s), who execute the terms of the trust. The BBT is no different. Prabhupada is the Settlor and was, until his departure, one of the trustees. He made ISKCON the trust beneficiary and he vested his books' copyrights in the trust. The trustees initially were Prabhupada, Karandhar, Bali Mardan. Karandhar resigned 1974; Prabhupada appointed me as a lifetime BBT trustee to replace him.*

*"Prabhupada inserted a provision in the Trust Agreement that the **BBT existed independently of ISKCON** and that the trustees were bound to carry out the duties of the BBT separately from and not depending on the ISKCON GBC. Even without this provision, **by law the beneficiary of a trust has no legal right** to direct or dictate to the trustees or to take over the trust assets. So ISKCON illegally bypassed the trustees and took over the operation and property-copyrights of the BBT. Let's say a father sets up a trust for his children, and vests his property in it, and appoints a trustee to look after it in the interests of the children. But if the children go around the trustee and seize the trust assets for themselves, why is this wrong if they are the beneficiaries of the trust anyway?*

*"The law is that the trust belongs to the Settlor, not beneficiaries, and even after the Settlor has departed, his expressed wishes live on in the terms of the trust document, which the law upholds, and a court would find that the children have illegally attempted to violate the trust. [...] Amarendra (ISKCON's lawyer) asked me during settlement talks,*



*‘What does it matter to you if BBT exists or not as long as BBTI carries on the BBT’s work? The books are being published, they’re being distributed. What’s the difference?’ So I asked him, ‘Suppose I take your wife, and I do all those things that you do with her– what does it matter to you?’ The BBT belongs to Srila Prabhupada, not to ISKCON. The BBT trust was set up to work in a specific way, and ISKCON has no right to interfere or to take it over, which is what they have done.’*

#### FURTHER BBT HISTORY EXTRACTED FROM GBC RESOLUTIONS

There is much in GBC resolutions since 1975 showing a progressive deviation of the GBC and BBT away from Srila Prabhupada’s stated provisions in the 1972 BBT. Even in 1975, and during Srila Prabhupada’s physical presence, the GBC resolved that *“The GBC will vote in yearly meetings how the 50% of the BBT money will be spent.”*

But if the GBC dictates how the BBT money is spent, the book trust is meaningless. A trust is someone’s arrangement for the trust’s trustees to distribute its assets to a separate beneficiary. Apparently the GBC totally misunderstood what the BBT was, even at this early time.

The BBT trust document states that only the trust’s trustees shall have the discretion how to allocate BBT funds (not the GBC): *“Trustees shall collect all proceeds from the sale of my books, that is 100% of all the proceeds from all of the ISKCON Temples and divide these proceeds into two funds, (1/2) for the Book Fund, and (1/2) for the Building Fund. [...] Those funds allocated to the Building Fund shall be applied in the sole discretion of the Trustees in the following manner: Purchase of properties for the construction of new temples or renovation...”*

Also in 1975, the GBC resolved to appoint Ramesvara das as a BBT trustee, in contravention of the terms of the BBT trust document:

*“The Trustees whom I have herein designated are appointed for lifetime. In the event of the death or failure to act for any reason of any of said Trustees, a successor Trustee or Trustees may be appointed by the remaining Trustees, with never more than 5 Trustees...”*

Also in 1975, the GBC resolved for the BBT to loan \$60,000 to Tamal for his buses, and that temples in India could buy books from the BBT at cost and employ profits for their own building funds separate from the BBT. Then the GBC resolved to appoint four new regional BBT trustees: Jayatirtha, Tamal, Gopal Krishna, and Hridayananda. *[Apparently Srila Prabhupada saw these 1975 resolutions and did not object.]* In 1976 the GBC instructed the BBT trustees to develop a new book distribution rating system and assigned the India BBT to Gopal Krishna as one of his GBC jurisdictions.

So, starting even in 1975, the BBT was run not the BBT trustees, but

by the GBC, although the original BBT was still nominally respected.

In 1976 Ramesvara gave up his western USA GBC zone to Jagadish and Gurukripa so he could devote himself fully to his BBT trustee duties. That was later reversed, however, and from 1978, Hridayananda and others were simultaneously GBC, BBT trustee, and initiating guru. Also in 1976, a GBC resolution makes the GBC the controller of BBT loans:

*“Any GBC who wants a BBT loan will submit it to Ramesvara Maharaja, but it will be held in abeyance until the Mayapur financing is decided in regard to BBT commitment.”*

In 1977 the GBC resolved that the BBT do the needful to rectify temples that engaged in illegal collection methods, and that Siddhasvarupa’s group could not buy BBT books at a lesser price than ISKCON temples. In 1978 the GBC “requested” the BBT to put Tamal in charge of the Bombay BBT office, and, although the BBT trust document prohibits the BBT printing other than Srila Prabhupada’s books, the GBC stated: *“Satsvarupa Goswami will write an official biography of Srila Prabhupada to be published by BBT.”*

In 1978 the GBC created a *Mayapur Development Committee* to: *“allocate funds without further sanction for the implementation, planning etc... of the Mayapur project from any BBT profits...”*

The GBC was running the BBT and its trustees were governed by the GBC, and were not independent of the GBC as Srila Prabhupada had directed in the US 1972 BBT trust and in his letters.

In 1981 the GBC allocated BBT funds without the say of the BBT trustees: *“New Vrindaban shall be named the official tirtha of ISKCON North America and be therefore made eligible for receiving 2 1/2 % of the US BBT funds.”* In 1982 the GBC ordered that the BBT funds it had previously awarded to New Vrindaban would now go towards the Yanoff and Robin George legal cases.

But the BBT trust terms only allow for BBT funds to be used for printing, temple construction, loans, and not for legal costs.

In 1981 the GBC ordered the BBT trustees to:

*“...make a program for advising temple presidents in North America as to how they can fulfill Srila Prabhupada's order that ideally 50 % of all monies collected may be remitted to BBT.”*

But in 1982 the GBC had changed the 50-50 formula and decided that: *“their BBT remittance (i.e., the GBC mandate of 25-50%)...”*

Also in 1986, two GBC resolutions stated:

(1) *“For the time being, due to the Hawaii farm project, the Hawaii temple is exempt from the BBT remittance full of 25% 50% [sic].”*

(2) *“those temples and zones whose BBT remittances are far below*

*the 25% minimum mandated by Srila Prabhupada...*”

Also in 1983 the GBC resolved: *“BBT publications shall only be sold to customers (for their book distribution) who are not attacking ISKCON Institutions or what ISKCON stands for. Any former member of ISKCON who preaches against ISKCON shall be legally disenfranchised and BBT publications shall not be sold to them...”*

Clearly, the GBC, not the BBT trustees, was in control of the BBT, its funds, sales policies. From the BBT trust: *“Those funds allocated to the Building Fund shall be applied in **sole discretion** of the Trustees...”*

In 1984, upon Hansadutta’s removal by the GBC as a GBC member, GBC authorized ISKCON guru, and from *“his position as BBT Trustee.”*

However, the GBC had no authority to remove Hansadutta, who had been appointed for life by Srila Prabhupada. The BBT trust document gives these terms: *“In the event of the death or failure to act for any reason of any of said Trustees, a successor Trustee or Trustees may be appointed by the remaining Trustees...”* The trustees could add new trustees or remove old ones on the grounds of *“death or failure to act for any reason...”* But the GBC does not have these rights or privileges.

In 1986 the GBC minutes protested that Srila Prabhupada’s book *Dialectic Spiritualism* had not been published by the BBT, stating: *“...all of Srila Prabhupada's books published must be done in the BBT's name and must be copyrighted by the BBT and the BBT only.”*

The GBC was controlling and supervising the BBT, made dependent on GBC dictates, which is not how Srila Prabhupada had set it up to be.

In 1988, the GBC approved a fraudulent transfer of the BBT copyrights to the BBT International, a corporation with directors:

*“That the GBC direct its members, Indian and all other BBT trustees and management to follow the directives of the International BBT trustees regarding matters of International BBT concerns, such as the securing of copyrights to Srila Prabhupada's books.”*

At a meeting in Mayapur on Feb. 27, 1989, the BBT requested the *“GBC to form a joint committee with the BBT to allocate and supervise the use of funds given by the BBT for projects in India.”* The GBC committee included heavyweight GBCs Tamal, Jayapataka, and Gopal Krishna. The GBC also ordered the construction of various secondary buildings in the Mayapur project with India BBT funds, as well as for the Vrindaban Srila Prabhupada samadhi construction.

In 1998’s GBC resolutions we see the co-mingling of interests between the new BBT(I) and the GBC, the latter controlling the former:

*“WHEREAS, it is the intention and desire of the GBC, as the highest ecclesiastical and managing authority of the International Society for*

*Krishna Consciousness, that BBTI should hold and administer the intellectual property associated with the Movement's publishing operations known as "Bhaktivedanta Book Trust," in accordance with the terms of BBTI's articles of incorporation and bylaws, as they may be amended from time to time by the directors of that independent, ISKCON affiliated corporation..."* [Really? What independence?]

Then in 2000, the GBC ordered creation of a new committee to decide the amounts of BBT funds that would be allocated to various ISKCON projects. This committee had a minority of members from the BBTI and a majority were GBC members, including its chairman.

The separation between GBC and BBTI was symbolic. By 2000, the GBC had fully hijacked the BBT and its copyrights, just as Srila Prabhupada's poisoners and allies hijacked ISKCON itself with an guru appointment hoax in 1978. In GBC resolutions after 1978, Tamal Krishna Goswami, Jayapataka Swami, Gopal Krishna Maharaja, and other prominent GBCs stand out as central figures in the illegal and fake transfers of the BBT copyrights to the BBT International corporation.

#### **DID PRABHUPADA WANT THE BBT RUN BY THE GBC?**

To better understand what Srila Prabhupada intended for the GBC-BBT relationship, there are his discussions with the GBC, Mar. 27, 1975:

**Atreya Rsi:** In other words, Srila Prabhupada, BBT is not outside ISKCON. BBT is part of ISKCON, and GBC is in charge of all ISKCON. But in this case, BBT, you have your personal attention, so since you are the supreme authority in ISKCON, you will...

**SP:** Now, one thing is that sometimes before, Jayatirtha suggested that if the ISKCON goes to liquidation, then the BBT also will be affected. [...] Legal matter. So I want to protect BBT. [...] **Tamal:** ...to be considered in this meeting, is the moving of the Press. [...] **SP:** That you decide amongst the GBC. **Tamal:** Is that a GBC matter or BBT matter? **SP:** No. It is GBC, er, yes, GBC. **Tamal:** The GBC. **SP:** Yes. I want to see, as the chairman of the BBT, that 50% is spent on printing and 50% is for constructing temples. That's all. **Tamal:** And who sees to that? The GBC? **SP:** Yes. **Tamal:** The GBC. **SP:** Yes. **Tamal:** That means, practically speaking, the management. *The BBT is separate from ISKCON for legal purposes, but the management of it is done by the GBC.* **SP:** Yes. *That's nice.* [...] **Tamal:** The reason I'm bringing this up is because, heretofore, the BBT has been managed by one or two trustees, and the point is that maybe it is best that it be managed by the GBC. **SP:** So that... first of all manage these [other] things. Then you will... it will be included in the trustees. First of all show your capacity that you have managed these things very nicely, these two things.

[The life members were not getting their promised books.]

Yes, Srila Prabhupada *wanted the GBC to check on and surveil the BBT management*. But the BBT was legally separate from the GBC, and BBT trustees had their own meetings and responsibilities. BBT was to be legally and operationally separate from ISKCON and the GBC, with separate bank accounts and its own trustees who would and could make decisions *regardless of the GBC opinions*. The GBC and BBT were supposed to be in harmony with a focus on serving Srila Prabhupada's instructions, but it became a facility for the ISKCON gurus' operations.

Srila Prabhupada had also established this same principle for the GBC and temple presidents relationship (see Ch. 12), with oversight but not full GBC control. The purpose and role of the GBC was not that of controllers, but *as spiritual advisors only* (see Ch. 13). This applies to the BBT as well. It was an ingenious, perfect arrangement of love, trust, cooperation, independence, decentralization, but this was not trusted. In his letters and conversations, Srila Prabhupada directed the GBC to:

(1) Study and approve any applications to the BBT for loans. *"I want that the 3 GBC secretaries for India should discuss together whether or not to give this 2 lacs to Hyderabad centre for completing their construction. If you think that Mahamsa Maharaja will be able to repay the BBT this money then you can go ahead..."* (SPL June 18, '76)

(2) Decide if ISKCON Press was redundant and should be closed.

(3) Ensure devotees and temples were paying their BBT debts.

(4) Check and speak out if the BBT was not keeping all the books in print and was not operating at peak effectiveness.

**BUT...** the GBC was not to violate, interfere, or bypass the BBT trust terms, which the GBC has done since 1978. The GBC was meant to advise, guide, monitor, help manage, but *not to hijack the BBT*, then abandon it, and create something completely different, such as the BBTI.

Since 1978, in great disobedience to Srila Prabhupada, the GBC has:

(1) Approved and supported the BBT-BBTI's illegal, unnecessary, endless changes to Srila Prabhupada's written works, which include deep philosophical alterations to conform to GBC deviant doctrines.

(2) Caused the BBT to print many books and literatures other than Srila Prabhupada's own writings.

(3) Effectively and legally taken over the BBT with its own men as phony trustees who are not allowed to act independently nor stand up to how the GBC has deviated from the original BBT trust terms.

(4) The corrupted GBC has directed the BBT to award funds for special-interest projects and to the benefit of the guru franchises. Cui bono? Follow the money... and it leads to the GBC-guru regime.

(5) Stolen Srila Prabhupada’s book copyrights, falsely transferred away from his own legal trust. Illegal, theft, betrayal of the Acharya!

On Apr. 22, 1972, a month before the BBT was created, Karandhar sent a letter to all temple presidents, approved by Srila Prabhupada:

*“...so far the BTG and Book Funds are concerned, these matters shall be **managed separately from the GBC** by a body known as The Bhaktivedanta Book Trust. The Book Trust shall be comprised of Srila Prabhupada, Karandhar das, and Bali Mardan das. They shall combinedly collect the sales proceeds from each Center and utilize all funds for the printing of Srila Prabhupada's books and the construction of ISKCON Centers all over the world.”*

[This means the temples would remit payments for the BBT invoices, and any extra collected went to the temple treasury.]

So, although the GBC had an advisory role in relation to the BBT, it was not supposed to be what they have made it today where the GBC maintains full effective and legal control over the BBTI, the imposter BBT which has stolen the copyrights. Also, unless one kowtows to the ISKCON GBC philosophical narrative regarding controversial issues such as gurus, initiations, Srila Prabhupada’s poisoning, etc- he will be denied the privileges the BBTI affords to those who do conform.

E.g., the BBT must grant permission or license of Srila Prabhupada photos or written materials for publication outside of ISKCON. While various Gaudiya Math branches are freely granted permits in their publications, even though Srila Prabhupada had serious siddhantic and policy issues with his Godbrothers- in not giving his books to them or in buying their publications- the BBT-GBC deny Srila Prabhupada’s books to his own sincere followers when philosophic interpretations conflict. As an example of the many permission refusals by the BBTI, *Bhakti Publishing* by Yvonne Lenart received a letter from the BBTI in 1996:

*“Your license to use BBT materials expired last year [...] the Vaishnava tradition that Srila Prabhupada and his ISKCON movement represent does not contain the notion of somebody giving initiations after his demise. This is an erroneous philosophy [...] damaging to one’s spiritual life, there is also a GBC resolution that forbids this within our movement. As you unfortunately seem to have become influenced by this devious philosophy, your license cannot be renewed. You are therefore requested to immediately cease from all use of BBT materials.”*

There have been innumerable such cut-offs and blacklisting of Srila Prabhupada followers. BBTI is “politicized,” used to fight the GBC’s doctrinal wars and to support their deviant policies, and not for benefitting one and all with Srila Prabhupada’s mercy. Aside from a

token, superficial façade of BBT independence, the GBC fully controls the BBTI's policies, management, funds, and activities. The BBT is a huge source of funds which is controlled by the GBC-guru hierarchy. And this is directly in violation of the original BBT trust document. The BBTI is not the BBT, and the Ravana-owned BBTI does not follow Srila Prabhupada's instructions, which are grossly deviated from (see Vol. 6).

Nrsinghananda das compiled an essay showing that while the BBT was to be legally separate from ISKCON and the GBC, the BBT should still be *spiritually guided by the GBC* so that it does not deviate from the principles which Srila Prabhupada enunciated for the BBT. However, the GBC has instead completely hijacked the BBT, using it to further the interests of their elite guru club and its members.

### WHAT WAS THE MOTIVE FOR HIJACKING THE BBT?

**Tamal:** *Krishna's giving us... I figured out, Srila Prabhupada, that if we... Just like we did in September, I multiplied times twelve to see how much money in a year your books are selling. And the BBT, in one year, can expect to make, around the world, about \$8,100,000. [...]* **SP:** *What karmi can earn so much!* **Tamal:** *[...] by selling your books, the temples will collect about \$16,000,000 in one year.* (SPConv Nov. 3, 1977)

Srila Prabhupada said to Upendra das, 1977: *"You are rubbing your hands together thinking, 'When will the old man die so we can spend his money?'"* (This was not taped, but Upendra das was highly credible.)

From 1972-77, the BBT's tax exemption status was never secured, due to neglect, incompetence, ulterior motives. By 1986, the disuse and abandonment of the original BBT gave an opening to ambitious men posing as acharyas to circumvent the BBT. They greedily eyed control of the massive flow of worldwide income from book sales. Notably, the Mayapur project received most of the BBT's profits after 1977, which directly boosted Jayapataka Swami's position as the resident kingpin guru of ISKCON's largest temple project. He now has 50K+ disciples, tremendous influence in India and ISKCON, largely as the result of BBT funds making his Mayapur base the prominent ISKCON city-temple in the world. The motive for hijacking the BBT was about money, power, and control over the movement's basis: Srila Prabhupada's books.

Whether the BBT's hijacking was something innocent, sinister, or simply incompetence, still, the GBC, even after being confronted with so much protest over what they have done, *has not done anything to restore* the BBT to what Srila Prabhupada established. In other words, the GBC insists on their deviation and disobedience, which is clearly deliberate. And although their incompetence is always there, this shows they are not innocent, but rather guilty of a monstrous theft. The only

conclusion can be that their BBT sabotage and muckery was done for more control and power, and to exploit and monopolize the BBT income and assets without the restrictions in the 1972 trust. The GBC is a body of self-aggrandizing rascal editors, plunderers, thieves, and pirates. They do not care about the Acharya’s instructions, and their pretense of loyalty to Srila Prabhupada is actually betrayal and hypocrisy. Feb. 1, 1991, an *unpublished* BBTI meeting resolution:

*“A bank account will be set up in [Liechtenstein] for the purpose of holding India funds. All BBT funds are to be transferred to that account and held until required by the GBC India Funds Supervisory committee. Operators of the account shall be Naresvara and Brahma Muhurta.”*

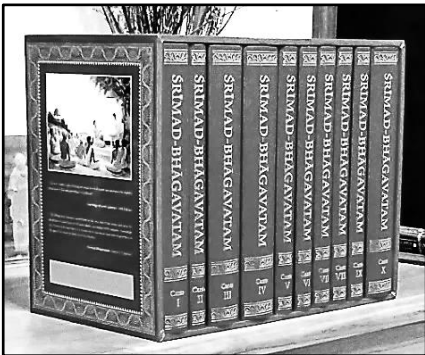
[The GBC takes all BBTI funds and uses them as they like.]

At first, in the 1970’s, the GBC and BBT trustees were not competent nor serious in following Srila Prabhupada’s instructions for the original BBT. Later, influential GBC-gurus developed their own ideas for the BBT. Srila Prabhupada was frustrated that his senior men did not want to follow his instructions, telling this to his Vrindaban friend Bhagatji in 1977: *“What can I do?”* When Ramesvara and Bhagavan left in 1986, Tamal, Harikesh, Hrdayananda, Gopal Krishna used the vacuum to create the BBTI and abandon the BBT completely. There was also the issue of salaries for the directors and BBT staff, which could be paid easier through a corporation than a trust.

Of great note is the lack of any public disclosure of the BBT’s funds disbursements in the last 45 years. *Where did the money go?* This must be one of the key reforms in the future: full financial accountability.

### JITARATI’S RED SRIMAD BHAGWATAM BOXED SETS

As KBI’s authorized agent, Jitarati designed, organized, and printed 5,000 unchanged boxed Bhagwatam sets in India, but BBT Bombay, led by Gopal Krishna Maharaja and incited by BBTI, went to court and seized them Feb. 8, 2017 just after being printed. BBT Bombay claimed



they were the copyright holder and they had not given Jitarati’s Pristine Trading any publishing rights, ignoring that BBTI had given a license to KBI. Bombay BBT does not recognize the doings of the BBTI. KBI was listed on the title page as publisher and KBI gave the printer a letter of authority to Pristine Trading. BBTI issued a statement:

*“Recently, the BBT trustees [Bombay] became aware that Jitarati*



*printed Bhagavatam sets in New Delhi without consulting with or being authorized or licensed by the BBT. [But he is a legal KBI agent. KBI has the license from BBTI, not BBT Bombay.] This is a serious legal matter, and his printing also has ramifications for the worldwide distribution of Srila Prabhupada's books; and so the BBT trustees who discovered Jitarati's printing have delayed the release of the books. [Actually the BBT's 30 point court filing asks for the books to be turned over to them or destroyed.] Jitarati's edition and the BBT's edition of Srimad-Bhagavatam are practically identical. There is no question of 'preserving' some earlier edition. In fact, the BBT not only preserves Srila Prabhupada's books, but it also publishes earlier editions of them such as the first edition of Bhagavad-gita As It Is for those who prefer it.*

[Bombay BBT's set includes Hridayananda's 10-12 Cantos; Jitarati's set includes only Krishna Book as the 10th Canto. Far from identical!]

*"The BBT's legally appointed trustees are bound not only to uphold the BBT's founding documents, personally approved by SP, but also to execute the specific instructions Srila Prabhupada gave on Mar. 14, 1974 in his "Memorandum to all ISKCON Centers" where Srila Prabhupada forbids the printing of his books outside the BBT as well as the collection and spending of book sales proceeds by anyone other than the BBT. 'This must not go on.' Why? Because such independent printing 'could eventually cause the financial ruin of the BBT.'*

[Bombay BBT did not care about the KBI license from the BBTI.]

*"Jitarati and others are in direct opposition to Srila Prabhupada's orders on these matters... [BBT is printing a BGita with 4985 changes as an "improved" Prabhupada version; how is this preservation?]*

*"Srila Prabhupada wanted to safeguard the BBT and its exclusive rights to print his books [which] requires painstaking planning, cooperation, and dedication. Independent and unauthorized printing of Srila Prabhupada's books sabotages this growth. Srila Prabhupada enacted similar protections for his BBT, to prevent undercutting by competitors not held to the same responsibilities he established, e.g., to use BBT profits to 'print as many books in as many languages,' to distribute them worldwide, and the construction of ISKCON temples.*

[Jitarati/KBI gave proof in court of the license and Jitarati's legal agency with KBI, but BBT was unmoved. The new boxed Bhagwatams were a direct commercial threat, superior in quality, design, price.]

*"SP's specific instructions are to cooperate with the BBT for the printing and distribution of his books, his formula for allocating BBT profits for BBT and ISKCON development, and his appointed trustees to*

*oversee these proceedings are also sacred.*

[But BBT Bombay has given no public accounting for their funds.]

*“Srila Prabhupada invested the BBT with the exclusive right to print his books in order to keep the BBT financially solvent and able to print his books in perpetuity. This is something we all want.”*

In May 2018 a Parsee judge ordered BBT Bombay and Jitarati das/Pristine Trading to reach a settlement, since *“religious books should be distributed, not fought over.”* Thereafter BBT Bombay and Jitarati mended their differences, cooperating to distribute Srila Prabhupada’s unchanged books. Bombay BBT, Jitarati, and many others are selling these beautiful Bhagwatams; it was a win-win outcome, partly due to Jitarati’s generous flexibility, where profits from these Bhagwatams go to the Bhaktivedanta Archives. It was a win for the unchanged books.

---

## CHAPTER 4: BBTI SINGAPORE 1992 LAWSUIT

### BBTI “TRUSTEES” ALL HAVE INDIVIDUAL AGENDAS

Various BBT “trustees” or GBCs competed or colluded with their agendas, resulting in confusion, disunity, and politics. They were more after control, power, fame, and the flow of money from the book sales.

(1) The conceited Hridayananda wanted to see his Bhagwatam completion volumes printed and widely sold to enhance his standing. He put his name on his translations and “purports” of the 10, 11, and 12<sup>th</sup> Cantos as “His Divine Grace Hridayananda das Goswami Acharyapada,” but after widespread protest this was changed to “Disciples of HDG AC Bhaktivedanta Swami.” He was allied with “trustee” Naresvara das.

(2) Naresvara (Norman D’Costa: see Vol. 6), as BBT Australia and a BBTI director, claimed he lost US\$1M of BBT funds in the stock market, plus a lot of cash that he said was in a safe at the Twin towers in 2001 before the buildings’ collapse. He was removed from his office as director at the Australian BBTI due to his “mismanagement” and for his illicit affairs. Yet he was inexplicably brought back to the BBTI soon after he moved to Mayapur and he now handles large amounts of BBTI monies with no audits and obvious leeway for further corruption and theft. Deposed in the 1997-98 BBTI court case, Niscintya das stated:

*“Q Why do you dislike him [Naresvara]? A I think he’s a crook. That’s the truth. Q How did you come to that opinion? A Because the*

*cost of the Bhagwatam, which is 18 books, is \$240 to a temple; but the cost of the Caitanya Caritamrita, which is half as much or 9, is \$200. As far as I'm concerned, somebody pocketed some money along the way."*

(3) Harikesh Swami exerted power politics through the 80's and 90's as an absolute regional acharya, and had the BBTI establish its office in Sweden where it was managed by one of his disciples. For over a decade he was awash in book funds and expanded his influence and reputation by subsidizing many ISKCON programs and departments.

(4) Jayadwaita Swami was the chief BBT-BBTI editor, making endless changes to Srila Prabhupada's books. He was also editor of *Back to Godhead* magazine with its offices in Florida where he tried to have the LA BBTI offices move as well. He nominally resigned in 2017 but retains full influence, and the controversial BBTI book editing *continues*.

(5) Gopal Krishna Maharaja was often at odds with Jayapataka Swami, both of whom competed to control BBT operations in India.

(6) BBTI's CEO is Gopal Bhatta das, an aggressive, brash man doing outside business and with dubious devotional standards.

(7) Svavasa das, long-time Los Angeles temple president.

(8) Brahma Muhurta, formerly of the 1990's Harikesh North European BBT, has allegedly "mismanaged" funds. He pressed the Bhaktivedanta Archives for major redactions in Srila Prabhupada's books regarding controversial subjects (which was flatly refused).

## BACKGROUND

The 1972 BBT created by Srila Prabhupada was a valid, legal trust in which he vested the copyrights to all his books and other documents written and translated by himself. ISKCON's GBC had no legal authority or mandate to interfere with the BBT operations, and they wrongly shifted the BBT publishing operations over to the BBTI.

While there are different kinds of trusts, in principle, a trust is established for someone's benefit. The BBT created by Srila Prabhupada in USA May 1972 was his legal construct to carry out his intentions in perpetuity, and his designated trustees were entrusted to execute the functions of the trust for the trust beneficiary, ISKCON. The BBT trust document explicitly states it was independent of ISKCON, although it needn't have stated so, because a trust beneficiary *does not own* the trust and has no say in its execution. The trust belongs to the creator of the trust, Srila Prabhupada, and is the legal instrument by which he arranged for his assets to benefit ISKCON in perpetuity, and without interference from the beneficiary (ISKCON) or anyone else (GBC).

By 1980 the printing of Srila Prabhupada's books had drastically slowed and gradually book stocks declined. In 1980-81 a dispute arose

between Hansadutta and Ramesvara, who claimed \$200K was owed to the BBT by Hansadutta's temples. In 1982 Hansadutta published 20K small Bhagavatam sets in Singapore, 10K black hard-cover BGita As It Is, 10K pocket size black vinyl BGita As It is, 10K pocket size newsprint BGita As It Is, and 10K hardcover Golden Avatar (TLC). This was the first Gita reprint of the original 1972 BBT edition after the MacMillan license agreement had lapsed. Hansadutta also published one-volume Bhagavatams and Chaitanya-Charitamritas, a Chinese Gita, Teachings of Lord Chaitanya, and other books in Chinese, Tamil, English for distribution mainly in Singapore, Malaysia, Taiwan and the Philippines.

Ramesvara, the BBT trustee-manager, moved to boycott these books in North America and India. In 1983 ISKCON GBC passed a resolution to remove Hansadutta as BBT trustee. But Hansadutta, after being removed as an ISKCON guru and GBC, continued to print Srila Prabhupada's books as a "lifetime" BBT trustee. Hansadutta never resigned from the BBT and the GBC could not legally remove him. The 1988 California BBTI, a corporation, not a trust, was an illusory device to take over the BBT. BBTI has directors, not trustees, and assumed the publishing of Srila Prabhupada's books, but without connection to the 1972 BBT even though they used the same name. BBTI owned neither the copyrights to Srila Prabhupada's books or even the publishing rights.

In Singapore, Bhima das and one brahmachari had been distributing Srila Prabhupada's books in Malaysia, Singapore, Philippines, Thailand, and Taiwan, at least 1,500,000 books after 1978. But after 1988 all the regional "BBTs" and ISKCON temples refused to sell books to Bhima (and many others unapproved by GBC). The BBT had many books out of print, and were publishing only "changed" books. The original books were out of print and there was grave concern about preserving the integrity of Srila Prabhupada's books for the future. In 1990 Hansadutta asked Tamal to buy Chinese Gitas from him, but he could only buy two copies at the retail price, from which he reprinted them. This very much disturbed Tamal and the BBTI, who decided to "go after" Hansadutta.

### **BBTI SUES IN SINGAPORE**

The BBTI began its consolidation. Bhima and Dasdasanudas dasi' Singapore yoga society reprinted Hansadutta's inexpensive small black Gitas and Bhagwatam sets "without BBTI permission." In 1992 Prabhupada Yoga Meditation Center was sued by the BBTI, alleging copyright infringement and damages. The Singapore court case dragged on for years, and BBTI used a document back-dated to May 15, 1990, signed by Svavasa (ISKCON LA temple president), which supposedly assigned the US BBT copyrights to BBTI. Bhima presented the original

Trust Agreement for Srila Prabhupada’s 1972 BBT and the resolution signed by Srila Prabhupada appointing Hansadutta as BBT trustee, and demanded that BBTI prove its legal connection to the 1972 BBT. Hansadutta was a trustee of the BBT which owned the copyrights and he was unaware of BBT copyright assignments to BBTI. BBTI then asked the Singapore court to move the case to California, and was granted a stay on proceedings until May 19, 1997. BBTI was compelled to post a \$25K bond in Singapore to cover the defendant’s legal expenses already incurred. On May 5, 1997, the BBTI (re)filed its case in California.

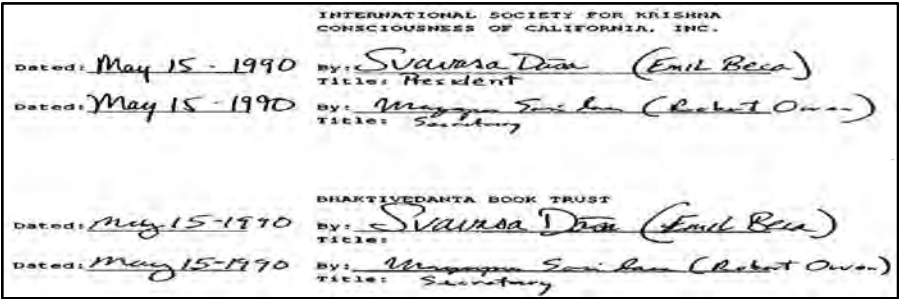
**ASSIGNMENT OF COPYRIGHTS BACKDATED TO 1990**

During the Singapore court case, an assignment of copyrights by ISKCON of California and the US BBT to the new BBTI was produced in defense of its standing, and this document later went into the 1997 California court. Depositions revealed this document was signed in 1994 and backdated to 1990. This same opinion was declared in a 1997 deposition by Niscintya das (James E. Higgins, III) as a result of his personal knowledge and relationships with the signers.

*“John Gunn made a copy of the document for me. I thought here's poor Svavasa and Mayapur being forced to sign stuff, backdate it so Harikesa can consolidate power. [...] In other words, if somebody's cheating, can't they get in trouble for it? [...] I was looking for a way to stop Harikesa from consolidating the BBT copyrights under the BBT International, yes, I was. [...] Q: That that assignment was purportedly signed under false pretenses? A: Yes.”* (Niscintya das, 1998)

Also, LA temple president Svavasa das admitted to backdating:  
*“Emil Beca admitted in discovery responses that [...] was actually signed sometime in 1994 and then back-dated to reflect May 15, 1990.”*

Some excerpts of the backdated 1990 copyrights assignment:



**ASSIGNMENT OF INTELLECTUAL PROPERTY:**

WHEREAS, [ISKCON] of California, Inc., a California corporation [...] both in its own capacity and as agent for Bhaktivedanta Book Trust; [...] either individually or jointly (hereinafter collectively referred to as "ASSIGNORS") are the owners of all right, title and interest in and to

*Intellectual property previously owned by or authored by Acharya A.C. Bhaktivedanta Swami Prabhupada not previously transferred to BBT International including his writings, copyrights, publication rights and works [...] including the copyright registrations therefore;*

[But how did ISKCON of California own the BBT's copyrights?]

*[...] WHEREAS, Bhaktivedanta Book Trust International, Inc., a CA. corporation [...] Assignors do hereby grant, transfer, assign, and otherwise convey to Assignee without reservation or limitation of any kind all of the Assignors' rights, titles and interest in and to the Intellectual Property of Assignors [...]*

[How were Svavasa and Mayapur Sasi BBT trustees?]



Attached to this above assignment was a list of 97 of Srila Prabhupada's books and publications, and a copy of an assignment of only trademarks (not copyrights), that had been executed in 1976. Also attached to the 1990 assignment

were copies of 1984 GBC minutes when Hansadutta was expelled from ISKCON and removed as a BBT trustee (which the GBC could not do.)

The GBC in 1984 was already registered in West Bengal under No. 225/70 G33SJ as a legal entity, although it became a legalized West Bengal religious society later in 1993.

### **BBT'S ASSIGNMENT OF TRADEMARKS TO ISKCON OF CALIF.**

*Whereas BHAKTEVEDANTA [sic] BOOK TRUST [...] has adopted, used and is using the following marks which are registered in the US Patent & Trademark Office: Reg. No. 1,018,421, Aug. 19, 1975; Reg. No. 1,023,745, Oct. 28, 1975. Whereas ISKCON of California Inc, [...] is desirous of acquiring said marks and the registrations thereof; Now, therefore, [...] said Bhaktevedanta Book Trust does hereby assign unto the said ISKCON of California Inc. all rights, title and interest in and to the said marks [...] and the above identified registrations thereof."*

There is no indication anywhere that this assignment of trademarks to ISKCON of California from the BBT was discussed with or approved of by Srila Prabhupada. It was likely done unilaterally by Ramesvara through his secretary Koumadaki dasi (with good but flawed intentions?)

## CHAPTER 5: BBTI-BBT LAWSUIT FILED 1997

The following compilation of history of the Los Angeles Superior Court BBTI vs Kary lawsuit 1997-99 comes from Hansadutta and many other sources. The full story, hidden in the sealed court files, follows.

### **BBTI, ISKCON CA. SUE HANSADUTTA IN 1997**

*“Until Mr. Kary made claims to the contrary in Singapore Court, BBTI's ownership of the copyrights in question was never challenged. BBTI licenses six regional affiliates, for North America, Northern Europe, Mediterranean, Spanish/ Portuguese, Australasia, and India...”*

In a continuation of its Singapore court action, and to protect its market share and supposed copyrights and exclusive rights, on May 5, 1997 ISKCON of California and BBTI sued Hansadutta in Los Angeles, asking the Superior Court to rule that the 1972 BBT had been or was now invalid. The cross-complainants were Hansadutta, Vedaguhya, and Diane Marie Chan (Dasdasanudas dasi- Bhima was not a defendant). BBTI asked for a ruling that BBT never held Srila Prabhupada's book copyrights, that Hansadutta had ceased to be a BBT trustee in 1984, and that there were other BBT trustees. It was a negation of and attack on Srila Prabhupada's BBT. With limited funds the defendants took on ISKCON. BBTI claimed it had “extinguished” both the US and Bombay BBTs and that Hansadutta was just a ghost trustee of a ghost BBT.

BBTI knew that if they did not legally stop Hansadutta as a rogue publisher of Srila Prabhupada's books, many others would follow, and their monopoly would end. BBTI sought from “Hansa & Co.” all communications, documents, notebooks, etc related to BBT/BBTI, fake passports, information on his Sri Lanka deportation, criminal/police/ records/convictions, gambling-intoxication activities, extramarital sex, burying money in Germany, music recordings, and anything on Jivadas, Jitarati, Tamal, Bhavananda, Paramahansa, Chakravarti. It was a broad dredging action in hopes the court would disqualify a “degenerate” such as Hansadutta from being a BBT trustee. In 1995 Hansadutta, as the supposed sole remaining BBT trustee, had appointed Vedaguhya and Dasdasanudas dasi as BBT trustees. Ramesvara, Tamal, Bali Mardan, Hridayananda were also past BBT trustees, but without any proof.

Hansadutta objected to these discovery demands as overly broad, oppressive, an invasion of privacy, it was accessible in the public record,

or protected by attorney-client privilege. Nov. 7, 1997, Hansadutta's attorney Gupta das (Joseph Fedorowsky) wrote Sruti Kirti das, Srila Prabhupada's former personal servant:

*"A California corporation called the 'Bhaktivedanta Book Trust International, Inc' was formed in 1990 which ostensibly superseded the original trust formed on May 29, 1972, by His Divine Grace, that is, the 'Bhaktivedanta Book Trust.' [...] the BBTI, Inc. sued a Chinese devotee in Singapore in 1992 for copyright infringement for printing the Chinese edition of the original 1972 version of the Bhagavad-Gita As It Is [which] was substantially changed by the BBTI, Inc., beginning in 1983 by Jayadvaita Swami who was commissioned by the so-called International BBT Trustees to do so. BBTI had to formally withdraw from prosecuting the Singapore case because they cannot prove that the BBTI, Inc. owns the copyrights [...] which are in actuality owned by the original BBT trust which His Divine Grace formed May 29, 1972.*

*"The BBT trust issue is now being litigated in LA and I represent Hansadutta who is a lifetime-appointed trustee of the BBT. Amarendra and Akruranatha and Coudert Brothers represent BBTI and ISKCON of California. The changes to Srila P:rabhupada's books will be litigated in a third lawsuit (for consumer fraud) which I will file for Yasodanandana, Nara Narayana and others as Plaintiffs. (Langevin v. BBPI et al).*

### UNPLEASANT DISCOVERY PROCESS

BBTI intended to prove that Hansadutta's book printing after 1984 was a violation of BBTI's copyrights and that his appointing additional BBT trustees in 1995 was null and void. Excerpts from BBTI's response:

*"Plaintiffs believe that Mr. Kary was denied entry into various countries including Sri Lanka, Philippines, and has acquired passports under various names for evading the law. ...Mr. Kary made recordings on which he expressed his disdain for law and order, portrayed himself as a "holy gangster" and expressed his disaffection from ISKCON and its leaders. Mr. Kary buried ISKCON money in Germany, and converted such money to his own use, which, although treated by Mr. Kary as 'his personal finances,' was **embezzled from a religious charity...***

[Which is exactly the principle and norm with all ISKCON gurus.]

*"Mr. Kary was expelled from ISKCON and excommunicated for his criminal conduct and his character, lack of qualifications. ...relevant, because intoxication is forbidden in the Hare Krishna religion ...removed from any position of authority and is presently unqualified."*

Apparently Niscintya (James Higgins) acted as a two-sided witness, which led to Hansadutta's court motion that BBTI's lawyers should be disqualified due to unethical questioning of Hansadutta's witness.



*“Adam Bernstein told James Higgins that he was ‘his friend’ and that he would ‘treat him right’ and asked him to contact Hans Kary and his attorney Joseph Fedorowsky in order to find out ‘anything you can’ regarding the subject matter of this lawsuit. [...] Information relayed to Bernstein included Kary's settlement attitudes and posture, as well as information regarding plans for depositions obtained from a legal pad.”*

However, the court rejected this motion. Niscintya informed the BBTI that Gopal Krishna and Tamal Krishna Goswamis would testify for Hansadutta, and BBTI filed affidavits in denial of this. Hansadutta-Gupta were presented with a claim of a 4 year statute of limitations in challenging BBTI activities, but this went nowhere.

The haggling over discoveries continued and Dec. 19, 1997, Hansadutta et al filed a *“fourth amended cross-complaint for declaratory judgment of validity of [the 1972 BBT] trust, affirmation of trustees [Hansadutta], request for modification of [BBT] trust to name a new beneficiary and for an accounting and recoument of profits (verified).”*

The defendants, Hansadutta (since 1974), Vedaguhya (since 1995), and Diane Chan (since 1995), claimed they were trustees of the 1972 BBT and had never resigned or been removed, and that the **BBT was irrevocable**, and there had been no judicial orders of termination or modification of the trust. Hansa & Co. believed that the 1972 BBT's beneficiary ISKCON, Inc (New York, 1966) was defunct, but BBTI later countered that ISKCON Freeport, NY was owned by ISKCON, Inc.

Hansadutta challenged the legal violations of the BBT trust terms where (1) BBT funds had been directly deposited to ISKCON of CA, with no separation/independence of BBT from its supposed beneficiary, (2) the ISKCON GBC “removed” Hansadutta as a BBT trustee when they had no authority or jurisdiction to do so, as per the BBT trust terms, (3) that another set of alleged BBT trustees, in a 1986 meeting, had reallocated expenditure of BBT funds from 50% of proceeds to reprint books and 50% for temple purchases or construction, to 75-25% (see Ch. 9), (4) BBTI used the BBT's copyrights under the name of BBT and the **BBTI itself was a contravention of the BBT trust terms.**

Hansadutta sought a “declaratory relief” judicial determination that:

(1) the 1972 BBT was still the owner of Srila Prabhupada's copyrights, (2) Hansadutta, Vedaguhya, Dasdasanudas dasi were the sole BBT trustees, (3) “Hare Krishna Movement” be designated as the 1972 BBT's beneficiary (4) that ISKCON of CA-BBTI account for all BBT funds since 1988 and turn over all balances to the BBT, and account for a “missing” 25% which was retained in breach of the BBT trust's terms (5) BBTI be ordered to desist from its claims and use of BBT copyrights.

Hansadutta claimed that Bali Mardan (William Berke) had resigned the BBT in 1975, Karandhar had resigned in 1974, and Bhagavan das (William Ehrlichman), appointed in 1975, had also resigned later. This left Hansadutta as the sole (lifetime) trustee, and that he had legitimately added Vedaguhya and Dasdasanudas dasi as trustees, for a total of 3.

BBTI replied that Bali Mardan and Bhagavan had never resigned, and that the BBT beneficiary ISKCON, Inc (Freeport, NY temple) must be included as a lawsuit defendant before denying it of its beneficiary status, and that Hansadutta had not acted properly as a BBT trustee anyway, with many years of inactivity and obvious disinterest. BBTI also stated that ISKCON of California had operated until 1988 as the principal publisher of Srila Prabhupada's books, and that Hansadutta had worked without protest with others whom he accepted as BBT trustees from 1974-84, when he was "excommunicated" from ISKCON for:

*"...moral turpitude and breaches of fiduciary duty. ...years after Mr. Kary was excommunicated from the Movement, he and some followers continued their missionary activities. [...] distributing unauthorized copies of Srila Prabhupada's books..."*

But BBTI had an uphill challenge in explaining how it had acquired the 1972 BBT copyrights, its violations of the BBT trust terms, and how it was somehow a BBT "successor." Who had the BBT copyrights? Were they properly transferred to BBTI? Who were the BBT trustees? Who was the BBT beneficiary? In Nov. 1997, BBTI stated to the court:

*"Cross-complainants characterize this case as Plaintiffs BBTI and ISKCON of California with 'improperly transfer and seize control of the trust property,' the copyrights at issue have in fact been **continually managed and administered by members of ISKCON...**"*

[Copyrights are trust assets and not owned, held etc by ISKCON.]

*"...a worldwide religious movement whose highest ecclesiastical authority is ISKCON's Governing Body Commission (GBC), beginning more than 30 years ago. With the approval of the GBC and Plaintiff BBTI's predecessors in interest, BBTI was formed in 1988, and since at least 1990 has openly held and administered the copyrights. [...]Mr. Kary seeks to use his 1974 appointment as a trustee under the alleged trust document to seize control of the copyrights to ISKCON's religious literature, although ISKCON's GBC and all leadership and current membership oppose this. Because of his past conduct, scandalous reputation, and disaffection from ISKCON, Mr. Kary is completely unqualified to administer the copyrights on ISKCON's behalf as trustee."*

BBTI's legal conflating of various entities without regard for their separate identities and functions continued:

*“The history of publishing operations [...] the BBTI was intended by all authorized parties to succeed to the copyrights. The **chain of title to the copyrights may be confusing**, as many entities used similar names (ISKCON, BBT), and because the officers and directors of these various entities, all religious non-profit organizations with a common purpose, were not always careful how they acted. Nevertheless, Mr. Kary cannot **take advantage of this confusion** to now claim the disposition of the copyrights. BBTI was formed to clarify/regularize copyright ownership, and plaintiffs desire a judicial determination of their rights/duties, and a declaration that BBTI is the clear owner of the copyrights in question.”*

#### **BBTI ANSWERS DEFENDANTS’ POINTS OF LAW (INTERROGATORIES)**

**No 2:** *“Because the donation of copyrights to the California trust was made by Srila Prabhupada after he had already donated the same rights to the India Trust, **those copyrights already belonged to the India Trust, and could not have been given to the California trust except by the Indian Trust.** Therefore, the California trust never funded.*

[The Bombay trust deed contains **no conveyance of copyrights**. And Srila Prabhupada, as settlor, owner of his books, legitimately granted publishing rights to Bombay and later his copyrights to the USA trust.]

*“Moreover, the California trust never established its own bank account, nor did it maintain any separate financial accounts, nor did it ever register with any state or federal agency or tax authorities as a tax exempt charitable trust, nor did it ever operate [...]. Instead, the Movement's temple located in Los Angeles, conducting business under the name The Bhaktivedanta Book Trust, established a ‘BBT Division,’ recorded on the temple books and accounted for as temple finances.*

*“The BBT bank account was a corporate account of the LA Hare Krishna temple. [...] Robert Grant [...] told Srila Prabhupada that lawyers had advised that the operations were not really functioning as a trust, but were actually being carried out by the LA temple, and Srila Prabhupada approved of the arrangement and that Mr. Grant need not make the operations function legally as a trust.*

**No 6:** *the BBT's independence from ISKCON was only for the purpose of **insulating it from liability for ISKCON debts**, and that BBT could be managed by the GBC if this purpose would not be defeated.”*

[These claims by the BBTI, supported by Ramesvara in a BBTI deposition and some earlier letters/ conversations with Srila Prabhupada (but not later ones), does not invalidate the BBT trust (see Ch. 9).]

**No 9:** *“All the trustees at one time or another appear not to have distinguished between the two alleged ‘trusts,’ including without*

limitation: Srila Prabhupada, Karandhar, Bali Mardana, Gopal Krishna Goswami, Giriraja Swami, Syamasundara, Hansadutta, Ramesvara, Tamal Krishna Goswami, Hridayananda das Goswami, Bhagavan, Jayatirtha, Hari Sauri, Harikesh Swami, Jayapataka Swami, Sesa, Harivilasa, Jayadvaita Swami, Isvara Swami.”

[As in “possession is 90% of the law,” BBTI contends that since it has effective ownership of the BBT operations, income, persons, **they are the BBT**. None of this invalidates the lawfully formed irrevocable USA BBT. How can ISKCON, Inc. (NY), who was the beneficiary of the USA trust, be given the trust assets or copyrights? This violates the very principle of a trust.]

**No 14:** “ISKCON, Inc. owned beneficial title to such property because it was the trust beneficiary named in that document.”

[Not so; a trust beneficiary does not own the trust’s assets.]

**No 15:** “Srila Prabhupada’s books, including all artwork, glossaries and purports, were ‘works for hire’ created by ISKCON, Inc. ISKCON, Inc. owned **common law copyrights** in them when they were created, and became the owner of Federal copyrights when they were published. ISKCON, Inc. became the owner of common law copyrights **at the moment they were created**. [...] ISKCON Press and ISKCON Books were divisions of ISKCON, Inc., as was ‘Bhaktivedanta Book Trust.’ Works in which Srila Prabhupada owned federal or common law copyrights in his own name were donated to the Indian Trust on or about Mar. 30, 1972, but others, which were actually owned by ISKCON, Inc., could not be donated by Srila Prabhupada (as they were owned by the corporation, ISKCON, Inc.) All valid copyrights ever registered in the name of ‘Bhaktivedanta Book Trust’ in the U.S. Copyright office are today owned by Plaintiff BBTI, and no other person.”

[The convoluted arguments on how various overlapping copyrights came to BBTI from various sources, including some directly owned by ISKCON, Inc as devotees edited, produced books that Srila Prabhupada had “drafted” while being an ISKCON worker for hire, are all crazy.]

**No 19:** “BBTI believes that ISKCON, Inc. owned the copyrights outright because the works in question were ‘works for hire’ created by ISKCON, Inc. ISKCON, Inc. supplied the employees who worked on the books with their materials and equipment. ISKCON, Inc. also supplied each of them with room and board and with a stipend for personal or family expenses. Such employees worked in the art department, photography department, Sanskrit editors, Bengali editors, design and layout specialists, and proof readers, among others.”

[ISKCON-BBTI declared Srila Prabhupada never owned copyrights

to his books because they were ‘works for hire’ that actually belonged to ISKCON, and that ISKCON ‘employees’ worked on the books and ISKCON supplied them with room and board, paper, pencil and equipment for that purpose. Srila Prabhupada is the Founder-Acharya, not a hired worker or an ISKCON employee. This is the worst aparadha and belittling of Srila Prabhupada. Srila Prabhupada was not even named as the author of his own books and the author’s name was left blank on BBTI’s copyright registrations in the mid-1990’s. This desperate defense strategy was hatched by BBTI’s Harikesh Swami, who then fell down.]

*No 20: “Adi Kesava Swami became president of the NY Krishna temple and ISKCON, Inc., the 1966 NY corporation. ISKCON, Inc. was being managed by the LA Krishna temple, who kept the corporate records. At that time ISKCON, Inc. still held legal title to the real property of the Los Angeles temple operations (temple complex and several apartment buildings), and either owned outright or owned beneficial title to various copyrights registered in the name of “Bhaktivedanta Book Trust.” In July 1976 Adi Keshava executed grant deeds and assignments transferring ownership of that real and intellectual property to ISKCON of California, Inc. Ramesvara informed Srila Prabhupada that the publishing operations were not conducted by an actual trust, but by the LA temple, and asked him for permission to continue this for convenience and income tax reasons, who agreed to this. The actions were authorized by Srila Prabhupada and the GBC.”*

[This claim is based on Ramesvara’s late 1998 testimony. But Brahmananda das disagreed. Both depositions are moved to Ch. 9. Srila Prabhupada’s suggestions notwithstanding, he never approved any BBT changes. The 1976 transfer was for “trademarks,” not copyrights, which BBTI fails to mention. So, BBTI got copyrights from ISKCON, Inc. inherited from ISKCON Press/ ISKCON Books, got more from ISKCON of California, some from Bombay BBT, and the USA BBT never had them, even though Srila Prabhupada conveyed all of them to the BBT. People who did not write Srila Prabhupada’s books ignored the book trust he made, made their own corporation, and demanded the Bombay BBT, that Srila Prabhupada did not give his copyrights to, to give what they did not have to another corporation they made... Is it clear yet?]

*No 21: “BBTI believes these were transactions made without consideration between nonprofit religious companies sharing a common purpose, as part of a reorganization of the structure of the Hare Krishna Movement in which the Movement was to become a voluntary association of independent corporations whose highest ecclesiastical authority would be the GBC.”*

[So says the GBC's BBTI in 1997. By 2009, however, the GBC changed their policy, instituting draconian new ISKCON temple bylaws ending a "voluntary association of independent corporations," and sued the breakaway Freeport temple in court as being under GBC control.]

*No 30: "The BBT Trustees were concerned that the international operations required a greater degree of unity and coordination, particularly with respect to ensuring protection and enforcement of the international copyrights and trademarks. The BBT Trustees were aware that the California trust did not appear to have ever operated in accordance with the May 1972 trust document."*

[Unity and coordination? The USA BBT never operated as it was supposed to only because the trustees, GBC, and others neglected to use it as Srila Prabhupada wanted. They had no trust in his perfect plans.]

*"[...] concluded that a decentralized system was not workable and was not in keeping with the desires of the founder Srila Prabhupada."*

[And what about Srila Prabhupada's intentions to use the BBT?]

*"The BBT Trustees were concerned about whether the copyrights might be considered assets that could be reached by ISKCON creditors, and in particular of ISKCON of California. The BBT Trustees wanted to devise a legal structure under which the copyrights could not be reached for satisfaction of judgment debts or other debts against any ISKCON temple, either on an 'alter ego' theory or 'any other theory of liability [...] concerned that the book publishing activities be free from tax liability, and sought a form of organization that was flexible with respect to the structure of the publishing operations in various tax jurisdictions."*

[Idiots- Srila Prabhupada's BBT already accomplished all of this.]

*"The trustees sought a form of organization that would allow the legal transfer of funds internationally without undue restriction due to laws prohibiting currency exportation. The trustees also sought a form of organization that would enable them to shift their publishing operations to and from different countries to achieve advantages based upon changing economic and political climates in such countries. The trustees sought a form of organization that could be managed efficiently and without cumbersome formalities. They also sought a form and place of organization which would afford them favorable laws and access to a predictable justice system in which to enforce the rights. They also sought a place of organization that was politically stable and respected religious freedom and freedom of the press. The trustees considered forming a new and valid international trust, but ultimately decided that a nonprofit religious corporation organized under the law of California most adequately suited all their purposes."*

[These are all *red herrings*. They thought the best thing would be a California non-profit corporation. Srila Prabhupada established a valid trust in 1972 that they never even tried to activate or use!]

*No 32: “In actual practice, BBT Trustees did not distinguish if they were trustees of the Indian or California trusts, and for years did not appreciate what a trust was or if they were actually trustees of a true trust or trusts. [...] without a clear conception of any particular legal entity. [...] were not even aware of the legal meaning of a trust [or] in terms of the Movement's religious cultural relationships, not legal forms, documents, legal systems of a jurisdiction.”*

[Ignorance of the law does not change the law. BBT California is irrevocable and still valid regardless of all their ridiculous excuses.]

*No 34: “BBTI does not actually print any books, but is a holding company only. It first asserted its copyrights to Srila Prabhupada's books almost immediately after its incorporation in 1988, and requested licensees to use its name in copyright notices.”*

[Srila Prabhupada never said anything about a holding company. The law does not bend according to one's extent of following it, nor can it be interpreted whimsically by those who do what they think is better than trust law or what was instructed by their Founder-Acharya.]

*No 36: “...ISKCON, Inc. thereafter transferred whatever ownership interest it had in the copyrights and trademarks, whether as a beneficiary or outright owner, to ISKCON of California, in 1976. The BBT Trustees, ISKCON of California, ISKCON, Inc. and GBC all believed that ISKCON, Inc. no longer had any interest in such copyrights and trademarks [...] In Oct. 1988, plaintiff BBTI was incorporated, for the purpose of holding all the copyrights and trademarks formerly held by ISKCON of California and/or the Indian and California trusts (although the California trust was not believed to be a valid trust). This was the decision of the international BBT Trustees, the GBC, and ISKCON of CA, either as the owner of the copyrights and trademarks or as the beneficiary of the alleged California trust. BBTI now owns the copyrights and trademarks. To the extent the California trust had ever existed as a trust, it ceased to be a trust because the entire corpus of the trust was transferred out of the hands of the trustees to the beneficiary, which thereafter distributed it to plaintiff BBTI.”*

[A trust beneficiary cannot take or transfer the trust's assets, or what is the meaning of the trust? Believe or deceive, they all disregarded both the letter and spirit of the law. Srila Prabhupada's divine will in forming a book trust should never be undone by rascal change-addicts. Why did Srila Prabhupada, who created the intellectual property in his books, vest

those copyrights with the BBT if they were not his?]

**No 62:** “List the loans and amounts thereof made by the BBTI from Jan. 1, 1990 through Dec. 31, 1996.” [BBTI said this was “highly confidential,” “being sought for an improper purpose.” BBT-BBTI has never made a full public financial accounting. Smells like corruption.]

**No 64:** “BBTI does not directly publish or sell any books, but collects royalties from licensees. It also pursues copyright infringers and sometimes receives revenues as a result of such enforcement activities. BBTI's regional licensees publish books and sell such books, mainly to ISKCON temples, also through direct marketing, etc. The royalties owed by these main regional affiliated companies are sometimes directly contributed by them, under the supervision of plaintiff BBTI, to authorized charitable purposes...”

[BBTI has a very different structure and management system than was instituted by Srila Prabhupada in his USA 1972 BBT. Why? And why did the GBC create a holding company and royalty system? And take 16 long years of blunders to do so, if this idea was so much better?]

#### **WHEREFORE, PLAINTIFFS [BBTI] PRAY JUDGMENT AS FOLLOWS:**

**1.** For a declaration that plaintiff ISKCON of California, Inc. **validly transferred** all of its rights, title and interest to the copyrights in Srila Prabhupada's books to plaintiff BBTI, in the May 15, 1990 assignment.

[ISKCON of California never had the assets/copyrights of the BBT trust; so how could it give away what it did not have?]

**2.** For a declaration that the California Trust **was extinguished** by consent of all the trustees and beneficiaries and any copyrights to Srila Prabhupada's books owned by that trust were validly assigned to BBTI.

[The California BBT never gave away its copyrights to anyone and it was not ever extinguished –these are the legal facts.]

**3.** For a declaration that the Indian Trust **was extinguished** by consent of all the trustees and beneficiaries and the intellectual property thereof was validly assigned to BBTI by virtue of the Indian Assignment.

[Bombay BBT had no copyrights to give away, and it has been operating full steam from 1972 to 2024, so how was it “extinguished”?]

**4.** For a declaration that Mr. Kary is permanently estopped from asserting he is a trustee of the trust created by the California Trust... **In The Alternative**, should the Court determine that the California trust is still in existence, plaintiffs pray judgment as follows:

[Hansadutta was clearly a lifetime trustee, he could not be removed by the GBC, he had not yet resigned, so he was still a trustee in 1998. BBTI's very weak case requires some backup alternatives.]



5. For an Order identifying the **beneficiary of that trust** as plaintiff ISKCON of California, Inc., and the trustees of that trust as the following: Gopal Krishna Goswami, Naresvara das, Harikesa Swami, Madhusevita das, Jayadvaita Swami, Svavasa das, and Isvara Swami. **In The Alternative**, if the Court determines that the trust created by the California Trust Document is still in existence and that Hans Kary is still a trustee of that trust, plaintiffs pray judgment as follows:

6. For an Order dismissing Hans Kary as a trustee and ordering him to render an accounting to the beneficiary of that trust, plaintiff ISKCON of California, Inc., and to disgorge any profits realized or funds collected on behalf of plaintiff ISKCON of California, Inc.

[If the USA BBT is valid, then its beneficiary is ISKCON, Inc. and BBTI's lawyers have no leg to stand on in any of their "prayers."]

### **BBTI FACES ANOTHER LAWSUIT FOR CONSUMER FRAUD**

In the 1980's Ramesvara had made a new California corporation called Bhaktivedanta Book Publishing, Inc. (BBP) to handle the BBT operations, which was another whimsical Mickey-Mouse stab at doing something other than what Srila Prabhupada had instructed. In the midst of the BBTI-Hansadutta case, Yasodanandana das (Joseph Langevin) and Nara Narayana das (Nathan Zakheim), two senior Srila Prabhupada disciples, had their attorney Gupta das (J. Fedorowsky) send a letter to the BBTI, noticing their intentions on Oct. 15, 1997. This turned up the pressure on the BBTI and focused on the book changes:

*"This office represents Joseph Y. Langevin, Nathan Zakheim and others in an **unfiled lawsuit** for violation of Civil Code Section 1770 [...] against [BBP Inc and BBTI]. [...] gives **notice and demand** of my clients' intent to bring a lawsuit for damages and other relief [...] against the BBTI and others, if, within 30 days, the BBTI does not refrain from publishing, printing, marketing **posthumously edited** editions of HDG AC Bhaktivedanta Swami Prabhupada's books as if they were His original works. [...] Moreover, **demand** is hereby made that the BBTI replace posthumously edited, adulterated editions which were sold [...] with original unedited versions [...]*

*"If, in spite of this **notice and demand**, the BBTI chooses not to refrain from the deceptive acts and practices complained of in 30 days, this letter is notice that the Plaintiffs will seek damages in addition to whatever other relief is available to each of them. Bhaktivedanta Book Publishing, Inc., ("BBP-Inc.") and the BBTI are printing, publishing and marketing the literary works of HDG AC Bhaktivedanta Swami Prabhupada, now departed Founder-Acharya of Hare Krishna Movement. These defendants are, in turn, **controlled by high level***

*administrators within the ISKCON known as the Governing Body Commission (GBC).*

*“Through its editorial staff, headed by Jayadvaita Swami, BBP and BBTI have made hundreds [50K now] of posthumous editing changes to Srila Prabhupada’s literary works **as if they were identical** to the original editions. These changes have substantially altered the basic import and character of the original work so that consumers are deceived, confused, misled. Many times Bhaktivedanta Swami directed His disciples never to change His books. [...] many of these posthumous editing changes also serve to **buttress ecclesiastical control and justify parochial domination** over the Hare Krishna Movement by the GBC. By engaging in this unfair, deceptive and fraudulent practice, these two corporations have engaged in deceptive acts or practices [...] to the extent that the general public along with devotees and supporters of the Hare Krishna Movement have been deceived, confused and misled.*

*“[...] the Plaintiffs intend to file an action for damages and to enjoin these two corporations, and others, from printing, publishing or marketing edited and adulterated versions of HDG AC Bhaktivedanta Swami Prabhupada’s books as if they were His original works. [...] substantially altering the basic import and character of the original text approved by the author during His lifetime. These editing changes could easily have been made by way of an "errata" sheet, an appendix or footnotes to separate and distinguish editorial changes made posthumously from the author's approved work.*

*“Instead, the editing changes have been progressively integrated into the original work without any explanation or clarifying information. [...] does not properly or adequately reflect or explain the editing changes -thereby giving a false and misleading impression to the reader that later edited versions are identical to the original, author-approved edition. The aggregate of these posthumous editing changes **are clearly not de minimis revisions**. [...] have substantially altered many of the fundamental philosophical, ontological and devotional concepts [...]*

*“Editing change examples in Bhagavad-Gita As It Is are detailed in the enclosed booklet. [...] thereby misleading, confusing and deceiving the unsuspecting public and greater devotee community alike. Ultimately, no other issue in the Krishna Consciousness Movement is as significant as the adulteration of these literary works. Many devotees will do whatever it takes to correct this serious fraud. Accordingly, based on the clear instructions and unambiguous directives of HDG AC Bhaktivedanta Swami Prabhupada, and on behalf of my clients, I request that you seriously consider your spiritual responsibility when weighing*

*the legal, moral and spiritual consequences of your response.”*

The BBTI replied there was no basis for such a lawsuit, which was never filed, although this issue became, for Hansadutta and many others, the over-riding rationale to their struggle with the GBC and BBTI.

### **SUMMARY ARGUMENTS BY BBTI-ISKCON**

*“This motion and case asks the Court to find as a matter of law that when the highest ecclesiastical authority in a hierarchical religious organization expels a member from both the church polity and all related positions of trust, then the expelled member may not later seize control of core assets of the organization on the theory that he remained a lifetime trustee of an irrevocable trust which he claims held those assets and never transferred them. Defendant Kary, who was expelled in 1983 for crimes, moral turpitude and other violations of the religion's principles, now opportunistically, vengefully argues that strict legal form must prevail over both religious substance and secular reality to award ownership of these copyrights [...] to an antagonistic breakaway group. Fortunately, the **cy pres** doctrine, which recognizes **inter alia** that any charitable trust can be terminated and distributed to a comparable charitable entity consistent with a deceased settlor's original intent, enables this Court to find that these copyrights are owned by the religious organization's authorized publishing arm, plaintiff ‘BBTI.’*

*“This dispute arose out of a dishonest defense asserted in a small copyright infringement action brought by BBTI against ‘Prabhupada Yoga Meditation Center,’ a tiny splinter group made up of former ISKCON members [...] The GBC is the highest ecclesiastical authority and the ‘ultimate managing authority’ in ISKCON. The GBC passed resolutions in 1983-84 expelling Kary from all positions in ISKCON, including that of ‘BBT Trustee.’ Kary was aware of his expulsion by the GBC, and believed himself to be ‘excommunicated’ from ISKCON but he did not challenge this in any court or ecclesiastical forum. [...] The GBC, at its Feb. 1998 annual meeting, reaffirmed Kary's expulsions from 1983-84 and, with reference to this lawsuit, reconfirmed its intention that plaintiff BBTI should be declared the copyrights owner...”*

The BBTI's focus was on getting the court to affirm Hansadutta as having been removed as a trustee and to recognize BBTI as the legal owner of the copyrights. But the copyright's chain of transfer was truly insane, and all the BBTI arguments about their good intentions, GBC's ecclesiastic authority, Hansadutta's bad character, and who thought this or that, did not alter the USA BBT trust's specific terms and conditions.

### **SUMMARY COURT ARGUMENTS BY HANSADUTTA OCT. 27, 1998**

On behalf of the Defendants, Gupta das summarized their arguments

in four simple, primary points: (1) The Bhaktivedanta Book Trust agreement dated May 29, 1972, formed a valid irrevocable California charitable trust. (2) This May 1972 BBT was never terminated or extinguished, and it still holds Srila Prabhupada's book copyrights.

(3) The assignment of intellectual property dated May 15, 1990, is invalid and did not transfer any BBT property. (4) The Indian trust dated March 30, 1972, never held Srila Prabhupada's book copyrights.

On May 18, 1998, Hansadutta, Vedaguhya, and Dasdasanudas dasi appointed Bhagavan as another BBT trustee. Bhagavan das was deposed by BBTI in July 1998 and stated that he accompanied Srila Prabhupada in May 1972 to the attorney's office where the BBT trust document was being prepared, and he heard Srila Prabhupada instruct that his book copyrights be given to that trust. Bhagavan was appointed as BBT trustee in May 1975 by Srila Prabhupada and had never resigned, and stated that prior to 1986 he, nor any other BBT trustee, had ever transferred BBT copyrights to any other entity/person, including BBTI or ISKCON CA.

***"Factual Background:** On May 29, 1972, HDG AC Bhaktivedanta Swami formed a valid irrevocable California charitable trust entitled the "Bhaktivedanta Book Trust" (BBT) into which he transferred all of the copyrights to his books. At no time subsequent to the formation of the BBT was a petition ever filed with the court by any party to terminate or extinguish the BBT. The intellectual property which was transferred into the BBT was subsequently registered with the US Copyright Office in the name of BBT in California where the trust was formed and operated.*

*"Hans Kary was appointed a BBT trustee in 1974 and he never appointed anyone as a BBT trustee other than William Ehrlichman, Veda Guhya Das and Diane Marie Chan. The Plaintiffs were fully aware that Hans Kary claimed he was a trustee of the BBT [...] The intellectual property which was transferred into the BBT by the Settlor has never been transferred out of that trust by its trustees and, to do so **would have taken Court approval** since the property was to be retained in specie (i.e., in kind). There has never been a valid assignment of the intellectual property held by the BBT to any entity. Plaintiffs' Assignment May 15, 1990 is invalid [...] and admittedly back-dated by some four years...*

*"In addition there is no evidence that ISKCON of California, Inc., ever had any authority to act in the capacity of an agent on behalf of the BBT or its trustees to effect a transfer of any BBT property. Nor is there any evidence that the BBT trustees agreed to transfer BBT property to the BBTI [...] Moreover, the beneficiary of the BBT, ISKCON, Inc., never owned any more than a beneficial interest in BBT property and could not have transferred such to ISKCON of California [...] Thus, any*

*document that purports to assign BBT property from ISKCON of California to the BBTI is ineffective... there is no evidence the Settlor transferred any of the intellectual property rights at issue into an Indian Trust at any time since, again, there is **no conveyance document.** [...]*

*“Where an internal church dispute involves a question of ownership or control of church property which the civil courts can adjudicate by applying ‘neutral principles of law, developed for use in all property disputes,’ the civil courts may properly decide the issues in controversy. But where an internal church dispute turns on the resolution of controversies over religious doctrine and practice, [...] the civil courts may not adjudicate the dispute. There is absolutely no reason why this Court cannot now apply neutral principles of contract law and trust law and decide the issues in controversy, those issues being a determination of the ‘validity of assignment and existence of trust.’*

*“Based on the clear, unequivocal, specific language in the BBT Trust instrument itself, the GBC's opinions are irrelevant and of no consequence in deciding the trust and contract issues in this case. Further evidence of this clear separation between the BBT and the GBC is found in the ‘Direction of Management’ of 1970, which formed the GBC and defined its commission. It states: ‘The GBC has no jurisdiction in the publication of manuscripts [...] I am setting up a different body of management known as the Bhaktivedanta Book Trust. The trustees of this body are also members of the GBC, but their function is not dependent on the GBC.’ Thus, ISKCON of California, Inc. cannot avoid the jurisdiction of this court by disingenuously characterizing the issues surrounding the formation and operation of an irrevocable charitable trust and the conversion of trust assets as internal religious issues protected by the First and Fourteenth Amendments.”*

---

## **CHAPTER 6: BBTI LAWSUIT UNFOLDS AND SETTLED**

### **AFFIDAVIT OF SESA DAS, BBTI TRUSTEE (1998)**

Sesa das related that he came to Los Angeles in 1987 to manage the BBT after Ramesvara had departed. Prior, he had managed the *Back to Godhead* periodical. In 1988 he was appointed as a BBTI trustee.

*“BBT Trustees had begun investigating the need for restructuring the BBT to accomplish the primary objectives of (1) clarifying its legal*

structure and (2) clearly vesting the copyrights in a legal entity that would be separate from ISKCON and would therefore be insulated from liability for the debts of ISKCON. The person who spearheaded this effort was Sri Rama Das (Thomas Klimek), who was BBT Secretary.”

“The BBT Trustees asked the GBC to give its blessings to their plan for creating a new corporation to act as the international holding company of all BBT copyrights and to secure and enforce the international BBT copyrights and trademarks and license them to the local BBT ‘divisions,’ which were independent corporations in different parts of the world engaged in the actual publishing activities. BBTI was incorporated as a California religious corporation, 26 Oct. 1988, and the BBT Trustees became the directors. The GBC approved the BBTI’s Articles of Incorporation and passed a resolution at the annual 1989 GBC meeting requesting all ISKCON members to cooperate in transferring the rights to Srila Prabhupada’s books to BBTI”

#### **AFFIDAVIT OF GOPAL KRISHNA MAHARAJA ON BBTI (1998)**

Gopal Krishna Maharaja stated he executed an assignment deed in 1990 which was later shown by several other testimonies to have been backdated from 1994. This swami colluded in a serious legal dishonesty.

“Mar. 24, 1990 I met with Sri Rama das and attorney Arjun T. Bhagat for assigning whatever rights were held by the Indian BBT trust to plaintiff BBTI. I understood that this was what all the BBT Trustees and the GBC desired me to do for the purpose of effectuating the reorganization of the BBT as described in numerous resolutions. Srila Prabhupada’s [...] selection of one or another legal form for the company (e.g., charitable trust versus non-profit religious corporation) was merely a practical matter depending on specific laws in effect according to time, place and circumstance. And his intention that the publication activities remain under ISKCON control and not fall into the hands of some small breakaway faction was perfectly clear.”

#### **AFFIDAVIT OF SRI RAMA DAS ON BBTI (1998)**

“...in 1986 the ‘BBT Trustees’ asked me to regularize the international copyrights of the ‘BBT.’ ...my investigation uncovered the need to make major changes in the way the ‘BBT’ was operating. It was not clear what the ‘BBT’ was as a legal entity. Which of several ‘BBTs’ was the actual BBT which owned the copyrights? [...] The BBT trustees gave me a broad mandate to propose a plan that would be in accordance with the clear intentions and instructions of Srila Prabhupada.

“I investigated whether it was feasible to regularize one of the two trusts (India or California), and have all the copyrights clearly transferred to that entity. But neither of the trusts could be sufficiently

*modified to serve the purposes Srila Prabhupada intended. The California trust had never applied for any tax exemption and had never filed any separate income tax returns. [...] The records of the India trust were not much better, and India's protectionist legal climate and unstable political climate [...] the best solution would be to create a tax exempt corporation to serve as a holding company for the purposes of securing, maintaining, and enforcing the copyrights and publishing standards. ...in 1986, the 'BBT Trustees' were Tamal, Harikesa, Gopal Krishna, Jayapataka, Hridayananda Swamis. They were all also ISKCON GBCs and top leaders in ISKCON. [...]*

*"I consulted with attorneys, specialized in copyright issues or in trust law and the organization of non-profit or religious tax-free entities. [...] Srila Prabhupada's intention had always been to create a denominational publisher for the Movement's principle scriptures, but the precise legal form which this denominational publisher had taken was unclear. Srila Prabhupada had created a trust in India in March of 1972, and donated to it all the copyrights in his writings, and roughly two months later he purported to create another trust in California with similar terms, and purported to donate to it the same copyrights which were already apparently vested in the Indian trust. [...]*

*"...why Srila Prabhupada apparently tried to create two different trusts. [...] Karandhar, Jayatirtha, and Ramesvara knew that the IRS at that time did not recognize fully independent religious publishers as tax exempt. They consulted with lawyers regarding how they could make the BBT tax exempt in the U.S. (one idea involved making the BBT a satellite corporation of an umbrella ISKCON corporation), and meanwhile they operated the BBT as part of the LA ISKCON temple's tax exempt activities [...] In 1976, ISKCON, Inc. directors and Srila Prabhupada decided to transfer to ISKCON of California the assets of ISKCON, Inc. Some of the LA real estate had been purchased in the name of ISKCON-Bhaktivedanta Book Trust. [...] determining that the legal status of the BBT was hopelessly vague and ambiguous.*

*"Srila Prabhupada did not want the BBT to be amalgamated into ISKCON. Dec. 8, 1974 Srila Prabhupada wrote to Hansadutta concerning making the BBT tax exempt in America [and] instructed that if the BBT could not be made tax exempt in the USA, the BBT was already tax exempt in India, and LA ISKCON could simply act as the appointed agent of the BBT in India. On tape, Srila Prabhupada explained why wanted to keep the BBT separate from ISKCON:*

*"SP: Now, one thing is that sometimes before, Jayatirtha suggested that if ISKCON goes to liquidation, then the BBT also will be affected.*

**Atreya Rsi:** *This is only a legal matter. SP: Legal matter. So I want to protect the BBT.*”

“Srla Prabhupada indicated that the BBT management could be done by the GBC: **SP:** *Yes. I want to see, as the chairman of the BBT, that 50% is spent on printing and 50% is for construction of temples. That's all. Tamal: And who sees to that~ The GBC? SP: Yes. Tamal: The GBC. SP: Yes. Tamal: That means, practically speaking, the management... The BBT is separate from ISKCON for legal purposes, but the management of it is done by the GBC. SP: Yes. That's nice.*”

“[...] I learned that favorable court decisions in the 1980s had made it clear that religious publishers were tax exempt without a high degree of control by a particular church. After considering various solutions in consultation with legal counsel, including the possibility of making either the California trust or the India trust fully operational, I proposed that creating a new corporation whose sole function would be to hold and enforce the intellectual property of the BBT would be the best solution. [...] I presented my findings and recommendations to the BBT Trustees in Dallas, in 1986, and my proposal was approved.

“In July 1987 another meeting was held to discuss the BBT reorganization. [...] A further BBT Trustees' meeting was held in Sweden in April 1988. I completed the process of incorporating BBTI in Oct. 1988. This was approved by the GBC at its annual meeting in early 1989, requesting all ISKCON devotees to cooperate in the consolidation of the rights to Srila Prabhupada's works in the Bhaktivedanta Book Trust-International (BBTI). [...] I engaged an Indian attorney in drafting an assignment of the copyrights from the India trust to BBTI, executed by Gopal Krishna Goswami. I also engaged BBTI's attorneys in LA with the assignment from ISKCON of California to BBTI. [...] By late 1986, I had already begun to conduct the affairs of the BBT's copyright office, as BBT Secretary. From late 1988 I began to conduct all the copyright office's affairs in the name of BBTI, from an office in LA. [...] Mats Olausson took over my duties as Secretary and President in 1992.”

#### **AFFIDAVIT OF YASODANANDANA DAS ON BBTI (1998)**

“According to the traditional Vedic teaching, the word of the Acharya is the ultimate authority and a devotee's duty is to carry out the will of the Acharya. This point is evidenced by the ‘Direction of Management’ stating that the GBC purpose is the execution of the will of HDG Srila Prabhupada. According to Srila Prabhupada’s teachings, and the orthodox understanding of the Acharya’s position (the bona fide spiritual master), spiritual and absolute ecclesiastical authority is reposed in the Founder-Acharya of a bona fide Vaishnava disciplic



succession. All subsequent teachers are representatives of the original Acharya. In the case of ISKCON, Srila Prabhupada wrote His books and stated that His books would be the absolute spiritual guidance for all the devotees in His Movement for the next 10,000 years.

*“Srila Prabhupada established his continued absolute ecclesiastical authority through his books. His intent for the GBC was only as a managerial authority. The GBC was never meant to be the absolute ecclesiastical authority for ISKCON-- a position which is permanently reserved and occupied by the Founder-Acharya, Srila Prabhupada. According to the traditional Gaudiya Vaishnava theological understanding, the words and writings of the authorized bona fide Acharya are directly inspired by and guided by the Supreme Personality of Godhead, Sri Krishna. This is on account of the Acharya's highest level of spiritual realization and intimate relationship with the Godhead. Srila Prabhupada wrote his books to give continued guidance and spiritual directions in order to guide His Spiritual Movement.*

*“Srila Prabhupada wrote many letters defining the parameters and specific limits of the GBC function and authority. He never intimated or decreed that the GBC was or would ever become absolute ecclesiastical authorities for His Mission. In fact, the GBC had no spiritual authority to appoint Gurus in Mar. 1978, since there is no evidence that Srila Prabhupada ever appointed or designated any devotees to the position of Gurus [...] I have read the Declaration of Edward McGlynn Gaffney, Jr. [...] I disagree with the basic conclusions reached in his declaration:*

*“One religious fact emerges of the highest significance to this young religious movement: the need to ensure fidelity to the teachings of the founder of the movement, Srila Prabhupada. The principal mechanism that he establishes to effectuate this end was to entrust the final authority for the ISKCON movement in the GBC.’*

*[...] His specific conclusion that Srila Prabhupada entrusted ‘the final authority’ and ‘highest religious authority’ for the Movement in the GBC is incorrect. Mr. Gaffney's opinion is in direct contradiction to the express statements and desires of Srila Prabhupada with regards to the limited position of the GBC. Srila Prabhupada unequivocally stated that the GBC is the **ultimate managerial authority** of ISKCON. Srila Prabhupada never stated that the GBC is ISKCON's absolute final spiritual authority since that position is reserved by Srila Prabhupada for himself. When asked what would happen to his Movement after he would depart, in 1975, Srila Prabhupada replied that ‘I will never die. I will live from my books.’*

*“The troubled history of the GBC, the scandalous fall downs and*

*lack of moral behavior of many of its members, the numerous theological deviations of its members, and the managerial inadequacies and inconsistencies of the GBC since the departure of Srila Prabhupada are well documented facts. As such to postulate that the GBC is the highest spiritual authority is completely contrary to the desires of Srila Prabhupada and wholly inconsistent with the factual history of the GBC and its so-called self-bestowed title of 'absolute, final authority.' Such conclusions are a fundamental departure from the actual desires of Srila Prabhupada for the function of the GBC."*

BBTI responded to Yasodanandana's deposition: "...much of the testimony of Joseph Langevin is in the form of opinion testimony which plaintiffs contend are inadmissible under numerous rules of evidence including lack of foundation, speculation, hearsay and multiple hearsay, best evidence rule, irrelevance and improper opinion of a lay witness..."

#### **BBTI STATEMENT OF EXPERT WITNESS EDWARD GAFFNEY JR**

BBTI obtained a further declaration from the scholar Edward Gaffney, Jr to contradict Yasodanandana's "opinions" about what Srila Prabhupada wanted for his Hare Krishna society. It is sad that a learned, practicing, senior devotee's opinions were rejected in favor of a non-devotee "religious scholar" who clearly misunderstood the role, authority, and purposes of the GBC. While the BBTI employed "scholars" to interpret Srila Prabhupada's intentions and instructions, that authority in ISKCON was hierarchical, similar to the Catholic Church, etc, the "irrelevant opinion" of Yasodanandana was deemed as from a "lay witness." Gaffney had quoted from legal case precedents involving many other religious organizations to support his notion that the state cannot interfere with or supersede a church's ecclesiastic authorities. ***But he knew little about Srila Prabhupada's teachings.*** [In 2004 the GBC used the opposite argument in the ISKCON, NY case.]

BBTI described itself as: "*a religious, nonprofit corporation, closely affiliated with ISKCON, and organized for the exclusive purpose of realizing Srila Prabhupada's desires.*" But, BBTI is not a book trust, which was what Srila Prabhupada desired for his book publishing. Basically, the BBTI was arguing that the GBC's supposed authority as ISKCON's highest ecclesiastic body superseded the trust law by which the US 1972 BBT was formed. But no one is above secular laws.

*"ISKCON has a hierarchical form of religious polity. (Gaffney Declaration) In the hierarchy of ISKCON, the GBC is the highest judicatory, with plenary authority akin to that of an ecumenical council within Roman Catholicism or to the First Presidency and the Council of the Twelve in the Church of Jesus Christ of Latter Day Saints."* (BBTI)

Hansadutta's legal team made final arguments:

*"The ultimate religious authority in ISKCON is Srila Prabhupada and his writings and teachings." (Langevin Declaration) Plaintiffs have three issues: (1) That the Court should now defer to ISKCON's GBC managing body which believes that the BBTI 'is the owner' of the copyrights. (2) That regardless of the validity of the irrevocable charitable trust [BBT] the Court should now declare that BBTI is the owner of the copyrights. (3) That the copyrights are not owned by the irrevocable charitable trust, whose legal existence is the subject of these proceedings. Plaintiffs brought this lawsuit to determine the 'validity of assignment' and the 'existence of trust' and that ISKCON of California Inc validly transferred its interest in the intellectual property rights to BBTI, and that the BBT trust was extinguished. So the Plaintiffs cannot now convert their Complaint into a request for different equitable relief and a determination that, essentially, the copyrights are not owned by the trust and that BBTI owns the copyrights regardless of the BBT.*

*"A private corporation should not be declared the owner of property acquired by the 1972 irrevocable California charitable trust, as that would defeat the unequivocal intentions of the settlor. Whatever intellectual property the settlor transferred into the 1972 BBT has never been transferred out of the trust by any trustee or by the court. [...] The 'Direction of Management' specifically states that the GBC has no jurisdiction over the publication of manuscripts and [...] that the functions of the BBT Trustees are not dependent on the GBC. [...] Nowhere does the [DOM] state that the GBC will be Srila Prabhupada's 'direct representatives.' [...] All of the documents produced in this action indicate that Srila Prabhupada was against the entire concept of making the BBT a division of the Los Angeles ISKCON temple or any ISKCON umbrella corporation [and he] voiced his opposition to this concept [...] Ramesvara's lack of veracity in his declaration filed with this Court casts doubt upon his credibility particularly on such an important issue and without any documentary support."*

#### **JULY 1998 DIANE CHAN EMAIL SHOWS THE DEEP ILL WILL**

*"Bhima says it is very easy for Harikesh's men to bring arms across the border into Italy, that customs checkpoints are very relaxed and guns can be hidden in a car's boot: he says it is part of Harikesh's territory, and Bhima feels that it is safer for everyone to meet in a place which is more or less neutral. I'm not hopeful of a conciliation and treaty.*

*"Plaintiffs are not serious re: a settlement. Bhima and I are past all sentiments. Our Singapore temple was burned to the ground. We were evicted from a rented house, due to allegations made to government*

*authorities that we had secret society meetings there. Repeatedly we were subjected to police interrogation due to various false allegations. Our house was bugged. We were forced through litigation for 5 years at considerable expense. We had all our book sales stopped in Singapore. Members of our congregation and our sponsors were intimidated and lied to, all this and more done by ISKCON and BBTI. Hansadutta said the other day, previously he wore his heart on his sleeve, but now he holds a dagger in his hand. We're ready to fight. We want blood.*

*“We're not in the mood for charity. If the Plaintiffs wise up and see the tiger crouching in the grass, then let them bring meat (substance) to the negotiation table and be prepared to accept our conditions. We will not compromise. We do not need them for any favours. We demand: BBTI and ISKCON cease and desist from these legal actions. They must acknowledge the BBT, BBT trustees, and BBT ownership of the copyrights to Srila Prabhupada's works, they should reimburse us for all costs, including those in Singapore, they should publicly apologize to Srila Prabhupada and devotees worldwide, all BBT book sales revenue should be handed over to the original BBT trust. All other assets rightfully belonging to BBT should revert back to BBT.”*

#### **HANSADUTTA SMELLS BLOOD IN THE WATER**

Hansadutta's email to Gupta Aug. 15, 1998 revealed the BBTI's panic; settlement talks had already started, which lasted 4 months:

*“Here is the settlement proposal. (1) Validate the Original BBT of 1972 LA and accept one person from ISKCON as an appointed member of the original BBT (2) BBT will give a license to BBTI publishers around the world, negotiated to address individual needs. (3) Books be available to everyone without discrimination. (4) Pay the litigation costs for Singapore and LA lawsuits, about \$200K (Negotiable to a degree) (5) No more Bashing each other. Certificate of good standing for Hansa & Co. (6) Create a confederate leadership body centered on the concept of Serving Srila Prabhupada as the Sampradaya Acharya with all others as his representatives [...] (7) World Sankirtan Festivals held once a year on each continents [...] All groups welcome. (8) No more law suits amongst devotees. (9) All devotee lawyers form one Intern'l law firm to protect Srila Prabhupada's legacy, and preach in the field of law, as scientists preach through Bhaktivedanta Institute.*

*“The second alternative proposal (expressed by BBTI's lawyer Adam Bernstein/Akruranatha das) was: ‘I would rather see the copyrights go into the public domain than go back to the original BBT of which Hansadutta is a lifetime appointed trustee.’ This is favored by other devotees as well, and should be seriously considered- put this*

before the devotee community for a vote and see. **Copyrights allowed to go to public domain.** This was BBTI's suggestion...

“There is a third alternative [sarcasm], as Harikesh Swami claimed in court last year, that Srila Prabhupada never owned the copyrights to his books, he never formed a valid BBT in 1972, he was a hired hand by ISKCON and all his works belong to ISKCON as ‘works for hire.’ Also, let the changes to Srila Prabhupada's books continue ad infinitum by whoever wants to make changes. Let BBTI sell books only to those who flatter their party line, and have Harikesh continue to run the BBTI, with the help of Monica Lila-winsky and her son who is Srila Prabhupada re-incarnated. Harikesh could win back the \$20M he lost on the Russian stock market and pay for the lawsuit which has cost BBTI \$500K so far. This is if His Divine Grace Harikesh Swami (Siva, Vishnu, and/or Krishna) regains his lost health due to long years of intense selfless absorption to devotional preaching, along with a bit of interest in UFO's, astrology, tantric ghostbusting, and vibhuti medical treatments.”

### COPYRIGHT MACHINATIONS

Copyright records are submitted and are stored with US Copyright Office in Washington, DC. Here, authors register copyrights to protect their works from being used unauthorizedly and as proof of ownership. Copyrights are governed by US Federal Laws, and mostly, the world respects registered copyrights. Srila Prabhupada's abridged blue-cover paperback version of *Bhagavad-Gita As It Is* was first registered in 1968 at the US Copyright Office. The 1972 unabridged McMillan edition was registered there. When BBT editors published the adulterated “revised” Gita in 1983, it was registered there. These 3 editions listed the author as HDG AC Bhaktivedanta Swami Prabhupada. Then, in 1995 a fourth registration of the Gita was made by the BBTI (LA-Sweden), claiming that a new 1994 edition had different photos and cover, and this justified a (fake) transfer of the copyright to BBTI from BBT. The author was listed as BBT: offensively, Srila Prabhupada's name was missing.

Srila Prabhupada, and not even by name, was nebulously listed as “worker for hire.” The GBC and imposter BBT-BBTI trustees and their GBC overlords knew exactly what they were doing, as they **tried again** in 1994 to kill the original BBT trust and assume ownership-control of Srila Prabhupada's lucrative book business. These rascals outrageously **tried again** to invalidate Srila Prabhupada's 1972 **irrevocable BBT trust!**

Both Ramesvara's operations of the BBT and the GBC's new BBTI bypassed the terms of the 1972 trust and its trustees. The GBC threw up a clever smokescreen by using the BBT name and words like “trustee” (BBTI has only corporate *directors*) and by continuing to use the same

BBT trademarks and logos. This ruse effectively covered-up the GBC's hijacking of the BBT and its operations, empowering the rascal editors in endless unauthorized revisions with no oversight or restriction. Thus the GBC has been publishing Srila Prabhupada's adulterated books independent of the BBT since shortly after Srila Prabhupada's departure.

### THE PARTIES BEGIN TO EXPLORE A SETTLEMENT

As the litigation developed over a year, BBTI-ISKCON saw they would likely lose in a court decision, be left without the copyrights, and worse still, be at Hansadutta's mercy for their future publishing. They might also have to pay out millions for decades of book profits. The BBTI and ISKCON saw they were on shaky legal ground and could easily lose the copyrights and their owner, the BBT, spelling the end of their book publishing. They knew their legal case was extremely weak.

On the other side, Hansadutta and Gupta were worried that even if the court confirmed the validity of the USA 1972 BBT and that it still owned the copyrights, there were no funds to cope with the appeal that BBTI would definitely file. The idea of some kind of a compromise settlement became practical and compelling. Bhagavan das especially pushed for this, berating everyone for wasting Srila Prabhupada's money. Hansa & Co.'s lawyer, Gupta das, needed another substantial payment to make it through a trial and then more for an inevitable appeal. Bhima had put in \$100K and Vedaguhya \$25K. Gupta advised that even if they won the trial, the lengthy appeal would be unaffordable.

Behind the scene settlement discussions began in July 1998, and the ongoing legal motions and filings continued. Finally, depositions, affidavits, discoveries, and core motions were completed, and on Oct. 27, 1998 the Court ruled against BBTI: *"All 3 motions for summary judgment and summary adjudication of issues are denied. The court holds this is not an ecclesiastical dispute protected by the First and Fourteenth Amendments to the Constitution; rather, the court may resolve the dispute applying neutral principles of contract, property, and trust law. The court made further findings as well."*

Gupta gave an interview Oct. 29, 1998, and stated:

*"In ruling on cross motions for summary judgment on Oct. 27, 1998, the CA. Superior Court Judge in the BBTI- ISKCON of California, vs. Hans Kary case has thrown out the BBTI's argument that the Court should defer to the GBC on matters regarding the BBT, its trustees, and ownership to the copyrights to Srila Prabhupada's books. The Court will apply 'neutral principles of law developed for use in all property disputes' in adjudicating the trust and contract issues being litigated in this case and will not entertain the Plaintiffs' ecclesiastical arguments.*

*[...] That prepares the Court to validate the existence of the original 1972 BBT and to invalidate the bogus assignment of copyrights in Srila Prabhupada's books to BBTI by applying simple contract principles of law. The ruling removes the basis for Plaintiffs' smoke and mirrors assertion that the copyrights were legally 'assigned' to BBTI.*

*"The idea that the GBC has authority over the BBT and its Trustees and could therefore authorize or direct the transfer of the copyrights into BBTI is now gone. BBTI-ISKCON should not go to trial on these issues, and instead follow Srila Prabhupada's clear instructions in the BBT trust deed to keep his copyrights safe, beyond the manipulation or control of any third party, which specifically included the GBC."*

These ecclesiastical arguments, which failed in 1998, were flipped and used by the GBC in 2023 in the ISKCON vs Long Island legal case, where Gupta assisted the GBC legal team. Was he a double agent, working both sides? The trial date was set for Nov. 30, 1998 and the BBTI motion to deny Hansadutta's expert witnesses was also denied.

Gupta had lined up expert witnesses for the upcoming trial: Evan M Kent (special expert on intellectual property, to testify as to the legal requirements and chain of title in the transfer of copyrights) and Timothy S Harris (Tax Law Certified Specialist, to confirm the validity of the USA BBT). BBTI futilely objected to their testimony.

### **SETTLEMENT DELIBERATIONS**

Excerpts from a confidential Aug. 24, 1998 email from ISKCON attorneys to Gupta with early discussions of a proposal for settlement:

*"...various settlement options have been explored in depth [...] ISKCON continues to experience serious, profound changes in its own management and identity, notably re: Harikesa and the GBC response to that. The ritvik issue remains prominent as evidenced by the recent GBC position paper 'Prabhupada's Order.' These continuing fundamental changes in ISKCON influence how the parties view this case and its potential effect on the Movement. I met and spoke with my clients over several days, resulting in the alternative proposals below, made for a limited period only and may be withdrawn by my clients at any time.*

***"Alternative One:** The parties will stipulate to revalidate the original 1972 California BBT, onto which the present trustees will accept one suitable representative candidate of ISKCON presented by the GBC. The BBT's policy will be to make pre-1978 version books available to anyone and everyone, without exception. Any corrections or editing changes authorized by the BBT Trustees to any book written by Srila Prabhupada will be contained in an errata sheet, footnote or addendum to the original version of the book. The GBC/BBTI will*

*reimburse the Defendant/Cross-complainants for attorney's fees, costs in this and the Singapore cases (est. \$250K). The BBTI will continue in its copyright enforcement duties, but only as authorized and directed by the BBT Trustees. All BBT publishing entities will be audited annually and the results publicly reported throughout the Movement. The present system of book credits will cease and the original system of 100% markup to the Temple and distributors will be enforced. Those given publishing responsibilities will be called 'Publishers,' not 'Trustees.'*

*“Alternative Two: The parties will stipulate that the intellectual property rights now purportedly held by the BBTI be confirmed as the sole property of the BBTI. In return, the Defendant's designee will be offered an unrestricted, unfettered license to print, publish, distribute and sell original pre-1978 editions of Srila Prabhupada's works in any place, at any time, in any market or medium. A negotiated royalty shall be paid by the licensee to the BBTI for each book printed and sold. The parties will stipulate to a non-bashing clause as between one another.”*

Samples of the defendants' discussions about a settlement, extracted from emails between Gupta das and Bhima's wife Nov.1- 2, 1998:

*“Bhima said better the \$350K cash now than to accept 250+150, but try to get \$350K cash + \$50K in book credits now, which will enable us to raise money for publishing. Another thing- is that along with the materials on CD-ROM we want access to other Archive materials like original manuscripts. Also what arrangement will Plaintiffs make to provide films for books published in languages like Tamil, Chinese. What is meant by we may not compete with duplicate issues in same market?*

*“ISKCON-BBTI have the money to print huge runs with lower costs and prices to temples and the public. How will we compete? ISKCON temples will not buy from us, and our market will be small. If it is more economical to buy books from ISKCON, will they sell to us at temple prices? Bhima says better that we insist they either go for what SP wanted or go for public domain. What is the ultimate objective in defending the BBT and its trustees? Is it only to ensure that we can publish SP's unrevised books? Or is there an opportunity with this lawsuit to bring the ISKCON leadership to its knees and effect a turnaround in the movement, among devotees everywhere?*

*“The licensee will not be the original BBT. I would like the original trust validated but kept on the shelf for now. ...down the road that original trust interfaces with ISKCON in the way it was intended. What about perpetuating the license in the event of death or dissolution of the licensee? The only restriction will be on head to head competition, like no direct sales to Temples on products already available from BBTI.*



*Even if the BBT trust were validated it does not mean that ISKCON needs to cooperate- especially outside the US where new litigation would have to enforce those rights. In most places the case would have to be re-litigated **ab initio**. India would not recognize the US BBT trial results and a new suit would have to be filed there! And that's if we win a clean sweep. Ditto with Canada, which rarely recognizes US judgments.*

*“A 6 week trial is going to cost over \$100k in costs and fees. The BBTI expects to spend \$150k. I have already put out \$300k+ worth of legal work on a reduced fee schedule and going forward through trial without full resources in hand will be quite difficult. And winning the case will only buy an expensive appeal. Amarendra is fully convinced, as he should be, that trial will be a disaster for the Plaintiffs and that the money is better spent by funding Hansa & Co rather than their lawyers. Compromise rarely means that one gets all they want, but Amarendra and Svavasa realize that to settle this, sizeable money will change hands.*

*“Our Singapore-LA outlay is \$450K thus far, but we can't expect that a check will be written for that amount, and neither does BBTI think we are going to accept \$100K. Bhima put up \$125k for Singapore, \$100k for LA, Veda put up \$25K for LA and I've matched the BBTI lawyers at over \$300k in legal work in LA, plus lots of time on the Singapore case. It is my opinion that a \$500k demand is reasonable and a good place to start negotiations. At this point would not advise settlement for less than \$250-300k and I believe that the BBTI could raise at least that much to, in effect, buy the their copyrights and cut their losses.*

*“A public domain case remains an option. The advantage of NOT ‘owning’ the copyrights is that Hansa & Co will not have to enforce the them against infringement AND will not be sued by any third party who realizes that the money they paid to the BBTI for infringement was based on the BBTI's bogus claim to ownership of the copyrights. If this State Court Judge pronounces the intellectual property as the BBTI's, that will not in any way preclude a public domain suit based on forfeiture of the copyrights for defective notice. It is much much better to be the licensee rather than the licensor, should a lawsuit be brought on this basis.*

*“So I agree we should do as much as we can to ‘reform’ ISKCON and institute what we all know SP wanted -but going past our actual leverage will mean disaster for all of us with no chance at recoupment of our respective out of pocket or right to print, publish, sell and distribute pre-1978 books. At bottom, ‘reform’ may well come from outside, rather than inside, of ISKCON, as it happened for SP in relationship to the Gaudiya Matha. But even if BBTI were to promise to publish only the unrevised editions from tomorrow, we should still want a license to*

*publish without restriction all of SP's works. Plaintiffs would no longer face having to pay back 15+ years' worth of BBT revenues. We will discuss all this tomorrow morning when Amarendra, Svavasa, and Sura das meet with Bhagavan, Hansadutta and myself. Hansadutta is coming too. Veda says without a compromise, litigation will go on and on. The deal on the table is solid and doable."*

#### **FINALIZED SETTLEMENT: NO TRIAL OF 1997-98 COURT CASE**

A pre-trial settlement was crafted by Gupta and Amarendra. For months the two sides had hashed out a *settlement framework*, and on Nov. 4, 1998 a mutual Notice of Settlement was filed in court. Due to the preemptive settlement agreement, *the California court never ruled on the major issues in contention*, such as the 1972 BBT's validity or who owned the copyrights. Instead, the plaintiffs' and defendants' attorneys agreed upon a mutual settlement which had to be accepted by the court as a "stipulated judgment." From Singapore to Los Angeles, the 8 year lawsuit's details were shrouded in secrecy. But now the Singapore case could be closed, while BBTI kept control of the 1972 BBT, could go on claiming the copyrights, and the trustees/directors of BBTI and BBT were the same. Hansadutta and the other defendants resigned as BBT trustees. A license to print and sell the pre-1978 books was given to the defendants who would not compete with BBTI in the same markets.

On Nov. 13, 1998, Judge John P Shook of the California Superior Court issued his Stipulated Judgment in "*BBTI et al vs. Kary. et al [...]* pursuant to the terms of a separate and *confidential* Settlement Agreement. The Settlement Agreement was signed, accepted by Diane Marie Chan, William Ehrlichman Veda Guhya Das, and Hans Kary, with attorney Joseph Fedorowsky." It stated:

*"IT IS HEREBY STIPULATED by and between all of the parties hereto that judgment shall be entered as follows: The **ownership of intellectual property rights** set forth in Attachment A is confirmed and ratified, as of the date of this Judgment, **in the Bhaktivedanta Book Trust (BBT)**, created by HDG AC Bhaktivedanta Swami Prabhupada, on May 29, 1972, which the parties agree is a valid California Religious Trust. The trustees of the BBT are (1) Emil Beca aka Svavasa Dasa, (2) Norman D'Costa aka Naresvara Dasa, (3) Jay Israel aka Jayadvaita Swami, and (4) Michael Auggenthaler aka Brahma Muhurta Das and the beneficiary of the Bhaktivedanta Book Trust is the International Society for Krishna Consciousness (ISKCON), founded by HDG AC Bhaktivedanta Swami Prabhupada in 1966, and as further defined by ISKCON's Governing Body Commission. Plaintiff Bhaktivedanta Book Trust International, Inc. (BBTI), has acted as the authorized agent of the*

*Bhaktivedanta Book Trust since the incorporation of BBTI in or about 1988. This Stipulated Judgment is entered into pursuant to the terms of the separate confidential Settlement Agreement between the parties hereto. The Court file, with the exception of this Stipulated Judgment, is to be sealed and to remain confidential.”*

The court judge had to rubber stamp an agreement between plaintiff and defendant and thus could not rule on the contested issues. Although perhaps a prudent arrangement for both sides, this settlement sidestepped all progress made up to that point in the restoration of the original BBT by handing it over to the GBC and BBTI. At least the 1972 BBT was left intact and its validity nominally accepted by BBTI, but BBTI could go on as it was doing, unhindered. The main settlement agreement points:

- (1) The 1972 BBT was a valid trust and still held the copyrights
- (2) The four trustees of the 1972 BBT were the BBTI directors, leaving out Hansadutta, Diane Chan, Vedaguhya das, Bhagavan das, etc.
- (3) The BBT’s beneficiary was the International Society for Krishna Consciousness (ISKCON), founded by Srila Prabhupada in 1966, and as further defined by ISKCON's GBC. I.e., the GBC could decide who the BBT-BBTI beneficiary was.
- (4) BBTI, since its 1988 incorporation, has acted as the authorized agent of the BBT.
- (5) The court would issue a Stipulated Judgment based on a separate confidential Settlement Agreement and a separate confidential Copyright Licensing agreement between the parties.
- (6) The Court file, with the exception of this Stipulated Judgment, is to be sealed and to remain confidential.
- (7) A confidential Copyright Licensing Agreement entailed formation of a new California non-profit religious corporation called Krishna Books, Inc (KBI), to whom the 1972 BBT would grant “*a limited license to print and publish certain works.*”

#### **HANSADUTTA EXPLANATION WAS ONLY A PARTIAL REVEAL**

*“I did not relinquish my position as BBT trustee lightly. It was a grave decision. Prabhupada appointed me for life to safeguard his books. But after 18 months of litigation, we had no funds to continue into trial. In exchange for resigning as BBT trustee, I would get an ‘unfettered’ license to publish Prabhupada’s original books (pre-1978) worldwide. If we lost at trial BBTI-ISKCON would win everything, be the end of the original books. And even if we won at trial, ISKCON-BBTI would fight on and I could be removed as trustee. Also, if the BBT did not file legal action for each and every copyright infringement, then they would be lost to public domain– which might happen anyway. I decided to protect the integrity of Srila Prabhupada’s original books and enable their publication and make them accessible everywhere.” (2012)*

With Bhagavan's expert encouragement, a settlement was reached whereby Hansadutta, Bhagavan, etc resigned as trustees in exchange for a license to publish the pre-1978 "original" books. Thus, Krishna Books Inc. with directors Hansadutta, Bhagavan, Gupta, Veda Guhya, Diane Chan (Dasanudas dasi), and Bhima das was created Jan. 25, 1999. But, as was seen, this did not fully secure the original books: the BBTI would not exclusively, nor hardly at all, publish the original books, and continued with the changed versions. Neither would KBI be allowed to print the original books forever. It was far from an "unfettered" license.

### TERMS OF THE MUTUAL SETTLEMENT AGREEMENT

After the creation of Krishna Books, Inc (KBI), BBTI-BBT granted KBI a limited, conditional license with to print and sell the unchanged pre-1978 books. Those conditions were restrictive: no sales to ISKCON temples or devotees, and the license could be revoked in three steps if the conditions were deemed to be violated. BBTI paid \$300K in settlement money to the defendants' Bahamas bank account and then \$50K more later. Some defendants viewed the settlement monies as being partly meant for startup capital to print Srila Prabhupada's original books.

Relevant, essential excerpts: Settlement Agreement:

(1) The parties agree to execute the attached Stipulated Judgment and Licensing Agreement. (2) All parties agree that ownership of the intellectual property [...] is vested in the BBT created on May 29, 1972, which trust is hereby validated by all parties hereto.

(3) The parties acknowledge that Hans Kary, William Ehrlichman, Veda Guhya Das and Diane Marie Chan have *resigned* from any post they may have held as trustees of the BBT California religious trust established by [SP] May 29, 1972 and that (1) Emil B Beca (Svavasa das) (2) Jay Israel (Jayadvaita Swami) (3) Norman D'Costa (Naresvara das) and (4) Michael Auggenthaler (Brahma Muhurta das) have been duly appointed as current trustees [who] acknowledge they will exert every effort to make the 1972 trust operational. Kary, Ehrlichman, Veda Guhya das and Diane Marie Chan acknowledge they are precluded from challenging, impeding, seeking to prevent actions of the current trustees if, in the good faith exercise of their discretion, the current trustees determine that legal or economic circumstances [...] require the trust to be modified/reformed in order to better serve the intentions of the Settlor [SP], or that, in the event of unforeseen legal or economic occurrences, the trust must be dissolved or reestablished in corporate form.

(4) As part of this Agreement, the aggregate sum of \$350,000 shall be paid by the Plaintiffs to the Defendants' designee within 10 days of executing this Agreement and the entry of Stipulated Judgment. [...]

This sum is intended to include all matters, including attorney's fees and costs in BBT Int'l, Inc. v. PYMC et al, in Singapore.

[BBTI-ISKCON gave \$300K immediately, \$50K more soon after.]

(11) The parties mutually agree to refrain from making or publishing disparaging remarks regarding ISKCON, parties to this lawsuit, BBT, GBC, or former members of the Movement in association with the issues involved in this lawsuit. [...]

(12) The specific terms of this agreement **shall remain strictly confidential**. [That is, under the laws of California] Any publication of the terms of this agreement shall only be made upon the joint written approval and agreement of all parties hereto. Any violation of this confidentiality agreement shall constitute a breach of this agreement. Any breach by the attorneys, agent or employees of any party shall be imputed to that party. The parties agree that in the event of a breach of this confidentiality clause, the parties will first attempt to resolve the breach and resulting damages through mediation with senior devotees. If unable to resolve the matter through mediation, the parties will submit the dispute to binding arbitration by American Arbitration Association.

(13) The Name "Bhaktivedanta Book Trust," "BBT" or any direct derivative of that name shall be and is owned solely by Licensor and Licensee has no right to use of said names without the written consent.

*[Signed by Hansadutta, Jayadwaita Swami, Svavasa, Vedaguhya, Diane Marie Chan, Bhagavan, Amarendra, and Gupta]*

Attached was a list of all known publications of Srila Prabhupada's books prior to his departure, including photos, illustrations, and artwork in said publications, all Srila Prabhupada photos held by the Archives, all lectures and conversations and other works [letters] of Srila Prabhupada for the purpose of creating derivative and new works.

#### **JOINT ANNOUNCEMENT FROM ALL PARTIES IN BBTI CASE**

*“BBT Legal Case Ends: Devotees settle their differences: ‘Now all my disciples must work combinedly and with cooperation to spread this Sankirtan Movement. If you cannot work together then my work is stopped up. Our society is like one big family and our relationships should be based on love and trust. We must give up the fighting spirit and use our intelligence to push ahead.’ (SPL Upendra 6 Aug 1970) [...]*

*“All Glories to Srila Prabhupada. The BBTI-Hansadutta court case is over. By Krishna's grace, devotees involved settled out of court. [...] In dispute were several issues: Is the USA 1972 BBT trust still valid? Is it the owner of the copyrights to Srila Prabhupada's literary works? Was Hansadutta das still a trustee? After 18 months [...] as adversaries, the devotees began to see clearly that to reach a final and lasting resolution,*

*we had to shift to spiritual cooperation. Accordingly, we reached an agreement, officially accepted by the court, which reaffirms the validity of Srila Prabhupada's 1972 BBT. [...] All sides agree this trust is the owner of Srila Prabhupada's copyrights, as Srila Prabhupada desired.*

*"[...] All parties agree that the rightful beneficiary of the trust is the International Society for Krishna Consciousness, founded by Srila Prabhupada in 1966 and further defined by the GBC. [...] With the validity of the California trust now reaffirmed, what about the BBTI? Is it redundant, useful, or needed at all? It's too soon to say. For now, the 1972 BBT trust will serve mainly as the safe shelter for Srila Prabhupada's copyrights. And on its behalf the BBTI will continue handling the active side of BBT operations. Meanwhile, devotee attorneys who opposed one another in the case will work together to study how best to take advantage of the two legal units [never happened]*

*"The settlement includes a liberal licensing arrangement [...] Hansadutta and those working with him will form a company to publish Srila Prabhupada's books in the pre-1978 editions. [...] in recognition of the strong legal claims and defenses presented by Hansadutta's side in the case (America and Singapore), the BBTI will reimburse him and the devotees with him for their attorney's fees and costs. The devotees involved in this case [...] had to focus together on strengthening and expanding- rather than weakening and limiting- the Krishna consciousness movement. [...] The resolution of this lawsuit called for a great deal of personal, emotional and spiritual healing between the devotees involved. We hope that the spirit and example of this unique resolution can now become a model for resolving other controversies affecting the Hare Krsna Movement and its devotees. We're all servants of Srila Prabhupada and Krsna. **Case closed, with pleasure.**"*

#### **CASE CLOSED? DISPUTE CONTINUES AMONG DEFENDANTS**

With the consent of all the defendants, in mid- Nov. 1998, Gupta flew to the Bahamas and formed an offshore trust with himself as settlor and main trustee, with a Dennis Sutton as a nominee trustee, and with Hansadutta as Protector (who could change trustees). The Nov. 20, 1998 Bahamas certificate of incorporation shows its name to be K.B. Inc., and its charter is called a "deed of trust." Bahamian trusts were made under their incorporation laws. Hansadutta believed the Bahamas trust would be the Licensee *as well as* the holder of the settlement funds, and that he alone would have sole control of printing the unchanged books. Then, on Jan. 25, 1999, without Hansadutta knowing, Gupta formed Krishna Books, Inc, a California non-profit corporation, to be the actual Licensee that uniquely conformed with the Settlement Agreement. Now there

were two KBI entities in some sort of intrigue.

When Hansadutta saw that Gupta (and some other defendants) opposed his ideas for use of the settlement funds, as well as using the California KBI as the actual Licensee, and not the Bahamas trust, he tried to remove Gupta as the primary Bahamas trustee and appoint his own man that would approve of his funds disbursements. But Gupta initiated a legal dispute-action in the Bahamas over being wrongly removed as trustee and this effectively froze the settlement funds. On Jan. 27, 1999, Bhagavan, Vedaguhya, and Gupta, on KBI letterhead, sent a letter to Hansadutta, Bhima and wife with the news that KBI California was the proper and legal Licensee referred to in the settlement. The next day Gupta also sent them the KBI charter, KBI By-laws, BBTI's letter accepting and recognizing KBI California as the actual Licensee, and invited them to its first board meeting. Of course, Hansa & Co. felt completely betrayed by their own lawyer, whom they had fully trusted.

Feb. 1, 1999, Gupta wrote Hansadutta again, re: this new dispute:

*“Your letter to Amarendra/ISKCON, 31 Jan. 1999, was forwarded to us. Your rejection of Krishna Books Inc as the **licensee** has us totally shocked and dismayed. After years of litigation to obtain the rights to print and publish Srila Prabhupada's pre-1978 works, you three now appear hell bent on throwing those rights out the door because of what seems to be a bad case of false ego and perhaps bad legal advice. With KBI recognized as the **licensee** by the **licensor** as per the License Agreement (Nov. 13, 1999), how can you argue KBI is **not the licensee**? You say that the formation of KBI was ‘ineffective and unauthorized.’ But how so? [...] The initial licensee Board has those 6 persons granted the right to sit on the **licensee** Board, the name KBI is consistent with that agreed to, the formal Notice of Formation was properly given to the **licensor** [...] and the **licensor** acknowledges that KBI is the **licensee**. [...] your letter rejecting KBI can only be from false ego and pride and no legitimate legal reason. If take this irresponsible position then you will also have to accept the consequences. We implore you to ‘get real’ and cooperate as reasonable devotees of Srila Prabhupada, not spoiled children with no sense of the legal and spiritual realities involved. We hope that the three of you will return to your senses by the time of the First Meeting of the Board set for Feb. 6, 1999, in Three River, CA.”*

By Jan. 1999 the defendants had split into two groups who disagreed over which entity would be the Licensee in the Licensing Agreement: KBI, a California nonprofit corporation, or K. B. Inc., a Bahamas trust that Hansadutta believed he controlled (but did not). Gupta sent a notice of 2<sup>nd</sup> KBI CA directors board meeting, and Dasdasanudas dasi replied:

*“I have already told you I want no part of your Krishna Books Inc. Take my name out of it.”* Gupta das answered Mar. 2:

*“You are sent notice of meetings of the Board because you, Bhima, and Hansadutta are initial members of the Licensee Board per the Settlement and License Agreement, and you three remain on the Board. [...] Although it is your choice to participate or not, you are afforded every opportunity to participate by being given Notice of each meeting. If [...] you still want to resign from the Board, then send me a resignation letter with your original signature and I will present it to the Board...”*

Robert C. Moest, attorney for Bhagavan and Vedaguhya, filed a *Motion to Amend Stipulated Judgment*, applying to the court to affirm and rule that KBI California was the legal Licensee. Hansadutta opposed this motion, asking that the Licensee be the Bahamas trust, something which was futile. From Moest’s motion arguments on Mar. 25, 1999:

*“Krishna Books Inc was properly formed as the licensee pursuant to the copyright license agreement and [...] has been recognized as the licensee by the licensor. [...] The Bahamian trust does not comply [...] there was NEVER a meeting attended by all six initial Directors at which the transfer of the license to Bahamas was approved by the Board. [...] the License Agreement required the Licensor’s written approval prior to transferring the License into any other form [...] No such approval was sought or obtained. [...] because Kary and the Chans refused to cooperatively move forward [...] it became necessary to bring the instant Motion to Amend in order to protect and preserve the License. [they] refused to participate in any Licensee Board meeting, and repeatedly demanded to be removed from the Board of KBI.*

*“Kary and the Chans now also disingenuously argue that they had no ‘input’ regarding the content of the Bylaws. If they attended the First Meeting of the Board, they would have had the opportunity to take part in the process of amending and ratifying the Bylaws. The attorney’s fees dispute between Kary and his former attorney is separate and distinct [...] to the instant motion to amend. The motive of board member Fedorowsky [Gupta] is not ‘suspect’ since he acted as KBI’s incorporator to preserve, protect the license. But Kary and the Chans acted to seize the settlement funds held by the Plaintiffs and attempted to transfer those funds to their own controlled accounts. Kary told Emil Beca, Trustee for the Licensor, that he, Kary, was in the process of printing and publishing the licensed works, independent actions that are directly in violation of the License Agreement and KBI Resolutions. Kary also attempted to divert settlement funds to pay his criminal lawyer defense fees and for his unpaid child support.*



*“All in 4 months, Kary and the Chans have managed to violate the License Agreement; forestall the operation of the Licensee necessitating the instant Motion to Amend; moved to print and publish outside and independent of the Licensee Board; and placed the License in jeopardy. Kary and the Chans come before this Court with **unclean hands** and wholly disingenuous, as well as outright false claims and defenses, and should not be permitted to further block the operation or recognition of KBI as the Licensee [...]. Krishna Books Inc, a California Nonprofit Religious Corporation is the Licensee, should be GRANTED as prayed.”*

On Mar. 25, 1999 Bhagavan, Vedaguhya, and Gupta filed separate personal declarations with LA Superior Court to protest Hansadutta's contesting KBI California as the legal Licensee, in the mess that developed due to the schism in KBI directors. Gupta stated (extracts):

*“I was formerly the attorney of record for Hans Kary [et al]. I am a voting member of the Licensee Board and Secretary of KBI. I did not vote on nor am I aware of any Resolution to transfer the License granted by the Copyright License Agreement to a trust in the Bahamas. The Licensee does not have authority to transfer the License to a Bahamian Trust without the Licensor's consent. During a meeting on Jan. 15, 1999, **Hans Kary stated that he was the actual Licensee, that he could not work with a Board, and that if he did not have full control he would destroy everything as that was his nature.** The next day, Kary told me he wanted me to figure out how to form a legal structure for the Licensee in which he would ‘not be restricted’ by a Board of Directors. Kary told me he ‘needed’ a situation where he ‘didn't have to answer to anyone’ and in which he could do ‘whatever I want’ since, he ‘just can't function in any other way.’ Kary stated to me that no matter how the License was held, so long as he had full control of the Licensee he would be satisfied.*

*“The Bahamian Trust [...] was a temporary structure set up in the Bahamas in which Hans Kary was Protector until the full Board met to perfect a structure meeting the requirements of the Copyright License Agreement. As Protector, Kary legally had ultimate hire/fire authority over the trust's trustees. Shortly after its formation, Kary then unsuccessfully attempted to seize full control over the trust. [...]*

*“An attorney's fee dispute has arisen between myself, Hans Kary, Diane Marie Chan and Chan Hoe Beng. In order to properly handle that fee dispute I filed a lawsuit entitled Fedorowsky v Kary, and these three Defendants opted for binding arbitration to resolve the financial issues they complain about. [...] My actions taken to incorporate KBI were solely to preserve and protect the subject License and were not for any ulterior motive. [...] Dec. 20, 1998, Hans Kary in an e-mail demanded*

*that out of the settlement proceeds earmarked for payment of attorney's fees I was to 'pay my outstanding bill to Steele, to the Welfare Department...' Those bills were for Kary's criminal defense attorney's fees and his child support. After I justifiably refused to use any case settlement proceeds to pay for these unrelated things, Kary then began to relentlessly, falsely attack my character, integrity, professional standing.*

Under the California Corporations code, Gupta, as the incorporator, and until directors were elected, could "...do whatever is necessary and proper to perfect the organization of the corporation, including the adoption and amendment of the bylaws of the corporation and the election of directors and officers." Gupta's KBI bylaws unusually allowed any 3 of the 6 directors to make binding decisions. Gupta, as secretary, had the sole power to accept motions. The incorporator in California may draft the first set of By-Laws. Later Niscintya was added as a 7<sup>th</sup> director and Hansa & Co. became a minority).

On Mar. 25, 1999, Amarendra das, counsel for ISKCON, also filed in court his declaration in support for KBI as the Licensee. Extracts:

*"[...] During the negotiation of the settlement in this action, it was a fundamental concern of my clients that the License not be controlled by a single person, but rather that it be controlled by a Board of Directors. [...] Mr. Kary may be printing and publishing works to which my client hold the copyrights, which if true, would not be authorized under the terms of the License Agreement. Accordingly, the Licensor must now investigate to see if there is necessity for enforcement action [...] type of problem my clients attempted to avoid by insisting that the Licensee was controlled by a Board of Directors and not by any one person."*

Sure enough, Mar. 29, 1999 Judge Shook in the LA Superior Court granted KBI's motion. KBI was the Licensee, and not the Bahamas trust.

*"The Stipulated Judgement in the above-captioned matter is hereby amended to reflect that Krishna Books Inc, [...] is the Licensee under the Copyright License Agreement and Settlement Agreement."*

Hansadutta's idea to use K. B. Inc in the Bahamas was put to rest, and KBI California was the court-confirmed Licensee. Hansadutta had already shunned the legitimate licensee (KBI), and due to his combative, erratic, and uncooperative behavior, he had no majority on the board of directors. Although he could have worked with the others to print Srila Prabhupada's books, his nature would not allow it unless he was "in charge and control." This was Hansadutta's final test, and he never printed books again. He could have been an inspiration and positive force in publishing Srila Prabhupada's unrevised books, and he remained bitter to the end about how he had been manipulated by his own lawyer.

The BBT history is an ongoing saga which hopefully will be resolved in favor of Srila Prabhupada's sincere followers whose prayer is that his sacred writings may ultimately be preserved and protected. But, it will certainly be difficult to stop a multi-billion dollar institution from printing their edited versions, and so this requires that other sources will provide Srila Prabhupada's unadulterated books. Welcome to the material world, a place only the sincerest devotees can transcend.

---

## CHAPTER 7: DISPUTE OVER SETTLEMENT FUNDS

### HANSA & CO. FALL OUT WITH THEIR LAWYER GUPTA

After the settlement on Nov. 13, 1998, Hansadutta issued an exuberant, proud online statement Dec. 8, 1998, proclaiming his victory:

*“There is no cause to be disappointed. Everything has been orchestrated by Krishna and Srila Prabhupada. The settlement has given us all that we wanted: First, to revalidate Srila Prabhupada's BBT as the copyright owner; Second, to preserve the integrity of the Siddhanta by reverting to the original, unrevised editions (pre-1978) of Srila Prabhupada's books; Third, to ensure our right to publish Srila Prabhupada's works all over the world, free and unencumbered from the whimsies and control of ISKCON GBC and BBTI. We, Hansa & Co, did what was necessary to fulfill the aims of Srila Prabhupada's BBT, for the satisfaction of Srila Prabhupada and the devotees and the [...] world.*

*“...litigation could have gone on forever. We could have most definitely won the case, but ISKCON would appeal (very expensive) and it would take 3 more years. The courts are unpredictable, and we had a chance to get an unfettered license and our lawyer's fees reimbursed. We have the facility of the BBT without the bureaucratic encumbrances [...]*

*“...put ISKCON on notice that there is another big dog on the block. There is another tiger on the hill. [...] it is a clear landslide victory. ISKCON wants to play down their defeat, Hansa & Co brought them to their knees, beat one of the top 40 law firms in the world, beat an ISKCON with unlimited funds. That we gave up the BBT and accepted a license instead, does not mean we compromised. We forced them to validate the BBT, and now they are responsible to do the right thing. If they do something unauthorized, anyone can file a complaint against the trustees and have them corrected or removed. They will now have to*

*honor Srila Prabhupada's BBT Trust conditions to the letter. On the other hand, having obtained an unfettered license, we have become their wardens and chaperons, to keep vigilance over their activities. Srila Prabhupada has superseded their position as trustees by making us their watch dog, and now no one has to grovel before ISKCON leaders.*

*“[...] We broke their pride, and simultaneously, we have honored them by giving them the BBT, but we have taken the essence of the BBT so we can serve Srila Prabhupada. I prayed for all the facility of being a BBT trustee, without any of the restrictions. It is really quite transcendental. We are satisfied that ISKCON and BBTI have agreed to acknowledge the transcendental and legal arrangement of Srila Prabhupada (his BBT). We have stepped down from our position as trustee of that trust, but in exchange we have obtained practically an unfettered license to publish Srila Prabhupada's works in any part of the world, for all time. ISKCON and BBTI will carry on, they will run their course. And we have no wish to continue fighting. ISKCON got what they wanted, the BBT and the copyrights, without Hansadutta; also we got what we wanted (unfettered license, all facility, and reimbursed for our fees), more than we could have by actually remaining as a BBT trustee, the settlement has brought the parties together for purification and advancement of Srila Prabhupada's mission.*

*“As far as not being able to sell books to temples, that's ok, because we want to enter into new markets. The future is in innovating new markets and new preaching techniques. ISKCON has stagnated, preaching has dwindled, book sales have plummeted, and it is time for a revolution in preaching. We are not at liberty to publicize the terms of the settlement agreement, but the few restrictions are not significant disadvantages. There is also provision for cooperation between BBT and ourselves, they may buy our books, we may buy theirs. The agreement requires the negative publicity from both sides is to discontinue. [...] there are restrictions to avoid competing with the temples. I feel that I have done what I could to **redeem myself** in the effort to reestablish Srila Prabhupada as the Sampradaya Acharya and restore his BBT, freeing it from the stranglehold of the ISKCON GBC.” (END)*

Hansadutta felt victorious, that he had “saved” Srila Prabhupada’s BBT and the original books. He felt “redeemed” –he had another chance to be the unique leader he believed he was. His conceit was obvious.

Right after Gupta had returned from the Bahamas, there was a meeting, Nov. 24, 1998, with Hansadutta, Veda Guhya, Dasdasanudas dasi, Bhima (Chan Hoe Beng), and Gupta. Some defendants believed the new Bahamas offshore K.B. Inc trust would be the Licensee for the

unchanged books, but Gupta and others either already had or soon thereafter made another plan. The Bahamas trust was approved by all 6 defendants as the holding place for the \$350K settlement funds, and, it is believed, as the Licensee as well. There was some intrigue and deception at play, and definite collusion with ISKCON's attorneys. In Dec. 1998, the six defendants split into two conflicting groups of three each.

A bitter dispute emerged between Hansadutta, Bhima and wife with Vedaguhya, Bhagavan, and Gupta (former counsel). There were three issues: (1) whether at least some of the settlement funds were to be used to print unchanged books, and not entirely used for Gupta's attorney's fees; (2) whether Bhima's attorney fees from the Singapore 1992-94 case would be paid from the settlement funds, and (3) which legal entity would be the Licensee authorized to print unchanged books.

During the settlement negotiations and in many defendant discussions, any settlement funds would include some "start-up capital" for KBI book printing. Later Gupta would argue that these funds were intended *only* for attorney's fees. After the settlement on Nov. 13, 1998, Gupta ceased to act as the defendants' attorney, since the court case was finished. Gupta then worked on implementing the settlement agreement, as he was to be a director of the Krishna Books, Inc. California entity which would be the Licensee in the Settlement Agreement.

In late Nov. 1998, BBTI sent \$300K of the settlement funds to the Bahamas trust's Barclays Bank account, with \$50K to follow in weeks. Ultimately, none of the settlement funds were used to print any books and all of it went to Bhima's and Gupta's attorney fees. A Dec. 20, 1998 email from Hansadutta to Vedaguhya and Gupta reveals much about the disagreements, intrigues, and Hansadutta's anger and sense of betrayal:

*"Don't try to hold me hostage to your legal maneuvering. Your uncooperative attitude, your reluctance to comply with what has already been agreed upon [...] In LA you told Bhima you sent the money, but you lied. Send it today. You are to act on behalf of the trust and the directors. Send the money today. No more excuses. You must follow the general procedures and protocol of your profession. I am becoming suspicious.*

*"Now I want to know everything about this bank account, name, etc, how it relates to the trust and GBC, address and phone number for Dennis Sutton. [...] My patience is wearing thin. Send the money we all agreed upon, pay my outstanding bill to my attorney Steele, to the Welfare Dept... You can't hold up decisions already made by all of us. Veda says, 'Since 1979 Gupta has been dreaming of this case to protect the BBT.' But while you were dreaming, I was awake, living, working as a BBT trustee till 1983, and after a lapse began preaching, printing Srila*

*Prabhupada's books again, which brought about the Singapore case.*

*“I have been only concerned with validating the BBT. You are all latecomers, and now you suspect me, afraid that I ‘might do something’? Like put naked pictures in the Gita? I trusted you to help me protect my BBT trustee position, my effort to protect the BBT and the sanctity of his original, pre 1978 copyrighted works. Now you want to cheat, cast doubt and suspicion upon me and Bhima and wife [...] Till recently, Veda was still giving money to the likes of Jayapataka Swami... [...] This appears to be like the demon who prayed to Lord Shiva for the benediction to have anyone's head he touched explode, and who promptly wanted to touch the head of Lord Shiva. I trusted you. Now, you will have to trust me. I will not allow you or anyone else, who have conspired, in complete disregard of what you suggested in terms of IBC, bank account, trust deed, allocation of settlement monies, to create a legal arrangement aimed at arresting me, because you suddenly do not trust me. That is simply not going to happen. It is out of the question.*

*“Now, if Gupta is intelligent, he will honor our agreement by faxing instructions today to send the \$145k to Bhima, \$20k to the Archives for Artwork and photos on CD-ROM and future credit. Send another \$15k for computer hardware to Bhima and pay the outstanding bills Gupta said he would pay [criminal lawyer fees, child support]. Or I will have nothing to do with Gupta or Veda with publishing Srila Prabhupada's books. Gupta, you have failed to act professionally as a lawyer and straightforwardly as a devotee. It is the same problem we had in ISKCON- ‘Sue me or prabhu me.’ I want only to relate to you as devotees. You trust me, I trust you. Gupta can be our lawyer, but he cannot be trustee, director, account signor, hired lawyer and conspiring with Veda to dictate new agreements while daring Bhima, ‘Sue me and see how far you get,’ and threatening Bhima in LA, boasting ‘I’ll take everything and what are you going to do about it?’*

*“Conclusion: I invited you ‘to the table.’ Now you are demanding (leverage as Veda put it) that I must do what you say. My response is: Okay, you are so ungrateful and greedy, take the whole thing. **I am going my way alone.** I say trust me or throw me. As for your proposal for KB, Inc.'s structure, you can shove it where it belongs. Hansadutta”*

On Jan. 6, 1999 Amarendra das, attorney for ISKCON in the BBTI case, called (colluded with) Gupta, who wrote him back in reply:

*“Thank you for your call re: the balance of the funds to be tendered in this case’s Settlement. I understand that the remaining \$50K is being held awaiting transfer instructions. I understand Hans Kary called you requesting that you transfer those remaining funds under his sole*

*authority. A dispute has arisen among the 'Defendants,' to the extent that any transfer of the remaining funds from your clients should be authorized in either of two ways: (1) under the signature of all of those persons designated in the Settlement Agreement as 'Defendants,' namely, Diane Marie Chan, William Ehrlichman, Hans Kary and Veda Guhya Das; or, (2) by Order of the Court, after notice and appearance. I will be appearing to obtain impleader instructions from the Court. I will be in touch with you as the issue develops."*

Also on Jan. 6, 1999 Gupta das sent Hansadutta a letter by Fedex, and made a claim for his enormous fees and expenses:

*"...enclosed please find the itemized attorney's fees/costs billings to date [...] the question re: the basis for calculating these fees is moot since the attached Retainer Agreement provides for \$200/hour in the event of a monetary recovery. Attorney's fees/costs calculated at the \$200/hr rate exceeds \$644,000.00, due and payable at this time. As one of the six members of the **Licensee Board of KB Inc**, [Note: here Gupta indicates the Bahamas trust as the Licensee, since KBI California was not yet formed] I would appreciate your written approval for payment of these attorney's fees/costs at earliest. Please be advised that I officially completed my representation of you in the BBTI matter on Nov. 13, 1998. No attorney's fees have been incurred or billed after that date."*

The June 18, 1997 Gupta-Hansadutta retainer contract prescribed \$50/hour, but if fees were recovered from the plaintiffs, it would be charged at \$200/hour. This provision would leave no funds to print books, which Hansa & Co. did not anticipate. In mid-1997 Bhima invested \$100K with Gupta's Bahamas corporation titled International Investors Group, Ltd and with which Bhima contracted to trade the Forex market through an agency using a reputedly successful proprietary methodology, and the profits were to be used to pay for Hansadutta's legal expenses in the BBTI California court case. The profitable months' profits were split 65% to Bhima and 35% to Gupta, but months with losses were 100% to the customer. Also the trade fees were huge. So unless trading was very profitable, the trader always wins and the customer loses until the funds are exhausted. In late 1998, Gupta transferred the full \$100K to himself as partial payment of his legal fees. Bhima strongly objected to this in further 1999 court filings.

As all 6 defendants agreed in late Nov. 1998, the settlement funds went into the Bahamas trust's account, and Hansadutta approved a \$30K legal fees payment to Gupta, but somehow this was paid twice "in error." It seems Gupta and Hansadutta co-controlled the account, and thereafter Hansadutta refused to consent to any further legal fee payments until

\$160K was paid to Bhima das first, as well as more to his unrelated criminal defense lawyer and his unpaid child support. On Feb. 16, 1999 Gupta again presented his bill for attorney fees:

*“The following reflects the attorney's fees and costs due:*

<i>Attorney's fees and costs:</i>	<i>\$644,051</i>
<i>Fees credited on account re Chan Hoe Beng</i>	<i>100,000</i>
<i>Fees credited on account re Veda Guhya Das</i>	<i>25,000</i>
<i>Payment on account 12/98 [two \$30K payments]</i>	<i>60,000</i>
<i>Total Balance Still Due and Payable .....</i>	<i>(\$459,051)</i>

Bhima filed his objection in the court about his “stolen” \$100K:

*“June 15, 1997 I entered into an agreement with Fedorowsky whereby he was the ‘manager and attorney in fact’ of a Nevada Corporation named I.C.E.G. He was to invest and manage \$100K of my money. A percentage of income earned from the investment was to aid the legal defense in this action. Under the agreement all principal funds shall remain my sole property. It clarified that at no time shall Fedorowsky take or assert ownership to the principal. In the fee demand by Fedorowsky dated Feb. 16, 1999 Fedorowsky has converted my principal and credited it against attorney's fees. I have never approved of such action. He has never provided an accounting for my investment.”*

Feb. 22, 1999, due to Hansadutta’s refusal to authorize payment of Gupta’s legal fees (while Vedaguhya and Bhagavan had agreed) from the settlement funds, Gupta filed a complaint and motion in LA Superior Court for a judgment of \$459K, having been paid \$185K (100+60+25) thus far. On Mar. 9, 1999 Marie Chan and Hansadutta filed a complaint with Dispute Resolution Services re: Gupta’s legal fees. They also filed a complaint with California’s State Bar Disciplinary Section, complaining of Gupta’s “betrayal,” breach of fiduciary duties to his clients, and failure to release the case file records. Hansadutta retained new lawyers, Halsey and Ornell, who filed in Court on Mar. 22, 1999 an opposition to Gupta’s earlier “motion to amend” the court’s stipulated judgment that KBI be ruled as the proper Licensee and not the Bahamas trust:

*“Mr. Kary is requesting the Court rule that the Licensing Agreement is not available as a corporate asset. [...] In the moving papers of Wm Ehrlichman and Veda Guhya Das, they failed to provide the court with the by-laws for Krsna Books Inc. which improperly allowed for **only 3 of the members** of the board to take action at the first meeting. [...] Also, the bylaws provided a means of removal for any director and provided for only three members to constitute a quorum for the first meeting.*

*“Fedorowsky's \$644,051 legal fees as billed exceeds funds received from the legal action. [...] He now claims the settlement was only for*



*attorney's fees, but 20 days earlier, he named the officers he now seeks these fees from. This is self-dealing. As the incorporator Fedorowsky had a duty to ensure the Articles of Incorporation contained the terms and conditions required under the Licensing Agreement, which requires the Licensee to employ the best of their abilities use '50% of its income for a book publishing fund and 50% for a building fund.' [...] I was not informed of Fedorowsky's intentions/actions until after the corporation was formed. I was prevented from having any input as to the appropriate by laws or selection of officers. Fedorowsky acted as the incorporator based on a financial obligation he asserts is owed him. He will not serve in the best interest of the corporation in that he has breached his fiduciary duty. He transferred to an account in the Bahamas \$300K from the settlement. He was also named as one of the two trustees, the other being a Bahamas attorney [under his control]. He submitted a bill for \$30K which was paid twice and the excess has not been returned."*

Extracts from the Bahamian K. B. Inc. trust deed:

*"This Deed Of Trust is made Nov. 25, 1998 by Joseph Fedorowsky, [...] and Dennis J. Sutton, Consultant [...] as Trustees [...] and K. B. Inc. an IBC duly incorporated under the IBC Act, 1989, of the Bahamas, as Settlor... Whereas The Settlor is in possession of the sum of US\$350K [...] and is the Licensee under a License Agreement made which forms part of a Settlement Agreement dated Nov. 13, 1998 and a Stipulation for Judgment filed the same day in the Los Angeles Superior Court by order of the Honorable Judge John P. Shook, and Whereas the Settlor has expressed its wish to create a trust (as minuted by its Board of Directors, Nov. 24, 1998) [...] 'The Protector' shall initially be designated as Hans Kary. The first successor Protector shall be Joseph Fedorowsky."*

On Jan. 11, 1999, Bhima wrote to Amarendra (ISKCON attorney):

*"Regarding the [\$25K] security deposit held in Singapore, we will sign a waiver, releasing that back to BBTI as soon as BBTI & ISKCON of California, Inc. transfer the balance settlement money that is due to us under the terms of the settlement agreement. Plaintiffs have sent \$300K but still have the remaining \$50K. Fedorowoky does not represent Prabhupada Yoga Meditation Center, nor myself, nor any longer Hans Kary nor Diane Marie Chan. He is not authorized to say who shall receive the \$50K still due, as per the settlement agreement. At present Fedorowsky refuses to release any part of the \$300K to the Defendants or to PYMC. Do not accept instructions from Fedorowsky pertaining to this matter. [...] PYMC requests that the \$50K balance be remitted to PYMC towards payment of Defendants' attorneys' fees/costs in BBTI. v. PYMC et al, Singapore. When this money has been received, we will*

*make all necessary arrangement to release the security deposit at once.”*

Dasdasanudas dasi also wrote Amarendra Jan. 12, 1999:

*"Hansadutta informed me he spoke with you and Svavasa requesting that the balance \$50K settlement money be sent to Singapore at once. I also request this. The settlement money was to also apply to attorney's fees/costs in the Singapore action. Hansadutta and myself have been thwarted by Gupta, who has **seized from us the \$300K** already remitted ...you have been in communication with Gupta and with Rada of Rada Assoc. in Singapore re: the security deposit there... They should receive their fees from the settlement money... your clients may end up having to pay out additional money to settle the Singapore fees and costs.*

*"It is Plaintiffs' responsibility to fulfill the terms of the Settlement. [...] BBTI and ISKCON of California are opening themselves to action by refusing to comply [...] to resolve this matter between ourselves, without resorting to legal devices, in the spirit of cooperation, love, trust which made the settlement possible. We want to work with ISKCON and not against ISKCON. But we are obstructed from carrying on our service to Srila Prabhupada and bringing the Singapore matter to conclusion [...] this makes us wonder **if you are not in collusion after all with Gupta.** [...] remit the balance \$50K to PYMC as soon as possible."*

On Jan. 25, 1999, Gupta incorporated Krishna Books, Inc in California as a non-profit religious corporation. The very next day, Amarendra wrote Gupta, accepting and acknowledging KBI (California) to be the authorized Licensee as described in the settlement agreement. Without the Licensor's (ISKCON) consent, the Bahamas trust could not be the Licensee, something Hansadutta had been misled about.

Clearly Gupta and Amarendra were now working together to derail the wild firebrand Hansadutta, who now had BBTI, ISKCON, Gupta, Vedaguhya (and perhaps even Bhagavan) all against him. Gupta soon filed a motion in court to amend the stipulated judgment by ruling KBI California as the conforming Licensee referred to in the Licensing Agreement. Gupta then sent KBI's Charter, By-laws, and Amarendra's letter accepting KBI as the proper Licensee to Hansa & Co., *who were shocked that the Bahamas trust would not be the Licensee.* Although Hansadutta's group of 3 directors could have attended KBI meetings, they chose not to, seeing they had been sidelined as a minority.

But Hansadutta believed he had been validated as a BBT trustee (even though he had resigned) who now did not need a license from the BBTI. Hansadutta declared he would to fight for the settlement funds and that he alone would reprint the original books, regardless of KBI or the settlement-licensing agreements. He blocked payment of Gupta's

legal fees, insisting Bhima's previous Singapore legal fees be paid first, and some of his personal debts paid as well, which was contrary to the Settlement Agreement. On Feb. 7, 1999 Bhagavan and Gupta, as KBI directors, wrote to Hansadutta demanding return of the CD's given him by the Bhaktivedanta Archives that would be used to produce original books. The Archives were never paid for them.

Hansadutta, having resigned as a BBT trustee, had no legal avenue to publish books outside of KBI, and even then, only by cooperating with the other 4 directors, which was not his nature. Neither KBI or the settlement funds were in Hansadutta's control. Bhima wanted to recoup his Singapore legal fees and he also had his \$100K "investment" principal taken by Gupta. Hansadutta was thus angry and distraught. Commenting in 2023 on the court case history, Vedaguhyas stated:

*"California Probate Court approved six directors for the new KBI: Hansadutta, Bhagavan, Gupta, myself, Bhima, and his wife. We then added Niscintya to prevent Hansadutta from commandeering KBI. He was not removed but he and disciples on the board were now in the minority. After several years of his complete apathy towards KBI, we eventually removed him from KBI. His continued erratic and egotistic nature was just more than could be accommodated, although he surely took it as a betrayal. There was no theft of any funds by Gupta das."*

Hansadutta and Gupta needed each other's consent to disburse the \$235K balance in the Bahamas, so either the Court or the Arbitration Panel would decide. Four of KBI's 7 directors were of the same opinion: that Hansadutta, with his reckless, unpredictable character, often being intoxicated, mentally unstable, with ambition and ego, was more dangerous to Srila Prabhupada's books than the BBTI or GBC (who colluded to get Hansadutta out of the book business). They had to rescue the original books a second time, from Hansadutta, who could work with no one due to his ego and fantasies. Hansadutta would attend court drunk or need to be bailed out of jail to attend court. Hansadutta had been arrested again in 1996-97 on felony gun charges and multiple DUI's.

Gupta worked with Amarendra to sideline Hansadutta as a common foe, accomplished by preserving the BBTI and obtaining a KBI license to publish the unchanged books. *"In hindsight, I see now there was a collusion between Gupta and the ISKCON attorneys to sideline my legal position."* (Hansadutta, 2010) The BBTI's goal of dumping Hansadutta was made easier by Hansadutta's nature of stubborn non-cooperation, and by his wanting to be the exclusive controller of the settlement funds and KBI license. The whole affair was a complex intrigue.

By April 1999 the remaining issue was who would get the \$235K of

settlement funds still in the Bahamas Barclays Bank trust account? Hansadutta had tried to replace Gupta as a Bahamian trustee, whose consent he needed to disburse funds. But this was quickly blocked by Gupta in the Bahamas with more lawyers. No one could access the Bahamas funds until this mutual legal checkmate was resolved. Gupta, Vedaguhya, and Bhagavan feared Hansadutta would somehow take Gupta's legal fees. June 1, 1999, Bhagavan and Vedaguhya filed similar declarations in Court supporting Gupta's motion for an order restricting or freezing the settlement funds pending a court disbursement order.

*"...The amount paid by the Plaintiffs to the Defendants, however, did not fully cover the amount of attorney's fees billed by Defendants counsel, Fedorowsky. I do not dispute the amount billed by and due to Fedorowsky for his attorney's fees/costs. I have agreed to stipulate to confess a Judgment to Fedorowsky in an amount equal to that paid by the Plaintiffs to the Defendants for reimbursement of their attorney's fees. Prior to the attorney's fees dispute arising most of the settlement funds had already been paid by the Plaintiffs to an account in the Bahamas for the purpose of receiving/disbursing those funds. Mr. Kary may try to take legal control over the remaining settlement funds in the Bahamas. Kary already attempted to dismiss Fedorowsky from his position of control over the settlement funds, designated for the payment of attorney's fees in this case, prior to a resolution of the fees dispute.*

*"I have as much right to direct the transfer of the settlement funds as Mr. Kary, who has refused to allow transfer of the settlement funds into the custody of Los Angeles Superior Court pending a resolution of the fees dispute. The remaining settlement funds are in danger of being dissipated by Kary, so I now seek an Order of this Court, stopping Kary from taking any action pending a Disbursement Order from this Court which will be sought immediately after a Judgment is obtained in the arbitration proceedings now pending in the attorney's fees case."*

The Bahamas account held \$235K plus ISKCON was holding a final \$50K. June 1, 1999 Gupta also filed a declaration in support of protecting the settlement funds from Hansadutta's control. Excerpts:

*"The \$350K paid by the Plaintiffs to the Defendants did not fully cover the \$644K of my attorney's fees. A fees dispute arose and I filed an attorney's fees Complaint. Kary and the Chans opted for fee arbitration before the LA County Bar Association, Dispute Resolution Services, where arbitration will be heard soon. Prior to this dispute, \$300K in settlement funds was transferred by the Plaintiffs to an account in the Bahamas, of which I received \$60K towards the \$644K [...] Of the settlement funds remaining, \$50K are held by the Plaintiffs and \$235K*

*are at the Bahamas Bank. The outstanding attorney's fees exceeds \$459K. These \$235K in settlement funds are at risk and the subject of this motion.. Kary has been trying to wrestle control from me over those funds, and if he succeeds, there will then be no funds remaining to satisfy any fees award or Judgment obtained in the fees arbitration."*

In the dispute over the money, Hansadutta and Dasdasanudas dasi filed similar declarations in Superior Court June 7, 1999:

*"There was no written fee agreement between us. I did not authorize the settlement of this case to include attorney's fees, save and except those incurred in the Singapore action. Specially, the settlement did not include any provision for the payment of Fedorowsky's attorneys fees for this case. I agreed to the formation of the Bahamas trust K.B. Inc dated Nov. 25, 1998 ("Trust") and the transfer of the settlement money into said Trust. The Trust formed is: irrevocable; for the sole benefit of spreading Krishna Consciousness; could never be applied to his legal fees; and is governed by the Laws of the Bahamas. My attorney Fedorowsky likewise informed me of the correctness of this information and assured me of the legal validity of the trust.*

*"Fedorowsky, acting as my attorney and with my permission, went to the Bahamas to form K.B. Inc. as a Trust. The removal of funds for his fees was a violation of the Trust terms and that his failure to repay the second payment [of \$30K] made in 'error' was likewise a violation. There is no contractual lien that binds me to pay Mr. Fedorowsky's attorney's fees. My attorney, Fedorowsky, agreed to act as a trustee and to be bound by the terms of the Trust and the funds held in the Trust are not Fedorowsky's attorneys fees."*

June 7, 1999, Hansadutta's lawyers also filed opposition to the KBI directors' motion and then obtained an ex-parte extension from June 18 to July 26, 1999 for the hearing on the security of the settlement funds. Hansadutta presented confusing, irrelevant, and untimely pleas for issues not at hand; and Gupta simply wanted the Court to restrict disbursement of settlement funds until the court gave a disbursement order.

On July 26, 1999, the court ordered: *"The motion to prohibit Mr. Kary from acting as Protector of the Bahamas Trust formed on Nov. 25, 1998, under the Laws of the Commonwealth of the Bahamas is **denied.**"*

This small victory still did not allow Hansadutta to disburse the settlement funds in the Bahamas, so while waiting the arbitration decision, he focused on the \$50K still held by ISKCON. July 26, 1999 Hansa & Co. filed a motion with declarations to amend the Stipulated Judgment so that this \$50K would pay the Singapore legal costs, as indicated in the Settlement Agreement. BBTI had given a letter of

guarantee from a Singapore bank for PYMC's Singapore lawyers' fees in the 1992-94 BBTI-PYMC court case which was moved to Los Angeles. Aug. 9, 1999: Gupta petitioned the court to proportionally distribute this \$50K to PYMC and himself at 8% and 92%, based on the total legal fees of each party. Aug. 16, 1999, the court ruled that ISKCON disburse \$4171 to PYMC and \$45,829 to Gupta. But ISKCON held off, hoping the pending fees arbitration (in a different venue) would give PYMC what they needed in order to cancel BBTI's \$25K letter of guarantee.

Sept. 22, 1999 Gupta filed a declaration as a "*real party in interest*," asking the court to rule that the settlement funds were intended for the defendants' legal fees, including his own, stating, in conclusion:

*"...the contemplated, agreed, confirmed and documented fact is that the settlement funds were paid in order to reimburse my clients for their attorney's fees and costs in the underlying case as well as for attorney's fees in a related case in Singapore. That is also a fair reading of the clear language of paragraph four of the Settlement Agreement."*

Vedaguhya and Bhagavan's attorney also filed declarations in support of this, as did Svavasa, Naresvara, and Brahma Muhurta (BBTI directors): *"...we negotiated a settlement of the case. One of the terms was that the Plaintiffs would pay \$350K to Defendants in order to reimburse their attorney's fees/costs in the LA litigation and for a related case in Singapore. Reimbursement of Defendants' attorney's fees was the basis for the amount paid because there was no other rationale to pay money to them. At no time did we discuss paying settlement monies to fund publishing by the Defendants, which would be tantamount to funding direct competition with the publishing activities of the BBT."*

Hansadutta, facing great opposition, insisted that some settlement funds go to print books. Oct. 21, 1999 the Court denied Hansadutta's motion and in "Findings Of Fact:" *"That the unequivocal intention of the parties that entered into the Settlement Agreement (Nov. 13, 1998) was to have the settlement funds paid for reimbursement of court costs and attorney's fees/costs in the underlying BBTI et al v. Hans Kary case, as well as in a related Singapore action entitled BBTI v. PYMC. et al."*

The Court ruled that Gupta would get the \$235K in the Bahamas. Soon after, the fees arbitration complaint was ruled upon- ISKCON was to pay the \$50K it was holding to Bhima for his Singapore legal fees. On Nov. 5, 1999 Hansadutta's attorney reported this to the Court:

*"The Court declined to rule further on the distribution of the funds as the attorney's fee dispute was unresolved. On Oct. 20, 1999, the Statement of Decision and Award was handed down by the LA County Bar Assoc., ending the dispute. The panel has stated that none of the*

*money presently held by the plaintiff [the \$50K held by BBTI], the subject of this motion, is Fedorowsky's attorney's fee. The binding award provided that Fedorowsky shall instruct counsel for the plaintiffs to pay Chan Hoe Beng [Bhima das] for the legal fees and costs incurred in the Singapore action. Fedorowsky has filed to so instruct.”*

BBTI-ISKCON sent \$50K to Bhima’s Singapore lawyers, BBTI was refunded its \$25K Singapore bond, and Hansadutta withdrew his Superior Court Motion re: the fee disbursement dispute. The \$235K balance in the Bahamas *was paid to Gupta das*, even though Bhima claimed Gupta had unlawfully taken \$100K from his investment account. Gupta received \$60K from the Bahamas’ account in Nov. 1998. Vedaguhyia paid Gupta \$25K. In 2001 Nityananda das unwillingly parted with \$15K which Vedaguhyia insisted should be for Gupta’s legal fees. In all, Gupta received: \$60K, \$100K, \$25K, \$235K, \$15K, or in total, \$435K, being \$209K short of his billed \$644K (at \$200/hr).

However, if no settlement funds were paid by BBTI, Gupta would have billed at only \$50/hr, or \$161K, against which he would have only had \$100K, \$25K, and \$15K or total \$140K. Getting \$435K vs \$140K was \$295K “extra.” It seems that \$435K, for a frugal devotee (Gupta), would be a hefty bonus Vedaguhyia insists Gupta was still destitute. Hansa & Co. expected some settlement funds were meant to jump-start KBI in printing unchanged books, but this did not occur. Could Gupta have met all his costs/expenses and spared a bit to start printing unchanged books? Perhaps \$100K for his professed BBT ideals? As usual, there was a mix of motives, to make money and to also print the unchanged books. Only Gupta knows where the \$435K went. KBI did not print any books for 2 years, until 2001, due to lack of funds.

Apart from the fees dispute, Hansadutta filed a complaint with the California Bar Association that Gupta had breached his fiduciary duties to his own clients. The complaint included the following 10 points:

**(1)** Disclosing confidential client information to legal opponents **(2)** Converting \$100K in investment funds (theft) **(3)** Taking \$60K of settlement money without proper authority **(4)** Adding a person to the action without full disclosure (Niscintya) **(5)** Failing to advise his five clients of potential conflicts of interest **(6)** Taking a position contrary to the interest of his client **(7)** Double billing his five clients and charging an unconscionable fee (\$644K) **(8)** Breaching the terms of the fee agreement **(9)** Breaching his fiduciary duty as a trustee **(10)** Failing to give notices before entering into a business relationship with his clients.

Apr. 2002: Hansadutta “rescinded” the 1998 settlement agreement, detailing how he believed he been cheated and mistreated:

*“BBT Trustees: As the settlement agreement we entered into has failed to produce the benefit, or any benefit at all, that I expected, this is to notify you that inasmuch as your organization has never given me a license to print the original books of Srila Prabhupada but rather the license has been given to Krsna Books Inc. the formation of which has been proven in court proceedings to be a fraud practiced by my attorney Joseph Fedorowsky (see CA State Bar Complaint Case No. 99-0-11217). Also none of the Settlement monies were paid to me other than to cover whatever obligation I may have had to Mr. Fedorowsky. Thus I rescind the settlement agreement and withdraw my resignation pursuant and I reassert my position as trustee of the trust. [...] I have been inactive due to being misled by the Settlement Agreement.*

*“Gupta being a KBI trustee [...] was purely an ambition on his part and his fellow conspirators. A lawyer is like a hired clerk for the legal rituals in the legal bureaucracy, in order to establish his client’s legal position. Under my direction, Gupta was engaged as a paid lawyer to write, shuffle and file papers at certain times and places to obtain a legal result, namely that Srila Prabhupada legally established the BBT, holder of his copyrights, Hansadutta was the legal lifelong trustee of this BBT, and that BBTI had illegally converted the BBT copyrights. ISKCON-BBTI chose to go before a karmi court, instead of resolving it in love and trust under the lotus feet of Srila Prabhupada. Gupta came up with \$644k of legal fees. ISKCON-BBTI paid their lawyers \$1M or so.*

*“ISKCON insists on supporting the cunning, deceptive, ambitious behavior of Gupta das, who claims to be the legitimate holder of the KBI publishing license, and dismissed my spiritually legitimate claim as the bona fide trustee of Srila Prabhupada’s BBT, so I now reject the 1998 settlement. I consider all agreements entered under the advice of my attorney Gupta to be null and void and I resume my office and claim as the legal BBT trustee. ISKCON/BBTI granted to Hansadutta and co-defendants a publishing license to print Srila Prabhupada's original, unrevised works, and paid \$350K for startup money to begin publishing Srila Prabhupada's original, unedited books. However, Gupta claimed these funds for his legal fees and by crafty legal maneuvers took control of the publishing license, and removed Hansadutta and co-defendants from the licensee Board. Gupta das deprived his clients of any and all benefits from the court case settlement, for his own personal gain.*

*“Gupta secretly embezzled \$125K of clients' funds, telling his clients he was acting in their interests, persuading them the settlement was in their favor. This was deception and fraud. We brought the matter before the California arbitration board, who, amongst other things stated in*



*their final ruling and finding of fact, 'Fedorowsky misappropriated \$125K of his clients' money, and he was ordered pay the settlement \$350K to his clients, which he has not done. Unbelievably, ISKCON then soon hired Gupta to represent them in the Children of ISKCON v. ISKCON lawsuit. So, was there collusion between ISKCON lawyers and Gupta to defraud his clients in the 1998 BBT case?'*

After 5 years, June 18, 2004, the CA. Bar Journal decided on Gupta's penalties for breach of fiduciary duty to his clients in the BBTI case. He was suspended for 6 months, stayed, with an actual 30 days suspension, and placed on probation for 2 years. But he kept Bhima's \$100K plus \$295K of the \$350K settlement funds. Extracts:

*"Fedorowsky understood [Hansadutta and Bhima] wanted him to continue his representation and he says they assured him additional funds would be available. [...] Fedorowsky came to understand that the investor had, in essence, altered their agreement to allow him to apply the \$100K toward his fee. [...] without written or express authorization. [...] Over time, acrimony arose among the parties and Fedorowsky received nothing. The disciple demanded the return of the \$100K, which Fedorowsky refused [and] he sued his former clients for his fees and was awarded more than \$300K by an arbitration panel. [...] that by taking the \$100K and applying it to his client's legal bill without the investor's express authorization, he breached his fiduciary duty."*

Bhagavan went about his own life again, having contributed positively to making a settlement and stopping the bloodletting, which cost both sides well over \$1,000,000. Srila Prabhupada was surely not pleased. Hansadutta and Bhima were alienated and bitter, and they never printed any more of Srila Prabhupada's books.

#### **SUMMARY OF THE BBT-BBTI-KBI CASE AND SETTLEMENT**

The California court never ruled on the validity of the 1972 BBT trust or if it held the copyrights. These points were only ***agreed to by the opposing parties*** in a court settlement agreement with a Stipulated Judgment. The court only ruled on minor motions and issues while the two parties jostled for position ahead of a trial that never eventuated. BBTI-ISKCON came to see that all their copyright assignments and machinations were ***legally useless***. The BBTI did not and cannot ***legally transfer*** the 1972 BBT copyrights to itself by receiving assignments from other parties who did not have them either. But due to the settlement, BBTI was free to continue its copyright transfers which were "valid" until challenged, but by whom? The BBT saga is a pathetic, disturbing tale of incompetence, ineptitude, laziness, and ISKCON GBC misguidance, corruption, and disobedience.

Ultimately, as seen since the BBTI court case, ISKCON's GBC was the big "winner." They now do as they see fit with no one to check or oppose them. BBTI continues its operations as before. The 1972 BBT remains dormant. Hansadutta and his solid legal claim as lifelong BBT trustee was "resolved" with his 1998 resignation, and a "limited license" granted to KBI, now hanging on a thread. This has allowed the GBC to control the 1972 USA BBT's abandonment. The GBC controls and uses the book funds to support their bureaucratic regime, expanding the distribution of the adulterated versions of Srila Prabhupada's books. In 2017 BBTI notified KBI their "*license was no longer valid,*" and it has been liquidating its stocks since. The end of the original books is near.

Due to Hansadutta's defense of Srila Prabhupada's BBT, the original books became available, but for how long? While many are grateful to Hansadutta for continued access to Srila Prabhupada's original books, almost all GBCs and gurus are adamant that the revised editions are authorized and "better." The originals are effectively banned in most ISKCON locations, by policy or unavailability. This raises serious questions about ISKCON leadership. ISKCON-GBC-BBTI have not acted in good faith as caretakers of Srila Prabhupada's mission. They have wrongly, extensively, and whimsically revised his books in direct defiance of his explicit instructions not to do so, and also *endangered Srila Prabhupada's copyrights* by failing to legally manage them properly. Hansadutta's self-destructive fall from KBI's board of directors was just another twist in the BBT story. Jitarati das summarized, 2023:

*"The GBC are not defending Srila Prabhupada's unchanged books. They say they will decide on trustees-directors who are up to the spiritual standard, but then appoint the worst criminal gangster and BBT thief as BBTI manager. How can they talk about legal responsibility or authority when they tried to wipe out the two BBT Trusts that Srila Prabhupada himself established? They have gone rogue long ago."*

In 2009, Jayadwaita Swami, book-changer and BBTI trustee, stated:

*"Srila Prabhupada's desire was to have the BBT serve as his exclusive publisher. And contrary to that desire, we gave a license to a second publisher, one led by a person notorious for drinking, guns, and women. We were not satisfied, we were stuck. The BBT, with the greatest of regret, agreed to give Hansadutta and his people a license to keep him from taking over the BBT. The judge signaled his intention to give more importance to Hansadutta's technical legal standing than to his moral and spiritual standing, which meant we were facing the prospect that Hansadutta could even be declared the only trustee of the BBT."*

The "book-changer" always leaves out the most important facts. The

license was given over to Gupta das, Niscintya, Veda Guhya, Bhagavan., while Gupta ditched Hansa & Co. with ISKCON-BBTI's collusion.

---

## CHAPTER 8: KRISHNA BOOKS, INC

### KRISHNA BOOKS, INC: ARTICLES OF INCORPORATION

*“[...] Krishna Books Inc. This corporation is a **Religious Corporation** and is not organized for the private gain of any person. It is organized under the Nonprofit Religious Corporation Law primarily for religious purposes. [...] (1) Manufacture, print, publish and distribute information relating to the beliefs, principles, practices and rituals of the Krishna Consciousness Religion -specifically the works of [Srila] Prabhupada, [...] pursuant to a License granted this corporation; (2) To assure the faithful propagation of the Krishna Consciousness Religion and maintain the integrity of the works; (3) To use earnings of the corporation to assist devotees of the Krishna Consciousness Religion to fully and freely exercise said religion; to facilitate the distribution of the teachings and principles of the religion; to explore new mediums for the propagation of the religious principles; and to otherwise aid the propagation and continuance of the religion.*

*“[standard IRS non-profit clauses] The property of this corporation is irrevocably dedicated to religious purposes, and no part of the net income or assets of this corporation shall ever inure to the benefit of any director, officer, member thereof or to the benefit of any private person.”*

**Comment:** Those who went to court to compel the GBC to honor Srila Prabhupada's original 1972 USA BBT and to implement the terms of that trust as Srila Prabhupada's sacred instruction and desire, formed a corporation, with novel language/clauses (e.g., “*Krishna Consciousness Religion*”?) rather than honor Srila Prabhupada's BBT. KBI's charter does not have the 50-50% funds use principle regarding (its bylaws do).

### THE 1998 COPYRIGHT LICENSE AGREEMENT (excerpts)

The 1998 BBTI settlement included a Copyright License Agreement which was sealed by the court and made “confidential,” and the signers were bound by penalty of law not to disclose it to anyone else. It has not been seen online as yet, even though Srila Prabhupada's followers have a right to know: under what conditions are Srila Prabhupada's unedited, original books to be available to devotees? Why is this a secret?

Devotees should know what is happening with Srila Prabhupada's sacred gift of his transcendental books- a gift he made to ALL his followers and humanity, not just to a few conniving, scheming lawyers. Excerpts:

*"This Agreement is made [...] Nov. 12, 1998, by and between the Bhaktivedanta Book Trust, a California charitable trust established on May 29, 1972 (the "Licensor"), the owner of the copyrighted works which are the subject of this Agreement, and Krsna Books (the "Licensee"). [...] Licensee represents that "KB Inc. dba Krsna Books" will operate by way of a Board of Directors [...]"*

**I. RECITALS:** (2) *LICENSEE desires to engage in the activities indicated below: Translate, publish, distribute, sell in whole or in part, copies of the WORKS; and Create new works including compilations and derivatives of the WORKS subject to restrictions set forth herein. (3) LICENSOR does hereby grant, LICENSEE a license to use its copyrighted works, as set forth in Schedule A, subject to the restrictions, terms and conditions of this Agreement. (4) The LICENSEE intends to follow the instructions established by [Srila Prabhupada] in the document establishing the [BBT] May 1972. LICENSEE will, to the best of its ability, adhere to Srila Prabhupada's instruction to use 50% of its income for a book publishing fund and 50% for a building fund. It is further understood and agreed that LICENSEE shall initially be reinvesting its profits directly into its printing, publishing, distribution and sales activities, which will for some time limit LICENSEE's ability to adhere to the spirit of this provision. (5) The parties enter into this agreement in conjunction with a settlement of all claims by all parties in the California Superior Court case entitled BBTI Inc et al, vs. Kary.*

**II. GRANT, TERM AND SCOPE:** (1) *Grant: LICENSOR hereby grants to LICENSEE, for the term of this Agreement, the rights and licenses indicated below: (a) The non-exclusive right to print, publish, reproduce, translate, distribute, sell the WORKS, in whole or in part, in all media, subject to restrictions; (b) [...] LICENSEE shall not print or publish items first or earlier produced by the Archives, [...] (2) LICENSEE agrees that any rights it may acquire in the WORKS [...] will immediately vest in LICENSOR. [...] (3) The term of this Agreement shall be the duration of the copyrights, unless the Agreement is terminated by either party pursuant to the provisions of #6 below [...] (4) LICENSOR's grant to LICENSEE is not subject to any royalty payments. (5) LICENSEE is not required to record or report sales...*

(6) *Termination [A letter must be sent, arbitration with devotees, and arbitration with an arbitration board.] Notice: In the event of a breach of this Agreement by either party, the non-breaching party may, at its option, terminate this Agreement by providing written notice to the other [...] provided: (a) that the notice specifies the nature of the alleged breach; and (b) the breaching party is given 60 days to cure such breach [...] The parties agree to submit the dispute to a mediation process with senior devotees as more clearly set forth below. (c)*

*If the mediation does not resolve the dispute, then the parties agree to a binding arbitration with American Arbitration Association or other arbitration [...]*

*(7) The right and license granted by LICENSOR to the LICENSEE under this Agreement [...] is unlimited in geographic area and language.*

*(8) Marketing Domains: The LICENSEE shall not engage in direct competition on duplicate issues in same market, for example, directly to ISKCON Temples or to Internet market places in which LICENSOR already engages in direct sales of those issues (e.g., Amazon.com.). The LICENSEE shall make no direct volume sales to ISKCON Temples nor to any ISKCON member. [...] an ISKCON member shall be defined as (1) anyone who lives in an ISKCON Temple, (2) anyone whose physical needs are provided by an ISKCON Temple (3) an ISKCON Life Member.*

*“LICENSEE shall not sell duplicate issues (or new works) of the WORKS to LICENSOR's customer(s). Customer(s) shall mean a person or entity that has a current, ongoing business relationship with the LICENSOR involving volume sales. Customer(s) include, but is not limited to, all ISKCON Temples. LICENSEE may provide to LICENSEE a customer List to identify those customer(s) which LICENSEE is prohibited from selling to in violation of this section.*

*“Further, LICENSEE shall not sell the works specified herein, or new titles derived from the works specified herein, to any person or entity whom LICENSEE knows, or reasonably believes, may sell to LICENSOR's CUSTOMER(s) in circumvention of this Agreement. [...]*

*(10) Editing: [...] LICENSEE shall make no editing changes to any of the WORKS in Schedule A, except that an errata sheet, footnote, or addendum may be used for spelling, placement and grammatical corrections. (11) The parties shall not engage in negative marketing, such as making critical or disparaging claims about the WORKS produced by the other. [...] (12) Purchases from BBT Divisions: LICENSEE may purchase products from any BBT division. All BBT Divisions shall sell existing products to the LICENSEE at no more than wholesale prices at which ISKCON Temples purchase the product. Nothing, however, in this Agreement shall prevent any BBT Division from entering into an agreement to sell specific products to LICENSEE at the 125% intra-BBT Division price, or, to enter into joint ventures with the LICENSEE to produce products as may be mutually beneficial. LICENSOR is responsible for securing and enforcing the cooperation of BBT divisions as regards to this provision.*

*“The BBT Division having an available inventory of the existing translations shall sell such translated WORKS to the LICENSEE at 175% of the printing cost. Of this, 125% (which represents the intra-BBT Division price) shall go to that BBT Division and 50% of the mark-up shall be applied by that BBT Division to ISKCON's building fund. [...]*

*(14) Operating Standards: [...] The parties agree that it is essential to uphold the standards of quality and accuracy established by [Srila Prabhupada]... Any works published by the BBT before 1978 and republished by the LICENSEE*

shall be republished intact, in full, word for word, without additions, subtractions or other changes [...]

**III. TITLE:** LICENSEE hereby agrees that the WORKS, and each of them are, and shall remain, the exclusive property of LICENSOR [...]

**VIII. GENERAL PROVISIONS**

(1) *Sublicense:* LICENSEE may not assign this license or grant any sublicenses with respect to any rights granted to it under this Agreement without the prior written approval of LICENSOR. [...] (4) *Choice of Law:* This Agreement is deemed to be executed in the State of California and all controversies and disputes arising out of or under this Agreement shall be determined pursuant to the laws of the State of California and the United States. (5) *Choice of Forum:* [...] If an arbitration proceeding becomes necessary to enforce the terms of this Agreement, such proceedings shall be brought in California and shall be governed by California Law. **SIGNED:** Jayadwaita Swami and Hansadutta

**HIGHLIGHTS OF THIS LICENSE**

- (1) KBI can create new unique works, e.g., the pocket-size Gita.
- (2) KBI has a license to print, sell any pre-1978 Srila Prabhupada books.
- (3) KBI’s ideal is to give 50% of income to building temples, but in over 20 years, that has never happened due to KBI’s financial struggles in dealing with BBTI competition, limited market and small print runs.
- (4) KBI faces restrictions, limitations, prohibitions from BBTI that can pop up at any time, and does not really have operative independence.
- (5) KBI’s license can be terminated by BBTI by an alleged breach of contract, of which many could be easily alleged.
- (6) KBI initially was going to be a publishing operation with broad support, but Hansadutta exited (or squeezed out) and few others have gotten involved or supported the unchanged book printing. The primary KBI participants have been Vedaguhya, Madhudvisa, and Jitarati.
- (7) KBI cannot directly compete with BBTI or sell in ISKCON.
- (8) KBI and BBTI can mutually buy or sell to each other.
- (9) KBI may not assign or grant any sub-license, although it can engage its own agents to act on its behalf.
- (10) In the event of a dispute or breach of contract, there will be a mediation and if the dispute is not thus resolved, the parties agree that they will submit to binding arbitration with the American Arbitration Association, done in California and under California Law.

**SUMMARY: KBI FUTURE**

For over 20 years KBI has been faithfully printing and distributing unchanged books, but even so, it is not the 1972 BBT, and its future is not secure. The BBT saga is not over yet, as too many Srila Prabhupada

followers remain disturbed and pained with the status quo. KBI's viability and legal foundation is very weak and does not at all guarantee the future availability of Srila Prabhupada's unchanged books. KBI is a tiny player in a field of inimical giants, like ISKCON, GBC, and BBTI.

KBI has been led by Vedaguhya das since 1998, under license from the BBTI-controlled BBT, and it has printed and sold millions of Srila Prabhupada's unchanged pre-1978 books, primarily on ISKCON's fringes and to the ISKCON diaspora. Others, such as Jitarati (Gita Trust), Madhudhvisa (younger), etc have also acted as KBI agents to print and distribute unchanged books. The terms of the 1998 BBTI case settlement restricts KBI from selling to ISKCON temples or congregations. KBI must make its own new and unique markets, meaning that most existing followers of Srila Prabhupada have little or no direct access to the pure devotee's original books. Is this the work of the devas or asuras?

The BBTI can claim the settlement agreement was violated and after a legal notice, there are three steps by which the KBI license would be rescinded. BBTI wants to end the KBI license, on any pretext, to eliminate their competition. BBTI gave such a notice to KBI in 2017, but any follow through is unknown. Even though KBI's license should still be as valid as when the court approved the 1998 settlement, long-term compatibility of BBTI and KBI is similar to Israel-Palestine tensions—they cannot co-exist, in spite of any temporary settlements.

KBI would require major funds to meet a new BBTI challenge. KBI (mainly Vedaguhya, Jitarati, Madhudhvisa) struggles to finance and print unchanged books with little outside support. KBI is sustained on idealistic principles and is unprofitable. With no means for legal defense, there will eventually be defeat by default. BBTI has little interest in printing unchanged books, severely begrudges KBI, and KBI struggles to remain viable. KBI has taken a subdued profile and its future, as well as that of Srila Prabhupada's unadulterated, unrevised books, is uncertain and shaky. The BBT history has more chapters to yet come.

*“We forced them to validate the BBT, and now they are responsible to do the right thing. If they do something unauthorized, anyone can file a complaint against the trustees and have them corrected or removed. They will now have to honor Srila Prabhupada's BBT Trust conditions to the letter. They are now obliged to follow his instructions to operate the BBT as he ordered.” (Hansadutta, 1998)*

This statement was naïve. There is no easy way to compel the BBTI or GBC to follow Srila Prabhupada's BBT design and instructions as long as the GBC is not removed and profoundly reformed. The looming danger is that the original unrevised books will soon be lost.

## THE MYSTERY OF THE DEY FAMILY CLAIMS

Members of Srila Prabhupada's former family (the Dey's) had long ago claimed that Srila Prabhupada's ISKCON assets were their legal family inheritance. They lost this 1990's Bombay court case in a ruling that Srila Prabhupada's property and book copyrights cannot be inherited because he was a sannyasi. An appeal was averted by a modest monetary settlement. Then in 2015, as some insiders believe, the BBTI invented a new legal conspiracy by which they hoped to finally solidify BBTI's hold on Srila Prabhupada's copyrights, or at least formidably block any competing claims to them. They colluded with Srila Prabhupada's children, jointly filing a claim to Srila Prabhupada's copyrights in the US Copyright Office (UCO). Despite the Dey family's earlier court loss in the 1990's, the two parties now joined together to claim the BBT copyrights in the USA. Then the BBTI "settled" with the Dey family for an undisclosed amount to relinquish their copyright "ownership," leaving just the BBTI as the owner.

Unless this charade copyright claim is contested by a third party (who can or will to fight with the BBTI?), this registered UCO copyright ownership claim becomes more legally solid as time goes by. Copyright claims are legal and accepted by default, until someone protests and contests the claim. The mundane legal system is weird and imperfect.

*"The Dey family is the last known claimant of the copyrights. In 2015, on June 8th, a new claimant(s) was registered at the US Copyright office for the MacMillan 72 edition: the entire Dey family and the BBTI: Vrindaban Chandra Dey, Bhaktilata Dey, Mathura Mohan Dey, Bhaktivedanta Book Trust International Inc. **Their reason: New Matter:** extensive revisions and additions to the balance of work. However, they were claiming the original 1972 MacMillan edition, not the BBT's revised 1983 edition. So what new matter could be in the unchanged, unrevised 1972 edition? The dishonesty and slick maneuverings by the BBTI are sickening, which went uncontested."* (unknown commentator)

At the same time, BBTI also filed claims on the abridged copyright (changed books). BBTI and the Dey's made a sham deal for them to "sign over" Srila Prabhupada's book's copyrights to the BBTI, although both parties were found by different courts not to have them! This was a phony transfer of the copyrights and BBTI has bet that no one will contest their claim. The copyright saga thus becomes increasingly complex. BBTI's legal strategy is unknown (except that it is a deviation from the Acharya's instructions), and only a very costly court challenge could even hope to straighten out the mess. These are desperate measures which no one is willing or able to contest. But don't the BBTI men



installed in 1998 as the new trustees of the 1972 USA BBT already control the copyrights? It would seem so, but the BBT history has been made by complicated minds. What was the Dey scam really about?

---

## CHAPTER 9: BBT SOLUTIONS, RESTORATION

Hopefully the full and true BBT history will enable devotees to extract valuable lessons for the Founder-Acharya's service.

*“The future of the whole world, as well as the unchanged books' availability, is very uncertain. So, in lieu of all else, we should print now as many books as possible and store them in different places for the times of chaos ahead. The real solution to the BBT issue, and all ISKCON issues, is to have real Prabhupada-conscious and Krishna-conscious devotees and managers, because deviated men will always find ways to screw up things.”* (Jitarati das, Nov. 2023)

In 2013 Hansadutta symbolically withdrew from the 1998 settlement with an online statement, after the ISKCON Long Island court case had re-involved him in the BBT saga, and re-ignited a glimmer of hope in him of becoming a Prabhupada books leader again. BBTI, the GBC, and KBI ignored this mini-drama, as only a new court action could set aside or modify the 1998 BBTI-KBI settlement. We note that this settlement only works in and is legally valid in the USA anyway, which is how Bombay BBT was legally able to seize Jitarati's red Bhagwatams.

*“I have since put ISKCON and BBTI on notice that their failure to pay out the settlement monies as per the terms of the settlement means that the settlement has been breached, and so I have rescinded my resignation as trustee of the BBT. As far as I know, the BBT is intact. But ISKCON and BBTI continue to produce and distribute counterfeit books, and the BBT court case has been swept underneath the bed. To check them with legal action is prohibitively costly. But if the devotees rally and demand remediation, that Prabhupada's BBT be restored and that BBTI cease all revisions of Prabhupada's books, then it's possible that one day things will be right again with the movement. This is my opinion.*

*“I call for all Prabhupada's faithful disciples to stand by Prabhupada's Bhaktivedanta Book Trust, to stand for Srila Prabhupada and his books. But devotees need to do more than talk. Many have strongly protested the book changes, but BBTI and ISKCON are deaf and will continue unless and until they are faced with real consequences*

such as court action. We need money for that. I am very sorry for so many things I did recklessly and for failing to live up to all expectations. I ask again for forgiveness from the devotees everywhere.”

### **SRILA PRABHUPADA MEMORANDUM TO ALL ISKCON CENTERS**

Srila Prabhupada letter to: All ISKCON Centers - 14 March 1974:

“My dear disciples, Now that our ISKCON is growing into a huge, worldwide organization, it has come to my attention that sometimes centers are printing my literature, taking collection and spending all outside the jurisdiction of the Bhaktivedanta Book Trust. This must not go on. I specifically formed the BBT to invest in it exclusive rights for the printing of all literature containing my teachings, writings and lectures. In this way the collections are to be divided fifty percent for printing new books and fifty percent for construction of temples.

“The BBT can authorize a center to print, as in the case of foreign translations, with the agreement that when the foreign printing becomes financially solvent they will pay royalties to the BBT. But all printing of ISKCON literature must be by the BBT or under their sanction and approval. If temples print independently it will be at the cost of the books I am, myself printing, and could eventually cause the financial ruin of the BBT, meaning I could not order new books from the printer or have sufficient funds for construction of temple projects. I trust this is now clear and you will all do the needful. ...any questions in this matter you can write me directly or consult with the GBC representative.”

### **COMMENTARY ON THIS LETTER By Krishnachandra das**

“This Srila Prabhupada letter has many interesting points. Srila Prabhupada said ‘jurisdiction of the Bhaktivedanta Book Trust.’ The word jurisdiction has a very specific legal meaning. The original BBT has been abandoned and an unauthorized organization (BBTI) masquerades as the BBT, publishing Jayadvaita Swami’s the changed books. But KBI is directly licensed and authorized under the direct jurisdiction of the BBT to print and distribute Srila Prabhupada’s original books. The history of the BBT, BBTI and BBP:

“Srila Prabhupada established the BBT in 1972 for publishing, protecting, preserving his transcendental writings. Understanding the age we are in and the quality of his disciples, he meant the BBT to be independent of ISKCON, so if it failed, his books would survive unchanged and continue to be distributed. Then in 1986, members of the ‘GBC’ lead by Harikesa, Tamal, Hridayananda conspired to dissolve the BBT by creating two unauthorized entities: (1) BBTI to transfer the copy rights into, and (2) Bhaktivedanta Book Publishing (BBP) to transfer all the assets/funds into (completed in 1988). Luckily they failed to transfer

*the copyrights to the BBTI. But now having BBTI and BBP that are fully under their control and not bound by the rules of the original BBT, they secretly used them to conduct all BBT operations. After their hoax-hijacking, all BBTI publications appeared as if printed by the 1972 BBT. Most devotees were in the dark for years without being discovered.*

*“At best, the BBTI holds only the copyrights for the changed books, not for Srila Prabhupada's original books! Technically, legally, the original books' copyrights are held by the original BBT, as of 1998 as per the CA. court ruling. According to Srila Prabhupada's letter above we should not distribute/buy BBTI books or send money to the two bogus entities BBTI and BBP which have nothing to do with the original 1972 BBT. The BBTI is masquerading and Doing Business As (DBA) the BBT and for all practical purposes put the BBT 'to sleep.' The BBP is where all the funds go that are supposed to go to BBT.*

*“BBTI and BBP are not accountable to the terms and rules Srila Prabhupada established for his BBT publishing house. The changed books are not BBT books, they are BBTI books illegally using the BBT name. The BBP and the BBTI have no legal obligation to abide by the original BBT trust terms. BBTI holds the copyrights for all new changed books and is a fraudulent entity illegitimately printing the BBT name in its books. The money is rerouted to BBP (DBA) 'BBT.'*

*“Srila Prabhupada's copyrights were never transferred to the BBTI. In 1998 Hansadutta never signed over the copyrights to BBTI, he only resigned as a BBT trustee. The copyrights are still with the BBT, but now the problem is there are no more BBT trustees, so the BBT is now dysfunctional. Legally, how can the bogus BBTI take over the BBT by putting in their own man simply because of Hansadutta's resignation?*

*“The BBTI court case against BBT-Hansadutta was to contest the existence of the original BBT, and the BBTI managers hoped to secure control over the book business. Unfortunately Hansadutta agreed to a court settlement in which he was offered by ISKCON/BBTI to privately print books outside of ISKCON if he officially resigns as BBT Trustee, and naively, he went for it. Srila Prabhupada wanted the BBT to be separate from ISKCON, but Hansadutta resigned from his BBT Trustee post, being the one who could oppose the scam BBTI. Hansadutta gave up being lifetime **guardian** of Srila Prabhupada's books for the right to print books outside of ISKCON with another corporation which is as much not Srila Prabhupada's desire for a trust as the BBTI. How foolish.*

*“Not only will the BBTI now NOT be forced to rectify the changed books of the pure devotee, but the book-changing fox Jayadwaita Swami has been locked in with the chickens! In the settlement it is stated:*

*'Hansadutta, Veda Guhya, Bhagavan, and Dasdasanudas dasi have voluntarily stepped down from any role they might have had as trustees of the 1972 trust. And all concerned have agreed that now the (new) trustees (of the BBT) will be the BBTI International trustees: Brahma Muhurta, Naresvara, Svavasa, Jayadvaita Swami (same trustees as the BBTI). With the validity of the California trust now reaffirmed, all parties agree that the rightful beneficiary of the trust is ISKCON. The BBTI will continue handling the active side of the BBT operations.'*

*"Hansadutta rescinded his resignation as BBT Trustee 2013."*

### **ANALYSIS ON THE BBT SAGA AND SITUATION**

(1) Srila Prabhupada had received defective legal assistance and advice in the formation of and the language used in his Bombay BBT. First, it was intended as an authorized publishing house and not as the "first" BBT with the copyrights, as some claim. In its trust terms, there is definitely no conveyance of copyrights and nowhere in the trust document are they granted by the Settlor. Instead, the copyrights are only obliquely referred to as part of the trust property in the rest of the document. Whoever wrote the Bombay trust document was extremely sloppy and confused. BBTI wrongly argues Srila Prabhupada had *"already donated his copyrights to a trust in India,"* however, the USA BBT was approved first, and that the India BBT was applied for before the USA BBT was finalized May 29, 1972, carries no legal weight.

Neither trust mentions the other, since apparently both the Bombay and California lawyers were not informed of the other trust. The USA BBT was obviously meant by Srila Prabhupada to be the "mother" BBT which held the copyrights, as the Settlor very clearly, explicitly conveys-grants a list of copyrights into this trust. And, there is no legal problem if Srila Prabhupada grants publishing rights (without copyrights) to one or more publishing houses like the Bombay trust *before* setting up a trust *with* the copyrights. The Bombay trust has confused language.

(2) Srila Prabhupada also received defective legal advice in forming the California BBT because in 1972 a religious publishing trust had no provision in the IRS code to become tax exempt. The trust document blathering about IRS compliance is ironic. Ramesvara, Karandhar, and ISKCON's 1970's lawyers could not find a way to get tax exemption for the BBT. This was a primary reason why the BBT trustees sidelined use of the 1972 BBT, but later the GBC developed other reasons as well.

(3) However, years before the 1988 formation of the BBTI, which obtained IRS 501-C-3 tax exemption, the IRS tax code changed to allow the 1972 California BBT to become tax exempt at state and federal levels. E.g., more recently, Jitarati das formed a religious book trust

(Gita Trust) in the US with the purpose of protecting and preserving Srila Prabhupada's religious literatures, and it obtained an IRS 501-C-3 exemption with no difficulty. The GBC went forward with their plans for a BBTI corporation rather than activate and finally use the California trust made by Srila Prabhupada because they were intent on controlling the book sales and funds. The GBC had self-serving motives to do things differently from how Srila Prabhupada had already done them. In 1986, in Dallas, why did the GBC-BBT meeting not use the original BBT, and forge ahead with defective, speculative ideas and in defiance of Srila Prabhupada's arrangements? It was the ***change disease compounded by the disobedience disease***. When will the 1972 BBT apply for IRS tax exemption as per the written directive of Srila Prabhupada?

*“Regarding the art of management, constant changing is not good. Even if there is some fault in management it should be corrected, not changed. (SPL Gopal Bhatta Aug. 16, 1974)*

(4) Despite over 50 years of insanity in meetings, lawsuits, phony copyright assignments, etc., up to date, everything can be corrected just by using the still valid USA BBT trust, which would grant publishing rights to other BBT divisions. All the copyright shenanigans by the BBTI will never stand up in court. It is dubious that the transfer of the copyrights can be legally done ***in any way***, even if attempted by the 1972 BBT itself with valid trustees. June 21, 1998, Gupta explained why the copyrights are still legally owned by the ***irrevocable*** USA 1972 BBT:

*“The intellectual property which was transferred into the BBT by the Settlor has never been transferred out of that trust by its trustees as, indeed, to do so would have taken Court approval since the property was to be retained in specie (i.e., in kind). There has never been a valid assignment of the intellectual property held by the BBT to any entity. Plaintiffs' proffered Assignment of Intellectual Property dated May 15, 1990, is invalid as a matter of law to transfer BBT property as that document was admittedly back-dated by some four (4) years and was signed by only two Directors of ISKCON of California, Inc., who also admit that they never had any authority to act on behalf of the BBT. In addition, there is no evidence that ISKCON of California, Inc., ever had any authority to act in the capacity of an agent on behalf of the BBT or its trustees to effect a transfer of any BBT property.*

*“Nor is there any evidence that the BBT trustees agreed to transfer BBT property to the BBT-Int'l, Inc. And, since the trust property was, because of its unique nature, to be retained in specie in trust (i.e., in kind), the trustees would have no legal authority to transfer that property out of the trust without prior approval of the court, which in this case*

*was neither sought nor obtained. Moreover, even before becoming defunct, the beneficiary of the BBT, ISKCON, Inc., never owned any more than a beneficial interest in BBT property in the first place and therefore could not have transferred full title to any BBT property to ISKCON of California, Inc. Also, Plaintiffs have not been able to produce any evidence of a written conveyance of any of the intellectual property rights at issue from ISKCON, Inc., to ISKCON of Calif., Inc.*

*“Thus, any document that purports to assign BBT property from ISKCON of California, Inc., to the BBT-Int'l, Inc., is wholly ineffective to transfer BBT property. Finally, there is no evidence that the Settlor transferred any of the intellectual property rights at issue into an Indian Trust at any time since, again, there is no conveyance document. [...] Moreover, under CPC § 16012, the trustees could not have delegated the authority to transfer the entire trust property out of the trust even if they had wanted to do so. [...] Thus, even if there had been evidence that the trustees of the BBT had unanimously consented to the disposition of all of the trust property (which evidence does not exist), it does not follow that the trustees had the legal authority to do so without first obtaining the approval of the court since, by the terms of the trust, the trust property was to be held in specie in trust. [...]*

*“Since neither ISKCON, Inc., nor ISKCON of California, Inc., ever owned the BBT property purportedly being transferred, it follows that neither corporation had any legal authority to transfer that property. [...] Moreover, the Plaintiffs are now estopped from arguing that the India Trust had any ownership rights to the intellectual property placed into the BBT by HDG AC Bhaktivedanta Swami Prabhupada based upon United States Copyright Office registration documents which unequivocally establish that the intellectual property at issue had been transferred and conveyed into the BBT, that is, that California charitable trust formed on May 29, 1972. In fact, those USCO registrations were applied for by Kelly Smith, who was an original trustee of the BBT, in the name of the BBT which was acknowledged by the USCO.”*

(5) There is no good reason for the GBC's insistence of not using the original BBT; they have a disobedient mentality, devious motives. For one, is it easier to pay employee and trustee-director salaries? Jitarati das met a devotee in Vladivostok in 2018 who had translated the Gita into Russian and had been a salaried employee of the Sweden BBTI for 26 years. The spirit of unsalaried service was long ago lost and today the BBTI has an overhead of salaries of estimated minimum \$250K a year.

(6) The BBT situation can be most quickly rectified by a change in consciousness. Otherwise, studying the various BBTs, GBC actions,

lawsuits, crazy maze of copyright transfers and registrations, we see there is no easy legally-mandated solution to return to Srila Prabhupada's instructions for his books. Even with sufficient financial resources, it is doubtful any court could effect such a BBT restoration, and the results would be unpredictably partial. Some issues and considerations:

(a) Despite the 1998 Stipulated Judgment where all parties agreed that the 1972 BBT had the copyrights, afterwards the BBTI continued to claim they have the copyrights, and actually keep filing various claims with the US Copyright Office. (b) The GBC would oppose any attempt to restore the original BBT (c) Secular courts cannot/will not interfere in the teachings of religious organizations except to apply existing laws in terms of management, corporations, legal structure.

(7) The question of the changed books is not mentioned in either of the two 1972 trusts, and amendments should be made to prohibit the unauthorized, forbidden edits to Srila Prabhupada's sacred books. *"The changes to the books of His Divine Grace will be litigated in a third lawsuit (for consumer fraud) which I will be filing shortly in Los Angeles on behalf of Yasodanandana, Nara Narayana and others as Plaintiffs. (Langevin v. BBPI et al)"* (Gupta das, 1997) This lawsuit was never initiated to correct the illegal adulteration of Srila Prabhupada's books, but it seems a good way to address the changing of the original books, as a separate and distinct issue from the BBT corruption.

(8) Srila Prabhupada's legal concept to preserve, protect his books, using the profits buy-build temples was brilliant. But, the ISKCON GBC and installed BBT-BBTI trustee-directors are not interested in activating and using the "ghost" USA BBT except to block others from using it.

(9) Another amendment to the USA BBT trust should be that the trust beneficiary "ISKCON, Inc.," the original NY corporation, should be changed to "all ISKCON centers" or the "Krishna Consciousness Movement." Hansadutta had asked this from the court in 1997-98, but there was no ruling. Srila Prabhupada intended each temple to be a separate and independent legal entity, and ISKCON, Inc. (Freeport, NY) was not intended by Srila Prabhupada to be the sole BBT beneficiary.

(10) All of the GBC-BBTI talk about protecting Srila Prabhupada's books from legal liabilities and lawsuits, and how it was best to abandon the original trust and use a corporation (BBTI) was shown to be hogwash in 2005 when the Turley child abuse lawsuit resulted in many ISKCON temples filing for bankruptcy, including BBTI. The GBC did not protect the books from legal liability, but achieved the opposite with the BBTI.

## **BBT RESTORATION**

To restore the original 1972 BBT with exclusive copyrights for Srila

Prabhupada's books- this could be accomplished in several ways. One, by a change of heart in a majority of ISKCON leaders whereby the desire to serve Srila Prabhupada's instructions prevails. This seems to be highly unlikely any time soon, but the process of enlightenment and truth speaking continues in hopes that this will eventually come about.

Or, maybe as a consequence of a broader legal case brought against the criminally corrupt GBC leaders, such as aiding and abetting Srila Prabhupada's homicidal poisoning, a new set of younger, more pure leaders would restore Srila Prabhupada's original BBT by a top-down reformation of ISKCON according to Srila Prabhupada's designs.

Another option, more difficult, would require a very costly court case to restore the US 1972 trust, perhaps by a class action suit by disaffected Srila Prabhupada followers. BBTI would vigorously oppose this as an existential threat. Still, many devotees hope and pray for a legally-mandated restoration of Srila Prabhupada's 1972 BBT and an end to the BBTI-GBC's copyright shenanigans and book changing. With at least \$1 million USD and the formation of a panel of senior devotees (e.g., Jitarati, Garuda, Balavanta, Rupanuga, Naveen Krishna, Govinda dasi, etc.), the BBTI-GBC could be brought back to a USA court and the original 1972 US BBT possibly made whole and operable again. But who would be equipped to do this? Who will organize this?

*"All the changed books are an infringement of copyright law. Prabhupada's disciples must organize to get the original BBT to rescue these copyrights in a back to Prabhupada legal action as the GBC is the problem and not the solution."* (Harinama das, Oct. 2023)

*"Could we ever stop ISKCON/BBTI from printing their edited versions? But how can we stop a multi-billion dollar institution from printing whatever they choose? Speculations and postulations about KBI, BBT, ISKCON, BBTI, etc is not going to solve anything. These issues can only be resolved in Federal Court and much critical information and legal strategy on this proposal is privileged. The question is: who will fund this?"* (Anonymous key party, Oct. 2023)

The twisted history of court cases, fake documents, various trustees, multiple jurisdictions, and the deceased Hansadutta, would make restoring the copyrights to the original BBT an extremely complex legal undertaking. Chances of success? Maybe 50-50, it is unpredictable; it would depend entirely on the will of Krishna. No guarantees...

### **RAMESVARA ON THE EARLY BBT TAX PROBLEMS**

Ramesvara stated in a Sept. 21, 1998 court affidavit:

*"Srila Prabhupada was also extremely concerned that the sale of his books to ISKCON temples and then on to the public, be tax exempt.*



*The 1972 Trust never became operational. Following its formation, Karandhar and myself learned there might be adverse tax consequences imposed by the IRS on a book publishing trust. We thus felt it unnecessary, risky to open a trust bank account. We continued to do business exactly as before the 1972 BBT Trust was formed, with all funds and business activities operating through existing bank accounts owned by ISKCON, which was already tax exempt.*

*“...one of my first tasks was continuing to explore whether the BBT could be made a viable tax-exempt trust, since not only the BBT operations, but a number of ISKCON temples in the US, were still operating under the NY ISKCON corporation. I consulted many prominent attorneys throughout the country. I was impressed with Stanley Weithorn, a New York attorney who was one of the leading trust, estate, and taxation experts in the US. I met with him several times in Oct. 1974. [...] As a result of consultations with Mr. Weithorn, and other attorneys and tax experts, we concluded that the 1972 Trust could not operate independently of ISKCON and be tax exempt. So, the BBT had to continue to operate as a division of the ‘umbrella church’ (ISKCON) that had already obtained its IRS tax exemption. ...to keep the BBT a subsidiary division of ISKCON. Then I wrote to Srila Prabhupada on Oct. 20, 1974, explaining the BBT’s tax situation.*

*“In Nov. 1974, I wrote to Srila Prabhupada's secretary and again informed him of my discussions with Mr. Weithorn, including the need to continue to keep the BBT as a division of ISKCON. A few days later, Brahmananda Swami called me in LA and conveyed Srila Prabhupada's approval of the decision to continue operating the 'BBT as an ISKCON division, and not attempt to operate as an independent trust. A short time later [...] Srila Prabhupada visited Los Angeles, where I met with him.*

[Srila Prabhupada was in Los Angeles for 2 days Feb. 9, '75.]

*“Srila Prabhupada personally reiterated that he approved of the BBT operating as an ISKCON division, and **not as an independent trust**. At that meeting Srila Prabhupada appointed me a BBT trustee, and this was formally announced in Srila Prabhupada's presence at the 1975 annual GBC meeting in India. From my years of correspondences, association, and conversations with Srila Prabhupada, I personally attest that the BBT’s legal structure as an ISKCON division was never of any concern or importance, or further discussion. Rather, Srila Prabhupada was concerned primarily with the timely production of his books, and with his two fundamental operating principles:*

*“(1) that the ‘50-50’ formula for dispersing the gross proceeds of book and magazine sales be strictly followed; and (2) that the BBT*

*remain tax exempt. This was expressly stated to me by Srila Prabhupada. It did not matter to him by which structure (corporate or trust) these principles were carried out, but rather that they were, in fact, carried out in the most effective and pragmatic way possible. As a former BBT Trustee and a GBC member 1976-86, I can confirm that while the book publishing operations were technically distinct from the control of the GBC, this separation never applied to the ecclesiastical authority of the GBC over ISKCON as a whole, and to the BBT, as division of ISKCON.”*

### **EVIDENCE FROM LETTERS**

Srila Prabhupada’s secretary Brahmananda Swami asked Ramesvara in an Oct. 11, 1974 letter To Ramesvara: *“Also send Xerox copies of documents such as ‘Direction of Management’ and the ‘BBT.’”* It appears Srila Prabhupada wanted these documents because there were issues being discussed about the application of them in ISKCON. Then Ramesvara wrote to Srila Prabhupada on Oct. 20, 1974:

*“...this is a very important problem facing the Book Trust which only You can decide. In America our ISKCON Society does not have to pay taxes to the government because it is considered a church. The Book Trust was originally described in the Trust Document as a separate organization from ISKCON. Now there is every possibility that because we originally set up the BBT as separate we will have to start paying taxes [and] ‘back taxes’ for the past 3 years, since in all that time the BBT was separate. If the US government finds out we might have to pay more than \$500,000 to them just for back taxes and penalties for paying late. [How is this if BBT was operating through tax-exempt ISKCON?]*

*“We have discussed this problem with the best tax lawyers for more than one year, and their best advice is [...] for the BBT to be a part of ISKCON. This was discussed between Bali Mardan, Hansadutta, Jayatirtha, Karandhar and myself, and we all felt it to be the best solution, if You approved. The BBT would remain exactly as in the Trust document, except for one change, necessary because since ISKCON is a corporation, they must follow corporation rules to remain legal and tax exempt in the USA. The change would be that the trustees in future years would be appointed by ISKCON trustees. [...] all of us would understand Your original instructions for BBT trustees to be appointed for life, and new BBT trustees appointed by the other BBT trustees only. So the BBT trustees would tell the corporation trustees who they would want to be appointed as BBT trustees. [Very confusingly stated. And this is what later happened- the GBC would control the BBT by appointing trustees.]*

*“There is one other difference in this new arrangement: if ISKCON goes bankrupt, then the BBT would be part of ISKCON and its properties*

and money would go to ISKCON's debts. This could occur in only the most severe circumstances. Actually **it is possible to investigate** whether the BBT could remain independent from ISKCON and still be accepted as tax-exempt, but first the BBT must be accepted immediately as tax-exempt. Because in the past we never reported to the tax office now we face this great problem. [What...? And this was not investigated yet?]

“The problem is imminent because different temples in the USA are reporting to the tax office and their records will show dealings with the BBT which will lead to an investigation of BBT. Spiritual Sky is also reporting to the tax office, and their records will also show dealing with the BBT which could lead to an investigation. Brahmananda Swami has a copy of the document which was prepared to show that BBT is a part of the tax-exempt ISKCON corporation. If Your Divine Grace feels that the BBT should simply always remain separate from ISKCON, we can possibly avoid an investigation now, but in 1976 the tax laws in the USA change, and then we will surely be investigated. At that time we most probably will have to pay the US government a huge sum from the BBT.

“...only if You agree to this solution can it go into effect. [...] after researching [...] we all felt that this was the best alternative, and so now we ask Your Divine Grace to instruct us. If You order that we go ahead with this, then this document has to be signed by all BBT trustees, [...] pray for the strength to eternally follow all Your orders without the slightest deviation... “ps/ presently we are arranging the corporation so that the corporation's trustees would be primarily made up of the GBC secretaries. This would further insure that all Your desires be executed.”

[What corporation, what document? His rambling, confusing letter is incoherent. Ramesvara proposed abandoning the BBT's legal independence in favor of trusting the future GBC. But instead, we should trust in Srila Prabhupada's book trust arrangements and find solutions for how to implement them, not do something else. Change disease.]

Srila Prabhupada's secretary Brahmananda wrote Ramesvara Nov. 8, 1974: “Please send me a copy of the new Corporate papers that were drawn up in Los Angeles this past summer, at a meeting of devotees from L.A. and N.Y.” [This was ISKCON of California, Inc. formed in 1975.]

As more proof that Srila Prabhupada was involved in the ongoing search for a tax exemption solution for the BBT, Brahmananda wrote Ramesvara again Nov. 16, 1974: “Also I had asked you for a copy of the recent new Corporate Agreement drawn up in L.A. over the summer about forming a new corporation. Please send me that copy and a copy of the original Corporation papers of 1966.”

Just days later, and on behalf of Srila Prabhupada, Bhagavan das, as

GBC India, wrote on Nov. 14, 1974 to Jayatirtha and Ramesvara:

*“For the past two days we have been going over the problem of the tax status of the BBT. Needless to say, the thought of merging BBT with ISKCON even for a limited period **was not acceptable at all** to Srila Prabhupada. He is always very sensitive that ISKCON might do something whimsical and all BBT’s money would be drained and book publication stopped. So there are several possibilities for consideration. The best is that BBT immediately become a tax exempt trust as it is in India. The thing is, if the lawyer says that there will not be any difficulty in making the BBT tax exempt then temporarily there may be a combination between ISKCON and BBT in order to avoid paying taxes on past income up until this point. If, however, this is going to be a drawn-out affair to make BBT tax exempt then we may try to make BBT a tax exempt trust in any other city where we are located in America.*

*“Another solution which Srila Prabhupada approved of is that we may use His present bank account in Switzerland. Los Angeles would continue to do all the secretarial work for the BBT, simply temples would send their money into the Swiss account and send you a copy of the transfer. Then from Los Angeles (after adding the names of the BBT personnel to the account) you could telex or send written instruction to the Swiss bank to pay Dai Nippon, etc. Switzerland affords us a tax free status. Again this is only if we cannot gain tax exempt status for the BBT in America. So, if the Swiss alternative goes into effect, we can combine BBT and ISKCON on paper in order to avoid paying tax on the past income and BBT for all practical purposes would be functional only on paper in America. Another thing, is why is it so difficult for your lawyer to tell us clearly whether BBT can become immediately tax exempt or not? Please immediately reply to these questions [...]”*

[Here is a viable solution from Srila Prabhupada. Why did they not do this instead of going a completely different route with the BBTI?]

Nov. 16, 1974 Srila Prabhupada wrote to Jayatirtha and Karandhar:

*“Regarding the corporate status of ISKCON in relation to Spiritual Sky, it is desirable that Spiritual Sky separate itself from ISKCON so that ISKCON will not be subject to any debts incurred by Spiritual Sky. It is expected that in the near future the tax shelter that was offered to Spiritual Sky by ISKCON will not be available when the U.S. tax laws are changed. [When religious organizations’ unrelated income became taxable.] ...formal separation between Spiritual Sky and ISKCON should be concluded immediately. ...make Spiritual Sky a separate entity and apart from ISKCON at the earliest possible. [...] if a suitable price can be gotten for the business, it may be sold. Brahmananda, Bali Mardan,*

Bhagavan. “Approved: ACBS (Initialed by Srila Prabhupada)”

On Nov. 17, 1974 Srila Prabhupada’s Secretary wrote Ramesvara:

*“Your letter of Oct. 20, 1974 has been received and I have been asked by Srila Prabhupada to enquire who has had this document prepared without Srila Prabhupada's authority being given? Bali Mardan says it has taken over one year to prepare this document at a cost of \$10,000. Who has ordered this money to be spent and who has paid for it? When these questions are answered, then Srila Prabhupada will reply your letter. Brahmananda Swami, Sec’y, Approved ACBS”*

It is unknown what this LA attorneys’ document was about. On Nov. 29, 1974 Ramesvara wrote to Brahmananda Swami again:

*“[...] Here is my report for you to give to Srila Prabhupada after meeting with our new lawyer Stanley Weithorn. He was recommended by my father who is a very big lawyer himself. He is considered the leading authority in America on charitable organizations and worked with a Congressional Committee to help write the U.S. tax law reform of 1969. He has written a six volume work describing tax laws in relation to charitable organizations, so practically speaking he knows the ins and outs of everything in this regard. I went to see him with Hansadutta.*

*“BBT cannot be made tax exempt by itself under U.S. law because it is simply another book publisher. But we can call BBT a satellite corporation of the ISKCON Society. That insures that BBT will get tax exempt status by being connected with ISKCON, and at the same time guarantees that BBT will have separate management, and guarantees that the **BBT money cannot be used by ISKCON**. This is the perfect solution and this lawyer will give a formal proposal to Srila Prabhupada while he is in Hawaii. In addition, we explained that according to the Directions of Management, Srila Prabhupada wants His twelve GBC secretaries to be the legal managers of ISKCON under His direction. Our lawyer explained that we can set up an ‘umbrella corporation’ with the GBC secretaries as officers. All the ISKCON temples in America will be members of this large umbrella corporation and after this is established it can be expanded so that all the ISKCON temples outside America can also become members of the ‘umbrella corporation.’*

*“To give a material example, this umbrella corporation would be like a holding company and all the ISKCON temples in the world would be under the management of this larger corporation. We are having the lawyer submit a proposal with all these ideas in addition to his BBT proposal and we are planning to discuss this with Srila Prabhupada in Hawaii. Jayatirtha, Hansadutta and myself will fly there after you arrive.*

*“Regarding the **reformation document**, that was the plan suggested*

by our lawyer in Los Angeles to Karandhar and Bali Mardan. This question of the BBT's tax situation had been discussed by Bali Mardan, Karandhar and this lawyer for over a year with no formal action ever taken. Finally, when Prabhupada was ill a few months ago, everyone was worried because only by Prabhupada's approval can this question of BBT becoming tax exempt be resolved. So since Bali and Karandhar had never tried to get the opinion of other lawyers they decided to go along with this plan and the lawyer was instructed to present the idea in a formal document, and then when Bali was in L.A. it was discussed between Bali, Karandhar, Hansadutta, Jayatirtha and myself, and everyone agreed that this idea would work and that it should be sent to Prabhupada for His approval, so I sent the document to Prabhupada.

[It is unknown what this “reformation” legal plan was.]

“Whatever legal fees we have paid this L.A. lawyer for BBT work have come from the BBT funds [...] is \$4,900. This is primarily for his research work in this tax exempt issue and also he has advised us when we purchased the buildings and [...] the question of the BBT and the ISKCON Corporation. This is for 82 hours of work in 19 months and monthly retainer fees. [...] So it appears [...] that because of indecisive management this issue has dragged on and so the costs were incurred.”

Srila Prabhupada wrote on Dec. 8, 1974 to Hansadutta:

“Regarding the BBT and the Society corporation, **yes I want this kind of umbrella corporation.** [Srila Prabhupada quickly changed his mind when he learned more about how it worked.] But if there is any difficulty, we have got BBT already tax exempt in India. If there is difficulty in getting BBT tax exempt in USA then we have got it here. You say that the lawyer suggests that BBT be a satellite organ of ISKCON, but does that mean that BBT is separate from ISKCON or not? Ramesvara gives the hint that ISKCON may go into liquidation. I cannot think of it. But, anyway, I cannot at any cost risk BBT if ISKCON goes into liquidation. Why risk the BBT by amalgamating it into ISKCON? Therefore I want to keep BBT separate. Or there is no need of keeping a separate BBT account. The BBT is here in India. That BBT may or may not keep an office in Japan where the majority of the books are printed. The printer ships the books to, say, ISKCON LA, who can warehouse and distribute to ISKCON centers.

“BBT India issues the advice what amount ISKCON LA has to pay the printer. And ISKCON LA pays 50% directly to the printer for goods received and 50% may be deposited in the ISKCON Mayapur Vrindaban Fund, to be used for temple construction or purchasing property. In this way there is no need of keeping any separate BBT account which may be

*taxable. And, ISKCON LA acts as the appointed agent of BBT India. So, if ISKCON LA goes into liquidation, BBT India will not be affected. If the agent goes into liquidation, does it mean that the supplier must also go into liquidation? So ISKCON LA receives goods and pays according to advice received from BBT India. [...] Regarding the new lawyer Mr. Whitehorn, what he has informed about the other lawyer Mr. Sherman, just see. But who knows if this present man is a competent lawyer? [...]"*

There were so many ways to solve the BBT tax exempt problem by using the original USA BBT. There was no reason to make a BBTI, Inc. Eight months later, July 29, 1975, Rupanuga, on behalf of the GBC body, wrote to the attorney Stanley Weithorn to terminate his services:

*"Stanley S. Weithorn; Upham, Meeker and Weithorn, Attorneys  
Chrysler Building, New York, N. Y., 10017*

*My Dear Mr. Weithorn: We beg to acknowledge receipt of your [...] letter of July 17, 1975 and we have examined the contents carefully. Your proposals relating to the formation of a new corporation, Bhaktivedanta Book Trust and MV-Trust for our Society are unacceptable. We find that already existing documents are more suitable to the intent and purpose of our Society and it is therefore unnecessary to accept your propose documents. We expected that the original corporation and Bhaktivedanta Book Trust would be kept intact because we simply wanted you to assist us in clarifying our tax-exemption status. However, we find that **you have drastically altered** our original documents in your proposed documents. Consequently, we cannot understand your purpose. Therefore, we wish to terminate your services as our counsel at this time. [...] Rupanuga das: for The Governing Body Commission, [ISKCON]"*

The Bhaktivedanta Archives does not have Weithorn's July 17 letter and Rupanuga could not remember any details of this GBC decision. The **umbrella corporation idea was rejected** by Srila Prabhupada and GBC.

#### **RELATED TESTIMONY IN HANSADUTTA DEPOSITION 1998**

*Q: This is a [...] letter to Brahmananda Swami from Ramesvara das [...] describes a meeting with a lawyer, Stanley Weithorn, does it not?*

*A: Yes. [...] Q: You went there to see Stanley Weithorn with Ramesvara? A: Yes, I did. [...] in New York. Q: And Mr. Weithorn [...] is an attorney who had written a treatise on tax-exempt corporations? A: [...] Prabhupada was concerned but at the same time **he definitely didn't want this umbrella corporation**. That much I remember. And it became the cause of Karandhar's, how do you say, losing faith in Srila Prabhupada [...] Which became the cause of his being removed from the BBT. Q: Karandhar felt that Srila Prabhupada was wrong in not wanting the umbrella corporation concept?*

*A: [...] Prabhupada was very anxious about Karandhar's [...] over-zealousness for consulting lawyers and [...] umbrella corporation. [...] there was some concern about money but I think his main concern was that it would become very complex and that the devotees were being misguided by the lawyers [...] My impression of Prabhupada's relation to lawyers was that he found them to complicate matters unnecessarily. Prabhupada's approach to everything was quite simple. [...] Q: And the concern was that if ISKCON was sued or did something wrong or went into liquidation or lost its tax-exempt status or other things could happen to ISKCON, that those things could affect the BBT. Was that the concern that Srila Prabhupada had about merging the BBT into ISKCON? [...] A: Yes [...] and Prabhupada expressed it to me at the time of my...*

### **BRAHMANANDA TESTIMONY CONFLICTS WITH RAMESVARA**

The Ramesvara-BBTI claim that Srila Prabhupada had approved of using ISKCON of California as the operative BBT for tax reasons was *not proven*. In late 1998 BBTI deposed Ramesvara (see above) while Gupta then deposed Brahmananda, who denied that Srila Prabhupada approved of abandoning the BBT. Brahmananda's 1998 deposition:

*"In the fall of 1974, I acted as Personal Secretary to His Divine Grace, and we were in Bombay. I remember receiving Ramesvara's Oct. 20, 1974 letter to Srila Prabhupada, after which I personally spoke at length with him so as to draft a response, as was my duty as Personal Secretary. But before Srila Prabhupada would reply to this letter, he wanted answers from Ramesvara on: (1) who had prepared the document referred to in Ramesvara's letter 'to show that the BBT is a part of the tax-exempt ISKCON corporation' without first having obtained authority to do so from His Divine Grace, and, (2) who had authorized \$10,000 to be spent on the preparation of a document 'to show that the BBT is a part of the tax-exempt ISKCON corporation' [...]*

*"Srila Prabhupada's strong position on this issue was reflected in how he had me fashion the response letter to Ramesvara [...] That is, he expected Ramesvara to first answer his questions, as noted above, before he would reply to the points in Ramesvara's proposal letter of Oct. 20, 1974. In discussing this issue, Srila Prabhupada said to me that if there was any problem in the USA with the BBT, then the entire BBT operation could simply be moved to Bombay. He said he could just as well operate the BBT there in India if it was necessary. But, under no circumstances, he told me, did he want or approve of this proposal by Ramesvara and others for the BBT to be made a part of the ISKCON corporate structure or in any way to merge or amalgamate them together. [Which is what Ramesvara had done 1972-86 by operating BBT through ISKCON.]*



*“In rejecting Ramesvara's proposal and in arguing that the entire BBT operation could simply be moved to India, Srila Prabhupada noted that the India BBT was already ‘tax exempt in India,’ that he already had ‘ample land and buildings’ there, and that he had his ‘office’ in Bombay and liked living there. Srila Prabhupada also noted that Bombay was the most advanced city in India and thus suitable for conducting an international publishing operation. There is **no question in my mind that Srila Prabhupada completely rejected Ramesvara's proposal or any idea or attempt to merge the BBT and ISKCON together. I am absolutely clear on this point because I personally observed that Srila Prabhupada was very upset and quite disturbed with the whole idea of making the BBT a ‘division’ within ISKCON as Ramesvara proposed in his Oct. 20, 1974 letter to Srila Prabhupada.***

*“Srila Prabhupada said to me that he did not want ISKCON and the BBT to be centralized or amalgamated in this way because of the danger and effect an ISKCON liquidation would have on the BBT. Ramesvara has written in his Declaration [...] that I called him and ‘conveyed Srila Prabhupada's approval of the decision **to continue operating the BBT as a division of ISKCON, and not attempt to operate as an independent trust.**’ First, I do not remember [this] when Ramesvara phoned me in Bombay. Second, based on how adamant Srila Prabhupada was in rejecting any idea of amalgamating the BBT into ISKCON, in my presence and in discussing this issue with Srila Prabhupada, **he never said nor did he agree to operate the BBT as a division of ISKCON. In fact, everything that Srila Prabhupada told me [...] was completely opposite and contrary to the proposal made by Ramesvara. I therefore doubt the veracity of Ramesvara’s Declaration on these specific points.**”*

#### UMBRELLA CORPORATION

Ramesvara claimed Srila Prabhupada approved of the umbrella corporation idea by Stanley Weithorn, a NY tax attorney, but we note that Ramesvara did not mention how the GBC in July 1976 had fired Weithorn on behalf of Srila Prabhupada. Initially, Srila Prabhupada wrote to Hansadutta in Dec. 1974 and approved the idea because he thought this was a decentralized arrangement simply for tax purposes. But when Weithorn actually sent his detailed proposal July 17, 1975, Srila Prabhupada and the GBC rejected his proposals for radically changing the BBT and ISKCON from what Srila Prabhupada had established and wanted. Srila Prabhupada’s rejected Weithorn’s and Ramesvara’s proposals. ***Srila Prabhupada nixed the centralized umbrella plan.*** And these ideas were never implemented.

#### KARANDHAR IN 2021 RECALLS BBT’S TAX ISSUES

Karandhar das, former GBC, BBT trustee, and Los Angeles temple president, replied to Nityananda das from Manaus, Brazil (May 2021):

**Q:** Was there some issue with obtaining tax exemption for the BBT?

**A:** *During my tenure at the BBT, all its funds were routed through a bank account entitled ISKCON BBT. This account was separate from the LA Temple account and funds were not mixed. This was done to maintain tax exemption for which we were unable to find a way to obtain for the BBT as a separate legal entity (not for the lack of trying).*

**Q:** Was the 1972 BBT not qualified for a 501-C3 or other tax exempt status? How were BBT funds kept tax exempt?

**A:** *The lawyers we had researching the issue at the time did not advise us about any other tax exempt status options. Funds in the ISKCON BBT account were fully tax exempt. Prabhupada wanted the BBT to be a separate legal entity from ISKCON and administered as such. He wanted it to make a profit, and this profit be divided 50-50 between the BBT and the MVT, which both were separate tax-exempt legal entities. I worked towards this model until I resigned.*

But Ramesvara, Karandhar, and others never implemented the options given by Srila Prabhupada involving (1) his Swiss bank account or (2) the Bombay BBT. Srila Prabhupada said June 2, 1977 about trust income being taxable: “*Then there will be question, ‘The trust deed will be given? Then there will tax.’*” If there were irreconcilable issues with tax exemption in California, or in the USA, the BBT trustees could have moved the BBT trust to any tax friendly, fully legitimate tax avoidance and trust domicile, such as Delaware, Panama, or Switzerland. In 1983 Harikesa Swami formed another BBT trust in Liechtenstein, proving that **religious book trusts can be tax exempt**, just as Srila Prabhupada wanted. Tax exemption was actually a problem easily solved.

*“They were just too lazy to do it correctly. There was no authorization to create a different bank account under a different name, especially ISKCON’s name, which defeats the whole purpose of the trust. They had lots of bad advice and Srila Prabhupada was also not happy about that either.”* (Jitarati das, 2023)

## **EIGHT DEVIATIONS IN TODAY’S BBTI OPERATIONS**

One may ask: why not leave things as they are now, in 2024, with the BBTI-GBC operational set-up? We should not do so because there are serious deviations and defects in their operations, as listed below, where we also include the ideals, principles, and goals in a restoration of Srila Prabhupada’s original 1972 BBT. Much was taken from Nimai Pandit’s 2008 “*BBT Manifesto.*” Rather than accept another GBC speculative innovation, Srila Prabhupada’s BBT should be trusted and

restored exactly to the way Srila Prabhupada made it, which will guarantee perfection and transcendental fortune to future generations.

### **(1) REACTIVATE ORIGINAL 1972 USA BBT WITH ITS COPYRIGHTS**

The ostensible rationale for abandoning the original 1972 USA BBT was that it could not be made tax exempt. But that was no longer the case by 1976 or so, and yet the GBC insisted on their know-it-better, re-invention mentality by creating the 1988 BBTI corporation under full GBC control. Although unnecessary, they persisted in shunning Srila Prabhupada's perfect and divine arrangements for his sacred books, the California BBT, and an insane history of sham copyright assignments.

Foremost, Srila Prabhupada's 1972 USA BBT must be reactivated, revoking all its copyright transfers in all languages worldwide, and as organized and instructed by Srila Prabhupada. Printing, book distribution, an office, quality trustees, its own bank accounts, BBT logos and trademarks, and federal-state tax exempt status, must be all accomplished within the original BBT. This will ensure the sanctity of Srila Prabhupada's books. Other BBT entities worldwide must receive their publishing rights and authority for their operations from the central, main USA BBT office. All book sale payments go into BBT accounts.

(a) All the BBT copyrights on record in US Copyright Office and in all countries, associated with various "BBT" divisions, must be reverted to the rightful owner: BBT (1972). Today, most of the copyright records have the imposter BBTI listed as the current owner of the copyrights.

(b) All copyright records in all countries must list "*His Divine Grace A.C. Bhaktivedanta Swami Prabhupada*" as the author of his books

(c) Copyright declarations on future BBT publications in any language shall be "© Copyrighted by Bhaktivedanta Book Trust."

One serious proposal, perhaps if approved by a consensus of senior devotees, is that the 1972 USA BBT trust deed be revised to further protect Srila Prabhupada's stated intentions, based on experiences learned from the BBT's history. Amendments could be made that:

(a) "certifications" are given to verify each book is "original" (b) prohibitions against unwarranted and secret editing of the books, and (c) specify editing policies, such as for typos, minor corrections, errata, etc.

Any changes to the trust deed will require a California court ruling and an approval from the general devotees. BBT bylaws should be adopted by a consensus of senior devotees to include all relevant Srila Prabhupada instructions, various BBT operative policies, etc., to protect against mismanagement and deviation from the Acharya's instructions. And BBT legal documents must be transparently and openly available.

Then dissolve BBTI (and any redundant BBTs worldwide), their

bank accounts closed and balances/assets transferred to the 1972 BBT. BBTs worldwide must be converted to authorized BBTs with publishing rights from the main BBT, which alone shall authorize the printing of Srila Prabhupada's books through its offices/subsidiaries. Srila Prabhupada's written instructions will define how the BBT shall operate.

After the above, there would be no further need or rationale for the BBT to grant special licenses to make pre-1978 editions available, and KBI will be redundant. Foreign offices/subsidiaries/divisions translating and printing Srila Prabhupada's books will give a 10% royalty to the mother BBT: *"Prabhupada just spoke with me regarding the distribution of foreign (other than English) language literature. His direction is that 10% of the gross income on the sales of all of our literatures, books, and magazines, should be sent to The Bhaktivedanta Book Trust."* (Karandhar to Foreign BBT Divisions, signed by Srila Prabhupada, Sept. 16, 1974)

### (2) TAX EXEMPTION ISSUE

In 1974-75, Srila Prabhupada gave a few ways to use the USA 1972 BBT so that it could operate tax exempt. One was to use a bank account in Switzerland and that the LA office would only handle operations other than the finances. The other way was to depute BBT Bombay to handle financial activity. All of Sri Rama's pontifications on the reasons for choosing a corporation over the original trust are just hogwash and unnecessary. There was simply no reason NOT to use the original BBT.

So why not honor the Founder-Acharya's arrangements *in full trust that what he gave us was perfect*, complete, and the best way? To obey Srila Prabhupada and accept his orders and instructions as one's life and soul is the perfection of spiritual life, otherwise one becomes ruined. In the Bombay BBT trust document, item #17 is interesting: *"The Settlor [Srila Prabhupada] shall during his lifetime and after his death the majority of the Trustees, shall have power to add, alter, vary, modify or discontinue any of the objects of the trusts of these presents but so that the addition, alterations, variations [sic] or modifications thereof shall be of the nature of charitable purposes."* Srila Prabhupada would want that in the future his faithful followers would do whatever necessary to protect his BBT arrangements (not toss them aside and do otherwise). Best is to leave it how Srila Prabhupada originally set things up.

### (3) BBT POLICY ON CHANGED BOOKS

The Feb. 2, 1991 BBTI minutes include:

*"When editing the English version of Caitanya Caritamrita, our editors should 'avoid changes but changes if necessary.' [...] Dravida das shall review the latest version of Sri Isopanisad, comparing it to the previous version and original manuscript and make recommendations*

[...] *Teachings of Lord Chaitanya should be edited by Dravida das...*”

In 1992 the BBTI resolved: “*Jayadvaita Swami shall prepare a pamphlet explaining why Srila Prabhupada’s books are edited, how the editing generally takes place and how this corresponds with Srila Prabhupada’s desires.*” In 1993 the BBTI trustees resolved: “*The BBT Trustees thank Dhanistha dasi for her interest in publishing a special edition of Bhagavad-gita [the original 1972 edition], but **decline the request.** Jayadvaita Swami will convey the decision to Dhanistha dasi.*” Why did the BBTI refuse an offer to pay for an unrevised, original Gita?

The BBT must stop printing (forever) all "revised" books with post 1977 edits and changes. Each BBT book must be clearly marked as original and as a replica of pre-1978 editions. A transparent editorial policy must be enshrined in BBT bylaws, noting that the books published under Srila Prabhupada’s authority are free of defects. Srila Prabhupada called this spiritual principle "*ashraya prayoga*" or that seeing a mistake in what the spiritual master has given is a disrespectful, faulty mentality. No changes other than typos and minor corrections can be made, and corrections that were directed by Srila Prabhupada himself. ***He never authorized any other kind of ongoing editing of his books.*** There is no other author in history to have their literary works so heavily “edited” post-mortem as was done with Srila Prabhupada’s books.

As for the argument by some parties that there were many genuine grammatical or factual errors (introduced by Srila Prabhupada’s transcribers or editors and not by Srila Prabhupada himself), those errors can be printed in an errata at the end of the books, and/or on a website; or as footnotes, where the correction is suggested; or if simple typos or grammatical errors, corrected without further ado. BBT editors used these simple errors to make a case for wholesale unnecessary, whimsical changes to Srila Prabhupada’s books, from philosophical to the original writing style. This rascal editorial policy must be forever rejected.

Revising Srila Prabhupada books, regardless of intention, sets a dangerous precedent. If not stopped, the adulterations will continue as future personalities and circumstances may dictate, and it will lead to anyone making any changes they choose. This destroys the potency and purity of Srila Prabhupada’s books. This deviant "whimsical revisionist" policy must be discredited and Srila Prabhupada's “no-change” policy affirmed as a grave lesson and warning for the future.

#### (4) BBT IS ONLY FOR SRILA PRABHUPADA’S BOOKS

*“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)

However, Aug. 1, 1989 BBTI trustees ratified their unwritten policy which blatantly violated Srila Prabhupada's instructions and approved the publishing of many other categories of "works," with an editorial policy that rejects authors with "spiritual character" contrary to the GBC doctrines. The GBC thus controls ISKCON narratives and doctrines in support of its gurocracy and their shastric deviations (see Vol. 6):

*"The BBT exists mainly [not exclusively?] to publish the books of [Srila Prabhupada]. We shall consider publishing other substantial, important works. We are most inclined to publish translations of standard Vaishnava literature, with commentaries by predecessor acharyas in our Sampradaya. The BBT seeks translations that are clear, consistent, readable, scholarly and faithful to both the content and mood of the original. Translators should use the same English terms in Srila Prabhupada's books [...] We shall reject works by persons whose spiritual character we find questionable. The BBT will take up new works by commissioning authors for projects, and by accepting independently submitted works. All works must philosophically follow in the footsteps of Srila Prabhupada. [That is, the GBC's self-serving interpretations thereof.] Departures from this standard shall be rejected, although previously unknown points are acceptable when consistent with Srila Prabhupada's works, backed by sufficient authority from previous acharyas. We want to avoid mixing our philosophy with contaminated mental speculations. [Like replacing the original books and BBT?]*

*"We shall turn down speculative, fantastic works that compromise Krishna consciousness to mundane philosophies, movements, or trends. Since the BBT wants to educate people in the Lord's devotional service, we shall look to manuscripts and proposals for their value in preaching. The BBT discourages presentation that simply rehash Srila Prabhupada's works. New works should offer new understanding or new opportunities for preaching. Works aimed at scholars should hold to high standards of scholarship and argumentation. In deciding whether to publish a work intended for academia: the BBT may submit it to recognized scholars and take in account their critical opinions.*

*[Why are they not satisfied with Srila Prabhupada's books?]*

*"The BBT will not give royalties or recompense outside of normal support. According to Srila Prabhupada's absolute principle, there is no question of a salary for initiated devotees who work for the BBT. The BBT may pay outside translators. [...] To be more flexible and effective in bringing out new Krishna conscious works, the BBT may sometimes*

*publish under an alternative 'imprint,' just as a manufacturer may sell under different brands. That all BBT divisions set aside 3% of temple remittances for the use of the Bhaktivedanta Institute: the funds are to come out of the 25% meant for development and foreign language grants and not from construction funds”*

BBTI in 1991 gave \$16k for Sadaputa’s video editing equipment, car, insurance, and “his work” on *Vedic Cosmography and Astronomy*. In 1993 the BBTI trustees resolved further in this regard:

*“The most important works for BBT are Srila Prabhupada’s books, published during his lifetime. Other ‘core’ publications are Back to Godhead magazine, **books by previous acharyas, other Vedic scriptures, reference works** (indexes, dictionaries, study guides, etc.) and Srila Prabhupada archival publications. These are the two categories of works we consider most important for the BBT to publish. The BBT may also publish other categories of works, such as these: Srila Prabhupada books newly assembled, **textbooks** (such as *Readings in Vedic Literature*), **tracts and brochures, cookbooks, art books, cultural presentations, and other new works by ISKCON devotees.**”*

In direct violation of Srila Prabhupada’s clear instructions, 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, *Servant of the Servant* by Tamal, *Srila Prabhupada Lilamrita* by Satsvarupa, *Inner Yoga*, etc. This disobedience continues in full force at the present.

The BBT must not publish anything but Srila Prabhupada’s books. BBT is not a *"publishing house for Gaudiya Vaishnava books"* (as stated on Krishna.com in 2024). The BBT was made by Srila Prabhupada specifically to own and print **only his books**. *"The properties which shall constitute the Trust Fund include all books and manuscripts and other documents written by me or translated by me, including the following hereinafter listed, and all those written by me in the future, including all copyrights and publication rights incidental thereto:"* (BBT Trust 1972)

Although Srila Prabhupada himself authorized a few books by some of his disciples to be printed by the BBT, which was his exclusive right, **he has not left any instruction for including other books**. Instead, he specified that the BBT is meant **only** for his own books. The BBT is Srila Prabhupada's exclusive personal vehicle to teach the whole world the science of God, Krishna. It is not a publisher of other books on 'Bhakti' and 'Vedanta' as the BBTI has disobediently done. The BBT trustees (Tamal, Bhagavan, Jayatirtha, Harikesh, and Ramesvara) met on Sept. 5, 1978, and one of their resolutions was:

*“Due to unforeseen difficulties which might affect our society by the publication and distribution of books by the new ISKCON acharyas, it was decided [...] BBT approval would be gotten. In one sense no guru can be limited from writing books. However some regulation must be there. There were many questions, such as how the large-scale distribution of new books would affect the present distribution of Srila Prabhupada's books. Also, questions arose as to who would print such books, how the profits of such books would be used, as well as the types of books which should be printed. **All publications other than children's publications must be submitted only to the BBT for publication.**”*

Thus, the BBT printed and sold books by the ISKCON “acharyas,” including Vyasapuja books, although some printed their own books. In 1979, the BBT resolved re: Harikesh’s upcoming Varnashrama book:

*“That Srila Harikesa Swami be authorized and blessed to complete his book on varnashrama dharma. As soon as it is completed he will go to various senior personalities and get opinions and concepts which, if reasonable, will be incorporated into the book. The final manuscript will be presented to BBT Trustees for approval.”* Another 1979 resolution:

*“For as long as the Hare Krishna Movement exists, Srila Prabhupada's books will be predominantly printed and distributed, **but other books** which are meant to expand Srila Prabhupada's teachings and which are not redundant will be encouraged for all time.”*

And so, right after Srila Prabhupada had left, the BBT was no longer exclusively for Srila Prabhupada’s books, and so it remains today. This needs to be stopped forever, and the BBT trust terms faithfully upheld.

#### **(5) SEPARATE TRUSTS: ARCHIVES AND BTG MAGAZINE**

In 1992, BBTI threatened to end funding to Bhaktivedanta Archives unless they submitted guidelines for censoring “sensitive” materials: *“The BBT Archives appear to be operating under the unstated premise that all of Srila Prabhupada’s recorded words ought to be published. [They shouldn’t?] This is a premise with which the BBT Trustees disagree... We resolve that after July 5, 1992, the BBT will disperse to the BBT Archives no further funds until we have received from the Archives staff these guidelines and suggestions. We further resolve that future disbursements will be contingent upon the suitability of these guidelines and suggestions and their being consistently followed.”*

Thus the GBC used blackmail-bribery (extracting “compliance” by threats of withholding future financial support). In 1993 the BBTI asserted its control over the Archives: *“The Archives will henceforward be directly responsible to the BBTI. Annually, the Archives will provide the Trustees a report on its finances, its projects, and its budget*



*requests... materials published by the Archives will bear the heading 'Bhaktivedanta Archives, a Division of the BBTI.'"*

Since 1978 the co-founders of the Archives, Ekanatha and Paramarupa, have walked a fine line between the oppression of the ISKCON GBC and the principle of preserving Srila Prabhupada's legacy. Struggling to adhere to a "neutral" position and not to be pulled into various controversies, and to simply do their work, nevertheless the Archives remains dependent on the funds they receive from the BBTI by the graces of the GBC. Many have wondered: what is the exact relationship of control, funding, etc between the Archives and the BBTI? Does the deviated GBC-BBTI adversely influence the Archives?

The Archives is obliged to exclusively feature and distribute only the highly edited, and changed versions of Srila Prabhupada's books on digital media releases (Vedabase). The Archives caretakers privately apologize that they have no choice, lest their lifeline funding from the BBTI is cut off. Although the Archives preserves the unrevised editions of Srila Prabhupada's books, it is prohibited by the BBTI-GBC from making them available, using or sharing them. The Archives is a corporation with GBC-approved directors, including Jayadwaita Swami. BBTI gives about \$85K/year, making the Archives beholden and hostage to GBC-BBTI policies. Archives income is supplemented by irregular donations, royalties, and some sales, but which alone cannot sustain it as a viable operation. E.g., Bangalore ISKCON and Jitarati paid for their new walk-in fire-proof storage vault. The Archives runs on a skeleton, low-wage crew and volunteer workers.

To enable the Bhaktivedanta Archives to preserve and protect Srila Prabhupada's books, letters, photos, ISKCON historical materials, etc, while remaining free from political or deviant influences (as it suffers now), it should be constituted differently than it is at present. Of course, if the BBT itself is fully reformed, this problem would be solved. One option is to be set up as an independent religious trust similar to the 1972 BBT. Its deed of trust would define its purpose, objectives, and principles to defend itself from corrupted outside influence. Its trustees could be elected every 10 years similar to that prescribed for the GBC in the *Direction of Management*. This would guarantee against institutional domination through a gurocratic GBC. Since money is power, independent or guaranteed funding would prevent the present blackmail situation. Perhaps a perpetual trust fund or a reliable, independent source of funding could be arranged for the Archives. E.g., by amending the BBT trust for an **unconditional financial support**, such as 3% of BBT income, similar to Bhaktivedanta Institute's 3%.

The Bhaktivedanta Archives can best preserve and protect Srila Prabhupada's vani (instructions) by wide distribution. E.g., if Christ's original teachings had been accurately recorded and preserved, and widely distributed without changes, edits, and siddhantic deviation, today's diverse interpretations and adulterated versions would very limited. The BBT and Bhaktivedanta Archives are essential, separate components in the plan to restore and preserve the purity and integrity of the Hare Krishna Movement. Just as the USA government has three branches to optimize balanced operation, etc., ISKCON could be said to have its GBC, BBT, and Archives. Should the Archives be part of a restored BBT or a separate entity from ISKCON-GBC and the BBT?

*Back to Godhead* magazine was created by Srila Prabhupada. "*This Back to Godhead will always remain the backbone of the society because more the magazine is popular the more society becomes popular.*" (SPL Rayarama Jan. 30, 1967) However, shortly after Srila Prabhupada's disappearance, **in one of its greatest deviations**, the GBC changed *BTG* from mass distribution by temples to exclusive-by-subscription. Circulation fell from a million to 2000 a month. *BTG* should again be a monthly for mass distribution as it was in Srila Prabhupada's presence, and not as a subscription-only, bi-monthly periodical (\$20/yr, 6 issues).

*BTG's* cost to temples should be such that it can be sold for \$1-2, to foster profuse distribution, encouraging street sankirtan at the same time. The main customers should be new people, as Srila Prabhupada instructed. *BTG* has been heavily subsidized by BBTI for decades, but it was previously, and can be again, self-sustaining. As it is organized now, *BTG* is primarily for already existing devotees, but it should be returned to its role as the principle preaching tool in a mass distribution scheme. It is almost as though demons were sabotaging Srila Prabhupada's work...

#### **(6) BBT FINANCIAL POLICY, THE 50%-50% RULE, AUDITS**

*"A sannyasi should have an institution meant to preach Krsna consciousness; he need not accumulate money for himself. We recommend that as soon as money accumulates [...] fifty per cent of it should be invested in printing books, and fifty per cent for expenditures, especially in establishing centers all over the world. The managers of the [...] movement should be extremely cautious in regard to this point. Otherwise money will be the cause of lamentation, illusion, fear, anger, material attachment, material poverty, and unnecessary hard work. [...] but when Europeans and Americans began to give money profusely, I started temples and Deity worship. [...] Whatever money is collected should be spent for Krsna, and not a farthing for sense gratification. This is the Bhagavata principle."* (SBhag 7.13.34 Purport)

*“Regarding temples’ BBT debts, SP said a temple can order with thirty days credit, and after that time must pay in full for the books received, even if they were not all sold.” (GBC minutes Mar. 25, 1975)*

Ramesvara’s affidavit Oct. 20, 1998: *“Srila Prabhupada was principally concerned that the books and magazines be sold at 100% markup over cost, and that the gross proceeds from the sale of the books would then be divided equally for two purposes: (1) 50% reinvested for book publishing and its related activities, and (2) 50% for the acquisition and construction of new ISKCON temples and the renovation of existing ISKCON temples--either through grants or loans.”*

But it is seen from GBC resolutions and also from the 1986 BBT-GBC meeting minutes that after 1978, the GBC, as the BBT controller, developed variations on this original BBT 50%-50% rule. Tamal (especially) thought he was a better manager than Srila Prabhupada, and changes to this rule likely came from him.

E.g., in 1982 the GBC resolved that: *“their BBT remittance (i.e., the GBC mandate of 25-50%)...”* And in mid-1986 the GBC resolved:

*(1) “BBT income per book is to be divided as follows: 50% of the gross is straight replacement cost for each book sold. 25% of the gross income is an expansion buffer for stocking books and producing new ones in all languages. 25% is for the BBT construction projects and loans, grants. The 25% expansion buffer is to be utilized by each major BBT division by keeping all of Srila Prabhupada’s books in stock and printing books in new languages...” (2) “...due to the Hawaii farm project, the Hawaii temple is exempt from the BBT remittance full of 25% 50% (sic)” (3) “those temples and zones whose BBT remittances are far below the 25% minimum mandated by Srila Prabhupada...”*

Srila Prabhupada never changed 50-50 to 50-25-25 as noted in GBC resolutions, and as confirmed by Jitarati das, among a handful of those most knowledgeable on the BBT issue. This is a significant departure from the terms of the original BBT trust, and is a GBC modification that changes Srila Prabhupada’s clear instructions. There are two early Srila Prabhupada letters **BEFORE** the BBT was finalized and legalized in late May 1972, and thus they do not change the 50%-50% rule.

*(1) “I have recently informed the GBC to allow each temple to keep 25% of the money they collect from direct book and magazine sales for temple maintenance, 75% to be sent to Book Fund.” (SPL Nov. 15, ‘71)*

*(2) “One thing is that book profits must be deposited in my Book Fund Account, at least 15%. But this we shall discuss.” (SPL Bali Mardana Apr. 15, 1972)*

So, why did the GBC change the 50-50 rule? *“It is a concoction. All big BBT men there and they don't even know the words in the BBT document. It is 50% of the proceeds, not the gross. Proceeds mean the take home profits after expenses. Very simple formula given by Prabhupada, but they have to make it complicated and think they are so intelligent. Damned fools.”* (Jitarati das, Oct. 2023)]

The way it worked in the 1970's was with a BBT formula of 2.3 X the book's costs (printing, delivery, overhead, expansion margin, etc.), invoiced to a temple, allowing 50% for reprinting, 50% for loans, etc., with some extra leftover for expenses. The “expansion buffer” mentioned in the 1986 GBC-BBT resolutions was already included in the BBT's price calculations. If a book's formulaic cost was \$1.00, the temples were charged \$2.30, who then sold it for maybe \$4, giving them a profit. The BBT used \$1.00 to reprint the book, \$1.00 went for temple loans/construction, and \$0.30 was for overhead and expansion.

[So why did Tamal and the GBC meddle in the BBT's affairs and violate the BBT trust's terms? ***Back to the 50-50 principle.***]

The policy of 50% income to BBT Book Fund and 50% of income to BBT Temple fund must be maintained as per Srila Prabhupada's instructions in the BBT Trust Instrument: *“The Trustees shall collect all proceeds from the sale of my books, that is One Hundred Percent (100%) of all the proceeds from all of the International Society for Krishna Consciousness Temples and divide these proceeds into two funds, one-half (1/2) for the fund known as the Book Fund, and one-half (1/2) for the fund known as the Building Fund.”*

Also, accounting transparency must be a foundational BBT principle with public annual financial statements and open disclosure of all assets, typical for non-profits. Srila Prabhupada wanted BBT book sales to be divided 50-50 between the BBT and the Mayapur-Vrindaban Trust (which financed temple projects), both of which were to be separate tax-exempt legal entities. In a conversation on Mar. 27, 1977:

**SP:** That is stated in the BBT. That is the main purpose, that fifty percent must go... **Hansadutta:** For printing. Fifty percent for printing, fifty percent for building. **SP:** That's all right. This is the main purpose.

*“The BBT trust specifies 50% for reprinting books, 50% for new temples, loans, temple renovations, but from Ramesvara's time onward, this has been interpreted as 50% of gross, not 50% of “proceeds” or net profits, and thus books were priced far over double their cost, which hurt distribution and was not Srila Prabhupada's idea. In 1986, in a new interpretation, BBT resolved 25% to temples, 25% to book printing, and 50% to costs. But this was not Srila Prabhupada's formula. As a result,*

*temples and projects are neglected. E.g., BBTI 2013 sales were \$1.5M and only the Mayapur temple got \$300K. So where is the other \$450K or so in the 50-50 calculation?"* (Jitarati das, 2022) [Salaries, skimming?]

### (7) BETTER TRUSTEES

Future BBT Trustees must ensure that a sacred spiritual tradition is formed around Srila Prabhupada's books so that Srila Prabhupada's vani, or teachings, be treated with utmost sacred respect, as good as God's word. This spiritual tradition shall be formed by education, culture, and devotion such that no one will allow Srila Prabhupada's teachings to be distorted or altered in way, lest the parampara be put in danger. The original BBT must be made whole again with new trustees legally obliged to Srila Prabhupada's specific terms in his 1972 BBT.

Future BBT Trustees must trained in and abide by all of Srila Prabhupada's instructions on the BBT, and operate the BBT exactly according to these instructions, including (a) Karandhar's letter to all ISKCON temple presidents, counter-signed by Srila Prabhupada Apr. 22, 1974 (b) Karandhar's letter to foreign BBT divisions, counter-signed by Srila Prabhupada Sept. 16, 1974 (c) Srila Prabhupada's letter to all temple presidents Mar. 14, 1974. There are two main functions that the BBT Trustee shall ensure. (1) Reprint books. Cover, binding etc. can be modified to increase interest. (2) Compile books from Srila Prabhupada's teachings under a certain topic (yoga, science etc), with minimal editing.

Numerous devotees advocating for the unchanged books openly say past trustees were, at best self-motivated businessmen and should be removed from the BBT for the sake of the 1972 BBT's restoration. Jayadvaita Swami resigned as a BBTI director in 2017, leaving Brahma Muhurta das and Naresvara das, both who have poor reputations, are suspected of financial improprieties (see Vol. 6), and a long participation in the deviated BBT-BBTI. After Naresvara "lost" US\$1M as head of the Australian BBT, he was fired. A few years later, he was "reformed" and became the BBTI trustee resident in Mayapur, receiving BBTI funds meant for the temple development. But surely there is no corruption in Mayapur? The Bengali mafia surely does not touch the book funds managed by Naresvara? Better leaders-trustees for the BBT may emerge after the demise of the GBC old guard: Gopal Krishna, Jayapataka, etc, and with the rise of reformed, enlightened, non-GBC, non-guru younger devotees. ***The BBT needs new, highly reputable, quality trustees.***

The BBT issue is not only about the issues raised in the 1998 BBTI court case, but also about ***who are the trustees and managers***, and their faithfulness to Srila Prabhupada's desires for his books. Most devotees see the ISKCON GBC-guru management regime as hopelessly corrupted

and unaccountable to Srila Prabhupada. A loose-knit team including Rupanuga, Gupta, Govinda dasi, Vedaguhya, Naveen Krishna, Jitarati, Garuda, Partrikananda, others have collaborated on a return to an “unchanged” books standard for ISKCON. Good progress with scholar conventions and their expert opinions has been made towards rectifying the changes in Srila Prabhupada’s books. From this pool of reformers, new and much better BBT trustees should be chosen by the temple presidents if there is no enlightened GBC based on DOM elections.

Meanwhile, with growing awareness of the BBTI’s adulterations to Srila Prabhupada’s books, the market share for the unchanged books continues to grow. Some see that another major BBT legal quagmire and court struggle to restore the BBT would be a distraction, and the real goal is to get unchanged books printed and distributed. The more, the sooner, while times still allow it. Still, if possible, the 1972 BBT should be restored with honest, Prabhupada-centered trustees. All things can be accomplished with a broad based change of awareness of facts.

### **(8) BBT AUDITS AND TRANSPARENT FINANCES**

There are serious doubts if BBTI is expending its funds according to Srila Prabhupada’s directions. There is *no verified accounting or outside audits* of their finances. Their directors have checkered histories. Accusations and evidence of fraud, theft, missing millions, etc in the BBTI’s history demands that a forensic accounting by outside auditors be made available to the public, which is a worldwide standard for charities and non-profits, and often required by law as well. BBTI does not provide this information, being part of the GBC good old boys club.

There is little confidence in the integrity of the BBTI. No one, even the GBC, knows what the BBTI does with their funds, and there is likely massive theft-mismanagement-waste of book funds. It appears hundreds of thousands a year are disappearing somewhere. The Bombay BBT also does not use 50% of its income for temple construction or temple purchase loans. It invests in its own properties and farm projects directly, justifiably being very adverse to the GBC and gurus. The rivalry between the Bombay BBT and Gopal Krishna Maharaja recently led to some gundas coming to Bhima and Ananda Tirtha’s BBT offices over some property sale proceeds, but it was “settled.”

Various instructions from Srila Prabhupada about BBT finances:

**(1)** *"I specifically formed the BBT to invest in it exclusive rights for the printing of all literature containing my teachings, writings and lectures. In this way the collections are to be divided fifty percent for printing new books and fifty percent for construction of temples. The*

*BBT can authorize a center to print, as in the case of foreign translations, with the agreement that when the foreign printing becomes financially solvent they will pay royalties to the BBT. But all printing of ISKCON literature must be by the BBT or under their sanction and approval. If temples print independently it will be at the cost of the books I am, myself printing, and could eventually cause the financial ruin of the BBT, meaning I could not order new books from the printer or have sufficient funds for construction of temple projects. I trust this is now clear and you will all do the needful.*" (SPL all Presidents Mar. 14, 1974)

(2) *"These properties should be purchased in the name of BBT, and when the local center repays the loan, then the name can be transferred. Now you have loaned Madhudvisa \$133k. How will he repay? What are the terms for repayment? In France they are wanting to borrow \$120k. Can you arrange for this loan in Jan. 1975? I understand that Spiritual Sky is not able to repay its loan now. This rule must be strictly followed that 50% paid for printing and 50% paid for property and building loans."* (SPL Ramesvara Nov. 14, 1974) (3) *"No, we cannot loan BBT money for any other purpose than what is mentioned in the BBT Agreement. These other loans for cows, equipment, and restaurants must all be re-paid, and no other loans other than for publishing and temple construction can be granted."* (SPL Ramesvara Nov. 25, 1974)

(4) *"...get the church in Toronto. Take it immediately. [...] It is not very costly. \$200k you can arrange. If it is available from BBT at this time then I have no objection. You can make the \$150k loan from BBT."* (SPL Jagadish Dec. 28, '74) (5) *"I strongly encourage you to double your program by getting three more buses [...]. BBT will help. I have written Hansadutta one letter to give you the loan of \$30k. BBT means 50% is for printing books and 50% for construction of temples. So your buses are all moving temples."* (SPL Tamal Krishna Dec. 28, 1974)

(6) *"...about the loan for the building, Ramesvara and Jayatirtha have suggested that you be given a \$4,000 loan from the BBT. So, I think that will be nice."* (SPL Ravindra Svarupa Feb. 2, 1975)

(7) *"I am in due receipt of your letter [...]: 'Ask Srila Prabhupada If We Should Buy Small Church In Phoenix Two Blocks From University With \$15k To \$20k BBT Loan. Wire Back Immediately As May Be Sold Soon. Nalinikanta.'" [...] I do not know what money is available. You have to consult this with Ramesvara."* (SPL Nalinikanta Nov. 21, 1975)

(8) *"The church proposal in Houston is a good offer. I think somehow or other the BBT must give you loan for it is a worthy cause."* (SPL Satsvarupa Jan. 22, 1976) (9) *"Your scheme to purchase that building with BBT loan is fully approved by me."* (SPL Kurusrestha,

Denver, Sept. 5, 1976) (10) *“So for maintaining the Gurukula at least the cost price for the books must be paid. Gurukula can take the profit for its maintenance. BBT cannot pay for maintenance of the temples. BBT can only pay for printing and temple properties and construction.”* (SPL Jagadisa, Jayatirtha, and Dayananda, Nov. 15, 1974)

In just a few years in the 1970’s, the BBT financed so many temple purchases. But in recent decades, why are there so few temple loans?

*“I read in Srila Prabhupada's letters that BBT money was used to buy temples, quickly expanding the movement. I asked an ISKCON regional secretary with 30+ years’ service in Russia’s national council; he gave only one example of BBTI providing money in Russia for anything. Russia has been since the early 1990s in 1st, 2nd, or 3rd place in book distribution, yet practically got nothing from BBT as loans for new temples? There are still no big, nice buildings for ISKCON temples in Russia, as far as I know. So how can BBTI (after 1988) have been following Srila Prabhupada’s formula of 50% for temples and 50% for books? BBTI did not answer my letter with these questions. In 2013 I visited Sannyas das in St. Petersburg (he was formerly in charge of Moscow branch, North European BBT, for all CIS/former USSR until 1999). He said during his time, BBT/BBTI never assisted with any temple buildings.”* (Alexander Stegantsev, 2021)

Russia, and its former republics Ukraine, Kazakhstan, etc together constitute the largest numbers of Hare Krishnas outside of India, yet there are hardly any notable temple buildings that have received assistance from the BBT in the last 30+ years since the fall of the Soviet Union. This must be an inexcusable dereliction of the BBT purpose.

### **THE PUBLIC DOMAIN QUESTION**

By law, copyrights must be registered and defended, otherwise they can fall into the “public domain,” where there is no copyright protection afforded by law and anyone can use that intellectual property freely without consequence. If the owner of copyrighted material fails to defend against infringements, or, as in the case of the BBT-BBTI, fails to register and defend their ownership, copyright protection may be challenged and those materials become public domain. Since 1972 the BBT copyrights to Srila Prabhupada’s books have been passed around, abused, misused, falsely assigned, and assumed by the BBTI on untenable legal grounds. As seen in Part One, the BBT saga is a confusing, contradictory patchwork of fantasy and insanity.

As the result of gross mismanagement and disobeying Srila Prabhupada since 1972, as of 2024, there is no clear answer as to whether the BBT copyrights could withstand, based on their 50 year



history, a serious court challenge. The only thing keeping the copyrights officially out of the “public domain” is that the BBTI will send out a threatening letter to any discovered “unauthorized user.” Because the BBTI only prints the adulterated books and its profits support Mayapur, which is a haven and base for ISKCON’s corrupt guru regime, Bengali mafia, and child abuse, many devotees prefer the BBTI-GBC to lose the copyrights. But even if the BBT copyrights can survive all of the GBC-BBTI fraudulence, they still have a lifetime and an expiry date.

Cornell University (<https://copyright.cornell.edu/publicdomain>) states that all works registered or first published *in USA* between 1964-77 are copyrighted for 95 years after publication, when they become public domain, even if they had been properly registered and protected (and sooner if they were not). Srila Prabhupada’s books will become public domain in USA in 2063-72 (95 years after 1968-77).

Copyrights on works published in India are valid for 60 years after the author’s death (expiring in 2037). So maybe in 13 years all Srila Prabhupada’s original books will be public domain in India and can be freely, legally printed (if Bombay BBT has copyrighted them in India), and then shipped and sold around the world? In the USA we may have to wait 40 years or so until the *unchanged books* become available without copyright restrictions. BBTI has registered new copyrights on changed books in 1995, which would expire in 2090. These estimates are not guaranteed, as it is a very complex legal scenario that the best lawyers will analyze differently.

The impending likelihood that Srila Prabhupada’s books will enter the public domain in just 14-40 years from now, undermines the urgency of BBT restoration, as well as even the sense of any struggle to effect it sooner. At best, a restored BBT would fund temples for a few more years before the copyrights expire. And if the BBT cannot be restored, book funds are only used to support a corrupted ISKCON anyway. So, it may be good if they become public domain tomorrow, because:

(1) ISKCON and BBTI would no longer be able to restrict the unchanged (or changed) book publishing and distribution, nor exclude anyone. (2) The unchanged books would be available through anyone who wanted to print or sell them, and competition would ensure affordability. (3) Someone with deep resources has 3 choices: (a) reactivate the 1998 court case with a strong resolve to restore the original BBT, a task which may not succeed in full or even in part, (b) negotiate with the Ravana GBC-BBTI to print unchanged books on a special basis, as KBI has done, or (b) engage in “guerrilla-bootleg” book printing and distribution until public domain arrives from 2037 to 2072.

(4) What will the world be like in 2037 or 2072? Will there still be printing presses, internet, judicial courts, nation-states, or corporations anymore? What kind of civilization will there be? Is it sensible to now spend millions more on uncertain, mixed, or halfway compromised legal outcomes in further messy, complex court battles in light of a looming inevitable public domain outcome? Or use those same funds to develop devotee farm projects with large stocks of books? The entire world order, rule of law, and sanity is crumbling and this does not favor a restoration of the BBT. After the impending nuclear holocaust, who will care about copyrights? Rather than fight in courts, maybe better to change hearts with direct preaching and “pirated-bootleg” books?

Of course, neither public domain or “bootleg” book sale profits could be mandated to print more of Srila Prabhupada’s books or open new temples as ordained in Srila Prabhupada’s BBT. The flawed legal system and increasing anomalies of Kali yuga makes it very difficult to defend Srila Prabhupada’s copyrights. Should it just be accepted that the 1972 BBT is beyond restoration, being in the control of a fully corrupted GBC-guru regime, and it is better to adopt guerrilla-warfare original books distribution? KBI is good as long as it can go on, but its future is shaky, and there is no other “legal” avenue to print original books.

Private business in China or other less Western-rules regulated areas (Asia, Africa, Russia) tolerate/ignore copyright piracy and bootlegging. Intellectual property is a rather recent Western invention, which did not exist in Vedic times or antiquity. Why not print original books covertly somewhere? Hansadutta did this for many years (1980-98) with his black Singapore editions, and Niscintya, Nityananda, and others sold them everywhere. By pseudonym or anonymous printing, there is no one to go after for damages except the books themselves, which will be hidden in unknown warehouses. This may soon be the only way to make Srila Prabhupada’s unchanged books available. What is more important?:

(1) copyright adherence that benefits and furthers the GBC-BBTI corrupt and cheating guru regime (this is a powerful boycott), or

(2) Srila Prabhupada’s unadulterated, pure, original books being made available without supporting that deviated gurocracy which fights against the original books anyways?

---

## PART TWO: PRABHUPADA’S MANAGEMENT SYSTEM

Srila Prabhupada's instructions for ISKCON's future management were very specific: no changes, continue as it is, try to expand if you can. And if we did not do this, disaster would follow, and all would be lost.

**SP:** The system of management will go on as it is now. There is no need of changing. [...] So you have to decide how to manage very nicely. Otherwise will is also given. (SPConv May 20, 1977)

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

*“What will happen when I am not here, shall everything be spoiled by GBC?”* (SPL April 11, 1972)

*“Cultivate Krsna consciousness very seriously. That is wanted. Therefore, in this old age I am struggling so much to see that things are going on nicely. So far, I have seen, it is going on nice. But maybe the management is lacking. It may be the maya is very strong. So be careful.”* (SPConv. August 2, 1976)

#### GOOD MANAGEMENT

(1) *“He shows His special favor by making you a big officer because now you must become very responsible and serious to organize and administrate things, and as leader you must set the highest KC example, so in this way Krishna is forcing you to advance in spiritual life. Now just do all our routine work nicely. This routine program is the backbone of our Movement, and we stand solid on such program such as chanting, speaking, arati, reading scriptures, prasadam [...] And if we perform everything nicely and always seize every opportunity to preach about Krishna, that is our formula for success. Of course management must be there, but if preaching work is strong, management will automatically be strong. So in all cases, become a very good preacher, and this will please me very much.”* (SPL Locanananda Dec. 8, 1971)

(2) *“I am very glad to hear that a new devotee has given \$6,500 [...] So it is a very good sign that people are coming and of their own accord giving everything, that is the proof of your powerful preaching work. If we simply remain pure and become very convinced of this Krishna philosophy, any sane man will agree with us when we speak. And if we are determined to please Krishna with our routine work despite all kinds of economic handicaps, He will provide all relief. Just see. If preaching is strong, management will be strong. That is the rule.”* (SPL 13.12.71)

(3) *“Yes, preaching is more important than managing. Just because you are preaching nicely and distributing so much prasadam, the management will follow like a shadow and Krishna will send you no end of help.”* (SPL Satsvarupa Nov. 21, 1971)

(4) *“I am pleased to see that routine work is going on nicely [...] such as chanting, speaking, rising early, cleaning, cooking and offering prasadam, arati, reading books—these activities are the backbone of our Society [...] then our whole program will be successful. If we become slack or neglect these things, then everything else we may try will fail. [...] then your preaching will be strong. Preaching is our real business, and distributing books. [...] then your management of temple affairs will also become automatically very strong.*

*“Just like if the head wills it, the hand will move. Preaching is like the head of our KC Society—if the head is removed, the whole body dies. Managing is the hands, which work nicely if the head is healthy. If the hands are removed, the body will not die, but it will be crippled. So preaching is more important than management, but both must be there if the whole body is to operate nicely.”* (SPL Dec. 8, 1971)

---

## **CHAPTER 10: DIRECTION OF MANAGEMENT**

The Direction of Management (DOM), a legal, foundational ISKCON document, signed by Srila Prabhupada and three witnesses July 28, 1970, deserves great attention and study. The DOM prescribed ISKCON’s management system and created ISKCON’s Governing Body Commission (GBC). But most ISKCON leaders and members know little about it or even that the DOM is the basis for the GBC. An ignorant member of Shastric Advisory Committee (2009): *“I don't believe it is used at all, but I really do not know the whole history of the DOM.”*

To date the DOM order is not fully implemented and the majority of the rank and file ISKCON members are still unaware of its existence. The present non-elected GBC attempts to dismiss the DOM by saying that *“Because it was never implemented, Srila Prabhupada didn't want the DOM”* -but if that is the case, then why did Srila Prabhupada re-issue his order for the DOM in His *“TOPMOST URGENCY”* letter, write 3 letters mentioning the DOM by name in 1975, incorporate ISKCON CA. and ISKCON Bay Area with the DOM in 1975-76 (and other evidence)?

### **DIRECTION OF MANAGEMENT: PART ONE, THE GBC**

*I, the undersigned, A. C. Bhaktivedanta Swami, disciple of Om Vishnupada Paramhansa 108 Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada, came in the United States in 1965 on Sept. 18th for the purpose*

*of starting Krishna Consciousness Movement. For one year I had no shelter. I was travelling in many parts of this country. Then in 1966, July, I incorporated the Society under the name and style the International Society for Krishna Consciousness, briefly ISKCON. The lawyer was Mr. J. Goldsmith. Gradually the Society increased, and one after another branches were opened. Now we have got thirty-four (34) branches enlisted herewith: [list omitted] As we have increased our volume of activities, now I think a Governing Body Commission (GBC) should be established.*

*I am getting old, 75 years old, therefore at any time I may be out of the scene, therefore I think it is necessary to give instruction to my disciples how they shall manage the whole institution. They are already managing individual centers represented by one president, one secretary and one treasurer, and in my opinion they are doing nice. But we want still more improvement in the standard of Temple management, propoganda for Krishna Consciousness, distribution of books and literatures, opening of new centers and educating devotees to the right standard. Therefore, I have decided to adopt the following principles and I hope my beloved disciples will kindly accept them. There was a meeting in San Francisco during the Ratha Yatra festival 1970 and many presidents of the centers were present. In that meeting it was resolved that an ad hoc committee be set up to form the constitution which is taken into consideration. My duty was to first appoint 12 persons to my free choice amongst my disciples and I do it now and their names are as follows: (1) Rupanuga das (2) Bhagavan das (3) Shyamasundar das (4) Satsvarupa das (5) Karandhar das (6) Hansadutta das (7) Tamala Krishna das (8) Bali Mardan das (9) Sudama das (10) Jagadisha das (11) Hayagriva das (12) Krishnadas*

*These personalities are now considered as my direct representatives. While I am living they will act as my zonal secretaries and after my demise they will be known as Executors. I have already awarded Sannyas or the renounced order of life to some of my students and they have also got very important duties to perform in this connection. The Sannyasis will travel to our different centers for preaching purpose as well as enlightening the members of the center for spiritual advancement. The Sannyasis will suggest for opening new centers in suitable places and the GBC will take action on it. As was stipulated by the ad hoc committee, the function of the GBC will be as follows with particulars:*

## **DIRECTION OF MANAGEMENT: PART TWO, ELECTIONS & TRUSTEES**

*The purpose of the Governing Body Commission is to act as the instrument for the execution of the Will of His Divine Grace. And further,*

*(1) The GBC oversees all operations and management of ISKCON, as it receives direction from Srila Prabhupada and His Divine Grace has the final approval in all matters. (2) His Divine Grace will select the initial 12 members of the GBC. In the succeeding years the GBC will be elected by a vote of all*

*Temple presidents who will vote for 8 from a ballot of all Temple presidents, which may also include any secretary who is in charge of a Temple. Those 8 with the greatest number of votes will be members for the next term of GBC. Srila Prabhupada will choose to retain four commissioners. In the event of Srila Prabhupada's absence, the retiring members will decide which four will remain. (3) The commissioners will serve for a period of 3 years, and they may be re-elected at the end of this period. (4) The chairman is elected by the GBC for each meeting. He has no veto power, but in event of a vote tie, his vote will decide. The same will apply for votes cast by mail between regular meetings.*

*(5) Throughout the year, each of the commissioners will stay with His Divine Grace for one month at a time and keep the other commissioners informed of His Divine Grace's instructions. (6) The primary objective of the GBC is to organize the opening of new Temples and to maintain the established Temples. (7) Advice will be given by the GBC in cases of real property purchases, which will be in the name of ISKCON, INC. (Trucks or other vehicles will be purchased in the name of the local president). (8) Removal of a Temple president by the GBC requires support by the local Temple members. (9) The GBC has no jurisdiction in the publication of manuscripts, which will be handled by a separate committee; profits to be returned to Srila Prabhupada."*

*So far my books are concerned, I am setting up a different body of management known as the BHAKTIVEDANTA BOOK TRUST. The trustees of this body are also members of the GBC, but their function is not dependent on the GBC. ISKCON Press was created for the exclusive publication of my books and literatures and should be continued in that way. During my absence no one shall live in my apartment.*

*ACB: A. C. Bhaktivedanta Swami: Witnessed by: Date July 28th 1970... (signed by Rupanuga das, Bhagavan das, Karandhar das, At the World Head Quarters: Los Angeles, CA)*

## **ANALYSIS OF DOM'S PRIMARY FEATURES**

**(1) Temple Presidents Can Only Be Removed With The Consent Of Temple Devotees:** This is a severe limitation on the powers of the GBC. This DOM instruction is not followed by ISKCON today; temple presidents are appointed and removed by the local GBC regardless of the desires of temple members. (see Ch. 12)

**(2) GBCs To Be Elected By Temple Presidents:** *"In the succeeding years the GBC will be elected by a vote of all Temple presidents who will vote for 8 from a ballot of all Temple presidents, which may also include any secretary who is in charge of a Temple."* This very unique system designed by Srila Prabhupada prescribes the election of 2/3 of the new GBC men by the temple presidents to a 3 year term. In his later letters he also instructed that temple presidents be elected by their congregations. From 1970-77 there were no GBC elections because Srila Prabhupada

personally elected all GBCs. Since 1978 the GBC have themselves (not temple presidents) voted on adding or removing their own members (self-perpetuating). Some GBCs have held their post almost 50 years. Problems ensue from not following this DOM clause (discussed below).

**(3) "The Primary Objective Of The GBC Is To Organize The Opening Of New Temples** and to maintain the established Temples." Here the GBC's main function is defined, and it is not to introduce new management systems or deviate from what Srila Prabhupada gave us.

**(4) No Books Apart From Srila Prabhupada's To Be Printed In ISKCON:** *"I am setting up a different body of management known as the Bhaktivedanta Book Trust... ISKCON Press was created for the exclusive publication of my books and literatures and should be continued in that way."* The BBT was formed in 1972. After Srila Prabhupada's departure, however, its copyrights and operations were transferred to a new corporation, his books were dramatically adulterated ("edited"), and the BBT-BBTI prints books by other authors, which is a blatant disobedience of Srila Prabhupada's direct order.

**(5) Srila Prabhupada Refers To His Leaving But Makes No Mention Of Guru Successors:** *"I am getting old, 75 years old, therefore at any time I may be out of the scene, therefore I think it is necessary to give instruction to my disciples how they shall manage the whole institution."*

In Srila Prabhupada's instructions for ISKCON after his departure, he does not even hint that anyone would succeed him as guru, and instead he arranges for how ISKCON's future management can go on nicely according to the DOM. All the documents Srila Prabhupada gave us for managing ISKCON after his departure- namely the DOM, Last Will, July 9th Order... none hint at any new diksha gurus. None of his books mention anything about him being replaced as the "bona fide spiritual master" for ISKCON. (see Vol. 9, 10) There is no order that his disciples should initiate their own disciples. However, the GBC did not continue to manage ISKCON as he instructed in the DOM.

**(6) "During My Absence No One Shall Live In My Apartment."** See Vol. 2 how Tamal converted Srila Prabhupada's rooms into his own quarters in Dallas and Bombay, with no action or protest by the GBC.

#### **WHY DOES ISKCON ONLY USE PARTS OF THE DOM?**

Though the DOM was a very major instruction by Srila Prabhupada, as a legal document, signed and witnessed, it is actually not well known, understood, or studied even by ISKCON leaders. DOM was neglected, hidden, suppressed, and came to light only around the early 1990's. Some key DOM provisions are still not implemented in ISKCON. The DOM parts which are followed by the GBC are:

- (1) The creation and operation of the GBC itself
- (2) Enrolling GBC property trustees on all ISKCON real estate (although many properties are separately owned/controlled by its gurus)
- (3) They rotationally and often had a GBC member travel with Srila Prabhupada monthly after 1970, especially 1974-77.

The reason that the other DOM provisions are not used in ISKCON today, in spite of Srila Prabhupada's clear desire for this, is simply that to do so would seriously *reduce the GBC's power*. The DOM clauses that the ISKCON GBC did or does NOT follow or implement are:

- (1) Elect 1/3 of the GBCs from their own ranks every 3 years
- (2) Temple presidents elect 2/3 of the GBC every 3 years
- (3) No removal temple presidents without local consent, taking administrative and legal control of temples, disregarding Srila Prabhupada's clear instructions for their independence
- (4) The BBT printing only Srila Prabhupada's books, not others
- (5) Respecting the BBT's independence (they transferred its operations and copyrights to a corporation managed by GBC-chosen puppet directors).
- (6) Not living in Srila Prabhupada's apartments.

Of great import, DOM's *GBC election provisions are not practiced* in ISKCON today; the GBC claims their elections were "effectively amended" by Srila Prabhupada in 1975 and 1977. Their evidence is scrutinized below and found to be *weak and convenient to their continued corruption*. The GBC claims they must appoint and control all temple presidents and reserve the power to remove them at will, because they require the legal power to prevent defections of temples from ISKCON and what they consider philosophical heresies. The GBC (mostly gurus) refuses to fully implement the DOM because it would severely undermine their self-serving guru system, which includes the collection of money and disciples from the ISKCON temples.

In an early 1990's draft edition of an ISKCON Constitution, never finalized or ratified by the GBC (or by temple presidents), there is *no mention of the DOM* under "Authority of Management" (re: GBC, its ministries, agents, etc), nor of any elections of any kind. However, the DOM was referenced once, in that temple presidents cannot be removed "without the support of the temple members." This shows that the DOM was well known by the Constitution Committee (made up of GBCs, gurus) but that they deliberately disregarded its provisions on GBC elections. This was due to a general consensus in the GBC that the DOM's elections of GBC and temple presidents were not applicable. And today the GBC has also assumed the power to appoint and remove temple president at will. From someone who thinks the DOM was



rejected/ neglected by Srila Prabhupada, and thus never implemented:

*“As much as I agree that the DOM is a very nice paper and should have been implemented in 1970, it was not. Apparently Srila Prabhupada didn't implement it or force the GBC to do so either, though he had 7 years to do so. This does not make a good case that he actually wanted it later on. Personally I am all for GBC term limits and popular (by temple presidents) elections, however Srila Prabhupada told them in 1977 they were elected for life. Look it up. I have to acquiesce to Srila Prabhupada's instructions in this regard.”*

[Srila Prabhupada's selection of GBCs were for life (only 2 remain today). If there should be elections after he departed is discussed below.]

### **SRILAPRABHUPADA'S SEPARATION OF POWERS IN ISKCON**

Srila Prabhupada knew how absolute power corrupts absolutely. He envisioned a separation of powers in ISKCON to provide checks and balances to prevent authoritarianism, corruption, and tyranny. Similar to the idea of America's Founding Fathers separating the powers of government into independent branches, it is similar in ISKCON's construction by Srila Prabhupada. ISKCON has separated powers in the GBC, temple presidents, and BBT. He wanted decentralization and anticipated institutional corruption (exploitation for theft of wealth).

(1) Control of his books were vested with the BBT, with only guidance from the GBC.


(2) Temple presidents would be elected or removed by local congregations, without GBC meddling.

(3) 2/3 of the GBC members were to be elected by temple presidents, and 1/3 by the outgoing GBC itself.

# ISKCON

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS  
INCORPORATED IN THE STATE OF NEW YORK, 11201, TEL. (212) 599-9626

Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



TOP:POST URGENCY


AGREEMENTS TO BE IMMEDIATELY ADDED TO ALL OFFICIAL REGISTRATION DOCUMENTS, CONSTITUTIONS, INCORPORATION PAPERS, ETC.

1.) It is declared that His Divine Grace A.C. Bhaktivedanta Swami Prabhupad is the Founder-Acharya of (ISKCON) International Society for Krishna Consciousness. He is the supreme authority in all matters of the society. His position cannot be occupied by anyone else, and his name and title must appear on all documents, letterheads, publications, and buildings of the Society.

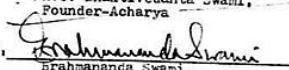
In particular it shall be clearly understood that no real estate may be purchased or sold by any officer of the Society without the express permission of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the Founder-Acharya of ISKCON.

2.) There shall be a Governing Board Committee of trustees appointed by the Founder-Acharya His Divine Grace A.C. Dhaktivedanta Swami Prabhupad according to the document Direction of Management dated July 28, 1970. The GBC is to act as the instrument for the execution of the will of His Divine Grace Srila Prabhupad.

Dated at New York, July 22, 1974.

Approved: 

A.C. Bhaktivedanta Swami,  
Founder-Acharya

Signed: 

Brahmananda Swami,  
GBC, Zonal Secretary

FOR QUARTERMASTER'S OFFICE  
1000 EAST 17TH AVENUE  
DENVER, COLORADO 80202

NEW YORK, N.Y. 10017  
100 EAST 42ND STREET  
NEW YORK, N.Y. 10017

PHOENIX, ARIZONA 85012  
100 EAST 42ND STREET  
NEW YORK, N.Y. 10017

PHOENIX, ARIZONA 85012  
100 EAST 42ND STREET  
NEW YORK, N.Y. 10017

PHOENIX, ARIZONA 85012  
100 EAST 42ND STREET  
NEW YORK, N.Y. 10017

(4) The GBC's function was restricted to advice, preaching, upholding standards, without the power to change temple presidents or create new doctrines not taught by Srila Prabhupada (see Vol. 6).

### THE DOM AND ITS PURPOSE WAS NEVER CHANGED

Srila Prabhupada called the DOM the "Constitution" of ISKCON, and it is ISKCON's basic constitutional document. Why he created the DOM and the GBC in 1970 is explained in the DOM itself:

*"As we have increased our volume of activities, now I think a [GBC] should be established. I am getting old, 75 years old, therefore at any time I may be out of the scene, therefore I think it is necessary to give instruction to my disciples how they shall manage the whole institution."*

The DOM created the GBC and prescribed how Srila Prabhupada wanted his mission to be managed after he would 'be out of the scene.' Its primary purpose was related to the mission's management *after* Srila Prabhupada had physically departed. After Srila Prabhupada created the DOM he often directly/indirectly emphasized its importance, and he never said or wrote that it should be changed or neglected. The GBC, however, with very weak evidence, claims that he did so.

### DOM HIGHLIGHTED AGAIN BY 1974 TOPMOST URGENCY NOTICE

**"TOPMOST URGENCY"**: *Amendments To Be Immediately Added To All Official Registration Documents, Constitutions, Incorporation Papers, Etc."*

**"(1)** *It is declared that His Divine Grace A.C. Bhaktivedanta Swami Prabhupada is the Founder-Acharya of (ISKCON) International Society for Krishna Consciousness. He is the supreme authority in all matters of the society. His position cannot be occupied by anyone else, and his name and title must appear on all documents, letterheads, publications, and buildings of the Society. In particular it shall be clearly understood that no real estate may be purchased or sold by any officer of the Society without the express permission of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder-Acharya of ISKCON. "(2) There shall be a Governing Board Committee of trustees appointed by the Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada according to the document Direction of Management dated July 28, 1970. The GBC is to act as the instrument for the execution of the will of His Divine Grace Srila Prabhupada.*

*Dated at New York, July 22, 1974. Approved: A.C. Bhaktivedanta Swami, Founder-Acharya/ Signed: Brahmananda Swami, GBC Zonal Sec/Balimardan das Goswami, GBC Zonal*

On July 22, 1974 Srila Prabhupada sent a signed **Topmost Urgency** notice to all temples which ordered that trustees must be enlisted on all ISKCON properties and he gave two clauses to be added to all official temple registration and incorporation documents, with specific reference

to the DOM as his will. Srila Prabhupada insisted that the DOM be implemented, including its provision for property trustees. But this second order for the DOM also went ignored, largely uncommunicated to ISKCON members. He used the dramatic title of ***Topmost Urgency*** to emphasize that this specific DOM provision for property trustees be amended into all ISKCON documents, corporation charters, etc. This meant going to county property registry offices, state corporation registry offices to amend ISKCON property deeds and corporation charters with the restriction that sales required approval of three trustees.

*“All our property should be well protected, and I think in every document my name as Founder-Acharya should be mentioned. Special care should be taken that no property can be sold or mortgaged by local managers as was done by Gaurasundara. This is my only concern.”* (SPL Bali Mardan Sept. 5, 1974)

The DOM stated about the GBC, *“after my demise they will be known as Executors.”* Then, *“Execution of the will of His Divine Grace”* in the 1974 notice clearly means implementing the DOM. The 1975 GBC resolutions (below) approved by Srila Prabhupada also confirmed the GBC was to execute Srila Prabhupada’s will. And the DOM was his will. And Srila Prabhupada ***never negated or changed the DOM.***

The 1970 DOM and the 1974 ***Topmost Urgency*** legal documents from Srila Prabhupada together form a legal foundation and directive for ISKCON’s management. Both were written ***Directives*** or ***Orders*** from the Founder-Acharya. The 1974 Order reinforced the validity of the total DOM, not just a part of it. As ISKCON grew with more local corporations, which were all separate legal entities with their own by-laws, Srila Prabhupada fought against ideas of any ISKCON centralization. Srila Prabhupada did not incorporate or legalize the GBC body, and he did ***not*** set it up as a legal entity nor with its own binding legal authority. During his physical presence, GBC members were directly selected, appointed by Srila Prabhupada. If temples had placed Srila Prabhupada’s words into their charters and deeds as instructed, they and the GBC would be bound by the DOM. ***This was the management structure Srila Prabhupada wanted,*** but instead the GBC centralized ISKCON under their legal control without the GBC elections. Previously, the GBC had no legal standing in ISKCON.

If the 1974 Order was implemented, the temple presidents would have a great influence and voice in ISKCON’s management and direction, including the guru-initiation issue and investigating Srila Prabhupada’s poisoning. The GBC would not be a self-electing gurocracy, and ISKCON would be so much closer to what it was created

to be. *To avoid elections*, the GBC sidelined the DOM and established its authority over temples with restrictive bylaws. The GBC claims that Srila Prabhupada sidelined the DOM. But a legal document stands until it is specifically rescinded or amended by another legal document, and not by a few ambiguous spoken words.

It is not known what specific circumstances led to Srila Prabhupada issuing the *Topmost Urgency Order*, but likely it was due to the disobedience and deviations of his leaders, otherwise why insist that he was the Founder-Acharya, supreme authority, had an exclusive position? And still, they did not obey. The DOM and Topmost Urgency orders were consciously sidelined to protect their power and avoid elections.

### **DOM RECONFIRMED IN 1974, 1975, 1976, 1977**

Srila Prabhupada repeatedly experienced the disobedience and deviant tendencies of his senior disciples. He had stressed many times the key to their success in Krishna consciousness was to honor His Divine Grace as ISKCON's Founder-Acharya, as the bona fide spiritual master, as the supreme authority for the future of his mission through his vani in his books and lectures, as the indispensable active spiritual ingredient in their lives. Srila Prabhupada was kindly helping them understand, and not to forget, his true exalted position. *"He is the supreme authority in all matters of the society. His position cannot be occupied by anyone else, and his name and title must appear on all documents, letterheads, publications, and buildings of the Society."*

This was not an ego crisis as is typically seen in conditioned souls. It was for our eternal benefit and salvation. Srila Prabhupada must be fully in the center of his mission of spreading Krishna consciousness, or it will fail. This fundamental DOM principle was to be inserted in temple corporate registration documents during Srila Prabhupada's presence. Nara Narayana das revealed as follows:

*"When in Los Angeles, Srila Prabhupada insisted the DOM be added to the Los Angeles temple bylaws, and it was fully added in 1975 to ISKCON bylaws for Los Angeles, San Diego, and Laguna Beach. In 1976, when ISKCON was registered in the California Bay Area, Srila Prabhupada also arranged that DOM was fully added in its bylaws. Strictly speaking, all ISKCON centers were obliged (and still are) to do the same, as required by the Topmost Urgency Directive of 1974."*

ISKCON Bay Area Incorporation Certificate, Jan. 12, 1976, reads: *"It is declared that His Divine Grace A. C. Bhaktivedanta Swami Prabhupada is the Founder-Acharya of the International Society for Krishna Consciousness of California. He shall be the supreme power with respect to all matters of the Society, and that status shall not be*

*occupied by or shared with any other individual, either during his lifetime, or **after his death...***”

This same clause was in the Nov. 1975 charter for ISKCON of California, Inc. Ameyatma, Nara Narayana, and others have stated that this was done at Srila Prabhupada’s personal and specific insistence.

The 1975 GBC resolutions immemorialized that the GBC must execute Srila Prabhupada’s will [*and the DOM is his will*] as follows:

*“The GBC has been established by HDG 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”.*

And Tamal wrote, July 13, 1977: *“In the DOM, Prabhupada states, ‘I have already awarded sannyasa or the renounced order of life to some of my students and they have also got very important duties to perform in this connection. The sannyasis will travel to our different centers for preaching purpose as well as enlightening the members of the center for spiritual advancement.’ A servant is judged by how faithfully he carries out the order of his master. We shall be judged as disciples by how faithfully we maintain the principles and the orders of our Spiritual Master.”* (TKG letter to Adi Kesava, Tripurari, Dhristadyumna)

On Oct. 11, 1974, Brahmananda Swami, as Srila Prabhupada’s personal secretary, wrote to Ramesvara in Los Angeles from Mayapur India, requesting that supplies be sent to Srila Prabhupada and his servants. *“Also send Xerox copies of documents such as ‘Direction of Management’, and the ‘BBT.’”*

These multiple direct and indirect confirmations of the DOM in ‘74, ‘75, ‘76, and ‘77 further discount the notion that any part of the DOM was forgotten, canceled, or abolished. Also, Srila Prabhupada’s June 4, 1977 Last Will was legally attested and recorded:

*“Each Temple will be an ISKCON property and will be managed by three executive directors. The system of management will continue as it is now and **there is no need of any change.**”* (item #2)

Srila Prabhupada’s 1977 Last Will clearly refers to the 1970 DOM wherein properties must be in ISKCON’s name, and reinforces the 1974 Topmost Urgency notice requiring registered trustees on all property titles to protect them from being improperly sold. Further, the 1977 Last Will decrees that there should be **no change to the management system,**

which was defined in writing and signed in the 1970 DOM, prescribing elections of GBCs who cannot remove temple presidents. Srila Prabhupada never changed his mind about implementing *any part* of the DOM. Written, documented evidence to support the DOM (with the principle of bottom-up election of GBC) includes:

- (1) Direction of Management itself (1970)
- (2) Srila Prabhupada's 1972 GBC suspension order (see below)
- (3) Topmost Urgency letter (1974): Srila Prabhupada ordered DOM to be amended into all ISKCON official registration documents, incorporation papers, etc.
- (4) Many Srila Prabhupada letters referring to temple president elections or removals, which is addressed in the DOM (see next chapter)
- (5) ISKCON incorporation charters after 1970 included provisions from the DOM at Srila Prabhupada's personal direction.
- (6) Srila Prabhupada's 1977 Last Will which prescribed no changes to the system or direction of management.

#### **DIRECTION OF MANAGEMENT HARDLY KNOWN UNTIL 1990's**

When the DOM was created in 1970, a few Xerox copies were circulated. ***Then DOM was more or less forgotten.*** The GBC leadership simply ignored it as though it was an outdated irrelevancy of the "early days." The DOM and Topmost Urgency notice were not included in *Srila Prabhupada's Letters* published in 1987, being hidden/suppressed by GBC policy (see Vol. 5). These and other fundamental, institutional documents were *intentionally obscured*. In the early 1980's the GBC secretly resolved, off the record, that these fundamental documents be denied to the devotees, and they became classified, top secret materials.

This concealment was a great crime by the GBC, a treachery and conspiracy meant to cheat the devotees. The fewer persons who knew of Srila Prabhupada's instructions for the future management of ISKCON, the easier it was to hijack and exploit Srila Prabhupada's institutional assets. In the 1990's, with the advent of the internet, the DOM resurfaced and became better known. By then the GBC had already entrenched and solidified their deviant, centralized management system and when put on the spot, they argued Srila Prabhupada had suspended the GBC elections.

At the climax of the 1985-7 pseudo ISKCON guru reforms (see Vol. 5), Bhakticharu Swami, ever the phony reformer, issued a small booklet on Mar. 2, 1987 wherein he deviously proposed following Srila Prabhupada's instructions, albeit selected ones which did not threaten the GBC's guru approval system or his own new status as a guru.

*"Most of the devotees of ISKCON today are sincerely concerned about the future of Srila Prabhupada's movement. The present crisis is*

*obviously due to our deviation from Srila Prabhupada's instructions. Therefore the only way we can save ISKCON is by following Srila Prabhupada's instructions without any selfish motivation. While in Europe recently I was very much affected by two sets of compilations of Srila Prabhupada's letters by two senior members of the movement, His Holiness Suhotra Swami anti His Grace Ajamila Prabhu. From these letters I received a basic understanding of Srila Prabhupada's instructions on many issues that are confusing our society today. My immediate reaction was to synthesize these compilations and produce this booklet which will hopefully help others dispel their doubts about what direction our society should take.*

*"Srila Prabhupada predicted that his books will become the law-books of this world for ten thousand years. From these excerpts from Srila Prabhupada's letters we can see how important his instructions are at least for establishing a definitive standard for ISKCON. There is no need to concoct new ideas and theories all we need is to know what Srila Prabhupada wanted and follow the instructions as they are. Srila Prabhupada's instructions are crystal clear, and they do not need any so called improvement or interpretation. By acting according to Srila Prabhupada's instructions only will we be able to sincerely co-operate with each other for the benefit of all. Let us all get united in reality at the lotus feet of Srila Prabhupada to enjoy the bliss of serving him forever.*

*"Desiring nothing but the integrity of ISKCON, Bhakticharu Swami*

Bhakticharu quoted many Srila Prabhupada letters about the GBC and ISKCON management, including the reference to DOM in the 1974 Topmost Urgency Notice, but with no mention of DOM GBC elections.

#### **GBC SUSPENSION IN 1972 BY SRILA PRABHUPADA**

A secret GBC meeting was held Mar. 25-28, 1972 in New York, with many GBC members present. In this meeting the GBC "elected" an accountant (Atreya Rsi) to the GBC post of secretary, and created a plan to completely centralize ISKCON, ignoring the DOM. Srila Prabhupada was not informed of nor invited to the meeting. When Srila Prabhupada found out, he declared the meeting to be a conspiracy, dissolved the GBC, and stated that it was a great offense to him to hold a secret meeting behind his back without his authority or permission, and wrote many letters to this effect to various senior leaders.

Although Srila Prabhupada created the GBC in 1970 with the intention that he would train them how to lead the movement and the devotees, they failed miserably, even after 50+ years of experience. As seen in Vol. 1, 5, 6, the GBC has completely spoiled and's movement. Some fanatics think that the GBC must be followed at all costs and in all

circumstances. However, Srila Prabhupada himself suspended the GBC in 1972 to show that the highest principle for the GBC is not self-perpetuation but adherence to his instructions. Since the GBC has deviated so profoundly (see Vol. 6) from the Founder-Acharya's instructions, and with the 1972 precedent of GBC suspension, another suspension is completely justified to rectify the GBC's disobedience.

*April 8, 1972, Sydney, Memo To All Iskcon Temple Presidents:*

*[...] I beg to inform you that recently some of the Governing Body Commission members held a meeting at NY on March 25-28, 1972, and they have sent me a big big minutes, duplicated, for my consideration and approval, but in the meantime they have decided some appointments without consulting me. One of the items which struck me very much is as follows: Atreya Rsi das was selected to be GBC Secretary and receive all correspondence including monthly reports. I never appointed Atreya Rsi member of the GBC, and I do not know how he can be appointed Secretary to GBC without my sanction. "He was also appointed to be on the Management Committee with Karandhar for the purpose of supervising ISKCON business and implementing the decisions reached by GBC." This has very much disturbed me. Sriman Atreya Rsi das may be very expert, but without my say he has been given so much power and this has upset my brain. I also understand that immediate actions are going to take place even prior to my permission, and that, also, "without divulging to the devotees (!)" I do not follow exactly what is the motive of the so-called GBC meeting, therefore I have sent the telegram which you will find attached herewith, and I have received the replies as well.*

*Under these circumstances, I AUTHORIZE YOU TO DISREGARD FOR THE TIME BEING ANY DECISION FROM THE GBC MEN UNTIL MY FURTHER INSTRUCTION. You manage your affairs peacefully and independently, and try to improve the spiritual atmosphere of the centers more carefully. I shall be very glad to know the names of your assistants such as Secretary, Treasurer and Accountant. Finally, I beg to repeat that ALL GBC ORDERS ARE SUSPENDED HEREWITH BY ME UNTIL FURTHER NOTICE. You may reply me at ISKCON Tokyo. Hoping this meets you in very good health and advanced spiritual mood. Your ever well-wisher, A.C. Bhaktivedanta Swami ACBS/sda To: All ISKCON Temple Presidents*

Under the present dire circumstances, the GBC should be suspended again by any feasible means. It is the devotees' collective right to remove the GBC as their leaders when they seriously deviate. When those misled and mistreated revolt, their leaders will fall: this is clear in history. The devotees, represented by temple presidents, must suspend and cancel the deviant GBC's authority, moving forward with a restoration of the mission. Srila Prabhupada personally suspended the entire deviant GBC and he often rejected GBC decisions which were not



proper. A SUSPEND notice was sent in 1972 to all ISKCON temples:

*“I also understand that immediate actions are going to take place even prior to my permission, and that also, 'without divulging to the devotees!' [...] Under these circumstances, I authorize you to disregard for the time being any decision from the GBC men until my further instruction [...] Finally, I beg to repeat that all GBC orders are suspended herewith by me until further notice. Your Ever Well-Wisher, A. C. Bhaktivedanta Swami.”* (Apr. 8, 1972) (see Ch. 13 for full memo)

Srila Prabhupada was especially disturbed that the GBC decisions were kept secret from the devotees, which today is the GBC’s basic feature: unaccountability, non-transparency. He instituted the principle that the general devotees elected their temple presidents and the temple presidents elected the 2/3 of the GBC. Srila Prabhupada approved of conditional GBC authority only so long as they were acting properly. To blindly, fanatically follow a corrupted authority is the business of slaves.

(1) *“...your GBC meeting of nine men in New York, and I have cabled Rupanuga the following message: ‘GBC Meeting irregular. My strong disapproval, Make no changes. Inform others. Letter follows.’ [...] I am very much perplexed why you have done these things without consulting me in the matter. If every time someone feels something they call for changing everything, then all that I have done will very quickly be lost...”* (SPL Hamsaduta Apr. 2, 1972)

(2) *“I had no intimation that you all GBC members have met and decided such big big issues without consulting me. [...] both the meeting and the resolution is irregular and immediately there should be no change... But if you all, my right-hand men, are doing things without consulting me and making such big big changes within our society without getting my opinion and the opinion of all the GBC members then what can I do? [...] but simply by agreement you have changed everything, so what is this, I don't know.”* (SPL Rupanuga Apr. 4, 1972)

(3) *“But I have been very much disturbed recently by the meeting... wherein you have passed so many resolutions and elected Atreya Rsi to GBC Secretary, and made so many other changes. [...] I have temporarily suspended the GBC... how is it that Hamsaduta and Atreya Rsi were able to persuade you all senior leaders of the Society to follow their foolish activities?”* (SPL Satsvarupa Apr. 10, 1972)

(4) *“The meeting of the GBC appeared to be very unconstitutional, because all the men were not informed or invited. [...] You cannot hold meeting of 8 persons without inviting the others. Seven may be a quorum, that's all right, but you cannot convene without a general announcement to all the members and myself, giving a proposed agenda, like that, the*

*topics to be discussed, why the meeting is being called, etc. [...] Anything whatever is done is done, but the whole thing appeared to be giving all power to Atreya Rsi. I cannot understand why, instead of one GBC man, a person outside the Commission was given so much power, and there was to be immediate action without divulging the matter to the devotees. [...] I am surprised that none of the GBC members detected the defects in the procedure. It was detected only when it came to me. What will happen when I am not here, **shall everything be spoiled by GBC?** So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure.” (SPL Hamsaduta Apr. 11, 1972)*

### **SPOTTY IMPLEMENTATION OF THE DOM**

From 1970 the DOM was not implemented and not taken seriously by the GBC (except the part that created them). They had other ideas about ISKCON management and they did not favor the DOM's GBC election provisions. The DOM was neglected and hidden away, so not even the temple presidents knew of it. ***The GBC feared being voted out of their lifelong powerful positions.*** Elections mean new leaders, and the GBC do not want to be removed, so they suppressed the DOM. The part of the DOM where temples were in ISKCON's name and sometimes there were temple elections of officers- this part was not a problem for the GBC. But the idea of GBCs having terms of office and facing re-election by temple presidents was not at all acceptable. The GBC were intent on keeping their positions of power and prestige indefinitely.

Decades after Srila Prabhupada departed, the DOM again came to light, rescued from GBC suppression. In response to the protests that some provisions were ignored, only then did the GBC divulge and rationalize their unwritten policy since 1978 on how the GBC would elect themselves as a self-perpetuating, closed body with no checks.

*“The DOM was proposed for adoption at the GBC Mayapur meetings around 1996 by Sridham das, who was enthusiastic about its great value in solving ISKCON's problems. But it was attacked and savaged by Jayapataka, Tamal, and Ravindra Svarupa. The proposal was dead upon arrival- the GBC had no interest in it whatsoever. It was a serious threat to the status quo.” (Nara Narayana das, 2006)*

The evolution of ISKCON's management system since 1977 is totally anathema to the DOM provisions for GBC and temple president elections. The GBC has a legal, corporate vision for ISKCON that severely differs from Srila Prabhupada's DOM. If the GBC had fully implemented the 1974 Topmost Urgency instruction, then the DOM would have been referenced in every ISKCON temple's corporate papers. But the GBC also neglected this even after Srila Prabhupada's legal,

written, urgent notice. Then, after the GBC were already self-electing themselves, in 1983 the GBC required each GBC to add three GBC property trustees to all ISKCON properties. It was of course in their interest to protect the temples they controlled.

### CHERRY PICKING FROM THE DOM

*“Srla Prabhupada was ISKCON's Founder-Acharya; his teachings and instructions are central to ISKCON's religious practice. During his natural life, Srla Prabhupada functioned as the chief authority within the Movement. He wanted his Movement to last for centuries, requesting his disciples to carry on the Movement's missionary activities according to his instructions after his demise. For this purpose, Srla Prabhupada established the GBC in the 1970 **Direction of Management**. Rather than have ISKCON be governed by some chosen successor guru, as is often the case in Hindu religious movements, Srla Prabhupada wanted his disciples to govern the society after his departure by the GBC which he founded and trained for that purpose. He taught us that it was one of the failings of the disciples of his predecessor guru, Srla Bhaktisiddhanta Saraswati, that they did not carry out his instruction to form a committee to govern the Gaudiya Math that Bhaktisiddhanta had started. Gaudiya Matha leaders appointed different rival individual successor acharyas and this resulted in fragmentation of the Gaudiya Matha into rival missions. Srla Prabhupada did not want that to happen in ISKCON.”* (Hari Sauri das, 1998, on behalf of ISKCON in BBTI court case)

In another post-1977 GBC confirmation of the DOM, to address their legal problems, in July 2004 GBC Badrinarayana das testified in a New York court that the DOM establishes the supreme authority of the GBC in ISKCON. So, we see that the GBC chooses to follow the DOM as to the creation and function of the GBC body, but conveniently neglects the other parts of the DOM regarding their elections, etc.

This is their self-serving, cherry-picking hypocrisy to further their hierarchical regime. The GBC thus made an extremely awkward situation for themselves. While rejecting the DOM for their elections, on the other hand the GBC has testified in various courts that the GBC has no other founding document except the DOM. This testimony will come back to haunt the GBC, who will then be unable to avoid the DOM's elections.

---

## CHAPTER 11:

## GBC ELECTIONS

From the 1981 GBC meeting minutes, we see when the GBC officially became a club of lifelong members, without giving any justification or explanation (it was an edict): “*The GBC shall appoint GBC members or change members (in extreme circumstances). Apart from the GBC’s own members, no one shall nominate or select. The GBC members are permanent. [...] All full GBC members shall be permanent members and remain as such until their resignation or removal.*”

But, Srila Prabhupada’s *Direction of Management* clearly prescribes a system of GBC elections. The GBC has never held any elections and their official policy is that this DOM provision is **null and void**, having been “*effectively amended.*” Since the GBC has already lied and cheated so often, their “evidence” must be closely examine before accepting their dubious claims. The checks and balances of DOM elections have been rejected by the GBC, insisting they are a club of for-life, “made” men. In conditioned souls, absolute power corrupts absolutely, and ISKCON is now a corrupt good-old-boys club of unaccountable members-for-life, like an oligarchy. The GBC is an untouchable elite who rule and control the institution as a gurocracy, an autocratic guru regime. Only when a GBC member becomes too embarrassing, is he is censured or removed.

### DOM WAS “EFFECTIVELY AMENDED” TO CANCEL ELECTIONS?

These self-serving GBC claims are on their website (2016):

(1) *That since Srila Prabhupada up to 1977 personally appointed GBC men for life, and he never actually had GBCs elected by temple presidents as stated in DOM, this means he had rejected the DOM’s GBC election provision.* [The GBC says that during Srila Prabhupada’s lifetime, no GBC elections were held, which means he did not want them, and so the GBC has been a self-electing body since 1978. **Not so**, it only means that while he was here, he wanted to choose them himself, and he did. This is a totally speculative, presumptuous conclusion. The GBC should execute Srila Prabhupada’s will, and the DOM is his will.]

(2) *Also that the DOM election provisions were “effectively amended” in 1975 and 1977 by Srila Prabhupada himself.* [This is a long stretch of weak evidence that only serves their motive to remain as unaccountable lifelong tyrants - more on this below].

(3) *That Srila Prabhupada did not talk about the DOM from 1975-77, a silence which means the DOM fell away as ISKCON grew, and in his last years he abandoned the idea of elections.* [Nonsense. This is a totally speculative idea- silence never means negation of something.]

The GBC's "evidence" for no GBC elections by temple presidents, as prescribed in the DOM, may sound plausible to some, but it collapses when examined more closely. Since 1978 the GBC has transformed ISKCON as a bureaucratic, corporatized entity, controlled by a GBC society with secret bylaws. Today the GBC body, rather than honor the DOM's elections provisions, votes to add or remove its members, similar to the Soviet Communist Politburo. They elect and protect themselves perpetually without any outside review process or risk of being voted out. The GBC has absolute power that is unchecked and unbalanced by the temple presidents, general membership, brahmana advisors, or anything at all. When the GBC finally approved a shastric advisory council (SAC) in 2012, they made sure it was purely advisory.

Srila Prabhupada never specifically sidelined or negated any part of the DOM. Perhaps, if ISKCON had actually gone on nicely under the GBC's non-election management since 1978, the election issue would not be so urgent as it is today. But, things in ISKCON have gone very horribly wrong (see Vol. 1, 5, 6) -the GBC's management history has been an absolute catastrophe. Change is a screaming necessity, and one clear remedial measure to ISKCON's widespread problems and deviations is to now implement Srila Prabhupada's DOM as it is, in full.

*"The GBC insist Srila Prabhupada had long before his final year abandoned the DOM, doing away with its elections, and that DOM was just Srila Prabhupada's preliminary idea, that he changed his mind, he never fully implemented it. If he really wanted it, he had ample opportunity to establish elections, demanding they be held by the Temple Presidents in his presence, and the fact he did not do this is proof he no longer wanted GBC elections. The GBC labels those who push for elections as deviants, fallen, rebellious or misguided. But not so. We are concerned for the long term future of Srila Prabhupada's mission. We are just as sincere in our heart as they claim to be. And we have reached a very different conclusion than the GBC."* (Ameyatma das, 2011)

### **GBC EVIDENCE FROM 1975 GBC RESOLUTIONS**

GBC website, 2016, cites further "evidence" for GBC self-elections: *"...the first [...] meeting of ISKCON's GBC took place in Mayapur in 1975. Srila Prabhupada himself attended and guided [...] how such meetings should be conducted [and] a significant decision was made regarding the appointment of GBC members. ISKCON's DOM states that in the future, temple presidents would elect GBC members. However, this was never implemented, and in 1975 a resolution was passed **effectively amending** the original DOM so that temple presidents would not elect GBC members. The resolution, approved and signed by*

*Srila Prabhupada reads: (5) The selection of GBC members is that Srila Prabhupada will nominate, and if there is a discrepancy, His Divine Grace will change him. There will be no elections, and the present GBC members will remain.”*

This 1975 GBC resolution does not specify the DOM, **clarifies that Srila Prabhupada himself would select GBCs**, and meanwhile there would be no elections. It deals with how Srila Prabhupada wanted to personally select and approve all changes to the GBC, so no elections would be appropriate. (“*Srila Prabhupada will nominate... [and] will change him.*”) It does not specifically restrict future elections after he would no longer be here to select GBCs himself. It is a gross overstep to interpret that Srila Prabhupada had ordered there never be any elections of the GBC as prescribed in the DOM. This resolution only delays the GBC elections by temple presidents until **after** Srila Prabhupada would longer be personally selecting them. The GBC dirty-hands interpretation is flawed, meant to increase their power. Cui bono?

Prior to Srila Prabhupada’s departure, there were no elections of GBCs either by temple presidents **or by existing GBC members**. That the GBC would be entirely self-electing **after** Srila Prabhupada’s presence is not stated in the 1975 resolution, this is a speculative presumption. The GBC also offers no testimonies or memories from 1975 as to insights on the meeting’s discussions. Tape recordings also do not confirm the GBC’s interpretation. Twenty years after 1975 the GBC was compelled by DOM advocates to look back in their minutes for something to justify their post-1977 self-elections. If the 1975 GBC resolution actually meant that after Srila Prabhupada departed, there would be no elections of GBC by temple presidents as per the DOM, and that the GBC would elect themselves for life, then why does the resolution **not say that?** It only clarifies Srila Prabhupada will choose the GBC. Meantime, no elections.

Obviously, after Srila Prabhupada’s departure, GBC elections would have to start somehow, by either temple presidents or the GBC themselves. **So there ARE elections after 1977.** “No elections” was only while Srila Prabhupada was himself selecting the GBCs. After 1977, there had to be elections or votes for new GBCs, as additions or replacements would need to be made. So “no elections” is not true.

*“Had it been Srila Prabhupada's intention that this 1975 resolution was to have made the ‘succeeding years’ election aspect of the DOM null and void, as the GBC claim, he would have discussed how he then wanted the GBC to be maintained after he departed, otherwise it would have left no system at all. He wrote the DOM expressly to define how he wanted his mission to be managed after he left.”* (Ameyatma das, 2011)

The DOM was *never* changed or negated, and it was always Srila Prabhupada's only prescription. "*Direct, direct instruction is important. Just like Krishna. In the books He has given many instructions [...] The direct instruction is important.*" (SP Mar. 27, 1975)

"*I may say many things to you, but when I say something directly, 'Do it,' your first duty is to do that. You cannot argue [...] that is your business. The master says like that, and the servant's business is to accept it as it is, without any argument.*" (SP Apr. 1975)

### **GBC EVIDENCE FOR SELF-ELECTIONS FROM MAY 28, 1977 TALKS**

Further evidence the GBC cites for no GBC elections by temple presidents is a 1977 conversation, which also does not mention DOM.

"*Two years later on May 28, 1977 an official delegation of GBC members asked Srila Prabhupada for further direction regarding the future operation of the GBC. On the subject of a GBC member's term of office, Srila Prabhupada replied that a GBC member should 'remain for good' and that a 'GBC is not to be changed.'* Srila Prabhupada further clarifies '*So there is no question of changing GBC. Rather, one who is competent, he can be selected to act by the board of the GBC.*' The GBC continues to follow Srila Prabhupada's instructions today, maintaining lifelong positions and appointing new members through an election process within the governing body." From the May 28, 1977 transcript:

**Satsvarupa:** These are the members of the original GBC as you first made it up. So our first question is about the GBC members. We want to know how long should they remain in office? **SP:** They should remain for good. **Tamal:** They should remain for good. **SP:** Selected men are chosen, so they cannot be changed. Rather, if some competent man comes, he should be added. I shall recommend that Vasudeva become one of the GBC. So add him. GBC is not to be changed. **Sats:** But then, in the event that some present GBC member leaves, either leaves... **SP:** Another should be elected.

[But elected by whom? Srila Prabhupada, the GBC, or as per the DOM? It appears Srila Prabhupada is talking about his own selections.]

**Sats:** By the votes of the present GBC.

[Satsvarupa says this quietly, under his breath, without acknowledgement from Srila Prabhupada. He goes quickly to the next question and Srila Prabhupada did not confirm that the GBC would elect its own future members, and may not have even heard his mumblings.]

**SP:** So there is no question of changing GBC. **Sats:** No.

**SP:** Rather, one who is competent, he can be selected to act by the board of the GBC. [Then, later:] **SP:** They must be all ideal acharya-like. In the beginning we have done for working. Now we should be very

cautious. Anyone who is deviating, he can be replaced.

[Underlines above are added for emphasis.]

### BUT... THIS MAY 28 EVIDENCE IS AMBIGUOUS

The GBC claims Srila Prabhupada thus overruled and nullified the DOM's provision for the election of the GBC, 1/3 by the existing GBC, 2/3 by temple presidents, with a new instruction that GBCs be appointed for life solely by the vote of the existing GBCs. However, this is ***not at all clear*** in the May 28 conversation. There is no mention of the DOM nor of GBC elections by temple presidents. How can something be changed without referring to it? So, Srila Prabhupada created the DOM in 1970, emphasized it many times thereafter, only to later casually (in one short sentence) cancel its election provisions without explaining that was what he was doing?

Srila Prabhupada ***legally amended*** his Final Will with a codicil, but he amended his signed DOM directive with a few words and without even referring to it? From these few words in this conversation, the GBC argues that Srila Prabhupada no longer wanted the DOM to be followed as it was written. Srila Prabhupada would not make vital changes to a key foundational legal document like the DOM without a clear, proper, formal, and legally binding written document, like a signed letter. He had done this often in the past, but he forgot to do so in amending the DOM? Was he really that sloppy? No, he was not. Some points re: ambiguities:

(1) "*Now we should be very cautious*" is present tense, so it seems Srila Prabhupada is speaking of when he himself is still selecting or approving GBC appointments. Satsvarupa has ***not yet asked*** about "*when you are no longer present,*" so Srila Prabhupada is speaking about the present system, not about after he departs.

(2) Satsvarupa's statement, "*By the votes of the present GBC,*" which he ***speaks quietly under his breath*** and before Srila Prabhupada even had time to reply to it, was immediately followed by another question. With the rumbling AC unit Srila Prabhupada may not have even heard Satsvarupa's half-audible comment, and neither did he affirm it or discuss it further, so Satsvarupa's seven words are meaningless.

(3) Did Srila Prabhupada's "*by the board of the GBC*" mean "*on the board of the GBC,*" a very different meaning? This is very possible. It is not clear, and there were no further clarifications.

(4) A few ambiguous words in a short conversation do not suffice in amending the DOM, which cannot be changed without ***a very clear instruction*** from Srila Prabhupada. A written, signed amendment is required (and there is none). Second-guessing his intentions on a signed, fundamental document like DOM is unacceptably speculative.



(5) Also, “*selected to act by the board of the GBC*” may well refer to the DOM’s provision for 1/3 of GBCs to be elected by existing GBCs, thus confirm the DOM, and not be a change. Also there are over 200 missing tapes that Tamal selected for disappearance (see Vol. 2).

The GBC’s “effective amendment” to DOM elections in the May 28, 1977 talks are ***just too weak***. This “evidence” does not even mention the DOM or the temple presidents who would be voting on GBCs! After Srila Prabhupada departed, GBC vacancies would be filled and additions made- by some kind of elections, as per the DOM or as per GBC claims. But which is the stronger evidence? As far as we know, no one ever asked Srila Prabhupada anything more about the DOM’s elections provisions. We are mindful of the GBC’s secret motive in making their case, because with GBC elections by the temple presidents, they would not retain their posts nor control the institutional policies which safeguard their lucrative guru businesses.

The elections issue is ***all or nothing for them***. They honor the DOM provisions they like, such as trustees for ISKCON properties and the creation of the GBC itself. They reject the DOM’s GBC elections because that would end their guru regime and their unchecked authority. And so they stretch a few words into a cancellation of the DOM. Why did they not ask Srila Prabhupada proper questions such as:

(1) “After your departure, will the GBC’s be elected by temple presidents as prescribed in the DOM?”

(2) “Are you amending the DOM’s provisions for 2/3 of the GBC to be elected every three years by the temple presidents?”

They never asked these questions. The ISKCON hijackers feared for their future GBC posts and Satsvarupa et. al. asked loaded, very carefully phrased questions. ***They deliberately did not seek proper clarification.*** They interpret the short May 28 conversation to suit their corrupt agenda. The 1975 GBC resolutions and the May 28, 1977 conversation amount only to a few minor GBC election clarifications, listed below. It is untenable and rejected that a few vague words modified the DOM, a signed, legal, and witnessed official fundamental document. The DOM (as it is) has far greater philosophical and legal weight than the GBC’s convenient interpretations to maintain their gurocracy.

DOM says: “*In the event of Srila Prabhupada's absence, the retiring members will decide which four will remain.*”

On May 28 Srila Prabhupada likely was referring to the above 1/3 GBC election, not about changes to the DOM. Judging from the GBC’s suppression (and twisted interpretations) of the July 9 Order, May 28 initiations talks, for all disciples to come see Srila Prabhupada in Oct.

1977, the outright lies about Srila Prabhupada appointing 11 successor acharyas, their cover-ups on child abuse and guru scandals, and denying Srila Prabhupada's poisoning—How can *we trust GBC with anything?* Conclusion: there was no change to ISKCON's DOM Constitution. Srila Prabhupada never amended the DOM's elections of 2/3 of the GBC by temple presidents, nor did he negate any other part of the DOM.

#### **FIVE MINOR CLARIFICATIONS TO GBC ELECTIONS**

Rather than an “effective amendment” which negated the DOM's GBC elections by temple presidents, what we do have from the 1975 GBC resolution and the May 28 talks are FIVE minor GBC election clarifications, but which do not change the DOM:

(1) “No changes” to the GBC meant that only Srila Prabhupada would make any changes- only he would select, remove GBC members.

(2) The GBCs that Srila Prabhupada selected would “remain” for life, if competent and “acharya-like.” By 2024 only two GBCs appointed by Srila Prabhupada remained (Gopal Krishna, Jayapataka Swamis), so they are “for good.” But if they “deviated” since 1978, this is a criteria to evaluate their fitness for office. However, all other “post-Prabhupada” GBCs must face elections as per the DOM.

(3) As long as Srila Prabhupada was selecting GBCs himself, there would be no elections, but after he departed there would need to be elections of some kind, or how would the GBC go on?

(4) Competent candidates for GBC “*can be selected to act by the board of the GBC*” may simply refer to 1/3 of GBC's elected by the GBC. This does not change the 2/3 GBCs elected by temple presidents.

(5) Elections were only *delayed* until Srila Prabhupada departed, then DOM elections would become effective, not “ineffective.”

#### **A LEGAL DOCUMENT IS AMENDED BY ANOTHER LEGAL DOCUMENT**

Srila Prabhupada never even discussed changing the DOM's provisions, and he maintained from 1970 onwards that this was his desired program for ISKCON management, and his 1977 Final Will said that there should be *no change* to the management system in place, which was the DOM. There were 5 minor clarifications to the GBC elections but no changes to DOM. Srila Prabhupada would only amend the DOM with another signed document, mailed all over ISKCON. Thus DOM remains legally in effect, regardless of GBC claims to the contrary. Some examples how Srila Prabhupada legally amended a foundational document or made official changes in ISKCON (not by a few ambiguous words):

(1) He gave new instructions for his bank accounts, ISKCON properties, his samadhi tomb, etc in his Final Will, June 6, 1977.

(2) His 1974 Topmost Urgency notice to all temples and GBCs gave a hard order to legally amend all ISKCON charters and property deeds.

(3) He suspended the GBC in 1972 with official, mailed, and signed notices to all the ISKCON temple presidents.

(4) His July 9 Order made substantial changes to the system of initiations, appointing ritvik proxies to act on his behalf.

(5) In his last days he made a legal, court-filed Last Will Codicil making an amendment to his former family's stipend amounts.

Ameyatma das (2006, 2012):

*“Srla Prabhupada never wavered from his original intent and expectation that the GBC be bound to the mandates of the DOM, [which] is among documents he clearly expected our society to adhere to. As in U.S., when a law is passed, the only way to rescind or modify it is by formally, explicitly amending it or passing a new law. The DOM was written and signed by Srla Prabhupada in a legal, official manner. It stands not only as the original, founding document, but also as the only document Srla Prabhupada authored and signed to instruct how he wanted his society managed. The only way to rescind or change DOM would be for Srla Prabhupada to sign and execute another document that explicitly rescinds, replaces, or amends it. This was never done. The DOM's GBC elections must stand. In 1974-76 he wrote to various GBCs stating they must adhere to various DOM provisions, and there are no letters at any time rescinding those requests. [...]*

*“Would Srla Prabhupada have wanted to change such a vital and important aspect of the DOM by one short May 28 1977 question and reply? This is not consistent with how he had written the DOM, and later how he sent a letter to be added to ISKCON temple legal deeds.”*

#### **WHY WERE THERE NO GBC ELECTIONS BETWEEN 1970-1977?**

This has a simple answer. With the first 12 in 1970 and thereafter, all GBCs were appointed or approved only by Srla Prabhupada, so there was no need for elections due to Srla Prabhupada *selecting* them himself. This policy in no way meant he did not want elections. He wanted to personally train the leaders who would carry on his mission after his physical departure. He also wanted continuity to be free to write his books rather than re-training new men all the time if they were being regularly changed. He wanted the training he had invested in his best men to be “for good,” for the future. Still, as he said, he always intended for the DOM elections to come in “succeeding years.”

In DOM's Item 2, it is stated that Srla Prabhupada will “select” the initial 12 members. In the “succeeding” years 2/3 of the GBC will be ‘elected’ by a vote of all temple presidents. But early on, Srla

Prabhupada himself “elected” a replacement for Krishna das, and then he continued to elect new GBC members until end of 1977. In early 1974 he replaced Karandhar with Jayatirtha. When Karandhar came back, Srila Prabhupada made him a GBC in India for a short while. Srila Prabhupada’s GBC elections/appointments did not nullify or change any part of the DOM. The “succeeding years” provision was just postponed until after his departure, and it was not cancelled.

He also restored the same GBC after a 2 month suspension in 1972. The GBC was increased to 14 in 1975 and to 26 in mid-1977, *all of them selected by Srila Prabhupada*. He added Vasudeva May 28, 1977 and Bhakti Chaitanya Swami in July 1977. Srila Prabhupada wrote to Kirtanananda May 10, 1974: *“There’s one vacancy in the GBC board, so myself in consultation with Brahmananda and Jayatirtha Prabhu, we have decided you can fill up the post. This will be confirmed in the next GBC meeting. In the meantime I wish you may accept this responsibility.”* Here we see Srila Prabhupada appointed a new GBC.

Srila Prabhupada chose, approved, appointed all 1970-77 GBCs by himself. DOM’s GBC elections should have kicked in when he departed. Perhaps some reasons he delayed GBC elections until after 1977 are:

(1) The 1972 incident when Srila Prabhupada was forced to suspend GBC activities for their immature, serious wrongdoing,

(2) The repeated “falldowns” of GBCs from the devotional standards: *“But the difficulty is that our GBC men are falling victim to maya. Today I trust this GBC and tomorrow he will fall down. That is the difficulty. If the GBC men are so flickering then what to speak of the others. Unless this problem is solved whatever we may resolve it will not be very useful. We shall discuss this at our meeting. If the GBC men can ever manage properly then I shall get some time for writing my books.”* (SPL Jayatirtha Dec. 16, 1974)

(3) The reluctance of ISKCON leaders to honor the DOM. Nara Narayana das: *“After the first 1971 GBC meeting in New Vrindaban, the DOM should have been distributed to each temple president... All Srila Prabhupada’s disciples should have gotten a copy so that they could understand the organization they had joined. [...] the GBC was treating the DOM as a secret document [...] In 1975, when I asked to see the DOM, Jayatirtha, GBC and president of New Dwarka, snarled at me and said, ‘It is locked in a safe, and you will never get to see it.’”*

(4) The GBC’s failure in the “execution of the will of His Divine Grace,” as prescribed in the 1974 Topmost Urgency Notice re: the DOM.

(5) Due to his leaders’ immaturity, Srila Prabhupada chose to select and train his GBC men himself, to make them more qualified.

This effective postponement of GBC elections does not cancel them forever, as the GBC falsely claims with their ulterior motives.

### PRABHUPADA DID NOT ELIMINATE GBC ELECTIONS

(1) The GBC disregards selected parts of the DOM, even though it is a legal document *as a whole*, and then also upholds the DOM as a legal document to defend their authority. The GBC also did this with the BBT (see Part One). They cherry-pick which parts of Srila Prabhupada's fundamental documents and instructions they will honor, with various rationales. E.g., the GBC upheld the DOM as *a whole document* in NY State Court July 19, 2004 to establish GBC authority over Long Island temple. GBC Badrinarayana das entered the "*Direction Of Management*" as evidence into court to legitimize the GBC. "...*Direction of Management that establishes the GBC and its authority... I should mention that this document is quoted, it is referenced, it is well-known. It's the basis of the decisions, the basis of our authority.*"

(2) There is no letter, order, or anything (the GBC evidence is flimsy) that negates any of the DOM's provisions, other than for minor clarifications. (3) There are many Srila Prabhupada letters about removal/ election of temple presidents (Ch. 12) that confirm the DOM's provisions for temple president elections and protection from GBC removal (long after the 1975 resolutions). (4) Srila Prabhupada's delaying GBC elections by temple presidents does not negate them for after his departure. (5) The 1975 GBC resolutions do not negate GBC elections in the future. (6) In 1975-76 the DOM was included in at least several ISKCON centers' bylaws, at Srila Prabhupada's specific request.

### THE 1975 OATH OF ALLEGIANCE AND TWO OPTIONS

DOM describes two options for GBC elections: either Srila Prabhupada personally selects them, or there will be elections by a 1/3 - 2/3 method. The 1975 GBC resolutions state there will be no GBC elections *because* Srila Prabhupada would select them himself. So, after his departure, only one option remained, GBC elections by the 1/3 - 2/3 method. Also, there was a recorded discussion with Srila Prabhupada on Mar. 27, 1975 about an *Oath of Allegiance*, a legally binding document, that he asked to be drafted for review. All temple presidents and GBCs would sign it to curb abuse of power, such as Gaurasundara's sale of the Hawaii temple, and other instances of abuse of power, disobedience, etc. Srila Prabhupada wanted this oath be signed by all ISKCON leaders to protect ISKCON from loss of property and philosophical deviations. As approved, it was as follows:

*"I [legal, initiated names, birth date, present residence, nationality] do hear by solemnly affirm, declare and state as under as follows:*

*“I state I have been elected or nominated a member of the [GBC] or Temple President- under the recommendation of my HDG AC Bhaktivedanta Swami Prabhupada, Founder, Acharya and Supreme Authority of the Krsna Consciousness Movement, under the banner of the ISKCON. I state I have imposed all my faith, integrity and honesty in my aforesaid Guru Maharaja, with the result he is the sole responsible person and Supreme Authority of my present position and status which I have gained and I am holding in the organization of the ISKCON.*

*“I, the said [legal & initiated names] do hereby swear in the name of Krsna that I will bear truth and alliance to the Constitution, by laws, rules and regulations and directives which have been given, including the 4 regulative principles (listed), chanting of 16 rounds very seriously or directions given me directly by [...] Srila Prabhupada, or through his authorized person or persons, and I shall obey faithfully all instructions and directions, which shall be binding on me and that I will uphold the sovereignty and integrity of [...] Srila Prabhupada and the managing body commission or any other body appointed by [...] Srila Prabhupada, working under the said [ISKCON] and I shall faithfully discharge the duty upon which I am about to enter or have already been appointed to that effect. I further pledge that [...] Srila Prabhupada is the only source of authority, represented by his instructions and books and I shall follow his instructions and I shall follow the instructions only of these books.”*

So why has the GBC instead now implemented the bureaucratic centralized control structure that Srila Prabhupada rejected with the 1972 GBC suspension? Srila Prabhupada’s arrangement with the DOM, GBC and temple president elections, and Oath of Allegiance was a perfect and complete ISKCON management system. The Oath was read to Srila Prabhupada, discussed, and GBC resolution #6 was passed, which indicates GBC elections by temple presidents:

*“An annual oath of allegiance should be signed by each GBC and Temple President.” [...] “I state I have been elected or nominated a member of GBC, under the recommendation of [...] His Divine Grace A. C. Bhaktivedanta Swami Prabhupada...”*

### **“ANYONE WHO IS DEVIATING, HE CAN BE REPLACED”**

Aside from the issue of GBC elections, Srila Prabhupada specified that GBCs who “*deviated*” could be replaced. This part of Srila Prabhupada’s May 28, 1977 instructions is unequivocally clear:

***“Anyone who is deviating, he can be replaced.”***

The entire GBC body is responsible for having deviated ISKCON to where it is today, more so than could have ever been imagined. In light of profound and ongoing GBC deviations (see Vol. 5, 6) the entire GBC

***must be suspended and replaced*** anyway, regardless of elections. This is discussed in Ch. 18: “No Confidence, Disaffiliation, Removal.”

(1) “*What will happen when I am not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended...*” (Apr. 11, 1972) (2) “*Do not try to innovate or create anything or manufacture anything, that will ruin everything.*” (SPL Bali Mardan Sept. 18, 1972)

While the GBC harps on their “evidence” to disregard one part of the DOM, they then demand allegiance to the rest of the DOM where their authority is established. Cherry-picking cheaters cannot be listened to or given credence. Why don’t they take Srila Prabhupada’s May 28 advice that since they have deviated, they should be all replaced? Of course the GBC will never replace themselves, and neither should they elect themselves. The GBC misinterprets the letter of the law while ignoring the spirit of the law Their corruption demands their elections.

#### **JUDGE BY THE RESULT: TIME TO CHANGE THE FAILED REGIME**

Srila Prabhupada emphatically taught us to judge by the result. After a half century of the GBC making ISKCON into a disaster, we now need to find a ***practical solution*** to arrive at the results Srila Prabhupada desired. We can argue about the meaning of short conversations forever, but it is now time to ***do something else***. Many devotees believe the DOM’s GBC elections must now be implemented in ISKCON because otherwise, the GBC mess will continue to worsen. GBC elections will end the cronyism, corruption, unaccountability, and misleadership. Full implementation of the DOM is ISKCON’s best alternative to the disastrous ISKCON status quo. The DOM is not an experimental remedy, as it was given by Srila Prabhupada as an order to follow.

The GBC’s interpretations as to which parts of the DOM should be used simply perpetuates their failed system. Rather than ISKCON becoming a totally failed institution, we must be practical and judge from the results, and ***do what is necessary***, as Srila Prabhupada often said. Judging from the results of a self-elected GBC, it is obvious we need a major change (not more bureaucracy, committees). On seeing ISKCON’s degradation by the GBC, Srila Prabhupada would definitely end their self-elections, as the resulting corruption (love of money) and personal ambition (false gurus) has spoiled the Hare Krishna movement (Vol. 6).

The GBC’s policies have failed. We have seen what happens when a GBC elects its own members for life, with no input, checks or balances from the devotees or temple presidents. The institution has been hijacked by unaccountable men with near absolute power. Spiritual sincerity and pure service has been lost to political expediencies. Arguably and

convincingly, the lack of GBC elections has resulted in all ISKCON's troubles after 1978 due to stagnant and compounding corruption. We must disband the GBC due to its deviations and failures (see next chapters), implement GBC and the temple president elections, and end the GBC's regime of gurocratic tyranny.

At the 2010 Indian Regional Governing Bodies meetings the issue of the DOM was presented. Radhanath Swami walked out and refused to be involved. The GBC refuses to discuss the DOM's GBC elections.

### **TIME FOR A MAJOR CHANGE TO THE GBC'S FAILED REGIME**

*"So phalena pariciyate. You have to consider the case, suppose a man was very good, now he has stolen something, still he is a good man? Present consideration is the judgement."* (SPConv Oct. 8, 1972)

(1) Srila Prabhupada said, *"Another should be elected."* But how does it make sense to have a corrupted GBC body self-elect more men and expect a different result from the last 45 years of disaster?

(2) Srila Prabhupada wanted the DOM expanded into a broader ISKCON Constitution (Ch. 15). The entire DOM, including its election provisions, should be the basis for ISKCON's Constitution.

(3) ISKCON history has shown that speculative ways of managing, while neglecting Srila Prabhupada's instructions, cannot be successful.

(4) Srila Prabhupada wrote many letters supporting elections of temple presidents by local congregations, revealing his faith in representational elections, which will work well for the GBC too.

(5) The weightiest evidence for how to manage ISKCON is the signed, written, and witnessed DOM document, repeatedly advocated by Srila Prabhupada, who in later years clarified only some minor details.

(6) The GBC's 100% self-electing with no checks or balances must be rejected. How much proof do we need about corrupt, unaccountable career GBCs who have no performance review?

### **"THE SYSTEM OF MANAGEMENT WILL CONTINUE AS IT IS NOW"**

*"The system of management will continue as it is now and there is no need of any change."* (SP Final Will June 4, 1977) That system was the DOM and it still is. In April 1977 Srila Prabhupada stated: *"...even if I die suddenly, you can manage..."* He had given everything already.

From the very beginning of his preaching, from League of Devotees in 1953 and onwards, Srila Prabhupada never promoted a top down, ironclad control system with a corporatist, bureaucratic structure like the GBC has put in place today. The sad truth is that the GBC-guru regime is only interested in protecting their guru business, which they will dishonestly protect by cherry-picking and misinterpreting "evidence" to discredit the DOM elections. The last thing they could survive are



elections by temple presidents. The GBC will never implement the DOM's GBC election provisions, so they must be removed (Ch. 18).

### **SRILA PRABHUPADA MAY HAVE CHOSEN NOT TO PRESS THE ISSUE**

Sometimes Srila Prabhupada was as hard as a thunderbolt and most often softer than a rose. After years of enduring patience, he finally took all of Tamal's power and authority away and banished him to China, but two months later graciously rescinded it all when presented with a broken, depressed Tamal. He gave broad latitude and leeway, especially to his Western disciples. He often chose not to press too hard on his leaders, so not to undermine their enthusiasm and cause more disobedience when he knew they could not follow his strict instructions. He even gave no answer when asked who had poisoned him.

He had very specific plans for the expansion and management of his transcendental movement. Srila Prabhupada was dismayed in 1970 that the "sinister movement" had entered into ISKCON when senior leaders tried to sideline him and take his place. This was a combination of influences from the Gaudiya Math and senior ISKCON leaders infected with personal ambitions (Vol. 5, 6). In 1970 Srila Prabhupada was so disturbed, he even offered to leave ISKCON to preach elsewhere. He was later exasperated by numerous incidents of the GBC's inability to perform their basic duties. He responded to being sidelined, minimized, and his mission undermined by creating DOM, GBC, elections, sannyasi preachers, BBT, and an Oath of Allegiance to safeguard the movement.

DOM provided for checks and balances to wayward leadership with bottom up elections of a GBC who could not remove temple presidents without local support. He separated his book trust from ISKCON. This was his ingenious remedy for responding to the threats he knew his mission would face. But resistance and neglect of his instructions regarding his desired management system persisted. Some examples:

(1) He suspended the GBC after secret 1972 GBC meetings which planned to centralize the temples legally, financially, managerially.

(2) His repeated difficulties with disciples with stubborn personalities, consumed by ambition for power, authority, and guruship.

(3) It was necessary to issue a Topmost Urgency notice to again highlight the DOM by amending it into all temple registration documents, constitutions, and incorporation papers.

(4) He sent many letters to uphold temple president elections and their removal only by the local members, and not by the GBC.

(5) He was asked on May 28, 1977 by his GBC men about GBC tenure and their election, showing that his senior men still were not amenable to the DOM's prescription for GBC elections.

(6) He frustratingly told Puri Maharaja in his last days, “*What can I do?*” -being warned his disciples will fight, deviate after his departure.

In the West he kept an arm’s length distance from management. After the 1970 “sinister” conspiracy, the 1972 GBC suspension, the quarrelling and falldowns of his senior men, and the neglect of his Topmost Urgency order, Srila Prabhupada must have been discouraged and frustrated with his men, and he sometimes said so very plainly.

He had a keen understanding of his Western disciple’s mentality, their independent-mindedness, needing a long rope so not to choke their enthusiasm for creative preaching. He was very aware of their nature, limitations, and ambitions. He knew the differences in Western culture and Vedic India, where authority was naturally accepted. Out of great kindness and affection for his disciples, *he did not want to increase their offenses against him by giving them too many firm orders* that they would likely disobey anyway. This may explain why Srila Prabhupada did not harp too much in his last years that DOM be fully implemented (but which in no way nullified its contents). This tolerance also applied to a number of other issues as seen in ISKCON’s history.

*“I have decided to adopt the following principles and I hope my beloved disciples will kindly accept them.”* (DOM)

He saw the ambitions of his “beloved disciples” and their aversion to the checks and balances in having elections of temple presidents and GBCs by temple presidents. He saw that his instructions and orders were neglected, so what more could he do? He hoped they would eventually take his desires seriously, and meanwhile he would try to engage them in the purificatory process of devotional service to make spiritual advancement. He said Krishna had only sent him 4th and 5th class men, and there was only so much he could expect from them. *“My only grievance is that I appointed GBC to give me relief from the management but, on the contrary, complaints and counter-complaints are coming to me.”* (SPL Jayatirtha Oct. 16, 1975)

The flawed GBC claim that by 1977 Srila Prabhupada no longer favored the DOM’s elections *should instead be seen* as his quiet frustration with his leaders’ ambitions and disobedience. He implored his senior men, while his health was declining, not to spoil his spiritual mission, and at least maintain what he had established. He was prescient of ISKCON’s future. What more could he do to keep them on the right track? After all, *he could not force them*. He knew he was being poisoned and they were waiting for him to die. He resorted to increasing their affection for him and his instructions, hoping *“my beloved disciples will kindly accept them.”* But they as unauthorized gurus they hijacked

the movement and spoiled everything. So now, today, the DOM and its prescribed GBC elections are critical to remedying this dire situation.

### THE SALE OF THE NEW ORLEANS APARTMENTS

Srila Prabhupada arrived in New Orleans July 31, 1975 to visit the New Talavan farm an hour outside the city. Nityananda das personally experienced how Srila Prabhupada did not push his Western disciples against their independent, obstinate natures.

*“Srila Prabhupada awoke from his afternoon rest and sat behind his low desk. He was slightly shaking and leaned forward to accept the cooling effect of the sandalwood paste I dabbed onto his forehead and temples with a marigold. The New Orleans summer was hot and humid and we had no AC. I placed a rose garland around his neck, and he slightly nodded in appreciation. I was taken aback when he began speaking to me: ‘You know, I have come here especially to see your farm.’ He tried to initiate discussion about our New Talavan farm project, but I went blank and all I could manage to reply was, ‘Oh.’*

*“Then he asked, ‘Why you are selling this building?’ Brahmananda Swami must have informed him we owned the building with four apartments and that it was listed for sale. I was confronted and defensive at this unexpected question. It never occurred to me that I should have asked Srila Prabhupada. I explained we were moving our devotee families to live on the farm, we were building large cow feed silos, so we would use the apartment building sale proceeds for that. I saw Srila Prabhupada look away and then downwards, awkwardly, as though frustrated and wanting to say something, and years later I understood he did not approve but reserved further comment. He was not impressed by my rationale, but he said no more. It did not sink in that I should have asked his opinion. Years later, I saw again the 1974 Topmost Urgency notice, which said: ‘In particular it shall be clearly understood that no real estate may be purchased or sold by any officer of the Society without the express permission of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder-Acharya of ISKCON.’*

*“So Srila Prabhupada was wondering why I was disobeying this instruction, why I was oblivious to it. I had discussed my plan to expand the farm project with our GBC man, but we were both deficient in complying with those instructions about selling properties. I realized Srila Prabhupada had doubted the logic and sense of the apartment sale, but it seemed to me that he dropped the subject after sensing my attachment to ‘my’ farm plans. And the sale was a big mistake, and soon another building had to be rented and a smaller home purchased nearby for the married couples at a higher cost. I was 26, impulsive, ignorant; it*

was my first real estate deal. A year earlier I had received Srila Prabhupada's Topmost Urgency letter ordering GBC trustees to be listed on properties, but I had no idea what property trustees were and it was not taken seriously by me or my GBC, and we ignored it.

*"New Orleans was not locally incorporated and used the New York ISKCON corporation. I missed Srila Prabhupada's hint and now I wish he would have just told me what to do. I am also deeply moved he was more concerned about me and my immature enthusiasm as his local leader than he was about the building."* (Nityananda das, 2018)

### OTHER PASTIMES SUPPORTING THIS UNDERSTANDING

In *What Is The Difficulty* (Sruti Kirti, p. 8, 213) there are two instances where Srila Prabhupada was thinking how to save his disciples from making offenses towards him, cautious about their welfare.

(1) *"Swamiji,' the gentleman continued. 'We want you to give us your blessings, to ask us to make the temple. We want the benediction.' Srila Prabhupada, still smiling and laughing said, 'No, no. If I ask you to do it and you do not do it, then it will be offensive. If you do not comply, that will be your fall down. That is very bad. If you do it on your own that is good, but if you do not do it there is no harm done because I haven't told you to do it.'"* (2) *"He received a letter from a devotee asking sanction to divorce his wife and permission to marry another... I was shocked when he gave permission. It bothered me throughout the day... My most merciful spiritual master replied with compassion in his voice, 'Well, actually whether I give him permission or not, he is going to get the divorce. So if I tell him, "No, you can't get it" and he does it that will be a serious offence. If I say, "Yes, you can do it" because he is going to do it anyway, then the offense is not so great."*

Srutakirti das wrote Nityananda das in 2018 and confirmed: *"I do know Srila Prabhupada often dealt with me by saying things in a general way rather than giving me an order."* Many memories of Srila Prabhupada concur, that since his instructions were often ignored, he **avoided giving specific orders** because he did not want to lead his disciples into more acts of disobedience and offenses. Krishna does not excuse offenses against his pure devotee. He was **more concerned with their advancement** than with giving instructions or orders that might not be followed and thus would prove detrimental to them. Srila Prabhupada in his last years declined to give further instructions about the DOM, future initiations, or gurus, lest he actually end up harming his "beloved disciples" with demands they would disobey. That is, Srila Prabhupada's "silence" about the DOM in his last 2 years, which the GBC highlights, may simply be because he knew his GBC would not follow it, so if he

ordered them to do so, it would only lead them into more offenses. This also explains why he did not further clarify the guru-initiations issue.

### WE MUST MAKE A BROADER CONSTITUTION (see Ch. 15)

The Topmost Urgency Order was sent out in July 1974. Then, preparing for the first official Mayapur GBC meetings in March 1975, Srila Prabhupada wrote to Jayatirtha das on Dec. 14, 1974:

*“Regarding the GBC meeting [...] should [...] held in my presence. [...] the real thing is that we must make **broader constitution of the management** by GBC. But the difficulty is that our GBC men are falling victim to maya. Today I trust this GBC and tomorrow he will fall down. [...] If the GBC men are so flickering then what to speak of the others. Unless this problem is solved whatever we may resolve it will not be very useful. We shall discuss this at our meeting. If the GBC men can ever manage properly then I shall get some time for writing my books.”*

Clearly Srila Prabhupada was deeply affected by the GBC “falldowns,” “flickering” nature, their becoming a “victim of maya,” and that therefore “whatever we may resolve it will not be very useful.” It sounds almost hopeless. But rather than turning away from the DOM, Srila Prabhupada knew that any instructions, expanded constitution, or arrangements that were made, unless his senior men became more Krishna conscious, less quarrelsome, and less ambitious, no formula could prevent the deterioration of his society in the future. And that is exactly what happened after his departure, as we all know only too well.

Rather than *rescind* the DOM elections or the 1974 Topmost Urgency Order, he said: “...we must make **broader constitution of the management by GBC.**” Broader means **adding to** the basic constitution of the DOM and **expanding** from that basis. Legally and philosophically the DOM remains the will of the Founder-Acharya; the DOM is the original ISKCON Constitution which needs to be expanded upon. But the GBC has instead shored up their centralized power structure, and today it is a DOM-less **gurocracy**, a guru regime (see Vol. 6).

*“...I wanted that the GBC would be a chosen body of men for that purpose, to see how the students are learning and reporting to me as my secretaries. I do not know how you could have missed these points, as they are clearly spelled out in my original constitution [DOM].”* (SPL Satsvarupa May 2, 1972)

### EFFECTIVE CHECKS & BALANCES IN DOM ELECTIONS, TERM LIMITS

From Ameyatma das, a prolific critical thinker and writer, 2011:

*“Would GBC elections and term limits from Srila Prabhupada’s DOM be beneficial to ISKCON? If so, it should be implemented. The*

current ISKCON system has no checks and balances, whereas the DOM does, without which the GBC will select only members who support their bad decisions, and over time ISKCON wanders further astray. The DOM elections will be vitally beneficial, and without them will lead to the end of the mission. This is not about the guru issue, fallen gurus, the correct worship, Srila Prabhupada's book changes, or any specific sub-issue. **DOM is the fundamental issue.** Without a GBC in check, the mission will fail because the GBCs are conditioned souls. With DOM elections in place, then all other issues can, over time, be resolved. If the GBC is on the wrong path, new members will be voted in from among the temple presidents, and real change will take place to resolve all issues.

*“Holding the GBC to 3 year terms, allowing the current GBC to select 1/3 to remain, with 2/3 up for re-election by temple presidents, and voting in new GBC members from their own ranks. This is not ‘demon-crazy’ democracy where lower class masses select the slickest among them to lead them, but this is an organization with qualified, initiated Vaishnava members selecting who among them is most qualified. This system of elections and term limits for the GBC was devised by Srila Prabhupada himself in the DOM. [...] it is his plan, not some concocted idea. [...] The DOM elections are an absolutely brilliant, ideal, simple, very effective and fair means to keep the leadership in check. It can eventually resolve the major issues and conflicts facing our society, lest the totalitarian nature of GBC authority slowly destroy the mission.”*

News story, 2017: Christopher Duntsch, a neurosurgeon, over the years had 34 surgeries “gone wrong,” leaving two dead and several crippled. He spent 17 years in training, but his skills were later determined as that of a first year medical resident. The local District Attorney said, *“He obviously knew at some point that what he was doing was criminal.”* He was convicted of first-degree felony injury. This case compares to the ISKCON misleaders who have made a horrible mess of things and who, without conscience or admitting their mismanagement, continue destroying the mission. They don’t see the harm they are doing or they just don’t care that there is something very fundamentally wrong with their leadership. Rather than step down in the face of their colossal failures (see Vol. 5, 6) they insist on doing ever more damage.

As with Dr. Duntsch, they assumed a great responsibility, and upon failure, they should admit such and resign. Dr. Duntsch continued with one botched surgery after another, **betraying** those who trusted him. ISKCON misleaders keep botching their management of the mission, resulting in ever more problems and a degenerating, deviated institution. The spiritual lives of millions of trusting souls have been grievously

harmed, yet they cannot see that they are the cause. One not fit for, nor successful in his leadership, must recognize their failure and resign, especially when this is demanded by so many. But the “for-life” GBC have no accountability, being rascals, cheaters, and Duntsches.

Since the GBC cannot recognize nor admit how they have spoiled Srila Prabhupada’s institution, the devotees must remove them and elect a fresh slate. ***Where would be the harm in that?*** Only those that are properly meeting their responsibilities in serving Srila Prabhupada and the devotees will be re-elected. So- why not have elections? Why?

(1) *“You can cheat for some time everyone, but you cannot be allowed to cheat everyone for all the time. That is not possible.”* (SPConv Dec. 9, 1973) (2) *“In the dress of a police if he is a thief, that is very dangerous. [...] Just like this dress of sannyasi, saffron cloth, one will respect that ‘Here is a sannyasi.’ But if he is a thief in a dress of a sannyasi, that is dangerous.”* (SPConv Jan. 17, 1974)

(3) *“Tamal was a Machiavellian politician, knowing that amongst devotees, nobody could imagine so many lies and premeditated intrigues by someone who appeared to be a devotee. No one can imagine someone to be like that. These people take advantage of devotee naivety to do all kinds of nonsense with impunity. When someone intelligent denounces them, then they expel, eliminate him. They are willing to do anything before losing their power and personal gratification, wrapping all this with supposed philosophical arguments.”* (Chaitanya Priya das, 2017)

## CONCLUSIONS

How ISKCON is managed is critical to its future and success, and if an elected, honest, accountable GBC comes about, it is highly likely that all ISKCON’s “issues” will be fully reviewed, addressed, and even resolved as Srila Prabhupada’s instructions are better understood and honored. Of course, any reforms from a new and elected GBC may only be realized gradually since so many secondary leaders are GBC pawns. Still, we must have faith in Srila Prabhupada’s instructions how to manage his ISKCON institution, and restore it accordingly. The GBC have not heeded his warnings not to change his system of management, and this must be corrected by implementing his instructions and DOM.

The GBC has changed ISKCON so much, it is no longer Srila Prabhupada’s ISKCON; rather, it is now ***Gurustan*** run by Guru Business Cartel (GBC). ISKCON Lawbook legislations, centralization, salaries, bureaucracy, corporatism, bribes of promotion: Srila Prabhupada is no longer followed, and innovations/deviations prevail instead. Srila Prabhupada has likely already withdrawn from ISKCON. Mature devotees yearn for spiritual leadership to restore Srila Prabhupada’s

Mission, while bewildered newbies blindly worship their conditioned-soul false masters. We must each carefully study His Divine Grace's legacy, have society-wide open discussions, and try to realize Srila Prabhupada's vision. The situation simply gets worse as long as we do not come to Srila Prabhupada's assistance in rectifying these anomalies.

ISKCON has been led far astray by its deviant leadership and a continuation of the status quo is not acceptable. Implementing Srila Prabhupada's DOM, and his related instructions in his books, letters, and tapes, for GBC elections by temple presidents and temple presidents by local members, will **definitely end** the unaccountable, corrupt ISKCON leadership. There is no other viable alternative than to end ISKCON's totally dysfunctional and corrupted management system. The Vatican/Politburo style hierarchy created by the GBC has no resemblance to the "lower-archy" Srila Prabhupada wanted for the continuance and management of his movement. Building a society of "independent philosophers," he gave power to the congregations, with temple presidents and GBC acting as their elected representatives.

GBC apologist Ravindra Svarupa das says the DOM is not a "silver bullet" or "magic solution," but what else did we expect him to say? He has **little trust** in Srila Prabhupada's instructions and blames the GBC failures and deviations as flaws in what Srila Prabhupada gave us. DOM is Srila Prabhupada's specific instruction and foundational framework for our movement's management, which we must expand as ISKCON's Constitution. The unelected, nepotistic GBC circumvented the DOM that plainly states their purpose as elected executors of the Acharya's will.

*"The GBC oversees all operations and management of ISKCON, as it receives direction from Srila Prabhupada..."* (DOM)

Elections are urgent for a fresh ISKCON leadership because it has become excessively dysfunctional and compromised by disobedience and deviation from Srila Prabhupada's teachings. The deep corruption in ISKCON, which many leaders themselves describe and bemoan, necessitates the remedy of elections. The unelected, unchecked ISKCON misleadership is a corrupt guru elite, and it must be replaced with fresh men via elections. By elections and a membership spiritual maturation, Srila Prabhupada's institution can be rectified. ISKCON temple presidents do not understand they were personally empowered by Srila Prabhupada to check and elect the GBC, to re-evaluate their performance each 3 years. Temple presidents are entitled to have independent temples and expand the Krishna Consciousness movement without fear of the GBC interfering by kicking them out and installing their own "yes-men."

Enlightened temple presidents and congregations must support Srila



Prabhupada's DOM, taking their empowerment to heart, and end ISKCON's gurocracy. Deviations exist in ISKCON because of the non-elected, non-representational GBC that chooses to perpetuate their self-serving guru business rather than be faithful to Srila Prabhupada's teachings. If the GBC's system was authorized, then why has it failed to produce the desired result? *We must judge by the results.* Srila Prabhupada's direct orders in his DOM are a fundamental institutional directive necessary for the welfare of ISKCON and its members. If the GBC adopted their role and purposes as Srila Prabhupada outlined in the DOM (see Ch. 10), then ISKCON would be so much better for it.

---

## CHAPTER 12: SRILA PRABHUPADA'S TEMPLE PRESIDENTS

When ISKCON had only a couple temples, Srila Prabhupada gave his formula: *"I wish that each and every center shall keep the Acharya in the center and keep their separate identity."* (SPL 1967)

### ELECTIONS AND APPOINTMENTS OF TEMPLE PRESIDENTS

Srila Prabhupada gave many instructions that temple presidents were to be elected by local members, and some are listed below. There were some temple president elections in the 1970's but today everything is tightly controlled by the GBC body who appoints (and removes) officers without consulting the congregation. Srila Prabhupada was very supportive of temple presidents, famously exemplified when they complained to him in 1976 about Tamal, who was exiled to China. The temple presidents were to be chosen by a vote of the "temple members." Srila Prabhupada expected, wanted elections of the temple presidents:

(1) *"...I am so glad to learn that you have been elected president for this year. In India, when there was congress election among the executive members, each year a person was elected president. I think this system may be followed in our institutions also. Of course it will depend on the local situation, but in a round if each person is given the chance of managing the whole affairs, that means everyone becomes responsible officer."* (SPL Gurudas Mar. 2, 1970)

(2) *"And who has been appointed treasurer and secretary? The president, secretary and treasurer elected by the members of the center cannot be changed at least for one year; better to continue it for three years."* (SPL Jayapataka Aug. 24, 1971) (3) *"Regarding*

*Madhavananda being the president, if he received the vote, why you have opposed? You must be impartial. My recommendation is that he must be the president. He has been chosen by the vote, and I am giving the casting vote for him.*" (SPL Hansadutta Sept. 12, 1974)

(4) *"Regarding Sydney, that the President has left, if one does not follow the regulative principles, then he will leave. That is a fact. Has somebody else been elected? This is the function of the GBC, to see that one may not be taken away by maya..."* (SPL Madhudhvisa Aug. 4, '75)

(5) From Kurma das' Transcendental Adventure: *"In early August, 1972, Mohanananda voluntarily relinquished his position as the president of the Sydney temple and GBC assistant, agreeing to spend more time on the printing press. An election was held and devotees unanimously elected Caru as the new president."*

(6) First elections were held in ISKCON New York in Oct. 1966: *"You should hold elections,' Swamiji tells us. 'We require one temple president, one treasurer, a secretary and temple commander.' Then: 'I think that Brahmananda should be our president, Gargamuni the treasurer, Satsvarupa the secretary, and Kirtanananda the temple commander.' Although we agree with Swamiji's choices, we hold 'elections' anyway, and our new officers begin their duties."* (Hare Krishna Explosion, Ch. 6)

(7) Elections of TP were held in the second ISKCON center (San Francisco) in 1967: *"I congratulate you on your being elected as president of ISKCON San Francisco branch. Your election as president is a recognition by Krishna and therefore I have got full support for you. Mukunda and other members have rightly selected you as president."* (SPL Jayananda Sept. 29, 1967) (8) *"The idea is that whoever is competent to manage affairs will accept the post of president by mutual consent."*(SPL Jagadisa Feb. 27, 1970)

(9) **Markandeya Rsi:** [...] *What I wanted to know is if an authority could be recommended for the new temple being started, to give that particular temple a basic foundation in living up to brahminical standards.* **SP:** *Yes. Select among yourselves one who is most competent. Elect him as president.* **Markandeya Rsi:** *So that would be bona fide?* **SP:** *Select a man who is initiated. The president must maintain the discipline. Without discipline there cannot be obedience. The president is the spiritual master's representative. Since the spiritual master is not present, one man is selected as president to look after the business of the temple on behalf of the spiritual master.* (BTG #49, 1972)

(10) **Svarupa Damodar:** *Because they need law and order.* **SP:** *Yes, there must be. In our organization... Just like in each temple we elect a president. Then we get GBC. Then above all, I am...* (SP Dec. 16, 1973)

(11) **Jayatirtha:** ...discussing the responsibilities of the GBC men in their zones. So we've already said to organize opening new temples, to appoint temple presidents for new temples, to be responsible for training all temple presidents and ensuring spiritual standards. In the case of major deviation or resignation [...] **Tamal:** This Oath of Allegiance is a legal document also, isn't it? [...] It's both a legal document and a spiritual document. [...] **Jaya:** ...a GBC man may have a functional responsibility, like we've already discussed. **SP:** Functional, main functional responsibility is to go and *see that the temple regular work is going on, the president is doing nicely, to check in this way.* You can sit down in the class, and see how things are going on. That's all. [...] Yes. Don't bring politics. Then it will be ruined. (GBC meetings, Mar. 1975)

(12) *“There was a proposal discussed for the removal of Avirama prabhu as Miami temple president for not following regulative principles, mismanagement, incorrigible non-cooperation, etc. 7 of 8 members present voted for his removal. But on bringing this resolution before Srila Prabhupada, he said **we should be very reluctant to remove a man** after he was being trained and placed in position, that we should observe Avirama for one more year and then decide. SP appointed a committee of Satsvarupa, Kirtanananda and Rupanuga to go and investigate the Miami management.”* (GBC minutes, March 25, 1975)

(13) *“Regarding the election there for president of the temple, I understand that you received the vote. So you should be the president. I am putting my casting vote for you. I have informed Hamsaduta this by post.* (SPL Madhavananda das Sept. 16, 1974)

(14) *“Regarding the election at Bhaktivedanta Manor, as you have suggested an election of all members present should be held to make a final selection.[...] Out of the two candidates whoever is elected by the majority vote, may be the president.”* (SPL Hamsaduta das Oct. 1, 1974)

It is clear that Srila Prabhupada wanted local congregations to elect their temple presidents and that the GBC was to tread lightly as advisors. There is absolutely no scope within Srila Prabhupada's instructions for the GBC to install a top-down, autocratic bureaucracy of yes-men.

### REMOVAL OF TEMPLE PRESIDENTS

In the DOM and in his letters Srila Prabhupada prescribed that removal of temple presidents be confirmed by a vote of the temple members. Today the GBC body removes temple presidents at will. Srila Prabhupada sometimes intervened on the side of a temple president when removed by the GBC. The instructions below clearly show how Srila Prabhupada wanted ISKCON temple presidents to be removed:

(1) From DOM (ISKCON's Constitution): "Removal of a Temple president by the GBC requires support by the local Temple members."

(2) "Regarding the election of President, a president can only be changed by vote. If no vote was taken, then the president cannot be changed. Neither Hamsaduta can change the president whimsically or can anybody else change the president. According the 'Direction of Management' the GBC cannot change the President but only by vote can it be done. The GBC's business is to see that the President and the members are doing nicely, following the regulative principles, and chanting 16 rounds and that other things are going on nicely. If it was decided by vote that Hamsaduta would select the president then Hamsaduta is right. Without authority Hamsaduta cannot change the election. If the vote was in favor of Madhavananda, then Hamsaduta cannot whimsically change the vote. But, if by vote he was authorized to select the president, then whomever he selects is right... so many contradictions, so in the presence of all members you may take the vote again and decide finally." (SPL Mukunda Sept. 29, 1974)

(3) "Regarding Miami that you want to replace Abhiram, yes a capable man must be there, what can be done... N.B. Regarding replacing Abhiram and Damodara I refer to the '**Direction of Management**' as follows: 'Removal of a Temple President by GBC requires support by the local Temple members.'" Therefore you should take a vote of the Temple members and do the needful." (SPL Rupanuga Nov. 7, 1974)

(4) "Regarding Abhiram, in your letter you mention that in Miami it is so important center, 65 devotees, growing each day, ideal location. So Abhiram has done this. He has done much service. He cannot be removed whimsically. ...I have already written you that the local members must agree for him to be removed by you, according to the "Direction of Management." (SPL Rupanuga Nov. 8, 74)

(5) "If the GBC undermines the efforts of the temple presidents how will things go on smoothly... I do not want that Sukadeva be removed from his position as I can see that he is sincerely following the principles at present. The GBC cannot whimsically change the temple president, there is a resolution to this effect. Why have you threatened to remove him and unnecessarily created this situation? Please be very sober in your dealings with these temple presidents, they are undoubtedly rendering a valuable service and are worthy of respect and encouragement." (SPL Gurukripa May 18, 1976)

[Here Srila Prabhupada is referring to the 1975 GBC resolutions.]

(6) "Regarding the agitation to remove Tejas: No, Tejas must not be removed. Stop this. This is a clique. I don't want this. Why has Subala

*Maharaja gone there. He is an outsider, why are they interfering. Subala left India now why has he returned without permission? This removal of the president is very **unconstitutional**. The devotees who do not like to work with Tejas should immediately go away from the temple. But he may not. Those who feel against him can go away. Devotees come from the outside and interfere. No, **they cannot change the president**. Who sent Janmanjoya there? Why is he taking to politics? So your opinion is also mine, that Tejas is the most sincere worker of the lot. Please stop this.” (SPL Tamal Jan. 11, 1974) [‘Unconstitutional’ refers to DOM]*

*(7) “What happened to Jagat Purusa in Bombay? He is an experienced man so why he should be changed to Delhi? This change of Presidents is to be made in the GBC meeting. In the middle of the year there is no question of change. Tejyas can continue as President. Three times changing president is not good. It should first be conjointly considered by the GBC.” (SPL July 11, 1976) [This is another protection of the temple president’s position: if the full GBC will removal a temple president, it still needs confirmation by the local congregation’s vote.]*

It is very clear temple presidents could only be changed by a vote of the local congregation and the GBC could not do so whimsically.

### **INDEPENDENCE OF TEMPLE PRESIDENTS**

*(1) “GBC does not mean to control a center. GBC means to see that the activities of a center go on nicely. I do not know why Tamal is exercising his absolute authority. That is not the business of GBC. The president, treasurer, and secretary are responsible for managing the center. GBC is to see that things are going nicely but **not to exert absolute authority**. That is not in the power of GBC. Tamal should not do like that. The GBC men cannot impose anything on the men of a center without consulting all of the GBC members first. A GBC member cannot go beyond the jurisdiction of his power. We are in the experimental stage but in the next meeting of the GBC members they **should form a constitution** how the GBC members manage the whole affair. But it is a fact that the **local president is not under the control of the GBC**.” (SPL Giriraja Aug. 12, 1971)*

*(2) “So I request you to relieve me of management responsibilities more and more [...] the cooperation of my appointed assistants, the GBC, temple presidents, and sannyasis. I have chosen my best men to be GBC and I do not want that the GBC should be disrespectful to the temple presidents.” (SPL to All GBC May 19, 1976)*

*(3) “The formula for ISKCON organization is very simple and can be understood by everyone. The world is divided into 12 zones. For each zone there is one zonal secretary. His duty is to see that the spiritual*

principles are being upheld very nicely in all the temples of his zone. **Otherwise each temple shall be independent and self-supporting.** Let every temple president work according to his own capacity to improve the Krishna consciousness of his center. So far the practical management is concerned, that is required, but not that we shall become too much absorbed in fancy organization. Our business is spiritual life, so whatever organization needs to be done, the presidents may handle and take advice and assistance from their GBC. In this way let the Society's work go on and everyone increase their service at their own creative rate. [...] We request that everyone take these formulas to heart and execute them very conscientiously. In this way we shall certainly be successful in pushing on this movement.” (SPL Karandhar das, 22.04.72)

**(4)** “I want that the GBC men should **leave the management of the individual centres to the local presidents** and concentrate themselves upon preaching work. They should be constantly travelling...” (SPL Madhudvisa das June 12, 1972)

#### NO MUTINIES OR TEMPLE COUPS

And no coups or whimsical mutinies to change a temple president.

“I am forwarding the copy of your letter, along with my reply, to Satsvarupa... he is the GBC man in that zone, and he is the best man to come there immediately and see what is the situation and do the needful. Of course I do not know what are the facts, but I have seen that you have done very nicely there, so far I know. And no one has made complaint to me. So maybe there is a little fighting amongst yourselves, that is natural, but you are advanced disciple, don't be disturbed by these things. Actually I want that householders shall manage in the temples, because they have got propensity to manage things and they want to take responsibility and they will not go away. Brahmachari, householder, it doesn't matter, but householders are doing nicely all over the world, why the others shall resent householders in your temple? That is not reason. This attitude of changing this, changing that, if there is some small thing to make it something very great, changing the leaders three every weeks- these things are going on, I know. This is not at all good attitude, that if by adjustment, this and that, changing everything, I may create the perfect combination and everything will be all right.

“I am more impressed if someone has opened one center and that he has stayed there tightly and developed nicely, not going away whimsically. So you have been leader at New Orleans temple for long time, you are the pioneer there, so why you should be whimsically discharged? Only the GBC man shall be able to make these changes, not any so-called secret meeting of devotees. Why they have misunderstood

*these things? If they have objection they must lodge it with their GBC, and differences must be discussed openly amongst ourselves, not secret meetings. We are Vaishnava devotees, not politicians. So these things must be stopped, plotting. Your merit stands far above theirs, you have done some tangible work to please me by spreading this Krishna Consciousness message in New Orleans, that is the test. Let them do something first, then we shall see what is their criticism. Simply criticizing and no work, that is the business of inferior men. So do not be disturbed by them, go on with your work, increasing more and more. **Never mind the jackals howl.**" (SPL Nityananda Nov. 25, 1972)*

### **1975 GBC RESOLUTIONS DO NOT NEGATE T.P. ELECTIONS**

The first official annual GBC meetings in 1975 were supervised by Srila Prabhupada. GBC resolution #4 passed Mar. 26, 1975:

*"There should be no change of Presidents but difficulties should be worked out. In the case of an incorrigible President who (1) doesn't submit reports or submits false reports (2) who mis-spends money (3) who doesn't follow regulative principles he must be changed. Three GBC men may decide on this in an urgent case and in a non-urgent case it may be done by majority vote of GBC by letter."*

This resolution addressed only extreme cases and provided for the removal of a temple president by a minimum of three GBCs, and then only in **three specific dire circumstances**, when a temple president was **"incorrigible."** And if not urgent, a majority of the GBC body was needed. The principle was *"difficulties should be worked out,"* presumably by preaching, discussions, and meetings, but otherwise **no change of presidents by the GBC was allowed.** Srila Prabhupada approved this only for emergency situations, and it did not alter the basic principle of the GBC not changing temple presidents, which was left to temple members by vote and elections. This is reinforced in many Srila Prabhupada letters, including **after** these 1975 GBC meetings.

Today the ISKCON GBC has assumed the power to appoint or remove temple presidents without elections by temple members. This goes against Srila Prabhupada's DOM and many letters. Srila Prabhupada's instructions do not support the temple president being appointed or removed at will by the "whims" of the GBC. The DOM mandate: *"Removal of a temple president requires support from the local temple members,"* was never rescinded by Srila Prabhupada in word or document, and it remains valid and must be honored in ISKCON.

If a temple president has deviated and is not wanted by GBC members or the local congregation, his removal **must be voted upon.** This is important to preserve the balance of powers in ISKCON and to

minimize corruption and abuse, but is not done in ISKCON anymore. This is Srila Prabhupada's instruction and this standard should be restored. No temple president can be whimsically changed by a GBC member unless confirmed by a vote of the local congregation. This DOM provision was not changed or abolished in 1975 GBC resolutions

The 1975 GBC resolution #4 thus **confirms** the DOM's item #6. Srila Prabhupada created a system of checks and balances: in case of deviations, abuse of power, financial malfeasance-- the temple president can be dismissed, but by a minimum of 3 GBCs. And when GBCs are elected by temple presidents, then the highest executive power in ISKCON is limited, subject to elections by the second tier managers, the temple presidents, who are meant to have great independence.

### **1972 MEMO SUSPENDING THE GBC SENT TO TEMPLE PRESIDENTS**

A dramatic history lesson is the 1972 suspension of the GBC after a bare majority of the 12 GBCs met in New York and, spearheaded by Hansadutta and Atreya Rsi (not a GBC, an accountant at a top NYC firm), decided to centralize ISKCON financially, politically, and bureaucratically. They did this without notice to devotees, the other GBCs, or even Srila Prabhupada. From Australia, Srila Prabhupada reacted strongly by directly notifying all ISKCON temple presidents of his complete suspension of the GBC, telling the temple presidents: "*You manage your affairs peacefully and independently...*"

The degree of centralization and bureaucratization in ISKCON today far exceeds what the GBC was proposing in 1972, and for this one deviation alone the entire GBC should be suspended by the temple presidents again, just as was done in 1987. Srila Prabhupada put great trust in his frontline preachers, often defending their basic independence.

*"Srila Prabhupada wanted each temple registered as a separate legal entity, managed by the local devotees. He did not want an umbrella corporation. Actually the GBC have no legal control of any ISKCON temple because that is what the Board of Directors of each temple is for. The GBC restarted their attempt at the umbrella corporation in reply to the Turley lawsuit. Rather than let each temple face the court case individually, as Srila Prabhupada clearly wanted for ISKCON, they presented a claim that ISKCON is one huge legal corporation with branches throughout the world. But there is no such ISKCON in legal existence and each temple is a separate religious organization, the benefits of which are obvious whereby legal attacks on ISKCON as a whole could force the liquidation of ALL temples in a legal settlement.*

*"The GBC now presents ISKCON as an umbrella corporation, requiring all temples to pay monthly legal fees for court cases, including*



*unrelated temples in Africa or India, which should have been against only one or two USA temples. The GBC has sold out ISKCON in favor of power. They have made an imaginary ISKCON umbrella corporation declare bankruptcy on behalf of all ISKCON temples [and the BBTI]. There will be many lawsuits and the bill will go to all ISKCON temples. Srila Prabhupada did not want an umbrella corporation for this exact reason. As an umbrella corporation ISKCON will never escape its legal woes. So, why would ISKCON do such a foolish thing? Because the GBC wants absolute control over the temples and devotees.*

*“Recently several temples have seceded and legally the GBC could do nothing, as the temple board of directors held the power. The GBC realized that their West Bengal society has no say over the management of ISKCON religious corporations, though this is how Srila Prabhupada intended it to be. So now the GBC is trying to trick temples into forming an effective umbrella corporation through carefully crafted bylaws. Also, there is no mother organization to authorize use of the name ISKCON.*

*“The GBC is trying to gain total legal power over ISKCON. This will lead to the ruination of the entire ISKCON society. Why directly disobey Srila Prabhupada's order against an umbrella corporation? This is exactly what made Srila Prabhupada furious in 1972 when he disbanded the entire GBC. And today, with the GBC directly violating Srila Prabhupada's order on this matter, we must again disregard all GBC decisions. His standing order remains.” (Navadwipchandra das)*

#### **CLASSIC 1972 LETTER ABOUT CENTRALIZATION, BUREAUCRACY**

However, the 1972 centralization idea did not die. Srila Prabhupada made it more clear 8 months later how to manage the society by sending the *classic Dec. 22, 1972 letter* to GBC member Karandhar das about centralization and the independence of the temples and temple presidents. This letter should be studied carefully. Karandhar at that time was perhaps Srila Prabhupada's leading GBC and manager.

*“Regarding your points about taxation, corporate status, etc., I have heard from Jayatirtha you want to make big plan for centralization of management, taxes, monies, corporate status, bookkeeping, credit, like that. I do not at all approve of such plan. **Do not centralize anything.** Each temple must remain **independent and self-sufficient.** That was my plan from the very beginning, why you are thinking otherwise? Once before you wanted to do something centralizing with your GBC meeting, and if I did not interfere the whole thing would have been killed. Do not think in this way of big corporation, big credits, centralization--these are all nonsense proposals. Only thing I wanted was that books printing and distribution should be centralized, therefore I appointed you and Bali Mardan to do it. Otherwise, management,*

everything, should be done locally by local men.

*“Accounts must be kept, things must be in order and lawfully done, but that should be each temple's concern, not yours. Krishna Consciousness Movement is for training men to be independently thoughtful and competent in all types of departments of knowledge and action, not for making bureaucracy. Once there is bureaucracy the whole thing will be spoiled. There must be always individual striving and work and responsibility, competitive spirit, not that one shall dominate and distribute benefits to the others and they do nothing but beg from you and you provide. No. Never mind there may be botheration to register each center, take tax certificate each, become separate corporations in each state. That will train men how to do these things, and they shall develop reliability and responsibility [...]*

*“I am little observing now, especially in your country, that our men are losing their enthusiasm for spreading on our programmes of Krishna Consciousness movement. Otherwise, why so many letters of problems are coming, dissatisfied? That is not a very good sign. The whole problem is they are not following the regulative principles, that I can detect. Without this, enthusiasm will be lacking. Even mechanically following, and if he gets gradually understanding from the class, he will come to the point of spontaneous enthusiasm. This spontaneous loving devotional service is not so easy matter, but if one simply sticks strictly to the rules and regulations, like rising early, chanting 16 rounds, chanting Gayatri, keeping always clean--then his enthusiasm will grow more and more, and if there is also patience and determination, one day he will come to the platform of spontaneous devotion, then his life will be perfect. All of this I have told you in Nectar of Devotion.*

*“So I do not think the leaders are themselves following, nor they are seeing the others are following strictly. That must be rectified at once. **Each center remain independent**, that's all right, but the president and other officers must themselves follow and see the others are following the regulative principles carefully, and giving them good instruction so they may understand nicely why this tapasya is necessary. And GBC and Sannyasis will travel and see the officers are doing this, and if they observe anything lowering of the standard, they must reform and advise, or if there is some discrepancy I shall remove it. ...I want to see a few sincere devotees, not many false devotees or pretenders. (...) the regulative principles must be followed by everyone. Otherwise their enthusiasm dwindles and they again think of sex and become restless, and so many problems are there...*

*“The point is to be engaged in doing something for Krishna, never mind what is that job, but being so engaged in doing something very much satisfying to the devotee that he remains always enthusiastic. He will automatically follow the regulative principles because they are part of his occupational duty--by applying them practically as his occupational duty, he realizes the happy*

*result of regulative principles. So the future of this KC movement is very bright, so long the managers remain vigilant that 16 rounds are being chanted by everyone without fail, that they are all rising before four morning, attending mangal arati- our leaders shall be careful not to kill the spirit of enthusiastic service, which is individual and spontaneous and voluntary. They should try always to generate some atmosphere of fresh challenge to the devotees, so that they will agree enthusiastically to rise and meet it.*

*“That is the art of management: to draw out spontaneous loving spirit of sacrificing some energy for Krishna. But where are so many expert managers? All of us should become expert managers and preachers. We should not be very much after comforts and become complacent or self-contented. There must be always some tapasya, strictly observing the regulative principles- KC movement must be always a challenge, a great achievement to be gained by voluntary desire to do it, and that will keep it healthy. So you big managers now try to train up more and more some competent preachers and managers like yourselves. **Forget this centralizing and bureaucracy.**” (END)*

This powerful letter reveals Srila Prabhupada’s vision and divine plan for ISKCON as a spiritual institution. **We should have trust** that this formula for ISKCON management will work wonders and be successful beyond imagination. This is how the Hare Krishna “explosion” happened in the 1970’s. Srila Prabhupada rejected the legalistic, corporate, centralization ideas that the GBC has now implemented by neglecting the DOM’s elections provisions. Ravindra Svarupa das said the GBC needed “*the necessary powers to protect ISKCON from its adversaries.*”

However, the GBC misunderstands that it is the philosophical and management deviations by the GBC itself that has created the devotee protests. Force will not cure tyranny or deviations. Better to trust in the judgment of the general body of sincere, practicing devotees than in a corrupted, for-life, self-elected, guru-business GBC body. Therefore Srila Prabhupada saw wisdom in the election of 2/3 of the GBC by the temple presidents, and so should we. Or do we think we know better?

*“Srila Prabhupada didn’t want to control everything himself. He encouraged his disciples to take responsibility and use their intelligence in devising ways to spread Krishna consciousness. He wanted his disciples to become competent in all areas of practical work and management as well as being learned in the philosophy as expert preachers. He didn’t like centralization or bureaucracy. His management program was always for independent and self-supporting centres not dependent on other centres. The exceptions to this were his Indian projects. He also centralized the BBT so not to have every temple printing books. There had to be a central body to coordinate book*

publication. He wanted a confederation of independent ISKCON centres, each with TP, Secretary and Treasurer.

“His wanted each Temple President to develop the preaching in his area at his own creative rate. He wanted to give his disciples all opportunities to preach without being burdened by bureaucracy and mundane organization. Even the GBC was not meant to be a managing body as such; they were to travel and preach in their zones and enliven the devotees spiritually, to ensure that devotees were strictly following the 4 regulative principles and chanting their 16 rounds daily, that all routine work in the temples was to the proper standard, including cleanliness, the Deity worship, etc. They were to advise and assist the temple presidents with no power to remove the temple president. The temple president could only be changed by vote of the members of the temple.” (Madhudhvisa das, the younger, 1995)

The GBC had to get the approval vote of the temple congregation to remove a *defective* temple president, and Srila Prabhupada also expected the GBC to protect temple presidents from any unfair trouble or intrigue that took place inside the temple. Today ISKCON is centrally controlled, temples have no independence, and the GBC is their absolute authority.

#### **ANTI-DOM CENTRALIZATION OF ISKCON WITH NEW 2009 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, wherein 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) *ISKCON Governing Body Commission Society* controls the temples which are operated for its benefit, with policies furthering their guru franchises. (5) These bylaws cannot be changed without GBC approval. (6) Temple presidents cannot be chosen by the members without GBC approval, and members or presidents can be removed by GBC order.

The GBC has secured absolute loyalty and control: *ISKCON is now a centralized gurocracy*. The gurus control the GBC who controls the temple boards of directors. There is no more love and trust, it is all about power and control, as described in *Divine or Demonic?* by Dhanesvara das (2020). These bylaws are being implemented all across the ISKCON world, in every country, city, temple, farm or restaurant they can ram it through. Draconian control. See Vol. 6 for full details on these bylaws.

Ravindra Svarupa is the GBC's "spokesman," writing smooth-sounding propaganda to conceal or distort their disobedience of Srila Prabhupada's instructions, including his 1970 DOM order. However,

from Srila Prabhupada's Final Will: *"The system of management will continue as it is now. There is no need of any change."* By this mandate, anyone would find ISKCON, whether in the year 1982, 2002, or 5002, to have an identical management system, an identical spiritual atmosphere, and identical temple rules and regulations, as in 1977. However the ISKCON we see today is instead beset with constantly changing policies and standards, appointments and deletions, bribery in the form of salary and promotions, etc., to further the criminal actions of the illegal, non-elected GBC. This so-called "modernized system of management" is totally opposite to Srila Prabhupada's desires and therefore is to be rejected, and the non-elected, unauthorized "GBC" must be expelled and replaced by elections of real ISKCON GBCs via the DOM. The GBC has grossly deviated from the DOM with these new ISKCON bylaws, and with their extensive, growing 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, or child abuse issues will be notified that they are not welcome and are banned from ISKCON premises. Sometimes they are beaten or sued for libel, defamation, etc.

(2) ISKCON management forcibly ensures all their leaders' full allegiance via a mandatory oath of allegiance *to the GBC society*, whereby their policies are imposed in ISKCON, and 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) Amarendra das, ISKCON's eternal attorney, drafted new bylaws for the GBC, to be imposed across ISKCON. Their ostensible purpose is to strengthen and protect ISKCON's properties and the principles given by Srila Prabhupada. However, they vastly increased GBC control via their deviant doctrines over temples, local officers, what devotees think, speak, discuss, or write, creating a *gurocracy of tyranny*. Now, reforms by challenging the existing entrenched regime will be very difficult.

(4) Temple management boards no longer retain any token of independence, as they are now majority GBC controlled, as 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. Thus the GBC controls everything by 60% of the vote.

(5) All temple officers are required to legally sign an Oath of Allegiance *to the GBC* to uphold all ISKCON policies and bylaws, lest they be removed and replaced. Thus ISKCON temple presidents are forced to follow GBC policies, although they may have different

convictions. *Conscience of faith has now lost out to church corruption.*

(6) The GBC is consolidating their political control over the institution, ensuring that whatever they decide cannot be checked or challenged by subordinates. It is a tyranny of thought, policy, management, and makes for a *cheating religion*.

(7) Srila Prabhupada did not want a centralized ISKCON, seen in 1972 when he suspended the entire GBC. Now the offending GBC has centralized, corporatized 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 defined and instructed by Srila Prabhupada have been changed into a ecclesiastic tyranny.

(9) The GBC claims to be the "ultimate *ecclesiastical* and managerial authority" of ISKCON, but Srila Prabhupada, through his timeless instructions and teachings, is the ultimate spiritual ISKCON authority. The GBC has offended the Acharya with their deviations.

(10) GBC members must sign an annual "Oath of Allegiance" to the GBC body; this is *not* the Oath of Allegiance to Srila Prabhupada.

The GBC's "Oath of Allegiance" is how it can obtain absolute authority within ISKCON as the "*ultimate ecclesiastical authority of ISKCON.*" GBC Ravindra Svarupa disagreed that these new 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. We also understand 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."*

Is that so? Then how does Ravindra Svarupa explain how the GBC is a West Bengal entity, independent of ISKCON with compete control of ISKCON's assets, proclaiming itself the "ultimate *ecclesiastical* authority" of ISKCON, language Srila Prabhupada never used, but found in the edicts of the Catholic Church? Also the GBC Society of West Bengal operate under a completely different structure than the bylaws of ISKCON that they force ISKCON temple presidents to sign, while their own governance is secret unto themselves. The GBC as the "ultimate managing authority" is clearly defined in Srila Prabhupada's 1970 DOM, the founding document of the GBC. Rupanuga das immediately hailed the DOM as the "Constitution of ISKCON" just after it was introduced by Srila Prabhupada in 1970 in San Francisco, giving the purpose,

jurisdiction, and elections of all ISKCON GBCs.

The only people who now say that Srila Prabhupada did not want elections are the unelected GBC. Actually, the GBC, by declaring themselves to be the "*ultimate ecclesiastical authority of ISKCON*" show themselves devoid of knowledge of Prabhupada's teachings. So-called "local autonomy" is conditionally granted by the GBC and any non-cooperation with GBC policies will result in dismissal. What kind of autonomy is that? It is slavery, not autonomy, plain and simple.

**Comments:** So, the GBC always controls 60% of the temple board, congregational members have no vote or say *except as advisors*, all GBC policies must be followed subject to removal, *ISKCON GBC Society West Bengal* controls the temples which are operated for their benefit as false gurus, and so on. The current non-elected GBC is undoubtedly centralizing ISKCON with their 2009 ISKCON bylaws, outrageously claiming the GBC to be the "*ultimate ecclesiastical authority*" of ISKCON. The GBC has legal control over all ISKCON assets, and the West Bengal GBC is a separate, independent entity from ISKCON, with its own annual "*Oath of Allegiance*" (not the one written by Srila Prabhupada pledging fealty to him) that all GBCs must sign. The GBC has its own secret bylaws for their own secret society with no transparency and immune to outside influence or participation.

#### **EXCERPT FROM 2009 BYLAWS THAT GBC IMPOSE ON ALL TEMPLES**

*"3. GBC [...] is ISKCON's highest ecclesiastical authority, and a distinct body, independent of this corporation, and operates under its own rules, regulations, and principles. The GBC is registered in West Bengal, India [...] number s/74662, with its registered office located at [Mayapur]. To accept the GBC as the ultimate ecclesiastical authority of ISKCON, as directed in Srila Prabhupada's last will and testament;*

[Not so: it was to be the ultimate managing authority, managed only as instructed by Srila Prabhupada in his DOM, Final Will, etc.]

*"With respect to any ecclesiastical dispute between the [temple] and the GBC pertaining to the spiritual standards and activities of the [temple], the GBC shall be the sole and final authority for resolving such disputes, and the [temple] shall conform its activities, practices and religious standards to any relevant instructions given to it by the GBC.*

*"Although the Temple Corporation is incorporated, [it] recognizes that all of its assets are **held in trust** for the GBC, which has a **beneficial ownership** in said assets. In the event that the GBC makes an ecclesiastical decision that the Temple Corporation has deviated from Srila Prabhupada's teachings or GBC ecclesiastical pronouncements,*

*the real and personal property of the Temple Corporation shall revert to the **exclusive control of the GBC** until the GBC appoints a new board of directors of the Temple Corporation.*

*4. Must annually sign the ISKCON oath of allegiance prescribed by the GBC; Must uphold the ecclesiastical rules, policies, resolutions and guidelines for ISKCON as determined by the GBC; It shall be the duty of the directors to: Perform any and all duties, both ecclesiastical and legal, imposed on them collectively or individually by the GBC laws... ”*

The “chain of authority” that the GBC insists includes them as Srila Prabhupada’s “heir” is a flawed concept: in ISKCON there is one commander, Srila Prabhupada, and all others are servants under a system of checks and balances clearly delineated in the DOM.

### **CENTRALIZED ISKCON BUREAU OF INDIA**

Srila Prabhupada had a unique way of management for India.

*“So far the temples in India are concerned, the independent and self-supporting method does not apply in India. In India, Bombay is the headquarters and all other centres shall send their funds for centralizing in Bombay. In return you shall supply everyone with enough books and you shall pay construction bills as required by them.” (SPL Giriraja May 24, 1972)*

Srila Prabhupada wanted each temple, even in India, to be independent. In 1978 ISKCON Bangalore was registered as a separate religious society, later confirmed in court when challenged by ISKCON Bombay. Srila Prabhupada sent Gargamuni a letter in 1970 instructing to register Calcutta as a separate society, although it never was.

ISKCON India has had clandestine, convoluted corporate structures that have evolved since Srila Prabhupada departed. Few devotees know ISKCON India’s true, not easy to decipher history and how it has developed into rival groups. Formed around 1979, ISKCON Bombay’s legal charter does not mention Srila Prabhupada nor ISKCON’s spiritual purposes. Its governing council is the unique “ISKCON Bureau,” which recently had 18 directors, including many Indian temple president, and presided over by the independent minded, “anti-GBC” Vasu Ghosh das. The original members were Tamal, Jayapataka, Bhavananda, Lokanath, Giriraja, Gopal Krishna, Yasomatinandan, Swarupa Damodara, as an all-India board of senior leaders.

The West Bengal GBC later established Regional Governing Bodies throughout India. For decades there has been an internal struggle between this GBC and the Indian Regional Governing Body (RGB) whose members are primarily temple presidents who are disturbed by



non-Indian involvement in internal ISKCON India's affairs. The 2011 GBC Mayapur meetings saw the Indian RGB challenging the meddling and involvement of the West Bengal GBC in their internal affairs, and the GBC chastised them. Also there is the ICC, Indian Continental Committee, made up of about 200 secondary leaders in India, headed by Sahadeva das, a distinguished author and intellectual from Hyderabad.

The 1860 Indian Charities Act requires a religious organization's branches to do central accounting for combined financial reporting, but it leaves each branch independently managed (like Bangalore). ISKCON Bureau is a semi-centralized rival to the GBC, wanting to cut ties with the "deviant" GBC. One major contention is the unfolding female diksha guru issue which the Bureau opposes vehemently, that it has made clear will lead to its secession from ISKCON if it is implemented in India. Although the GBC narrowly and theoretically approved female gurus, it has directed each region to decide if they will allow them to operate there. Another major issue since 2021 is Lokanath Swami's 1992 girl-touching incident that many outside of India insist was not punished adequately. The ISKCON Bombay Bureau is a force of the temple presidents' power in the face of a deviant GBC.

### **SPECIAL CONSIDERATIONS ON TEMPLE PRESIDENT ELECTIONS**

(1) Srila Prabhupada did not like concentration of powers. *"...if the GBC and the president is the same man, that is not good. That is not good. The president should be separate."* (SPConv 1975)

(2) Srila Prabhupada liked a Temple President to stick to their post. *"This constantly changing managers is not good. We shall develop more progressively by sticking in one place and working, not that one week we have three presidents, that is not good. Our managers should be very responsible for developing their center to the topmost standard, why this restlessness? It is just like one man is holding government post by getting votes, so today or tomorrow or next day, but he will have to go out, then another man comes, then another, another- in this way, democratic system, no one becomes responsible for the welfare of the citizens, only they want to take for themselves as much as they can before they have to get out, so they do not take real interest in their duty. It is a little like that. My idea is that the leaders must agree to stick at one place, even they may have to remain there life-long, that is the ideal leader, one who is conscious of his duty."* (SPL Hridayananda Nov. 5, 72) [Hridayananda was the Houston temple president and had asked if he could leave for another service elsewhere. But he soon left anyway.]

(3) *"Elections of the Temple President by local devotees should be left to the local situation. Many house temples, developed by a*

householder, do not need a regular election. Likewise for a temple developed by an individual from scratch, who has been there since then, with most of the devotees in that locality being his siksha disciples. In both cases, any other Temple President will not be appropriate, as long as the original Temple President continues to follow the standards and is keeping the devotees happy.” (Nimai Pandit das, 2010)

(4) As per the 1975 GBC resolutions, the measures for removing a Temple President in case of serious violations was that the GBC body makes a resolution to remove him, with the local GBC calling a meeting with local members, presenting the case for removal. Then the local members, as per DOM and as per Srila Prabhupada's instructions re: Abhirama and Govardhan in 1974, will vote and decide yes or no.

(5) As he always did with the GBC, Srila Prabhupada sometimes searched for and appointed a temple president himself (as in Vrindaban).

(6) In the case of new temples with no members yet, a devotee would either go and start a temple himself, or be sent by a GBC, or by another temple, or as a travelling sannyasi who stopped for a while to open a center, likes Brahmananda Swami did in Gainesville in 1970. GBC members were to plan how to spread ISKCON activities in new places. They could advise who to send and where to open. In the 1975 GBC meetings Jayatirtha said to Srila Prabhupada regarding the appointment of temple presidents in new temples:

“...responsibilities of the GBC men in their zones. So we've already said to organize opening new temples, to appoint temple presidents for new temples, to be responsible for training all temple presidents and ensuring spiritual standards. DOM also states: ‘The Sannyasis will suggest for opening new centers in suitable places and the GBC will take action on it. [...] 6. The primary objective of the GBC is to organize the opening of new Temples and to maintain the established Temples.’”

(8) The local board of directors should not remove a temple president without local elections; and the corporate charters would include DOM which prescribes elections.

(9) The first 1966 ISKCON corporation, whose charter (Art. 10) was made under close supervision by Srila Prabhupada, specifies elections of its officers, not appointments by a GBC that did not even exist til 1970.

### **ISKCON GBC NOW APPOINT, REMOVE ALL TEMPLE PRESIDENTS**

In ISKCON today, there are no elections of temple presidents and individual GBC men have the power to appoint or change temple presidents in their zones (ISKCON Lawbook):

“5.6.2.1 Appointment of Temple President: The GBC Zonal Secretary/s shall be the authority to appoint or approve a new Temple

*President to fill in a vacancy of the post in an existing temple or in a newly established temple. If the candidate is holding such a position for the first time then he shall be appointed only as an acting Temple President for a trial period of one year. A preaching center shall not have the post of a President but shall have the post of a Manager. In all such appointments the Zonal Secretary (GBC) shall give due considerations to the recommendations of the Divisional Council.”*

This is one of many bureaucratic laws the GBC has added to the ISKCON Lawbook to cement their control of the society. If any temple president would fail to cooperate with GBC policies and doctrines, or even if he simply discussed an opposing policy or opinion, he would be promptly removed. Within two decades after Srila Prabhupada’s departure, all temples had ISKCON guru disciples or “yes-men” as president. Most zones have a GBC/guru, who naturally will not want any temple presidents in “his” zone who do not serve his guru interests with full enthusiasm and conviction. The result is that gurus have developed their own kingdoms, with their disciples as temple presidents and leaders, all very loosely confederated under the ISKCON flag.

How can ISKCON have “independent” centers (as Srila Prabhupada wanted) if the GBC/gurus choose and control all the temple presidents? Where are the checks and balances to avoid the gurocracy that now exists in ISKCON? It would be best for ISKCON to follow Srila Prabhupada’s clear instructions regarding elections of temple presidents by the temple congregations. But almost all temples are now filled with a GBC/guru’s disciples who would always elect a president submissive to that guru. So, until ISKCON’s guru-initiation issue is resolved, the implementation of president elections may not effect many reforms.

#### **THERE IS NO PARTNERSHIP WITH TEMPLE PRESIDENTS**

The GBC website ridiculously claims they have a partnership with their temple presidents today, and that they receive “feedback” on GBC resolutions from the temple presidents. But this is only symbolic, shallow, and complementary. The Chinese Communist Party also always approves of its chairman’s policies. Temple presidents today have no say or input like they did in the 1970’s, as seen in these conversations:

**Satsvarupa:** After all the days’ meetings of the GBC are finished, then we’ll have a meeting of the temple presidents. If, at their meeting, by a two-thirds majority vote, they suggest any amendments to the resolutions or make new resolutions, these will be sent back to the GBC, who will meet again and who will again vote. **Tamal:** The presidents will meet and they will give any changes to the GBC, and on the afternoon of the fourth the GBC will consider all changes. **SP:** Decide.

Decide. (SPConv Mar. 1, 1977)

Today, temple presidents are installed stooges and must conform to the GBC narratives and deviated doctrines lest they be removed by their GBC. They are partners in the crimes of disobeying Srila Prabhupada.

---

## CHAPTER 13: ROLE AND PURPOSES OF THE GBC

(1) *“Nearly all men can stand adversity, but if you want to test a man's character, give him power.”* (Abraham Lincoln) (2) *“...we want to run all our centres as non-profit religious organizations [...] **too much official control is not good** in spiritual life. The centers should remain spiritually fit and **independent**. **Some control must be there** as it is now. Too much control means so many watches. Gradually it will become a **mundane institution**. All our managers should be spiritually advanced, simple and honest in carrying out the orders of the spiritual master and Krishna. That will be a nice standard. Democracy in spiritual affairs is not at all good but breeds power politics. We should be careful about power politics.* (SPL Karandhar July 19, 1973)

Here we see Srila Prabhupada’s careful, balanced mix of democracy and control by spiritual guidance (but not “*too much official control*”).

### WHAT ARE THE FUNCTIONS, PURPOSES AND DUTIES OF THE GBC?

*“Actually you may be misunderstanding the present position or policy of the GBC. I have instructed all of our GBC men to give up their staying in one place and to remain always constantly travelling throughout their zones [...] So being sannyasi is no hindrance for being also GBC. In fact, the duties of the GBC men are now to be just like the duties of the sannyasis. I want that the GBC men should **leave the management of the individual centres to the local presidents** and concentrate themselves upon preaching work. They should be constantly travelling from one center to another center to see how the students are learning and to give whatever advice is necessary for improving the temple standards. In addition, the GBC men will open new centres, distribute literature and they should always be travelling with a sankirtana party to accompany them.”* (SPL Madhudvisa June 12, 1972)

Srila Prabhupada only gave authority to the GBC to inspect and advise on accounting, temple standards, etc., and their main duty was to give spiritual guidance to the local devotees. Other senior devotees and

traveling preachers could also point out discrepancies and preach appropriately. The GBC has **seriously deviated from their actual role and purposes** as taught by Srila Prabhupada, and this must be rectified. Quotes on the function, responsibilities, and authority of the GBC:

(1) Prabhupada's Declaration of Last Will: "*The Governing Body Commission (GBC) will be the **ultimate managing authority** of the entire International Society for Krishna Consciousness.*" (June 4, 1977)

(2) "*I have formed this GBC for that purpose, to **keep the devotional standards** at the highest level and at the same time to manage a world-wide organization.*" (SPL Rupanuga Nov. 4, 1970)

(3) "*I want that the GBC relieve me of all management which means they have to **manage the way I manage**. I do not want to see things deteriorate by their management.*" (SPL Jayatirtha Sept. 7, 1975)

(4) "*Regarding your dealings with Bhagavan dasa, when two GBC's are concerned, the whole GBC must consider. What can I do? I have appointed the GBC not to fight amongst yourselves but to manage. If there is fighting then how will you manage? So the whole GBC committee must decide if there is fighting.*" (SPL Hansadutta Sept. 29, 1975)

(5) "*Now I have set up the Governing Body Commission to handle management, questions of philosophy, and personal problems.*" (SPL Upendra Aug. 6, 1970) (6) DOM: "*Particulars Of The Governing Body Commission: The purpose of the GBC is to act as the instrument for the **execution of the Will of HDG**. Further, (a) The GBC oversees all operations and management of ISKCON, **as it receives direction** from Srila Prabhupada [who] has the final approval in all matters.*"

(7) "*The GBC (Governing Body Commission) has been established by [Srila] 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. It is understood that the GBC [...] has been authorized by His Divine Grace to make necessary arrangements for carrying out these responsibilities of management. These arrangements may include delegating authority, managing resources, setting objectives, making plans, calling for reports, evaluating results, training others, **maintaining spiritual standards** and defining sphere of influence of the various GBC members as well as other devotees. The members of the GBC do not have any inherent authority but rather derive their authority*

from the GBC itself and ultimately from His Divine Grace.” (GBC Resolution #1, 1975; approved by Srila Prabhupada)

(8) “GBC members are **simply to see that things are going on**. Other centers have got president, secretary, etc. and they are managing separately. That is the formula. So how is it that the GBC are the final authority? They are simply to examine that things are going on nicely, that is all.” (SPL Umapati July 9, 1971) (9) “**GBC does not mean to control a center**. GBC means to see that the activities of a center go on nicely. I do not know why Tamal is exercising his absolute authority. That is not the business of GBC. [...] GBC is to see that things are going nicely but **not to exert absolute authority**. That is not in the power of GBC. Tamal should not do like that [...] A GBC member cannot go beyond the jurisdiction of his power.” (SPL Giriraja Aug. 12, 1971)

(10) “GBC men **should not dictate very much**, simply supervise and see that the standards are maintained.” (SPL Feb. 14, 1972)

(11) “The GBC should all be the instructor gurus. I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want.” (SPL Madhuhdvisa Swami Aug. 4, 1975) (12) “It is the duty of the GBC to maintain the devotees, keep them in the highest standard of Krishna Consciousness, and give them all good instruction, and let them go out and preach for making more devotees.” (SPL Satsvarupa June 16, 1972)

(13) “Now has the GBC become more than Guru Maharaja? As if simply GBC is meant for looking after pounds, shilling, pence. The GBC does not look after spiritual life. That is a defect.” (SPL Nov. 10, 1975)

(14) “So you GBC men are my selected few for insuring that what I am doing will be carried on very nicely for the pleasure of Lord Chaitanya Mahaprabhu. So now you must all my senior disciples and leaders become very, very much aware of your grave responsibility to the human society for delivering them from the clutches of catastrophe... So now you are doing my work and you shall be like me and be yourselves the worthy representatives of our disciplic succession.” (SPL Madhuhdvisa June 16, 1972) (15) “...now I am wanting to leave these matters in the hands of my disciples. I have created GBC specifically for this purpose. If you the elder disciples cannot manage things, then what is the future of the society?” (SPL Amarendra Apr. 19, 1973)

(16) “Now I am old man and a little inclined for retirement, but now our organization is expanding more and more and I simply want to see that things get done, therefore I am relying on you, my senior disciples, to do everything nicely for Krishna. Thank you very much for helping me

*in this way.*” (SPL Rebatinandan Sept. 25, 1972) (17) *“I want to turn over the management of everything to the GBC and other senior leaders amongst my disciples...”* (SPL Bhargava June 13, 1972)

(18) *“My desire is that some of our experienced members who have proved their sincerity of service may form the GBC board so that the management of the whole institution may go on smoothly, and I may be relieved of affairs of management which hampers my writing of books because my attention is diverted.”* (SPL Kirtanananda May 10, 1974)

(19) *“I think it is the best thing if the GBC members always travel on sankirtana party in their zone and go from one village to another and visit temples to see how the students are learning and do my work.”* (SPL Karandhar May 18, 1972) (20) *“It is better to maintain a devotee than to try to convince others to become devotees. It is the duty of the GBC to maintain devotees, keep them in the highest standard of Krishna consciousness, and give them all good instruction, and let them go out and preach for making more devotees.”* (SPL Satsvarupa June 16, 1972)

(21) *‘The future hope of solid standing of our mission is on the proper management of our governing body.’* (SPL Bhagavan Feb. 16, 1971)

(22) ... *“Now I have invested the GBC for maintaining the standard of our Krishna Consciousness Society, so keep the GBC very vigilant. I have already given you full directions in my books.”* (SPL Satsvarupa Sept. 5, 1970) (23) *“I have formed this GBC for that purpose, to keep the devotional standards at the highest level and at the same time to manage a world-wide organization.”* (SPL Rupanuga Nov. 4, 1970)

**Conclusion:** the GBC is an *advisory and supervisory* body to travel and preach the standards as given by Srila Prabhupada. They are not to interfere too much in local affairs. They cannot invent things not already given by Srila Prabhupada on the plea that his instructions were incomplete, nor introduce policies and doctrines not explicitly already given by Srila Prabhupada. The GBC themselves must be held accountable, that they are properly representing Srila Prabhupada’s *siddhanta* and also personally maintaining the spiritual standards.

#### **WHAT DOES “ULTIMATE MANAGING AUTHORITY” MEAN?**

Srila Prabhupada’s Final Will describes the GBC as the “*ultimate managing authority*” for ISKCON, so does that mean the “*ultimate spiritual authority*”? No, and this critical distinction is deeply discussed in Vol. 6, regarding what is the role, purpose, and function of the GBC according to Srila Prabhupada’s instructions. But today the GBC describes themselves differently: (1) As the ultimate managerial, *spiritual, and ecclesiastical* authority in ISKCON (2) As the highest and final authority in ISKCON, in interpreting Srila Prabhupada’s intentions

and instructions, and being virtually infallible and divinely empowered.

The GBC has stolen the role of the ultimate spiritual authority from the Founder-Acharya, Srila Prabhupada. The GBC does not see themselves simply as managers to implement what Srila Prabhupada instructed and gave us. Now they make changes and new doctrines as they believe are necessary or prudent, even if it was not instructed or taught by the Founder-Acharya. The GBC's collective consensus is not infallible nor does it supersede Srila Prabhupada's perfect teachings. E.g., although Srila Prabhupada gave no instructions for vote-approved gurus after his departure, the GBC concocted an unprecedented, novel methodology to create gurus by a rubber-stamp vote approval process.

*"The GBC has no other function or purpose other than to execute the instructions so kindly given by His Divine Grace..."* (GBC Resolutions, 1975)

Absurdly, the GBC claims Srila Prabhupada did not leave us with a complete management formula for ISKCON and that their mandate is to devise revisions and adjustments, as they see necessary, to address areas that Srila Prabhupada had somehow neglected or forgotten. They are as good as Srila Prabhupada himself because they are his empowered agency. This deviant doctrine of major disobedience has undermined and spoiled the divine mission, and is based on the misconception that Srila Prabhupada is "dead and gone." The GBC is not the "ultimate *ecclesiastical* authority" of ISKCON. It is Srila Prabhupada alone who holds this function. The GBC is to simply manage on his behalf without change, addition, subtraction, motivated interpretations.

Srila Prabhupada told us to fill in the basic skeleton structure that he had built, *without altering it* or reconstructing it in another way, nor expanding that basis in ways contrary to his teachings or purpose. If we change anything, we will ruin his divine plan and spoil everything. The GBC violates this principle due to their corrupt, incompatible, and ulterior motives. Srila Prabhupada must remain the Acharya in his Mission, not to be replaced by others, and he must remain as the spiritual authority in ISKCON, with his perfect and complete instructions on how to expand the mission. E.g., the hidden history of how ISKCON was hijacked by ambitious senior disciples in 1978 and how they introduced a **big lie** that 11 of them had been appointed as zonal successor acharyas, and then in 1987, the bigger lie how they were authorized to concoct a vote-approval system for creating diksha gurus- shows how the GBC has gone far beyond their role and purposes as given by Srila Prabhupada.

Ultimate managing authority does not include a mandate for devising new methodologies or doctrines not given nor approved of by



Srila Prabhupada. This offense of overriding the Acharya's arrangements cannot be excused or tolerated. Ultimate managing authority means to implement Srila Prabhupada's instructions and signed documents such as DOM, without any authority to deviate. The DOM clearly defines the GBC's roles, functions, and purposes. The GBC must conform accordingly. They must stick to Srila Prabhupada's instructions, which are complete, and which do not require any addition of concocted ideas.

One GBC member (Trivikram Swami) actually said: "*We tried it Srila Prabhupada's way, and it did not work,*" as though to justify GBC inventions that Srila Prabhupada never approved of. "*Did not work*" was the result of their acting contrary to Srila Prabhupada's instructions in the first place, so no wonder it did not work! They don't appreciate Srila Prabhupada's arrangements for managing ISKCON because they would end their self-serving, self-perpetuating tyranny of gurocracy. Rather than change Srila Prabhupada's arrangements for ISKCON, they must study how they failed to implement them, which was the cause of their problems. Ultimate managerial authority means only what authority was actually given by Srila Prabhupada, as defined in DOM and many letters. The GBC must *maintain, not change*. They control ISKCON as an oligarchy, but as an elected body to give advice and defend standards.

In an interview with Ramesvara das in 2012 or so, he recalled the discussions with Srila Prabhupada about his Last Will in June 1977. At first Srila Prabhupada considered describing the GBC as ISKCON's "trustees" or as "executors," but "ultimate managers" was settled upon. However, the GBC ultimate managers were supposed to act just like trustees or executors, managing the deceased's assets accordingly to his will and instructions. And, again, the DOM is Srila Prabhupada's will.

Ultimate managers does not mean the GBC will supersede or replace the authority of the Founder-Acharya Srila Prabhupada by doing that which he never taught, or even warned us not to do, such as making "rubber-stamp" gurus. GBC management should *trust* in Srila Prabhupada's will, instructions, and vision, and execute them faithfully. The GBC cannot be the maker of new "precedents" as Tamal stupidly wrote in 1997. The GBC is the "*ultimate managing authority*" and Srila Prabhupada is the *ultimate spiritual authority*. The GBC must implement the Acharya's instructions as is and not change them.

#### **ISKCON IS NOW AN ENTRENCHED CRONY-HIERARCHY**

**Cronyism:** The appointment of friends or associates to positions of authority, regardless of qualification or objectivity. The appointer needs support in his own position of power, and appoints those who will not oppose his position and policies, vote against his interests, or express

contrary views. "Cronyism" derogatorily refers to buying votes of support, doing favors for organizations, and giving desirable posts such as sannyas or guruship to those who have proven their loyalty. Anyone who does not abide by and uphold the policies of ISKCON, will soon be removed from any position or influence. Countless devotees were alienated after Srila Prabhupada's physical departure, starting with Pradyumna, then Gurukripa, Yasodanandana, and thousands of others.

The zonal acharya's policy was "*My way or the highway.*" All resistance was purged. Loyalists were rewarded. Gradually the GBC increased their powers, and those cooperating with the GBC-guru elite had all facilities available and those who do not were excluded and denied facilities with ultimatums, intrigue, expulsion. This "cronyism" is a facet of political corruption, now 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, lower enthusiasm, rampant mismanagement, reduced motivation for personal sacrifice, and a fading away of active participation. ***Cronyism is self-perpetuating and spreads corruption throughout the institution.***

**Ecclesiastical Hierarchy:** The layers of leadership (rank and authority) in an organized church institution. The GBC thinks they have guaranteed their own elite positions as controllers, namely gurus and "ultimate-authority" leaders, by embedding many policies and laws into a bureaucratized, centralized institution. But just as Hiranyakashipu's plans to become immortal failed, so the GBC will soon have to face their fate in failing to execute and uphold Srila Prabhupada's instructions and designs for ISKCON's structure and management. Their ecclesiastical hierarchical tyranny will fail as a dark history that will be remembered well, with future custodians guarding ISKCON from ever again being taken over by poisoners, book changers, and pretentious false gurus.

The GBC's ecclesiastic authority has now become ***legal-control authority***, and no longer simply spiritual guidance. They have replaced Srila Prabhupada's instructions with concocted deviations and "revisions." Their ecclesiastic hierarchy has zero spiritual potency. The disciple's life and soul is Srila Prabhupada's orders, and if he disobeys them, he collapses. spiritually With a deviant GBC, everyone suffers.

**Chain Or Line Of Authority:** The deviated GBC management arrangements may be "very high grade" in terms of modern legalistic, corporatist control mechanisms, but without abiding by the GBC's role and purpose as defined by Srila Prabhupada in the DOM and elsewhere, the result is less than zero, a deficit, a negative. The GBC proposes ***their***

*idea* that supposedly Srila Prabhupada wanted a line or chain of absolute control authority from the GBC down to common devotees wherein the GBC dictates their defective doctrines (Vol. 10). But Srila Prabhupada always induced voluntary service and loyalty with his divine mercy and love, not with a complex hierarchical methodology of legal domination.

He inspired loyalty, and the legal enforcement he introduced was minimal, such as in having property trustees. If the GBC does not remain faithful to Srila Prabhupada's teachings and arrangements, then they no longer have any authority, even with their complex, multi-layered bureaucracy. ***Their limited authority derives from following Srila Prabhupada's instructions,*** from which they have grossly deviated.

Actually Srila Prabhupada is the supreme spiritual authority of his mission, as the Founder-Acharya and irreplaceable, perfect authority whose instructions and vision do not ever require innovations. The DOM shows that Srila Prabhupada's sense of "power" is not top-down, but bottom-up, as a "lower-archy." Those who wish to justify their desire for totalitarian power over others always explain that they do this "for the good of the people," or the good of ISKCON, to combat imagined enemies. It is the ***GBC's sacred duty to represent Srila Prabhupada as the Absolute Authority*** that he is and always will be, and to obey his vani, without adding or subtracting anything. Then ISKCON will thrive and the GBC will be gloriously successful, and their opinion and preaching will automatically be followed ***without need for legal control.***

The current non-elected GBC has centralized ISKCON far beyond their 1972 "suspension" attempt. This is seen in the new 2009 ISKCON Bylaws, continuous additions to the ISKCON Lawbook, etc. Prominent GBC Ravindra Svarupa cites a "line of authority," but he misses how the DOM established a system of checks and balances that allows no man to control another. Srila Prabhupada is the real "authority" in ISKCON, whom all others are wise to honor and worship. All devotees are equal to one another, regardless of position or service. This was the overwhelming reality of Srila Prabhupada's preaching during his manifest presence. To select only some of Srila Prabhupada's words out of context, to upset the entire "applecart" of his clear intent for ISKCON is fraud, unsustainable in the Vaishnava court of open discussion/debate.

*"Actually in our movement there is no such thing as big or small. Everyone is a devotee."* (SPL Sept. 19, 1974)

Srila Prabhupada never spoke of a "hierarchy of authority" or an "ultimate ecclesiastical authority" as ridiculously claimed by the GBC. Srila Prabhupada, and not the GBC, is the absolute authority, and he always will be so. Srila Prabhupada actually condemned ideas of

hierarchy and of a "line of authority." Better to command than demand.

*"But our point is that Krishna Consciousness is lacking. In spite of all arrangement, if people lost faith in God, so simply by hierarchy, what is the benefit there? There is no benefit. You see? Bambarambhe laghu-kriya, in the Sanskrit word, that you can make a very high-grade arrangement, but **the result is zero**. So that **hierarchical arrangement** is exactly not in Krishna Consciousness."* (SP Interview, Sept. 24, 1968)

### **GBC HAS LOST THEIR AUTHORITY, NOW THERE IS AN EMERGENCY**

Srila Prabhupada's spiritual instructions were complete (*"I have given everything..."*) and there is no need to "manage" them through changes, concoctions, or bogus interpretations. "Manage" refers to implementing the instructions he gave, not to take Srila Prabhupada's place by improvising and manufacturing policies and doctrines, such as the GBC's changes to deity worship, kirtan, and the endless "editing" adulterations to rewrite Srila Prabhupada's already perfect and sacred books. The GBC has seriously overstepped the boundaries of their limited authority, and therefore they have **lost all their authority**.

*"...therefore any instruction given by him is unauthorized and should at once be rejected. He has no right to dictate as he has without my sanction..."* (SPL Oct. 1967, re: Kirtanananda, in maya)

### **GBC GASLIGHTS US ON THEIR DUTIES AND RESPONSIBILITIES**

In 2017 the GBC produced a 22 page "fluff" document defining their responsibilities, identity, duties, and powers. The following excerpts, with comments, reveal their expertise in deceit and gaslighting, and how they so ostentatiously pretend to be doing what they are not doing at all! Their self-praise and flowery language is a deception for how they done the opposite of what Srila Prabhupada wanted.

---

**"Global Duties & Responsibilities of the Governing Body Commission (GBC):** This document describes the collective service of the [GBC of ISKCON]. The listed functions derive primarily from Srila Prabhupada's direct instructions. Some details have been shaped, however, by insights gained over decades of observation and experience. GBC members collaborate to fulfill their various global responsibilities and individually contribute according to their capacity [...] absorption in and loyalty to the core elements of Srila Prabhupada's mood and mission are expected from every GBC member. [...] The list of functions are:

**"(1) Executing Srila Prabhupada's Will:** On July 28, 1970, in the DOM, the document establishing the GBC [...] Srila Prabhupada wrote: *'These personalities are now considered as my direct representatives. While I am living they will act as my zonal secretaries and after my*

*demise they will be known as Executors.*’ Executors are responsible of ensuring that [Srila Prabhupada’s] wishes [...] are granted with regards to the management of his properties and legacy, the protection and guidance of ISKCON. The GBC has been entrusted with this fiduciary duty of caring for all of ISKCON on behalf of the Founder-Acharya. [...]

“Within this broad, inclusive mandate we can identify three distinct areas. FIRST, the aspects for which Srila Prabhupada provided **clear and detailed instructions**, instructions that are universal and ongoing. These should be treated as fundamental, immovable principles. E.g., in CC Adi-lila 12.8 purport, Srila Prabhupada links the history of the Gaudiya Matha to ISKCON: ‘Bhaktisiddhanta Sarasvati Thakura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next acharya’”

**Comment:** Incredible gaslighting, a brazen perverse posturing that the GBC has not done (?) what the Gaudiya Math did, unauthorizedly creating over a hundred false gurus, which Srila Prabhupada never instructed. Amazingly they pretend they have not “become the next acharya(s)”? Srila Prabhupada gave “clear and detailed instructions” for the initiation/guru system used in ISKCON- which the GBC has interpreted wrongly. Only non-thinking acolytes could fall for this.

“SECOND, the aspects for which Srila Prabhupada offered only general directions but no firm details. For instance, Srila Prabhupada expressed the desire to create a global legal structure for ISKCON: ‘*Now I want to make an International Trust Board for the whole Society*’ (SPL Bali Mardana, Aug. 14, 1974); but the particulars of this overall legal entity need to be defined. ‘*I have built the skeleton of the building, but there is so much more work remaining before us. The GBC men are [...] my chosen right hand men. So however you manage it, that you know best.*’ (SPL Hamsaduta Jan. 2, 1973)

**Comment:** The 1972 letter to Karandhar in the previous chapter made very clear that Srila Prabhupada did NOT want a global legal structure for ISKCON. Bali Mardana’s words about a “trust board” refers to the GBC itself, and the 1975 GBC meetings clarified the DOM election process, and do not favor a legal structure like the GBC’s Lawbook. The GBC justifications of their bureaucratic centralization and legalization of ISKCON under *ISKCON Governing Body Commission Society* only facilitates their guru businesses, and does not resemble what Srila Prabhupada wanted, and is in many ways, the exact opposite.

“THIRD, aspects Srila Prabhupada did not delve into or discuss; either because they did not exist at the time or because they became

prominent only at a certain stage of ISKCON's development. How initiating spiritual masters should relate with local managers is an example. Given these three categories of themes, this document will offer varying degrees of direct evidence from Srila Prabhupada's words.

**Comment:** Due to anomalies created by their deviations, the GBC claims they must invent responses to that new reality. "*Guru, sadhu, and shastra check and balance each other. But when the guru departs, sadhu and shastra can take on a new import, as those who succeed him become the new interpreters of past precedents, scriptural law, and the new set of circumstances.*" (Tamal, Perils of Succession, 1997)

"One thing is certain: in his 1977 "Declaration of Will Srila Prabhupada stated: "*The [GBC] will be the ultimate managing authority of the entire [ISKCON].*" Throughout the years, Srila Prabhupada repeated and confirmed the same idea; even in the last recorded tapes. "*The institution depends on the GBC.*" (SPConv Nov. 5, 1977)

**Comment:** Srila Prabhupada's "ultimate managing authority" mandate for the GBC means they must implement only what he instructed, not invent new doctrines (Vol. 10), as they have done for 45 years. Little remains in ISKCON that conforms to Srila Prabhupada's teachings (see Vol. 6: *Deviations That Spoil the Sankirtan Movement*).

Guarding & Representing Srila Prabhupada's Teachings: [...] Part of this teaching function is to judge whether Srila Prabhupada's teachings are being properly applied according to time, place, and circumstance, translating the Founder-Acharya's instructions and desires within changing conditions and environments. [...] The stewardship of Srila Prabhupada's instructions includes acting as guardians of the Seven Purposes of ISKCON and thus preventing deviation from and neglect of the foundational aims Srila Prabhupada enshrined.

**Comment:** The GBC "stewardship" of Srila Prabhupada's teachings is that they are now deemed outdated due to cultural evolution and must be "updated" or purged of Srila Prabhupada's "colonial, racial, misogynist" outlook. Time, place, circumstance does not mean changing his books, or compromising with sahajiyas, as they have done. Changing his books is "guarding" his teachings? Stewards, no. Ravanans, yes.

"Srila Prabhupada was very concerned that his status as Founder-Acharya be established and perpetuated. Srila Prabhupada in the DOM: "During my absence no one shall live in my apartment." The GBC should preserve Srila Prabhupada's position as the Founder-Acharya...

**Comment:** The GBC did ZERO (1978-2002) to prevent Tamal from living in Srila Prabhupada's personal apartments in Bombay and Dallas

(see Vol. 2). Their “defense” of Srila Prabhupada as “Founder-Acharya” is only lip service and empty talk. They have minimized his position, associate with sahajiyas, allow his books to be changed, introduce bogus gurus in his place, propagate defective speculative doctrines, turn his disciples away from ISKCON, start social welfare activities, Hindu-ize the mission, neglect Varnashrama... the scorecard for the GBC on maintaining ISKCON’s pure standards is pathetic. (see Vol. 5, 6)

“Encouraging & Nurturing the Devotees: [...] need to supervise and ensure that devotees everywhere receive spiritual shelter and guidance, and the GBC needs to make sure that such care is offered worldwide. [...]

**Comment:** When one submits to their deviation policies, one gets the “shelter” of fallen cheating gurus. Devotees are led into the hands of bogus, conditioned-soul gurus, not the pure devotee Srila Prabhupada.

“The GBC should regularly and effectively communicate to all devotees the vision, decisions, and initiatives meant to improve the Hare Krishna movement. [...] Effective communication includes the thorough explanation of resolutions and policies [...]

**Comment:** As seen in Vol. 10, the GBC’s defective doctrines are a patchwork of Band-Aids to cure the anomalies of their own contradictory disobediences, confusing innocent devotees. No open debate is allowed.

“The GBC should produce ISKCON’s legislation, restricting themselves from the arbitrary exercise of power and instead acting according to the rule of law– the principle that all individuals are subject and accountable to a set of legitimately established rules. *“We require to hold this important meeting of the GBC to formulate the rules and regulations how things will be worked on.”* (SPL Tamal Aug. 14, 1971). Later: *“As far as your proposals are concerned the real thing is that we must make broader constitution of the management by GBC.”* (SPL Jayatirtha, Dec. 16, 1974) It’s therefore the duty of the GBC to generate fair legislation and for its members to be exemplary in their observance of the law. Legislation includes the development of policies, procedures, systems, and structures that promote ISKCON’s functionality and growth and ensure legal compliance throughout the world, both to internal and external laws, through regular audits and other means.

**Comment:** Srila Prabhupada never spoke of “legislation.” The GBC has created a centralized, bureaucratic, politicized regime where no debate or discussion is allowed. The GBC has not yet made a broader Constitution, as of 2024. All their rules are made to secure their own concocted, false guru system so they can continue to plunder ISKCON.

“Establishing Checks & Balances: The constitution will enshrine the underlying fundamental principles on which all ISKCON laws should be

based. Srila Prabhupada established the GBC as the “ultimate managing authority” for ISKCON. A structure that gives final, ultimate, and supreme authority to the GBC may raise concerns about the possibility of a dictatorial or oppressive governance. But “ultimate” does not mean the GBC has “absolute” authority. In fact, an essential element of Srila Prabhupada’s teachings is that ISKCON leaders, including the GBC and its members, must recognize and respect the dignity and rights of the individuals and communities. [...] The GBC is studying practical ways for ensuring that decisions be made in consideration of the rightful concerns of its constituencies after comprehensive dialogue. A system of checks and balances would provide some measure of influence over the deliberations of the GBC and will prevent unwarranted arbitrariness.

**Comment:** ISKCON has no checks and balances and all power has been assumed by the GBC, contrary to Srila Prabhupada’s instructions. Why not have elections of the GBC by temple presidents for checks and balances? This is all BS flowery language to snow their naïve followers.

“Establishing Prerequisites & Oversight for Spiritual Leadership: Srila Prabhupada also indicated that spiritual knowledge be formally tested as a requirement for serving as diksha-guru and that the GBC establish this and other examination processes in ISKCON. [...] This principle applies to determining standards and requirements for serving as initiating and instructing gurus, sannyasis, etc.

**Comment:** Perhaps Srila Prabhupada intended that those passing exams would initiate disciples *on his behalf*? Where in shastra are initiating gurus “trained in seminars” and rubber-stamped by votes?

“Protecting ISKCON’s Assets & Ensuring Legal and Financial Compliance: The GBC needs to ensure that ISKCON’s soft and hard assets [...] are protected. [...] **Comment:** Many properties are controlled by ISKCON gurus, not by the GBC (conveniently not mentioned). As for finances, most funds are siphoned off into the gurus’ private accounts and projects, leaving very little funds left over to be “compliant.”

“Strategizing & Leading ISKCON’s Qualitative & Quantitative Growth: **Comment:** Since 1978 almost all of Srila Prabhupada’s direct disciples have been alienated and the temples in Europe and North America are empty except on Hindu festival days. And the quality of growth in India, Russia, etc is based on cheating gullible new recruits.

“Maintaining the Principle of Unity in Diversity: [...] the need for ongoing dialogue between the GBC and other senior ISKCON spiritual leaders to find harmony and collaboration. [...] Implementing unity in diversity requires maintaining the delicate balance between the need of the Society to conserve its fundamental principles and practices, and the



need to encourage creativity, individuality, and innovation. [...]

**Comment:** Unity in ISKCON is artificial due to the repressive, heavy-handed regime which forces all its members to submit to the GBC's defective doctrines or be excommunicated as a blasphemer and troublemaker. Their bloated bureaucracy is designed to insulate and protect them from any close contact with questioning ISKCON subjects.

“Protecting the Reputation & Ensuring the Endurance of ISKCON:

**Comments:** ISKCON's reputation has been immeasurably damaged by its own policy of approving conditioned souls to act as initiating gurus within the institution. Over half of these “gurus” had embarrassing “falldowns” and most of the rest are secretly fallen as well, yet the GBC has constantly covered up and glossed over these innumerable scandals.

“Ensuring Accountability among the GBC men and throughout the society: Preventing neglect and entropy requires constant vigilance. [...] Therefore Srila Prabhupada established the system of temple presidents regularly reporting to their GBC Zonal Secretaries. Srila Prabhupada wanted to institute a culture of accountability and transparency...

**Comments:** The problem is GBC corruption, not temple president malfeasance. See Vol. 5, 6 about ISKCON's GBC and guru system unaccountability and abject corruption. The GBC are not white knights.

#### **MORE FROM SRILA PRABHUPADA ABOUT THE GBC**

(1) “*As soon as I see that you GBC members are managing everything very nicely I shall completely retire for writing my books only and I am thinking of staying in Mayapur for six months and in your camp, L.A., for six months*” (SPL Karandhar Oct. 16, 1971)

(2) “*So as GBC you must see to it that the highest standards of routine work are maintained throughout all the centers, and that chanting, rising early, cleansing, and all other aspects of our regular program may not be neglected. That is our first business. GBC men should not dictate very much, simply supervise and see that the standards are maintained. The individual presidents should be more managerial, more individual, and you can supervise, and if some defect is detected, you can make suggestions how to correct it. But if we lose individuality and simply become mechanical, what is the point?*” (SPL Hamsaduta Feb. 14, 1972) (3) “*That is the business of ISKCON Press. [...] so please see that everything gets done with the cooperation of GBC. Everything must be done cooperatively.*” (SPL Advaita Jan. 21, 1971)

(4) “*...the GBC men may be consulted in all such matters of temple management and affairs. I have given them everything, so they shall be able to answer all questions [...] So if the GBC which I have appointed for this task will kindly now assist me in this way, by handling very*

*expertly and with all good consideration all matters of managing, I shall devote my full time to giving you further nice books.” (SPL Kirtika Feb. 16, 1972) (5) “I am asking my disciples to kindly give me some relief from so much administrative work and asking questions. I have appointed this GBC for that purpose, and you are also senior member, and I have given you already everything, so you please consult among yourselves if you have questions.” (SPL Upendra Feb. 19, 1972)*

### FURTHER COMMENTS

As James Madison, author of the Bill of Rights, proclaimed, “*All men having power ought to be distrusted to a certain degree.*” So, aspiring spiritual leaders must be subject to periodic review by their peers and elections as prescribed in DOM. The leaders must safeguard devotees’ spiritual life, be faithful to Srila Prabhupada’s teachings, and cannot manufacture their own methods or change what Srila Prabhupada has given us, such as his sacred books, kirtans, deity worship, management system, way to offer food, etc. The rank and file devotees must ensure that their leaders represent Srila Prabhupada and his instructions. The devotees must change leaders when they fail or deviate.

Unfortunately, ISKCON’s GBC today is less concerned with the actual spiritual welfare of devotees and are primarily occupied with their guru business. This is churchified gurocracy, similar to aristocracy, where power is restricted to a small, privileged ruling class. ISKCON misleaders have unchecked authority, re-interpreting Srila Prabhupada’s instructions, covering-up their scandals and the undeniable evidence that Srila Prabhupada was poisoned by some amongst them. Devotees are suppressed and intimidated, trained not to ask questions, not to think or use their intelligence, and all contrary opinions are deemed “offensive.” ISKCON’s GBC is an entrenched and exclusive elite rather than the servants of the society they are supposed to be.

*Separation of powers* are necessary to further honest leadership in Kali Yuga. Only pure devotees like Srila Prabhupada are capable of properly exerting absolute authority, and his authoritative position cannot be imitated by the GBC, false gurus, or anyone. Leaders must demonstrate their legitimacy to the devotees by representing Srila Prabhupada’s teachings as their service. They must also submit to periodic re-elections or step aside for others to serve. Authority is entrusted to guru (Srila Prabhupada), sadhu (those who follow Srila Prabhupada), and shastra (Srila Prabhupada’s unchanged books).

But in today’s ISKCON all authority lies with the GBC-guru club who makes the rules to suit their own interests, even by obvious transgression of Srila Prabhupada’s teachings. ***Checks and balances are***

*necessary* if Srila Prabhupada's mission is to succeed. As prescribed in Srila Prabhupada's DOM, 1/3 of new GBC members are selected by the existing GBC, while 2/3 are elected by the temple presidents, who are themselves elected by each temple's stakeholders or constituents. Power is spread amongst temple presidents, GBC, and devotees. ISKCON was not created to be fully controlled by the GBC alone. The GBC is limited to specific functions as defined by Srila Prabhupada, and the checks and balances he arranged will ensure a pure and healthy spiritual society and institution, unlike the ISKCON today.

Srila Prabhupada did not want ISKCON to be a legally -controlled, centralized, bureaucratic organization headed by a semi-secret GBC-guru society who is the de facto beneficiary of all temples and ISKCON assets. He wanted independent centers that kept the Acharya in the center, namely he himself, and that the GBC preach and maintain spiritual standards. ISKCON has lost its enthusiastic, innovative preaching spirit, focusing on salaries and moving up the institutional corporate ladder. Basic pay for a temple president in ISKCON is now about \$60K/yr. Under the weight of an overly authoritarian GBC, devotees no longer think analytically or are inspired to take up the responsibilities and challenges of preaching Krishna consciousness to please Srila Prabhupada. They are focused on their "living" guru instead and listen to his lectures, not those of the Founder-Acharya. Eventually, many devotees lose interest in ISKCON where the preaching spirit is diluted and lost, and they return to materialistic karmi society again.

It is imperative that ISKCON's factual hidden history, including how senior and ambitious men poisoned their ever well-wishing Acharya, is made known. We must study these historical crimes and injustices where petty little Ravanas stole Srila Prabhupada's seat to enjoy the illusions of worship, wealth, power, and phony spiritual authority. We must then work to take back Srila Prabhupada's movement from these usurpers and pretenders. A devotee revolution is needed, one that starts locally and progresses upwards. Once a critical level of interest and participation is reached, a spiritual, unstoppable rejuvenation of ISKCON will happen quickly. The challenge is in educating, awakening, and motivating enough devotees to actively exert their rights as the inheritors of Srila Prabhupada's legacy and mercy.

The cheating leaders and bogus gurus should be rejected. Refuse to accept a corrupt leadership who is only concerned about their worship, dakshina, false authority, and material facilities. Following Lord Chaitanya's example, we must employ mass civil disobedience against them and hold fast to Srila Prabhupada's instructions to defy the rascal

deviants. Those faithful to Srila Prabhupada's teachings are the real ISKCON. The false leaders and false doctrines are maya. Srila Prabhupada confirmed that his teachings will thrive for 10,000 years; he will be the ISKCON Founder-Acharya throughout that time. Srila Prabhupada is always accessible even after his physical disappearance, by his own special arrangements and mercy (see Vol. 9, 10).

### **DIRECTION OF MANAGEMENT OR GUROCRACY?**

The management system that Srila Prabhupada established was based on elections. The Temple Presidents were elected or removed only by the members of the local devotional community. The GBC was also elected, 2/3 by Temple Presidents from amongst their ranks and 1/3 by the GBC re-electing from amongst themselves. GBCs are to be elected every three years. Srila Prabhupada gave no restriction to the number of terms of office, and so someone could be in a post for life. This naturally assures continuity, accountability, and honesty in the leadership.

An ISKCON-truth.com article, Jan. 27, 2013, summarizes:

*“The DOM restricts the GBC to little more than a rotating group of elected officials who simply oversee the growth and maintenance of the Movement, and to implement Srila Prabhupada’s Will and instructions during their tenure. The present GBC is self-appointed, non-elected, and some have held their positions for decades. The DOM’s election by Temple Presidents for a temporary GBC term has never been enacted, and ISKCON’s power structure is such that all control is in GBC hands, rather than the hands of the millions of congregational members worldwide. This centralized structure is against Srila Prabhupada’s wishes, who specifically wrote of his desire for independent, autonomous, self-governed ISKCON Temples with only mild oversight by the GBC in ensuring Srila Prabhupada’s standards and principles.*

*“He stressed repeatedly the limitations of GBC jurisdiction, that they should simply make sure things are going on nicely, but they assumed a position far beyond what was authorized. Instead of a loose supervisory board, the GBC has illegally assumed dictatorial powers, consolidating and centralizing ISKCON’s assets. They are a dictatorship, even endlessly changing Srila Prabhupada’s books. When enough voices call out for implementing Srila Prabhupada’s vital DOM, then we can have ISKCON as Srila Prabhupada intended it to be, not what it has been changed into. Today’s GBC is not as Srila Prabhupada made it in 1970 with his DOM. It is now ‘ISKCON Governing Body Commission Society,’ ISKCON no longer has Srila Prabhupada’s GBC.*

*“The false GBC now unauthorizedly controls ISKCON, enacting book changes, property transfers, kirtan changes, and deity worship*

*changes with no sanction from Srila Prabhupada. The first step to reclaiming ISKCON is to implement the DOM, our constitutional rights from Srila Prabhupada, and electing a true GBC. Such a GBC will act as the servants of the Temple Presidents, who will act as the servants of the congregations, rather than the other way around. DOM means a system of checks and balances, giving autonomy and self-rule to each Temple and in fact to every individual comprising the ISKCON body.*

*“In this way ISKCON can spread unlimitedly without threat or corruption, giving its members the freedom to work cooperatively together to expand the Movement and gradually take over the world with Daiva Varnashrama Dharma, Srila Prabhupada’s Vision for the world in this Golden Age. This is our first step to a Krishna Conscious world, and the deliverance of mankind from this world of illusion. By the DOM, we can prevent corruption and deviation. We have the responsibility to implement Srila Prabhupada’s DOM order.” (END)*

Today, however, the GBC is “*Deviation Central*” and is completely unable to police itself since it has become a cabal of elite gurus who cannibalize ISKCON with their guru franchises. Therefore the ISKCON housecleaning cannot be just some Band-aids, patchwork solutions, more resolutions, or some new faces. It requires a total re-assessment of its fundamental doctrinology (*siddhanta*), a return to Square One, to restore Srila Prabhupada’s transcendental movement as he actually intended and instructed it to be. The DOM remains as Srila Prabhupada’s predominant instruction as to how temples, presidents, and GBC should be managed. If the DOM was accepted as Srila Prabhupada directed, the snakes in saffron would lose their unaccountability from lifelong, no-election posts, and open discourse would collapse the ISKCON gurocracy.

---

## **CHAPTER 14: GBC vs. ISKCON, INC LAWSUITS**

### **LONG ISLAND TEMPLE SECESSION CHALLENGES GBC HEGEMONY**

Srila Prabhupada incorporated the first ISKCON temple in New York in July 1966. This original ISKCON, Inc. corporation was used to purchase many temples in the early 1970’s, including Los Angeles’ Watseka Ave property in 1970, New Orleans in 1972, and Philadelphia, which obtained a BBT loan to purchase its property at 41-51 West Allen Lane in 1977. Gradually ISKCON temples began to incorporate in their

own local areas, e.g., ISKCON of Boston, of Los Angeles, etc. When the Manhattan W. 55<sup>th</sup> St temple was sold in 1980, part of the proceeds went to buy a property in Freeport, Long Island, NY, also as ISKCON, Inc (1966), and remains as the last ISKCON, Inc. temple to this day.

ISKCON Long Island, NY, a temple and congregation of about 30-40 members, disaffiliated with ISKCON in 2004 and accepts Srila Prabhupada as the living current-link diksha guru, and has been since engaged with the GBC in a twin set of countervailing lawsuits wherein the GBC seeks to regain control of the temple. Another trial in the ongoing judicial and appeal process was held in June 2023, as the GBC tried to prove that it had legal ecclesiastic authority over the temple. The GBC won that stage and ISKCON, Inc. appealed, based on the court's serious errors. Although mundane courts cannot legislate the value of the Acharya's instructions, in this case, both sides hope for victory based on secular, neutral legal principles (e.g., whether bylaws are valid).

### **BACKGROUND ON ISKCON INC (LONG ISLAND, NY)**

In 2004 Nimai Pandit das became president of the small Freeport, Long Island, NY ISKCON temple (with 2 buildings), when his friend Vishva Prana das, the previous president, handed it over to him. The temple became a Prabhupadanuga center, accepting Srila Prabhupada as the current-link living diksha guru, rejecting the ISKCON GBC's guru policies. This was an existential, precedential threat for the GBC which they could not ignore, even though it was simply a philosophical difference. Ever since, the GBC has fought to dislodge the Freeport devotees. ISKCON-GBC tried several physical invasions which were defused by the police. Romapada Swami (guru), Malati dasi (GBC), the temple's founding ex-president Adarsi das, and many others crashed the temple and tried to take over with the sheer number of 70 devotees. The GBC tried media campaigns, pressuring of congregational members, and producing false corporate minutes. But the GBC had no legal standing to oust Long Island's new corporate directors, and failed.

ISKCON-GBC filed a lawsuit in NY court to challenge the Freeport temple directors and to regain control of the property. The GBC tried to establish it had the legal authority over the temple, regardless of Srila Prabhupada's DOM provisions for how only temple congregations can remove a temple president, and not the GBC. In reaction to what they saw as the theft of an ISKCON temple by renegades, in 2009 the GBC deepened their control of temples worldwide with new corporate bylaws and legally binding loyalty-fealty contracts-oaths with temple officers. This solidified the GBC's centralized control over temples with overlapping loyalist trustees and restrictive bylaws.

Because the Freeport temple was the only ISKCON temple still operating under the original 1966 ISKCON incorporation charter, and due to clauses in the BBT trust document, there is a legal argument that the original 1966 ISKCON, Inc. corporation (Freeport) is the sole beneficiary of the BBT. Nimai Pandit took a longshot with a counter-lawsuit against the ISKCON GBC, aiming to re-route the BBTI funds to better use. Using DOM and the BBT trust documents, he sought control of the original BBT. The aim was to force the BBT to print only Srila Prabhupada's unedited, unchanged, and unrevised books.

Nimai Pandit succeeded in accessing the sealed court file of the 1998 BBTI legal case in California, gaining critical documents, testimonies. But it took over 2 years of struggle with several appeals to open the files, opposed by ISKCON-BBTI-GBC-Gupta das, costing perhaps \$250K. What exactly should not be transparent in Srila Prabhupada's BBT or in the arguments about its fate, proper use, legalities? (see Part One)

### **ISKCON, INC vs. ISKCON'S WEST BENGAL GBC SOCIETY**

A basic contention is whether ISKCON temples, such as the Freeport temple and congregation, are controlled by the GBC as the hierarchical ecclesiastic top authority, or if the temple's authority is based in its members, who choose their local leaders and, by default, their siddhantic-philosophic position. It is a struggle and showdown over the centralization and abusive power of the institution that has led to ISKCON's pervasive corruption and deviations. In 2010 law firm Chittur & Associates posted about the ISKCON, Inc. vs ISKCON GBC West Bengal, describing the issues and Freeport's counterclaim:

*“Defending ISKCON, Inc., Freeport and prosecuting counterclaims on its behalf, in an action by the ISKCON GBC Society of West Bengal, India, to takeover that temple. After a week-long evidentiary hearing, the trial court denied the GBC Society's motion for a preliminary injunction for immediate takeover, which was largely upheld on appeal, Kelley v. Garuda. ISKCON, Inc., Freeport has asserted 7 counterclaims against the West Bengal GBC Society for **Passing Off, Fraudulent Interference With Goodwill; Conversion; Aiding and Abetting Breach of Fiduciary Obligations; Aiding and Abetting Conversion; Concerted Action; and Civil Conspiracy.** The counterclaims center on allegations that the West Bengal GBC Society converted millions of dollars by misrepresenting itself as the ecclesiastical authority of the Krishna Consciousness movement, contrary to the founder's instructions and will. These millions rightfully belong to ISKCON, Inc., Freeport which is the sole beneficiary under the BBT trust founded by ISKCON founder Srila Prabhupada.”*

Nimai Pandit das explained the purpose and goals of their lawsuit:

*“Many devotees hope this action will restore the BBT and the printing of only Srila Prabhupada's original books. ISKCON, Inc.'s petitions are not filed against the BBT but against the Trustees who have mismanaged the BBT. This is to restore the BBT. Also, BBTI has been sued for stealing the BBT copyrights and trademarks. Same with Bhaktivedanta Book Publishing Inc., that diverts money sent in the name of the BBT into its own bank account. The focus of the lawsuit is on the mismanagement of the BBT by the trustees and BBTI. This is not an attack on the BBT. Gupta himself said in 1997 what his ‘unmotivated reading of the trust instrument’ was: ‘Based upon the language of the BBT Trust Instrument, ISKCON, Inc., NY corporation, was the intended beneficiary of the BBT.’ The May 29th, 1972 trust document reads:*

*”This trust is created and shall be operated exclusively for the benefit of the International Society For Krishna Consciousness, incorporated by me, and qualified as a tax-exempt religious organization under the provisions of the IRS Code, and specifically for the Book Fund and Building Fund activities hereinafter set forth in particular.’*

*“The legal beneficiary of the Trust is ISKCON, Inc., incorporated by Srila Prabhupada himself in 1966, which includes furthering the Book Fund and the Building Fund. But where is the BBT functioning now? Where is its bank account? Where are its Book Fund and Building Fund? Where are its copyrights? The BBT is being mismanaged now and must be restored as Srila Prabhupada wanted it. Why are the copyrights owned by BBTI? Why is all the money of the BBT put into the BBP? Why is Srila Prabhupada mentioned as ‘worker for hire’ on the copyright records of his own books? Why are changed books being printed by BBTI, under the logo of BBT? Where is the 50% for books and 50% of temples arrangement instructed by Srila Prabhupada? Why is the BTG not printed as a Sankirtan monthly magazine anymore?*

*“Gupta says ‘the illegitimate GBC theory will soon go the way of the ISKCON Inc. sole beneficiary theory.’ ‘Illegitimate GBC theory’ is rooted in the creation of the GBC mandating it be elected every 3 years from among the Temple Presidents by Srila Prabhupada’s DOM. He decided to appoint and remove GBC's himself while he was present. But after his absence, in 1978, the GBC should have organized these elections [...] Instead some of them themselves to be Initiator Gurus for respective Zones. And the rest is history. Soon the unincorporated GBC body also became defunct. A different entity called the West Bengal ISKCON GBC Society was formed in 1993 that used the ISKCON GBC name, and it has falsely posed as though Srila Prabhupada's GBC. In the NY case, there are serious flaws and lies by this West Bengal Body -and*



*the Judge has ruled twice that there is no likelihood of success on their merits while denying their temporary injunctions. [as of 2010]*

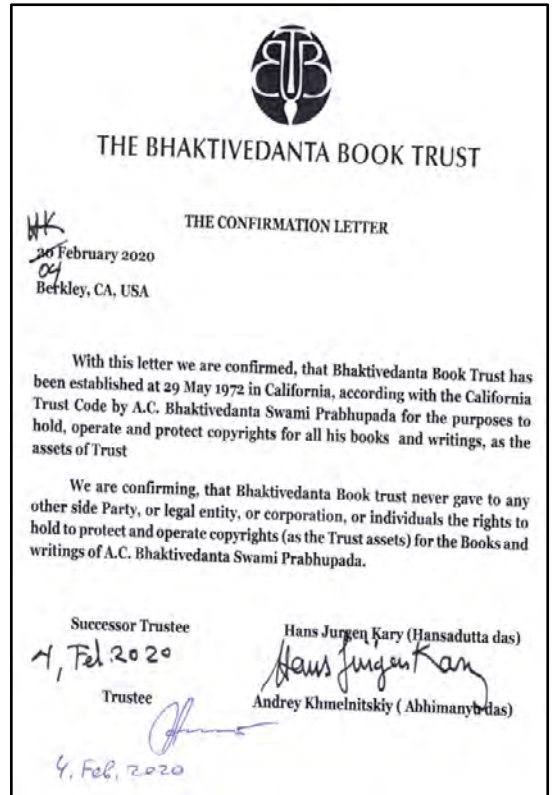
*[Declaration by Hansadutta das just before his death in his last attempt to defend the 1972 BBT copyrights from the BBTI.]*

*“Gupta is the paid attorney for by ‘GBC’ of West Bengal and BBTI for over 10 years. Hence, his skewed opinions. Both the 1997 BBT and 2004 New York legal cases are not religious doctrine cases. ‘Neutral principles of law’ will be applied by the judge. That means discussion of ‘religious ecclesiastical’ doctrine will not be entertained. The trial and judgments are to be based on ‘neutral’ documents like the Trust Deed, incorporation documents, Bylaws, titles, copyright records etc. The issues he raised in 1997 are the same we are raising now -they were not resolved then,*

*as he settled with BBTI before the court could rule. All settlement funds went to Gupta. Then he started working for BBTI. Now he is opposing the same purposes he was propagating back in 1997.”*

In pursuit of ISKCON, Inc’s claim to be the sole BBT beneficiary, Hansadutta was brought into the legal case. By a public notice online in 2013, Hansadutta rescinded his resignation from the BBT 15 years after the BBTI-KBI’s settlement. It meant little until affirmed by a court ruling in a new lawsuit. Also, Hansadutta, as the presumptive solo BBT trustee, in 2019 appointed Abhimanyu das from Russia as a successor trustee of the 1972 BBT. This legally untested posturing was made a part of ISKCON, Inc’s counter-claim against BBTI. The two countervailing lawsuits slogged through the courts for almost two decades. The issues were:

(1) What is the GBC’s authority over temple presidents and can the GBC replace them? (2) Is the GBC a legal USA entity that can be sued



in court for malfeasance, etc?

(3) Is ISKCON, Inc the sole beneficiary of the original BBT, and all BBT-BBTI profits must go to it? [Ultimately, this is unlikely to stick. It may be one interpretation of the letter of the law, but it is not the spirit of the law. Srila Prabhupada's intent was to benefit *ALL* ISKCON centers.]

### **THE TRIAL AND LONG ISLAND ISKCON'S POST-TRIAL FINDINGS**

The June 2023 trial ran 9 days. Many ISKCON heavyweights testified: Hridayananda, Ravindra Svarupa, Romapada, Bhaktarupa, Adarsi, Malati, Badrinarayana, Sesa, Kuladri, represented by Gupta das. July 24, 2023 ISKCON, Inc.'s findings were summarized for the court:

*"The 1966 ISKCON, Inc (NY) charter is silent on how its real property is to be owned and/or managed and on its denomination or ecclesiastical authority or any Governing Body. ISKCON, Inc owns the Freeport property. The GBC had hardly any interaction with Freeport temple, very few visits or reports given to them, etc. Direction of Management created the GBC in 1970, prescribing 8 members to be elected 'by a vote of all temple presidents,' and 4 more selected by the outgoing GBC body. GBC members cannot remove a temple president without the support of the temple members. But in 1993 another GBC association was created in India, the ISKCON Governing Body Commission Society. Which GBC was filing the lawsuit against Long Island? The ISKCON GBC Society documents state it cannot sue directly, but only through its President/Chairman or Treasurer, but they did not appear at trial.*

*"The GBC in the trial offered no evidence that the Indian GBC Society was the successor-in-title to the DOM GBC and never referenced the DOM GBC. Four of the 7 members of Indian GBC Society were not members of the DOM GBC and all 7 were Indian citizens. The GBC resolved in 1991: 'GBC will legally incorporate oneself' but gave no evidence of such incorporated entity. The GBC plaintiffs produced supposed ISKCON, Inc bylaws from 1973, 1982, 1989 which they claimed authorized them to control ISKCON, Inc and remove trustees/directors as they deemed necessary. Long Island countered that these bylaws were not properly made and were invalid, deferring to their own bylaws of 2005. In 1996 the GBC set conditions for Long Island to be accepted as an ISKCON temple which were never met. No one in Long Island signed an oath of loyalty to the GBC. Long Island held proper elections of officers in 2001 and 2005, who cannot be removed by either GBC. The GBC sent a mob to attempt a takeover but failed. A restraining order stopped these dirty tactics.*

*"The GBC has no Constitution, but offered the ISKCON Lawbook as their resolutions 1975 and on, but it was never adopted by ISKCON or the GBC as Canon law, and multiple versions of it exist. ISKCON, Inc was not an Affiliate member of the DOM GBC nor of the Indian GBC Society, and was only 'loosely associated' with other ISKCON temples. ISKCON Long Island never attended North American GBC and Temple Presidents meetings. The Founder-Acharya*

wanted each ISKCON temple to be incorporated separately and autonomously.

*“A plaintiff's standing at trial must be proved to be entitled to relief. Plaintiffs admit the GBC is an unincorporated association and produced no evidence of its membership of this association. ‘Capacity’ ‘concerns a litigant's power to appear and bring its grievance before the court. Unincorporated associations, which are voluntary congregate entities, are accorded the capacity to bring suit through their presidents or treasurers by statute.’ Is the named GBC Chairman the functional equivalent to a president or treasurer, a fact necessary to maintain this lawsuit? The GBC made no showing that the chairman was authorized to institute this lawsuit, a necessary precursor to this action. Even if so, the GBC produced no evidence that ‘one or more of its members would themselves have standing.’ Members of the ecclesiastical body are not necessarily members of the religious corporation, and status as members of the ecclesiastical body does not confer upon them the rights and duties as members of the corporation, including standing.*

*“The GBC may not sue as an unincorporated association without its members being members of ISKCON, Inc. At trial, Plaintiffs sought to amend that the GBC is a corporate entity with capacity to sue based upon its alleged registration as a Society in India. If accepted, this does not provide standing or capacity. But a society under the West Bengal Societies Act may ‘sue or be sued in the name of the President, the Secretary, or any office-bearer authorized by the Governing Body in this behalf.’ Thus, if the GBC is a West Bengal Society, its claims should be dismissed. And, the Indian GBC Society is different from the entity named in the 1989 bylaws. Plaintiffs produced no evidence that the Indian GBC Society is the successor-in-title to the DOM GBC, and has capacity or standing to sue on its behalf. Where a plaintiff fails to appear at trial, the case should be dismissed. Neither the named plaintiff Praghosa, nor Revati Raman, appeared at trial. As such, the GBC claims must be dismissed or at least an adverse inference made against the GBC.*

*“Adarsi (Kelley) has not served as an ISKCON, Inc. trustee since 1995, and thus has no standing to sue. The 2008 GBC resolution appointing Kelley as ISKCON trustee is irrelevant. [...] A party cannot be given standing retroactively. Thus all of the plaintiffs’ causes of action are meritless. Plaintiffs did not own the ISKCON, Inc. temple. As President of ISKCON, Nimai Pandit had permission to enter the temple to keep it running, and ISKCON, Inc. never withdrew his permission to enter the Temple. There was no trespass. Plaintiffs’ claim for declaratory relief rests on the premise that they have standing to bring the action, and that they have an interest in ISKCON, Inc and the Temple. They have no standing or interest, and not entitled to declaratory relief.*

*“ISKCON, Inc’s Certificate of Incorporation rests upon Article 10, which requires votes by the congregation. The GBC attempt to establish a self-perpetuating board in bylaws is void. The complaint must be dismissed because of unclean hands. One may not obtain equitable relief where he*

*himself has engaged in inequitable or unconscionable conduct connected with the matter in litigation, and where the party invoking the doctrine of unclean hands was injured by such conduct. Kelley has unclean hands. He misappropriated \$255K by mortgaging ISKCON, Inc. property. He misled others into signing documents to enable him to commit the fraud. Kelley converted the proceeds thereof, without obtaining approval of the NY AG or the Court. Kelley refused to repay the funds he misappropriated from ISKCON. Kelley lied to this Court, claiming to be the 'sole trustee' of ISKCON, Inc., despite swearing in California litigation, to the contrary.*

*"The GBC's hands are also unclean, knowing about Kelley's fraudulent mortgage misappropriation no later than 1995, and his clandestine discharge in bankruptcy court of his obligation to repay, yet the GBC did not intervene. Plaintiffs further misled the Court in claiming an alleged ecclesiastical dispute motivates their actions. Plaintiffs knew Nimai Pandit was a Ritvik in 2000 and invited him to fix the temple. Plaintiffs presented no evidence of 'Ritvikism' being practiced or preached in the Temple. Plaintiffs did not prevent the Nimai Pandit to run the Temple and fix the mess left by Kelley's misconduct, only seeking to claim control when the Temple was on sound footing. That is bad faith. Plaintiffs' unclean hands requires denial of the claims.*

*"The GBC contended at trial that an express trust had been created whereby ISKCON, Inc was held for the benefit of the GBC. But the ISKCON, Inc charter mentions nothing of this, and this idea is imaginary, based on no evidence. ISKCON Law Book also demonstrates that there was no express trust. The GBC's failure to take the minimal burden of modifying the deeds or the corporate charter to include a right of reversion or trust in favor of the general church, or to amend the constitution of the general church to recite an express trust in favor of the denominational church, militates against any finding of express trust. An implied trust for the benefit of the denominational church requires a sufficient manifestation of the intention to do so. An implied trust cannot be established where the documentary evidence negates a sufficient manifestation of intent to do so. An ecclesiastical relationship is insufficient to establish an implied trust. The Temple was acquired without GBC monetary assistance and it was saved by the congregation.*

*"There was no GBC oversight of ISKCON, Inc. and no compliance with the ISKCON Law Book provisions for affiliation. There were only irregular contacts and sporadic reports. The specific intent of the Founder-Acharya was that ISKCON would operate independently, and there was no writing manifesting an intent to create an implied trust. An association with a denominational body, even one going back hundreds of years, does not establish an implied trust. This loose association does not create an implied trust.*

*"The GBC claims must be dismissed; they cannot be resolved under neutral principles of law. The eviction of Nimai Pandit is related to his alleged excommunication for being a Ritvik. Any determination by this Court on the*

merits of Plaintiffs' claim would require a review of an ecclesiastical determination. This cannot be done under neutral principles of law. For all the foregoing reasons, **Plaintiffs [GBC] claims must be denied.**"

### NEW YORK STATE COURT RULING

Completely ignoring the above very solid legal arguments, the court ruling came Oct. 25, 2023, and the GBC won everything. Conclusions from this court decision: (1) ISKCON Global is a hierarchical religion. (2) ISKCON Global's highest ecclesiastical managing authority is the GBC and has the right and authority to remove temple presidents and control the members' religious beliefs under penalty of expulsion [accepting only part of the DOM]. (3) Long Island's counterclaim re: BBT was rejected. The GBC's ISKCON News victory announcement:

*"An important judgment was announced by the New York State Court on Oct. 25, 2023. A North American legal case that has lasted almost two decades took a decisive turn in favor of ISKCON this past week. This long-running case, known as the Long Island Court Case, began in 2004 in Freeport, NY. when, a group of 'ritviks' opposed to the ISKCON GBC, through deception and subterfuge, took control of the Long Island ISKCON Temple and the Board of Trustees. (Ritviks oppose the continuation of the ISKCON parampara as desired by Srila Prabhupada, believing that Srila Prabhupada wanted to directly initiate disciples even after his passing from this world in 1977.)*

*"After attempts by the GBC to mediate the dispute and remove the ritviks from the Long Island temple failed, a lawsuit was filed in the Nassau County Supreme Court. In Oct. 2017, the court decided in favor of ISKCON. However, the defendants appealed on a technicality, and in Jan. 2021, the appeals court ordered a new trial. The court victory this week resulted from the ritvik's submission of a late motion to present a lengthy list of defenses and counterclaims at the new trial. ISKCON vigorously opposed this motion, and in response, the trial judge, Justice Marber, "DENIED (the motion) in its entirety." The Judge ruled that the ritvik request failed to demonstrate a reasonable excuse for further delay or a meritorious defense and would be unfair to ISKCON.*

*"This was a lengthy trial with witnesses called from around the world, and thousands of pages of supporting documents submitted. The much-anticipated trial involved a long ordeal of thousands of man-hours of deliberations, meetings, strategies, and preparations of statements by ISKCON GBC members, its devotees, and an expert legal team that has persevered through these years. Romapada Swami, one of the plaintiffs in the case and who spearheaded this case over, explained what was at stake for this case and why it has such significance for ISKCON.*

*“Firstly, the defendants literally STOLE the original corporation which Srila Prabhupada formed in 1966. Secondly, they officially CHANGED Srila Prabhupada’s original articles of incorporation in a legal filing with the State of New York. Thirdly, they filed a counterclaim explicitly aimed at taking over the BBT.’ The case is a historic win for ISKCON in that it safeguards the original corporation that Srila Prabhupada formed in 1966. Romapada Swami, appointed to this effort by the GBC, with Kuladri das as his constant and capable companion during the entire twenty-year adventure, directed this momentous case and arranged its financing. An appeal of this decision is anticipated, with further battles ahead, but this is a giant step forward.”*

And the joyful message from Badrinarayana Maharaja:

*“ISKCON has won the Freeport case. The court recognized ISKCON as a hierarchical organization, i.e. the GBC is the ultimate managing authority for ISKCON. The ritviks lost on all accounts and have to vacate the Long Island temple. This decision has significant ramifications. It establishes that we, not the ritviks, are the real ISKCON (controllers of original NY corp.). It protects the BBT from the claims by the ritviks that they should have been the recipients of any grants and loans from the BBT. There is a list of important legal issues now settled in our favor. Romapada Maharaja and Kuladri are heroes in this long drama. They did not falter and did not fail. Romapada Maharaja carried most of the legal costs. We all owe them a deep debt of gratitude.”*

Many devotees had supported Nimai Pandit das and the Long Island ISKCON lawsuit since 2004, but in recent years Long Island alone had raised most of the funds for the legal battle. Naranarayana was an original defendant, but recently passed away. Nimai Pandit, however, had a different opinion on the 2023 decision and the legal case’s status:

*“I wish I had good news. The judge in the Long Island ISKCON, Inc. Case, passed a very defective Order against us. It is so bad, that it is good! On appeal, it is sure to be reversed. This Order does not follow crucial established laws in NY courts, that the GBC’s lawyers also know, so this is a false hope for them. In 2004, we won in this lower court (Nassau Supreme Court), and then in the NY Appellate court (2nd Dept), the GBC won on their appeal, and the case was sent back for trial to this lower court. Then, in 2016, we lost in this lower court on a technicality, so we appealed, and the same Appellate court (2nd Dept) sided with us and sent this case back to the same lower court for trial. So, this time, the trial finally happened, and we lost in this court. So, we will return to the same Appellate court (2nd Dept) within a few days.*

*“That decision ought to come in 2 or so years. Whoever loses may*

go to the NY State Court of Appeals, which, if accepted, ought to be decided in a year or so after that. That would then most likely be the end of it. We will update you on the legal tactics as the appeal progresses. [...] The goals of this battle are to [...] establish: [...] ISKCON, Inc. to again be a separate original Constitution based worldwide organization where Srila Prabhupada is the bona fide Spiritual Master. The BBT printing only Srila Prabhupada's original books and not the changed books masquerading as his pure books. GBC to be as per Srila Prabhupada's authorized Direction of Management and not this ISKCON GBC Society of West Bengal, India. Let us take the next 2-3 years to develop ourselves and the preaching to be qualified."

### EXCERPTS FROM THE OCT. 2023 COURT RULING

The court "decision after non-jury trial" is 28 pages, is under appeal, and excerpts follow below to illustrate the issues and arguments.

"[...] an ongoing dispute between two factions of the Hare Krishna movement, each seeking control of a temple located in Freeport, NY. The plaintiffs allege that the defendant improperly seized control of the Freeport Temple while engaging in religious activities contrary to the movement's teachings. The plaintiffs claim that the defendant refused to cease such forbidden activity, refused to abide by the determinations by religious leaders, scheduled an election without authorization, and refused access to the plaintiffs to the Freeport Temple. The plaintiffs allege causes of action for trespass, corporate usurpation, and declaratory relief to clarify the parties' roles in ISKCON, Inc. The defendant asserts affirmative defenses including failure to state a claim upon which relief can be granted, failure to join necessary parties, and unclean hands. Upon resting their case at trial, the plaintiffs moved to amend their pleadings with regard to the caption, its request for declaratory judgment, and to add a request for equitable relief. [...]"

"The Founder executed a document entitled "Direction of Management [DOM]," dated July 28, 1970, for the purpose of establishing the GBC and describing its authority. [...] The DOM notes that 'the purpose of the GBC is to act as the instrument for the execution of the will of [the Founder].' The DOM further states that the GBC's purpose is to oversee 'all operations and management' of the ISKCON Global religion. [...] The Founder's Will states 'the GBC will be the ultimate managing authority of the entire [ISKCON Global]. Each temple will be an [ISKCON Global] property.' [...] The deed of the Freeport Temple lists only ISKCON, Inc. as the owner of record. In 1982, ISKCON, Inc.'s bylaws were amended [...] In 1989, ISKCON, Inc. amended its bylaws again [...] ISKCON, Inc., although legally,

*financially, and managerially independent, shall not conduct itself in any way contrary to the ecclesiastical policies as established by the GBC."*

*"Among the changes made by the 1989 bylaws was a declaration that 'all voting rights are vested in the Board of Directors of the Corporation only' and 'Congregational Members shall have no voting rights whatsoever.' Additionally, the 1989 amendment to ISKCON, Inc.'s bylaws state that, in order to authorize a relocation or sale of real property, the Board of Directors 'must actively seek the approval of the GBC or a three man subcommittee of the GBC specifically empowered to advise on real property transactions.' The GBC has created rules and regulations by which ISKCON Global is to be conducted, which are compiled and referred to as the ISKCON Law Book. [...] Section 10.4.4.4 specifies that affiliates 'must agree to irrevocably dedicate all of [their] assets to the purposes of ISKCON [Global],' and specifies that the GBC has veto power over any proposed transfers or encumbrances on real property. Section 10.4.4.4 additionally prohibits 'alienation of [an affiliate's] real property without the expressed written consent of the GBC' and [...] permits the GBC to 'remove any of the directors or officers of [an] affiliate if it finds, in its sole discretion and judgment, that such directors or officers have caused the affiliate to significantly deviate from the ecclesiastical doctrines of ISKCON [Global],' or if they fail 'to dedicate the assets to the purposes of ISKCON [Global].'*

*"Over time, a division grew among followers, and the GBC articulated its stance on the issue in its 1990 Resolutions by declaring a 'Prohibition Order Against the Posthumous Ritvik Theory.' [and] declared that 'the posthumous ritvik initiation theory is a dangerous philosophical deviation. It is therefore totally prohibited in [ISKCON Global]. The GBC states that the ritvik theory 'essentially conflicts with the law of disciplic succession' [...] [The history of Adarsi (Kelley), Visva Prana (Garuda) is reviewed in detail, re: mortgages, GBC involvement, bylaws, elections.]*

*"The plaintiffs request that this Court restore control over ISKCON, Inc. and the Freeport Temple to the GBC. The plaintiffs seek to establish that ISKCON Global is a hierarchical religion and that, as the ultimate authority of ISKCON Global, the GBC has the right to enter the Freeport Temple and may oversee and adjudicate local religious matters, including the instant dispute. The plaintiffs allege that security guards and physical barriers were posted so that those loyal to the GBC were unable to participate in the 2005 election [...] the plaintiffs request a finding that the defendant is trespassing on the plaintiffs' property and that he usurped the plaintiffs' corporate authority. The plaintiffs argue*



that an express or **implied trust** exists whereby the Freeport Temple and any other property of ISKCON, Inc. is held for the benefit of ISKCON Global. The plaintiffs argue that ISKCON, Inc. at all times has existed as an affiliate of ISKCON Global and has adhered to the teachings and practices of the Founder and the GBC. Accordingly, the plaintiffs contend that ISKCON, Inc. is obeying the Founder's wishes by acknowledging the authority of the GBC while the defendant is conducting operations in a manner contrary to the GBC's policies.

“The plaintiffs seek declaratory relief to confirm the GBC's authority over ISKCON, Inc. and to effectuate the removal of the defendant and any other ritvik practitioners from the Freeport Temple. [...] The defendant claims that none of the plaintiffs have standing and that Mr. Kelley resigned from ‘any and all positions’ in 1995 and was entirely uninvolved until the instant dispute arose. The defendant adds that Mr. Kelley was not named as a trustee of ISKCON, Inc. until 2008, after the start of the instant action. [...] the defendant argues that ISKCON, Inc. should not be named as a plaintiff in this action since it was not controlled by Mr. Kelley or the GBC, and, if anything, it should be listed as a defendant. The defendant further alleges that the GBC referenced by the Founder's Direction of Management is a separate entity from the GBC referenced by ISKCON, Inc.'s bylaws.

“The defendant additionally argues that there has been no trespass. [...] The defendant adds that there can be no relief for corporate usurpation, as it is not a cause of action, and there is no authority defining or outlining the proof required to make such a showing. Upon the foregoing, the defendant concludes that the plaintiffs are not entitled to any declaratory or equitable relief. The defendant contends that the original bylaws of ISKCON, Inc., as well as all amendments, are void. As such, the defendant seeks a finding that the operations of ISKCON, Inc. are dictated by the default language provided by Religious Corp. Law Article 10. The defendant argues that the 1989 amendments to the bylaws are improper as they are contrary to the Religious Corporations Law and because Mr. Kelley obtained the approval of trustees through fraudulent misrepresentation. [...] the bylaws have been abandoned as ISKCON, Inc. failed to adhere to them or use them.

“The defendant further claims that there is no trust holding ISKCON, Inc. property for the benefit of ISKCON Global. [...] the Certificate of Incorporation for ISKCON, Inc. [...] and the ISKCON Law Book [...] there is no specific mention of a trust. [...] ISKCON, Inc. is not an affiliate of ISKCON Global. The defendant adds that the plaintiffs have unclean hands, noting that the GBC was aware of malfeasance

being committed by Mr. Kelley and failed to intervene. [...]

“The plaintiffs then called Dr. Howard Resnick [Hridayananda] [...] As the movement grew [...] The Founder created a structure whereby the GBC had ultimate authority internationally, and GBC members would be assigned to handle regional issues with local authorities. [...] testified that [...] the Founder never approved of the type of ‘ritvikism’ banned by the GBC, whereby individuals could become his disciples posthumously.

“The plaintiffs called Dr. Ravi Gupta [ISKCON member] as an expert witness about the structure of ISKCON Global. [...] that ISKCON Global [...] ‘is a hierarchical religion organized with a clear hierarchy going all the way up to the [GBC].’ [...] during the Founder's lifetime, he created a succession plan to pass authority on to the GBC after his death [...] the GBC has the authority to become involved and overrule local temples, particularly if such temples go against the GBC's principles or doctrines. He opined that the ISKCON Law Book, as updated annually by GBC Resolutions, creates canon law for the ISKCON Global tradition. Dr. Gupta added that the GBC used the authority to become a self-perpetuating entity, in order to structure itself according to the Founder's wishes. Dr. Gupta specifically opined that the GBC had authority to discipline devotees and the defendant for propounding ritvik philosophy. Dr. Gupta also noted that the bylaws of ISKCON, Inc. are subordinate to the laws and Resolutions of the GBC [...] that the Freeport Temple is a temple of ISKCON Global and that the GBC had ultimate authority to remove and expel the defendant.

“Mr. Kelley [...] explained that, in addition to restricting voting, the purpose of amending ISKCON Inc.'s bylaws in 1989 included to formally acknowledge the GBC's authority. [...] Mr. Kelley testified that under the defendant's control, the Freeport Temple is not promoting the Founder's philosophy and has become openly hostile to the GBC. [...] Mr. Greene's efforts to mediate the instant dispute were unsuccessful. [Malati] Ms. Nagel testified that upon meeting with the defendant and Mr. Garuda, she attempted [...] to resolve the dispute. Mr. Geoffrey Walker also testified as to sections of the ISKCON Law Book regarding affiliate properties as well as removal and replacement of officers who are found to have deviated from the Founder's teachings.

[Vishva Prana (Garuda) and Nimai Pandit (Gupta) also testified.]

“Accordingly, this Court finds that the operations and conduct of ISKCON, Inc., ISKCON Global, and the GBC [...] Documents including the Direction of Management, the Founder's Will, ISKCON, Inc.'s amended bylaws, and the ISKCON Law Book, as well as the testimony elicited at trial, establish that an **express trust** was created ‘by

*implication of the settlor's conduct.' Further, an implied trust would be established even in the absence of an express trust, based on the manner in which ISKCON, Inc. conducted its affairs in accordance with the rules of ISKCON Global. Here, the Founder, the GBC, and ISKCON, Inc. each manifested an intention to operate under a trust relationship. The Court's findings in the [Brooklyn ISKCON temple] Kings County action were consistent with a trust relationship between the GBC and local temples as well. The defendant's arguments that these entities failed to adhere to corporate formalities are not persuasive in light of the implied trust arising from the parties' conduct. In any event, the defendant has failed to put forth any evidence to demonstrate that the [1989] bylaws of ISKCON, Inc., or amendments thereof, were improper, abandoned, or the result of fraud. Rather, the evidence here demonstrates that ISKCON, Inc. operated pursuant to its bylaws and to the authority of the GBC.*

*"Further [...] the voting rules provided under Religious Corps Law Article 10 do not negate the 1989 amendments to ISKCON, Inc.'s bylaws. [...] It is this Court's determination that the assets of ISKCON, Inc., including the Freeport Temple, are trust property held by ISKCON, Inc. for the benefit of ISKCON Global, with the GBC as its authority [...] In light of the foregoing determination that a trust exists, the GBC has demonstrated that it is the ultimate managing authority of ISKCON Global and related entities including ISKCON, Inc. As such, ISKCON, Inc. and all of its assets are dedicated 'to the purposes of ISKCON Global,' pursuant to Section 10.4.4.4 of the ISKCON Law Book. [...]*

*"Here, as Nimai Pandit significantly deviated from the ecclesiastical doctrines of ISKCON Global, the GBC removed him pursuant to section 10.4.4.6 of the ISKCON Law Book. [...] Further, while Nimai Pandit denied identifying as a ritvik, he admitted to being initiated by two ritvik priests and at a minimum, his testimony demonstrates the type of 'refurbished version of ritvikism' prohibited by the GBC's 1999 Resolutions. The First Amendment protects the GBC's right to make these determinations as 'the highest ...judicator[y] to which the matter has been carried,' and this Court 'must accept such decisions as final, and binding' [...] ISKCON, Inc. is required to accept such decisions as final and binding as well [...].*

*"The GBC's 2008 Resolutions are also of seminal importance, [...] specifically directed that the defendant must 'vacate the [Freeport] premises' and 'take all steps necessary to return control of the premises to the sole and exclusive control of the GBC.' The defendant disregarded the GBC and its directives in their entirety, refusing to acknowledge its authority and remaining in the Freeport Temple premises. [...] Nimai*

*Pandit does not dispute that he conducted himself in a manner contrary to the ecclesiastical policies of ISKCON Global, as established by the GBC. [...] It is this Court's finding that the GBC had authority to approve and enforce the 2008 Resolutions against the defendant, due to the hierarchical nature of ISKCON Global and the trust relationship between ISKCON Global and ISKCON, Inc. Accordingly, by refusing to vacate after permission was withdrawn, the defendant is trespassing onto the plaintiff's property.*

**“DECLARATORY JUDGMENT:** [...] it is hereby **ORDERED**, that plaintiff GBC [...] is **GRANTED** the following declaratory relief:

*\*ISKCON Global is a hierarchical religion; ISKCON Global's highest ecclesiastical managing authority is the GBC;*

*\*As the highest ecclesiastical and managing authority, the GBC has the authority to determine membership in ISKCON Global;*

*\*The GBC of ISKCON Global has, by official Resolutions, expelled defendant Nikhil Gupta a/k/a Nimai Pandit;*

*\*ISKCON, Inc. holds the Freeport Temple, 197 S Ocean Ave, Freeport, NY, including the deities installed by the Founder in express and implied trust for the benefit of ISKCON Global; The bylaws adopted by ISKCON, Inc. In 1989 are the true and correct bylaws of ISKCON, Inc.;*

*\*As a result of the defendant and his predecessor defendants' violation of the 1989 bylaws, the 2001, 2004 and any subsequent elections held by the defendant were in violation of ISKCON, Inc.'s 1989 bylaws and therefore are null and void; As a result of these elections being null and void, the GBC has the right and authority to appoint a Board of Trustees to manage the plaintiff and control the Freeport Temple premises;*

*\*Based on the GBC's right and authority to appoint a Board of Trustees to ISKCON, Inc., plaintiff Kelley, Rumbaugh and Ostrowski are the trustees of ISKCON, Inc.; [and] are entitled to control and operate ISKCON, Inc. as its three members of the Board of Trustees to the exclusion of all other persons claiming to be trustees of ISKCON, Inc., including the defendant;*

*“And, it is further **ORDERED**, that upon an Order resulting from proper eviction/ejectment proceedings, the plaintiff shall be entitled to the additional following items of declaratory relief: \*Plaintiff Kelley, Rumbaugh, Ostrowski are entitled to immediate possession of the Freeport Temple premises and property belonging to the Temple, including but not limited to deities, to the exclusion of all other persons claiming to be trustees of ISKCON, Inc., including the defendant; Plaintiffs are entitled to the ejectment of defendant and John Does being any and all individuals other than the defendant who occupy, reside, lease or claim any other possessory interest against the rights of the plaintiffs into the Freeport Temple premises, and, it is further*

**“ORDERED**, that the Nassau County Clerk is hereby directed to strike from

its records the amended Certificate of Incorporation for ISKCON, Inc., as well as the Certificate of Assumed Name filed by the defendant in 2008; and [...] The foregoing constitutes the Decision and Order of this Court. It is **SO ORDERED**. Dated: October 25, 2023, by Judge Marber

This order is stayed pending the Dec. 4, 2023 appeal outcome.

## CONCLUSIONS

So far, the court has considered the DOM only in its creation of the GBC but has completely overlooked its parts about elections of GBC and temple presidents' removal. "*Removal of a Temple president by the GBC requires support by the local Temple members.*" Also, instructions from Srila Prabhupada in his letters and conversations were not taken into account by the court, and the "experts" Edward Gaffney and Dr. Ravi Gupta also did not incorporate these materials into their flawed assessments of ISKCON as a hierarchical religion and that the GBC can dictate as they want. So-called "experts" are used to support one interpretation against another.

In reality, Srila Prabhupada imposed severe limitations on the GBC and wanted ISKCON de-centralized as a loose association of autonomous temples. But today ISKCON portrays itself like the papal hierarchy in the Catholic Church or Communist Party in Red China. In these three institutions, the members have no vote or independence and must strictly follow the narratives, policies, and interpretations of their leaders, with no open debate or discussion. The NY court erred by delving into religious tenets and teachings, which is unconstitutional.

Unfortunately, ISKCON has succeeded in misleading not only its members, but also academia, courts, and public opinion. This was also seen in a 2023 Peacock Films 3-part show about New Vrindaban, where ISKCON leaders managed to portray ISKCON as reformed, making Kirtanananda into the scapegoated black sheep that is now gone, and as though ISKCON's deviations are old history. The truth is hard to come by in a world of lies. Unfortunately, the GBC has succeeded in establishing lower court precedents as to their being the ecclesiastic authority who controls, changes, interprets, and enforces their deviant doctrines upon the ISKCON institution. The courts are usually an inappropriate venue to correct the GBC's hijacking of Srila Prabhupada's Divine Mission, due to the separation of church and state and the esoteric and suppressed teachings of the Founder-Acharya which a mundane court cannot appreciate.

In this 2023 ruling, Justice Marber extensively discusses *First Presbyt. Church of Schenectady v United Presbyt. Church* and its progeny, which was used as a precedent in a previous NY court case to

establish that Bharati Center (ISKCON Brooklyn) holds its property in trust for ISKCON under the administration of the GBC. Also, the ISKCON Law Book expressly requires that “member temples” hold real property and other assets in trust for the benefit of ISKCON. But the GBC’s history of actions since 1978 and its Lawbook filled with post-1977 deviant doctrines does not accurately reflect the orders, instructions, and edicts/documents given by Srila Prabhupada. The errant analyses by the court in the Long Island case show the dangers of relying on mundane courts to correct siddhantic deviations. Judge Marber:

*“A property dispute between the GBC and an ISKCON Global temple located in Brooklyn, NY was recently litigated. The Court in this action held that ISKCON Global ‘is a hierarchical religious organization in which local temples are subject to the laws, rules, and decisions of the GBC’ (GBC of ISKCON v. Britten, 2018 NY, Sup Ct, Kings County) [...] determined the evidence sufficiently demonstrated the parties’ intent to hold local temple property for the benefit of ISKCON Global [...] applied the complete deference standard to GBC determinations over membership and discipline. Ultimately, the Kings County [...] Appellate Division Second Department affirmed and applied neutral principles of law in finding that the GBC’s decisions were binding on the temple located in Brooklyn (2022). [...]*

*“The GBC has continued to pass laws and make rulings on various ISKCON Global issues including religious practices and the management of properties. [...] Accordingly, complete deference must be afforded to the GBC’s decision making authority in ecclesiastical matters, and any final decisions of the GBC in such matters are therefore binding [...] this Court finds that the operations and conduct of ISKCON, Inc., ISKCON Global, and the GBC demonstrate the existence of a trust [...] Documents including the [DOM], the Founder’s Will, ISKCON, Inc.’s amended bylaws, and the ISKCON Law Book, as well as the testimony at trial, establish that an express trust was created ‘by implication of the settlor’s conduct’ [...] findings in the Kings County action were consistent with a trust relationship between the GBC and local temples.”*

So far, the lower courts, in the Brooklyn temple case (2017) and the Long Island temple case (2023), have not been able to grasp the truth of Srila Prabhupada’s instructions and arrangements for ISKCON. True justice in secular courts all too often comes mixed, partial, or completely wrong. Even most devotees are confused about *Prabhupada siddhanta*, what to speak of trying to educate a court in the face of GBC deceit that has been honed over decades of misleading ISKCON’s own members.

Nimai Pandit/ISKCON, Inc's strategy has been to prove that the ISKCON GBC is a West Bengal Society. For decades the GBC has been weaving, evading, misrepresenting. The 2023 NY trial revealed that the GBC was created in 1970 by DOM, but that the plaintiff is the 1993 West Bengal Society, and is an Association of persons who are liable to being sued personally and who are not protected by the corporate veil. The two NY courts somehow missed this fact, and the Brooklyn lower court ruling was used as a precedent for the Long Island ruling. Therefore, ISKCON, Inc has appealed to a higher court, with the facts and evidences already laid out in this 2023 trial. The GBC will lose.

*ISKCON GBC West Bengal Society* is not Srila Prabhupada's DOM-created GBC nor successor in title (legal successor) and this false GBC's power/authority does not come from the Founder, nor the DOM. It is an imposter pretense of being the "GBC of ISKCON," and is a legal fraud. The GBC filed their lawsuit as the GBC of ISKCON, not the West Bengal GBC Society, which fraudulently poses as the ecclesiastical authority over ISKCON and the temples. Once this fact is confirmed by the appeals court, thereafter ISKCON temples should be free to affiliate or disaffiliate with this false GBC. The wrong understanding that Srila Prabhupada created the GBC to be the legal controlling authority has been misapplied to an imposter GBC society.

These legal issues are very difficult to litigate successfully in secular courts. ISKCON, Inc had filed counterclaims in the GBC lawsuit, but they were put on hold in 2014 until the main case was resolved, and later the counterclaim defendants died or left. In 2016, these counterclaims were denied for late filing and this will be an issue in the appeal. Otherwise, it will require a new court claim. Also ISKCON, Inc. and its members should have been made defendants, which is another issue being raised on appeal. This would allow members to sue the *ISKCON GBC West Bengal Society* as a fraudulent, imposter GBC.

Dec. 4, 2023, Nimai Pandit das filed a 30 point appeal in the NY State Supreme Court. In 2- to 3 years, the results will be seen. This lawsuit has great significance and is a brave attempt to correct the deviations of the ISKCON GBC through the secular avenue of legal justice, but which often delivers an imperfect and unpredictable outcome. It depends on Krishna's will and the quality of the judges. It ain't over yet, despite the GBC's arrogant celebrations. Pending the appeal, enforcement of the ruling is stayed and ISKCON, Inc. remains in control of the temple as it has since 2004. Twenty years and counting... It is like a game of chess.

## CHAPTER 15: EXPANDED CONSTITUTION

### SRILA PRABHUPADA WANTED AN EXPANSION OF DOM

From Direction of Management (July 1970): “*There was a meeting in San Francisco during the Ratha Yatra festival 1970 and many presidents of the centers were present. In that meeting it was resolved that an ad hoc committee be set up to form the constitution which is taken into consideration. My duty was to first appoint 12 persons...*”

DOM is the basic ISKCON Constitution. “*...as they are clearly spelled out in my original constitution.*” (SPL Satsvarupa May 2, 1972)

The DOM was referred to by Srila Prabhupada as ISKCON’s *Constitution*, but he wanted to *expand it further* for the future benefit of ISKCON. There have been many ISKCON committees since 1978 “working” on a Constitution, albeit full of deviations, concoctions, and devices meant to secure a gurocracy regime from pushback by sincere Srila Prabhupada followers. The GBC’s difficulty with finalizing a broader ISKCON Constitution is the many conundrums and irresolvable dilemmas created by ISKCON’s underlying defective doctrines (Vol. 9, 10). The female diksha guru issue has further confused matters, complicated by continuing, unanticipated fundamental crises that arise, requiring ever more speculative amendments.

Webster’s defines “Constitution” as follows: (1) basic principles, laws of a nation, group determining the powers, duties of the government and guaranteeing certain rights to the people in it, or (2) a written instrument embodying the rules of a political or social organization.

The history of Srila Prabhupada’s interest in, and instructions for, an ISKCON Constitution start in 1966 with the original incorporation certificate of ISKCON in New York, which had 2 associated documents: (1) Founding Document of ISKCON and (2) *Constitution of Association*.

(1968): “*...regarding the meeting for constitutional form of our society, actually it is now needed...*” Srila Prabhupada refers to “constitution” in his letters to Rayarama, wanting to see the final copy before distribution. “*The basic principle of our preaching work, methods and management must be the same... you must do it strictly on the principles of our society as we are doing in the US... when you actually register, the full name, the aims and objectives as they are stated in our prospectus, must be mentioned.*” (SPL Mukunda Oct. 1, 1968)

(1969): Srila Prabhupada wanted constitutional notes sent to him,



which he received, and later he thinks of making a “constitutional will.”

(1970): Srila Prabhupada refers to the July 1970 Direction of Management as ISKCON’s Constitution.

(1971): *“We are in the experimental stage but in the next meeting of the GBC members they should form a constitution how the GBC members manage the whole affair. But it is a fact that the local president is not under the control of the GBC.”* (SPL Giriraja Aug. 12, 1971)

(1972): *“I do not know how you could have missed these points, as they are clearly spelled out in my original constitution.”* (refers to DOM; SPL Satsvarupa May 2, 1972)

(1973): Srila Prabhupada variously states about a constitution that it cannot be changed, it must be taken seriously because it is declared, and it should be done very scientifically and philosophically.

(1974): *“As far as your proposals are concerned the real thing is that we must make **broader constitution** of the management by GBC. But the difficulty is that our GBC men are falling victim to maya. Today I trust this GBC and tomorrow he will fall down. That is the difficulty. If the GBC men are so flickering then what to speak of the others. Unless this problem is solved whatever we may resolve it will not be very useful. We shall discuss this at our meeting.”* (SPL Jayatirtha Dec. 16, 1974)

Srila Prabhupada also refers to the constitution for our society as “the legal registered papers.” With his 1974 Topmost Urgency Letter, he ordered that parts of the DOM are to be made part of all temple’s official registration documents, constitutions, incorporation papers, etc.

(1975): Srila Prabhupada again refers to legal registered papers as the constitution of our society.

(1976): Rupanuga says that in 1976, Srila Prabhupada again called for a constitution. Srila Prabhupada refers to the Fiji legal registered papers as the constitution of our society.

(1977): Srila Prabhupada discusses amending the constitution to facilitate tax exemption in India. In discussion, Srila Prabhupada said: *“No, no. We have to study the Indian constitution. It is defective because by the same constitution our present Prime Minister was put into custody for nineteen months. And we are working on the same constitution.”*

Thus Indian politics influenced the making of a broader ISKCON constitution that was to be expanded from the DOM. Also he said:

*“In that paper he wrote, ‘In case I die, these three men will be trustees, and the majority will be effective.’ So that scrap of paper, Tirtha Maharaja kept it. And later on, Guru Maharaja wanted to make a constitution, but he avoided. But actually after his demise, that scrap of paper was presented in the high-court, and property was given.”*

## SRILA PRABHUPADA ON CONSTITUTION FOR ISKCON

Srila Prabhupada saw three documents as ISKCON's Constitution:

(1) Constitution of Association (1966), which gives the basic principles of ISKCON (see below),

(2) Direction of Management (1970), signed by Srila Prabhupada, about the duties and powers of the GBC and Temple Presidents, and the rights of the Temple Members,

(3) the legal registered papers of the society (e.g., New York ISKCON 1966 incorporation documents).

In 1974 he said "*we must make broader constitution of the management by GBC.*" This indicates a broader expansion from the three above documents as a basis, to include further detailed description of the duties and role of the GBC and the temple presidents. We can study Srila Prabhupada's instructions from various sources, and then make a final ISKCON Constitution. Srila Prabhupada's followers should compile his documents and instructions into an expanded ISKCON Constitution, which would define (a) the "Basic Principles of ISKCON," (b) "Duties and Powers of GBC and Temple Presidents," and (c) "Rights of the Temple Members." These items are taken from his documents.

## INGREDIENTS FOR A BROADER CONSTITUTION

Eventually, ISKCON and its GBC-guru regime will complete their own "Constitution" and present it as though conforming to Srila Prabhupada's instructions, but based on previous drafts, we already know it will be an abomination of defective doctrines, centralizations, and bureaucratic edicts. For those who wish to follow Srila Prabhupada, honestly and truthfully, in accord with his actual instructions and without deviations, should have a Constitution other than that devised by the ISKCON GBC. There is an urgent need to draft a general Hare Krishna Movement (HKM) Constitution that Srila Prabhupada's followers everywhere may use as their guide and for legal incorporation papers, and as his Divine Mission is restored. Constitutional materials derived from Srila Prabhupada himself should be amalgamated as a written instrument, regardless of length, so that all devotees and centers in Srila Prabhupada's mission will be aligned harmoniously, philosophically and organizationally, rather than introduce more speculative, bureaucratic, or unauthorized ideas. To be included in a Universal Constitution:

- (1) Direction of Management, including elections of GBC by its 1/3 and 2/3 formula,
- (2) Constitution of Association (1966, below),
- (3) Topmost Urgency Notice (1974),
- (4) ISKCON's seven purposes (below),
- (5) Eight Convictions of the Hare Krishna Movement (below),
- (6) Extracts from Final Will, that all property requires three

registered trustees and no changes to the management system he gave,

(7) Elections of temple presidents (with various clarifications) as per Srila Prabhupada letters, (8) July 9 Order, with testimonies,

(9) Definition of the role, purpose, limits of the GBC (Ch. 13),

(10) GBC's 1972 suspension; history of GBC attempts to centralize,

(11) Extracts from Srila Prabhupada's early 1954 Prospectus for League of Devotees related to his first preaching organization,

(12) NOTICE: rules posted for devotees, Nov. 25, 1966 (below),

(13) An independent Child Protection and Financial Audits Offices must be facilitated as a sacred necessity to combat these abuses, with full financial accountability by all temples, BBT, leaders, sannyasis,

(14) *Selected* portions from the ISKCON Lawbook can be included, on areas which were instructed about by Srila Prabhupada, *but an extensive, speculative bureaucracy is not wanted nor necessary,*

(15) Srila Prabhupada Oath of allegiance (and not one to the GBC),

(16) A set of basic by-laws describing officers, meetings, members and voting rights, financial reports, etc. By-laws are often separate from the Constitution or Charter, but to ensure they will be difficult to whimsically amend, they can be included as a part of the Constitution itself. Best to consult a local lawyer on proper formation of non-profits.

(17) The first GBC resolution (1975) was very appropriate and should be included in a HKM Constitution: "*The GBC (Governing Body Commission) has been established by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada to represent Him in carrying out the responsibility of managing the International Society for Krishna Consciousness of which He is the Founder-Acharya and supreme authority. The GBC accepts as its life and soul His divine instructions and recognizes that it is completely dependent on His mercy in all respects. The GBC has no other function or purpose other than to execute the instructions so kindly given by His Divine Grace and preserve and spread his Teachings to the world in their pure form.*"

***It is also proposed*** that further materials, based on historical lessons learned from the last 50 years, could be included in a HKM Constitution:

(1) Srila Prabhupada's poisoning evidence and investigative results to be addressed honestly and the ramifications of this crime and the history of ISKCON after 1978 should be memorialized,

(2) Delineate the siddhanta of the guru-initiation issue with Srila Prabhupada as the current, direct link, the sole diksha guru and Founder-Acharya (see Vol. 9, 10), (3) That this group, whatever its name or location, is only for Srila Prabhupada's followers and disciples. Those initiating their own diksha disciples must do so in their own separate

institutions, although all groups may cooperate to spread the chanting of the Holy Names and to distribute Srila Prabhupada's books, (4) Include the proper siddhantic conclusions to address the past ISKCON deviant doctrines (see Vol. 9, 10). (5) Specify that there is a legal distinction between the new Constitution and the corrupt ISKCON-GBC institution.

### **CONSTITUTION OF ASSOCIATION NOV. 14, 1966**

After the ISKCON New York incorporation in July 1966, Srila Prabhupada engaged an attorney, Steven Goldsmith, to send a letter to the IRS regarding ISKCON's tax exempt purposes, who attached a *Constitution of Association* which was signed by Srila Prabhupada on Nov. 14, 1966. This is a fundamental Srila Prabhupada document:

*(1) The name of the society is International Society for Krishna Consciousness. (2) The headquarters of the Society are located at Radhakrishna Temple, 26 Second Ave, New York, 10003, USA (3) The objectives for which the Society is being established are:*

*(A) To educate the greater human society in the techniques of spiritual life as the basis for a balanced psychic and biological development, and thereby achieve for the first time in human society a real peace and unity among the contending forces in the world today.*

*(B) To propagate the Sense of Godhead, the all attractive Personality of primal and eternal Form, as He Himself revealed in His own words in the BGita, the Holy Scripture of the Lord Sri Krishna, the Godhead.*

*(C) To bring together individuals in a Society, regardless of nationality and irrespective of creed or caste, in order to develop a nearness to the Godhead and thereby the idea that within the members and humanity-at-large there is an infinitesimal soul-spirit that is part and parcel in quality with the Godhead, & that all life is meant for the satisfaction of said Godhead, the Supreme Soul.*

*(D) To encourage the teachings of Lord Sri Chaitanya Mahaprabhu who demonstrated practically the transcendental process of approaching the absolute Personality of Godhead by His acts of congregational chanting of the holy name of God, a process known as Sankirtan.*

*(E) To prove by active work and preaching that Lord Sri Krishna is the only enjoyer of all the outcomes of individual and collective sacrifice, penance, meditation, arts, culture, science, because He is the Supreme Proprietor of the whole universe, eternally apart of Him everyone knows Him as a friend. Real peace can be attained when this is realized, in fact.*

*(F) To assist whenever and wherever possible in the building of a social structure on the real foundation of spiritual progress and establishment of peace and unity between men throughout the world.*

*(G) To attempt to save men individually from the chain of victimization the ongoing trend in modern civilization operates by, in the name of ideologies of false sentiment, so that Man may again be a free soul, to act and live freely*

with spiritual vision. This is possible by individual spiritual initiation, Diksha, when a man can see everything in Godhead and Godhead in everything.

**(H)** To further toward realization this highest truth as revealed by Lord Sri Chaitanya Mahaprabhu and the six Goswamins headed by Srila Rupa and Sanatana Goswamins.

**(I)** To have for its objectives amongst the others four principles which the Goswamins had in view. They are the following: **(1)** To erect a holy place of transcendental pastimes as well as a place where members of the Lord Sri Krishna can flourish. **(2)** To propagate all over the world in the form of missionaries the process of devotion, the transcendental service to the Godhead, and to make known that this devotional service is the main function of the human being. **(3)** In order to accomplish this, to adopt proselytizing methods of peaceful means and to establish a broader society of association for all members, including scholars and admirers, to engage in this service as put forth in the Srimad Bhagwatam. **(4)** To install, wherever it is possible, the worship and temple of Radhakrishna and that of Sri Chaitanya, and to give facility to everyone to become trained in the modes of Archana or preparatory principles of devotional service.

**(J)** To introduce to the members of the Society and humanity-at-large a simpler and more natural purpose in life by means suitable to the particular place and time, and as enjoined in the Bhagavad Gita.

**(K)** To organize educational programs, such as classes and lecture tours, and to institute services, such as mailing, for the benefit of the members of the Society and humanity-at-large. **(L)** To publish periodicals, books and/or pamphlets in all important languages in order to reach human society and give an opportunity to same to communicate with the Society.

**(M)** To invoke the quality of goodness particularly in every member of the Society, individually by the process of Diksha and by establishing one in the status of a Brahmin (good and intelligent man) on the basis of truthfulness, knowledge, faith in the transcendental service of the Lord.

**(N)** Among the secondary objectives of the Society, it shall undertake the following activities: **(a)** To revive the scientific system of social orders of classification based on intelligence, martial spirit, productivity and common assistance, generally known as the four castes with reference to quality and worth for the common cause of world society. **(b)** To discharge as a matter of course the vitiated system of supremacy of one man over another by false prestige of birthright or vested interests. **(c)** To popularize the vegetable-grain diet under approved methods in order that full value of protein, carbohydrate, fat and vitamin benefit may be derived therefrom.

**(d)** To discourage intoxicating or addicting habits of all descriptions and dimensions and to expose such persons thus afflicted to approved methods of spiritual realization. (SIGNED) A.C. Bhaktivedanta Swami, Acharya

## EIGHT BASIC CONVICTIONS: KRISHNA CONSCIOUSNESS MOVEMENT

This is an Oct. 1, 1969 Srila Prabhupada document, and clearly must be included into a broader Hare Krishna Movement (HKM) Constitution:

*"The International Society for Krishna Consciousness is a bonafide religious society strictly following the principles described in the Vedic scriptures and practiced in India for thousands of years. Our basic beliefs are:*

*(1) The Absolute Truth is contained in all the great scriptures of the world. However, the oldest known revealed scriptures in existence are the Vedic literatures, most notably Bhagavad-gita, which is the literal record of God's words. (2) God, or Krishna, is eternal, all-knowing, omnipresent, all-powerful, and all-attractive, the seed-giving father of man and all living entities. He is the sustaining energy of all life, nature, and the cosmic situation. (3) Man is actually not his body but spirit soul, part and parcel of God, and therefore eternal. (4) That all men are brothers can be practiced only when we realize God as our common father. (5) All our actions should be performed as a sacrifice to the Supreme Lord: "All that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (BGita 9.27)*

*(6) The food that sustains us should always be offered to the Lord before eating. In this way He becomes the offering, and such eating purifies us. (7) We can, by sincere cultivation of bona fide spiritual science, attain to the stage of pure, unendingly blissful consciousness, free from anxiety, in this very lifetime. (8) The recommended means to attain the mature stage of love of God in the present age of Kali, or quarrel, is to chant the holy name of the Lord. The easiest method for most people is to chant the Hare Krishna mantra: Hare Krishna, Hare Krishna, Krishna Krishna, Hare...*

*"Our basic Mission is to propagate the Sankirtana Movement (chanting of the Holy Names of God) all around the world as was recommended by the Incarnation of the Lord, Sri Chaitanya Mahaprabhu. People in this age are reluctant very much to understand about God consciousness on account of their unfortunate condition of life. They are working hard day and night simply for sense gratification. But this transcendental vibration of Sankirtana will knock at the door of their hearts for spiritual awakening. Therefore, they should be given the chance for this opportunity.*

*"It is not recommended that a Krishna Conscious devotee go into seclusion for chanting by himself and thereby gaining salvation for himself alone. Our duty and religious obligation is to go out into the streets where the people in general can hear the chanting and see the dancing. We have already seen practically how by this process many, many boys and girls of America and Europe have been saved from the immoral practices of this age and have now dedicated their lives to the service of Krishna.*

*"The state laws are specifically meant for making citizens men of good*

*character, and good character means avoiding the following sinful activities: intoxication, illicit sex life, gambling and meat-eating. We are checking people from practicing these sinful activities. All of our students are applying these principles practically in their lives, and they are teaching others to follow the same principles. Therefore, it is the duty of the government to help us in our missionary work rather than to hinder us.*

*"It is hoped that the government authorities will cooperate with our Sankirtana parties in enabling us to perform Sankirtana on the streets. To do this it is necessary that we be able to chant the Names of Krishna, dance, play the mrdanga drum, request donations, sell our society's journal, and on occasion, sit down with the mrdanga drum. As devotees of Lord Krishna it is our duty to teach the people how to love God and worship Him in their daily life. This is the aim and destination of human life. A. C. Bhaktivedanta Swami*

### SEVEN PURPOSES OF ISKCON

July 1966: Srila Prabhupada incorporated ISKCON, Inc in New York City, the first temple at 26 Second Ave. In the charter document, he listed ISKCON's seven purposes, which should be included in any HKM Constitution. In the following years Srila Prabhupada expanded his mission and activities beyond those listed therein, while remaining consistent with its principles. *"To bring the members closer together for the purpose of teaching a simpler, more natural way of life"* has inspired the development of self-sufficient farm communities, ashrams, and spiritual retreats. Perhaps, as an 8<sup>th</sup> purpose, Srila Prabhupada's plan to re-spiritualize society through the distribution of sanctified food can be listed, as he established Food For Life, Govinda's vegetarian restaurants, and the weekly Sunday Feast at temples.

***(1)** To systematically propagate spiritual knowledge to society at large and to educate all people in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.*

***(2)** To propagate a consciousness of Krishna (God), as it is revealed in the great scriptures of India, Bhagavad-gita and Srimad-Bhagavatam.*

***(3)** To bring the members of the Society together with each other and nearer to Krishna, the prime entity, thus developing the idea within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Krishna). **(4)** To teach and encourage the sankirtana movement, congregational chanting of the holy name of God, as revealed in the teachings of Lord Sri Chaitanya Mahaprabhu. **(5)** To erect for the members and for society at large a holy place of transcendental pastimes dedicated to the personality of Krishna. **(6)** To bring the members closer together for the purpose of teaching a simpler, more natural way of life.*

***(7)** With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books and other writings."*

## NOTICE TO DEVOTEES: NOV. 25, 1966

All initiated devotees must attend morning and evening classes.

Must not be addicted to any kind of intoxicants including coffee, tea, and cigarettes.

They are forbidden to have illicit sex-connections.

Must be strictly vegetarian. Should not extensively mix with non-devotees.

Should not eat foodstuff cooked by non-devotees.

Should not waste time in idle talk nor engage himself in frivolous sports.

Should always chant and sing the Lord's Holy Names.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare—

Hare Rama Hare Rama Rama Rama Hare Hare- Thank you, AC Bhaktivedanta Swami, Acharya"

### NOTICE

All initiated devotees must attend morning and evening classes.

Must not be addicted to any kind of intoxicants including coffee, tea and cigarette.

They are forbidden to have illicit sex-connections. Must be strictly vegetarian.

Should not extensively mix with non-devotees

Should not eat foodstuff cooked by non-devotee

Should not waste time in idle talks nor

Engage himself in frivolous sports.

Should always chant and sing the Lord's Holy names

Hare Krishna Hare Krishna Krishna Krishna

Hare Hare.

Hare Rama Hare Rama Rama Rama

Hare Hare.

— Thank you,

International  
Society for Krishna Consciousness  
26 Second Avenue  
New York N.Y.

Dated Nov. 25, 1966

A.C. Bhaktivedanta Swami  
Acharya.

### FURTHER COMMENTS

All Hare Krishna Movement projects should be formalized by a Constitution which prescribes the execution of the Divine Will of His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada. There should be no motivated, false, or contrary re-interpretation of the his teachings. For success in the management of HKM projects, temples, and farms, there must be checks and balances on the power and authority of the leaders. This is a lesson from ISKCON history. A council of brahmana advisors, or senior and experienced devotees, should freely give counsel, as this is a basic Vedic principle seen in Srimad Bhagwatam and is only common sense. Today's corrupt GBC has, under pressure, created a Shastric Advisory Council, but it is not impartial or independent, and it will be shunned if any unwelcome advice should be given. It is only a GBC echo chamber and part of their odious pretense of being more democratic. They do this but will not enable or broadcast the considered opinions of realized brahmana Vaishnavas.

How can the GBC's Ministry of Justice make proper decisions without a proper Constitution delineating devotee rights, or the duties of the GBC, temple presidents, sannyasis, trustees, , etc. Otherwise things



will be decided by public opinions, prevailing sentiments, political correctness, all of which is relative, mundane, unfair. A HKM or ISKCON Constitution must specify how the institution or project is to be managed, what is its organizational structure and authorities, assigning responsibilities to all parties, prescribing checks and balances, what is the proper conduct of its members, and insure its members' rights. It must define the institution's purposes, define membership, list the rules and privileges for members. For 45 years the GBC has failed to do this.

### **DEVIATED ISKCON WORKING ON THEIR CONSTITUTION**

The ISKCON GBC has had many committees working on a broader ISKCON Constitution for over 4 decades, progressing slowly. When it is completed and adopted by the methods they choose, their Constitution will further enshrine their manifold deviations from Srila Prabhupada's *siddhanta* and instructions, with corrupt, ill-motivated interpretations expertly employed to perpetuate their system of unauthorized gurus.

As the ISKCON bureaucracy expanded after 1978, three items were quickly added: ISKCON Constitution, GBC Rules of Order, and the ISKCON Lawbook. But the Constitution has so far remained a draft, constantly revised, and it has been difficult to define or describe the central issue of gurus and initiations because the GBC was constantly revising, changing, amending, and contradicting their guru doctrines.

In 1981 the GBC resolved: *"That Balindak das and Jayadvaita Swami will go over the proposed constitution with Jagadisha das and make recommendations."* In 1982 a GBC committee was assigned to complete a proposed Constitution draft but in 1984's GBC Minutes:

*"The GBC Constitutional Committee should delineate the basic principles and the GBC and expanded body of devotees should discuss. A preliminary draft should be created according to the above principles and presented to the GBC and invitees. The draft will also be presented to the temple presidents, sannyasis. Those disagreeing with specific points should do so in writing. The GBC constitutional committee should then examine the various suggestions. A revised draft should then be presented to the GBC members and different groups. The validity of the revisions should be determined and a final version drafted."*

In 1985, the GBC resolved that: *"Before the ISKCON constitution is ratified by the GBC Body, it will be thoroughly discussed in istaghostis by Regional Secretaries, Temple Presidents, Sannyasis, and other senior devotees."* In 1986, the GBC resolved: *"The Constitutional Committee will prepare a draft of the ISKCON Constitution by Oct. 1986 after meeting for this purpose."* In 1990, GBC resolved: *"the GBC hereby establishes a GBC Communications Office [...] to speed up the process*

*of preparation, adoption, ratification, implementation of an ISKCON Constitution.” In 1991, the GBC resolved: “That the [...] be renamed the Resolutions Revision and Constitution Committee, and that it shall be given the task of preparing a proposal for an ISKCON Constitution.”*

*In 1996 the GBC’s Constitution Committee was directed: “to review the official ISKCON Lawbook and from this create a draft Constitution for ISKCON. The final draft of this Constitution will be completed by Sept. 1, 1995. This draft Constitution will be sent to all GBC members [...] to be finally voted upon before Dec. 1, 1995, thus providing ISKCON with a Constitution before the centennial year begins.”*

*In 1999, the GBC issued action order 401a: “THAT a task force shall be formed to address GBC re-structuring and the authoring of an ISKCON Constitution.” Now there were 21 devotees assigned to the task force, up from 2 in 1980. In 2000, the GBC Minutes stated: “How should ISKCON develop a Constitution?” In 2002 the GBC resolved:*

*“Whereas, Srila Prabhupada had expressed his desire that a Constitution for ISKCON be formulated, and that desire remains unfulfilled; Resolved, That the GBC Body approves the following Organizational Principles for ISKCON as a preliminary step to guide the development of a Constitution for ISKCON. It is resolved, That the Constitutional Committee is established to draft an ISKCON constitution based on the Organizational Principles for ISKCON. The Members are to be chosen by Sesa das. They are to present a completed draft of the constitution at the GBC Annual General Meeting in 2003.”*

However, ISKCON’s draft Constitution has a major flaw in disregarding the key element in DOM of GBC and temple president elections: *“Each GBC member shall serve for life, but may be removed for cause by a  $\frac{3}{4}$  vote and new members may be added by a similar  $\frac{3}{4}$  vote...”* And so it goes, year after year, and by 2024 there is still no finalized ISKCON Constitution, and the GBC’s original idea of society-wide discussion, input, and ratification has been complicated by the GBC wanting to unilaterally impose their ideas upon diverse and contentious members. The GBC is hard-pressed to craft a Constitution that will please a majority of their constituents. This again reveals the transition from a transcendental democracy to a totalitarian gurocracy.

Although dozens of top ISKCON leaders and “brahmanas” have tackled this project for decades, including lawyers like Balavanta (1980), Amarendra, and Sesa, the Constitution project is still incomplete. The anomalies and conundrums arising from the GBC’s defective doctrines cannot be reconciled. Perhaps it will be done, but it will be a mess and require amendments and rewrites ad infinitum, being based on

speculations and irreconcilable contradictions.

*Better to trust in what Srila Prabhupada gave us and instructed.*

---

## CHAPTER 16: THE MOVEMENT AND THE INSTITUTION

(1) *“From Blazing Sadhus by Achyutananda das, when Srila Prabhupada started the ISKCON Society in 1966 he said: ‘ISKCON is a great tool we can use to spread our Hare Krishna chanting. If it is not helpful, we can dissolve it.’ This firmly established that the institution is not the mission. It is merely a tool of the mission. The mission is not dependent upon it. The ISKCON institution and the Hare Krishna movement are not synonymous even though both are under Srila Prabhupada’s jurisdiction. The movement is far greater than the institution, as Srila Prabhupada has a vast number of sincere followers that are not in the institution.”* (Advaita das, 2016)

(2) *“Sri Chaitanya Mahaprabhu’s sankirtana movement is the main branch of the effort to promote Krishna consciousness in the world. Srila Prabhupada and his followers constitute the most powerful force in spreading the sankirtana movement. Srila Prabhupada founded ISKCON as the prime vehicle for promoting Krishna consciousness. Followers of Srila Prabhupada are propagating the sankirtana movement within ISKCON, and some are doing this outside of ISKCON.”* (ISKCON Alachua Board of Directors Minutes, April 2001)

(3) *“There is an old saw: God turns to the Devil and says, ‘I’ve got this really great idea. I think I’ll call it religion.’ The Devil thinks for a minute and then says, ‘That is a good idea. Let me organize it for you.’ As soon as something becomes institutionalized- be it a faith community or a physics laboratory- it becomes problematic: in need of financing, administration, differentiation from other institutions, etc. The institutional dimension of Prabhupada’s mission led some people to misunderstand Krishna consciousness as a new religious movement, transplanted from India. There is certainly a historical dimension to Prabhupada’s movement, but its origins are not Indian.”* (Swami in a Strange Land, Joshua Greene/Yogeswara das)

(4) When Srila Prabhupada appointed Hansadutta as BBT trustee in 1974, Hansadutta asked him why he had chosen him. He answered, *“The temples may fail, the devotees may fail, but my books will live forever.”*

## IN ISKCON, OUTSIDE ISKCON, OR WITH PRABHUPADA?

The Hare Krishna movement exists wherever Srila Prabhupada's instructions are being followed, whether it be inside or outside the ISKCON institution. Thousands of sincere devotees have been forced to make a choice in the years since 1978:

(a) stay within the ISKCON institution and accept, promote, and participate in its deviations and spiritual corruption, or (b) find/make another place outside ISKCON, and remain faithful to Srila Prabhupada's principles and instructions, or (c) participate in one of various Gaudiya Maths; but they had deviated from Bhaktisiddhanta's instructions long before ISKCON began (see Vol. 6). Srila Prabhupada rejected the Gaudiya Math for that reason.

Unfortunately, many devotees were alienated by the anomalies in ISKCON and left the movement completely, not having the strength or vision to carry on with their spiritual lives in Srila Prabhupada's service. Many devotees were lost to maya in various ways and degrees when they had to reject the institution which formerly had given them shelter at Srila Prabhupada's lotus feet, or when they were forced out by rascal misleaders. It has been a great struggle for untold numbers of devotees to become properly re-situated in spiritual life outside ISKCON. There has been a huge devotee diaspora leaving ISKCON, gathering in new places or making new associations, carrying on with chanting, prasadam, studying Srila Prabhupada's books, preaching, and hopefully finding some meaningful, alternative devotional service.

Many drifted to Gaudiya Math branches such as Narayana Maharaja, Puri Maharaja, etc. Many went again into hibernation in the material world. Some made their own lives in Krishna and Prabhupada consciousness. Others struggled to reform ISKCON from inside, which got nowhere, and they were soon alienated or expelled. Some tried to start programs or preaching centers, cooperating with other "outsiders." The Hare Krishna movement is much more than the ISKCON institution. Sincere, honest devotees learned how to progress in spiritual life outside ISKCON, which they came to see was corrupted and diseased. They discovered that ISKCON did not have a monopoly on Krishna consciousness, or on pure devotional service, or on Srila Prabhupada, and that his mercy was available to anyone, anywhere, simply by following his instructions. It was a great relief that ISKCON was but a small part of the Hare Krishna movement.

## SRILA PRABHUPADA DOES NOT REQUIRE ISKCON

Srila Prabhupada was disturbed by the 1970 New Vrindaban "Prabhupada is God" incident. *"He called Karandhar in and said,*

*‘There is a conspiracy happening. They are trying to take control of ISKCON and take it out of my control.’ Then Prabhupada paused and said, ‘Alright, I will leave and you may have ISKCON. I will go sit under a tree and preach, because I do not require this organization to preach. So you may have the organization and I will leave.’ Karandhar said, ‘Oh, no, Srila Prabhupada. What good would the organization be without you?’” (Radha Damodara Vilasa, p. 302)*

*“That’s when he told us he was leaving the movement... The devotees were stunned. Prabhupada announced that he was dissatisfied with ISKCON and, more, that there was a conspiracy against him- so he was going to leave...” (Swamiji, Revatinandana das, p. 117)*

Just as Duryodhana chose Lord Krishna’s army and Arjuna chose Lord Krishna Himself, so we must choose Srila Prabhupada over the corrupted ISKCON, in purity of purpose, with loyalty to and *trust* in his instructions, especially those regarding the future of his mission. If the institution has become corrupted beyond reasonable hope of reformation, as it may well be by now, then there is no choice but to give up the institution and stay true to Srila Prabhupada. If Srila Prabhupada did not need ISKCON, we also do not absolutely require ISKCON. Actually, the real ISKCON is wherever Srila Prabhupada is being served by sincere followers faithful to his instructions.

If Srila Prabhupada was unattached to ISKCON if it proved contrary, and it now certainly is contrary, so we must be unattached to it. Our real concern is the unadulterated teachings of Srila Prabhupada and his transcendental mission, not the institution. Srila Prabhupada supposedly said, *“ISKCON is my body,”* and many reformers have assumed that a rescue of the mission meant a rescue of ISKCON. But we must focus on the Divine Mission, not on ISKCON alone, which seems beyond hope of any successful reform, by any means. How can it ever be restored as Srila Prabhupada made it? Some keep thinking ISKCON is the only option. But Srila Prabhupada is still directing his transcendental movement and time will tell whether ISKCON remains part of it, or, having deviated too much, will either die outright or morph into another ineffective, pseudo-spiritual organization. Some quotes about this:

**(1) Devotee:** We have to appraise that if Your Divine Grace leaves us, what will be the result both to ISKCON society, to each of your disciples individually, and to the entire planet. **SP:** That I am thinking, that such a big society, the aims and object may be dismantled. I am thinking from that vision. (SPConv Oct. 26, 1977) **(2) Hari Sauri:** Practically speaking, that’s what we’ve done. By your establishing these temples, it’s given us someplace to go where we can get out of Kali-

yuga. **SP:** Therefore, our temples should be very carefully managed. It may not become again another pandemonium. (SPConv 1977)

(3) *“Now I have set up the GBC to handle management, questions of philosophy, and personal problems. These things are too much botheration for me, I simply want time to write books to satisfy my Guru Maharaja. ...If we work hard for Krishna without personal consideration or ambition, then we are assured of success...”* (SPL Aug. 6, 1970)

Unfortunately, personal ambition has wrought chaos in ISKCON.

### **THE BIG QUESTION FOR THE REFORMERS**

Since ISKCON’s takeover by a cadre of self-appointed false gurus in 1978, sincere devotees have tried, fought, struggled, and died to revive and restore the ISKCON institution as Srila Prabhupada made it. Some progress has been made by exposing ISKCON deviations, and the truth has a way of sticking, growing. The ISKCON child abuse has been exposed and is declining. The supposed appointment of successor gurus by Srila Prabhupada was exposed as a lie, and now at least most older devotees know there was no appointment of gurus in 1977.

But the deviated GBC-guru regime is still firmly entrenched and in control of ISKCON, despite all reform efforts. Its grip and credibility, however, are grievously slipping. Meanwhile, most reformers have given up on ISKCON, having gone away due to frustration, old age, death, or are just focused elsewhere. Although Srila Prabhupada gave his everything for ISKCON to be successful, its condition now appears almost hopeless. For ISKCON to be fully restored would take a divine miracle. The big quandary for all reformers is:

(1) to restore the existing ISKCON or, (2) rebuild a new organization or affiliated group of devotees and centers.

The second option may be best because it would drive the corrupted ISKCON into reforms by the superior example of success and purity. There’s nothing like spiritual competition to root out corruption. Why else is ISKCON India so worried about the secessionist ISKCON Bangalore’s success? However, a restored ISKCON may take centuries, or it may never come. So, it only makes sense to remain positively engaged outside of ISKCON. Since we do not want to contribute to the deviant ISKCON, our preaching and Prabhupada service must be directed outside ISKCON. In lieu of a new institution, local groups of devotees must carry on separately. If possible, a new society of devotees with Srila Prabhupada in the center may also develop. This has been happening worldwide for decades. The number of dedicated Hare Krishna practitioners within ISKCON steadily defect and those outside keep growing. This is a natural phenomenon; sincerity seeks freedom.

One opinion on not wasting time trying to reform rascals:

*“We are wasting our time trying to reform this sinister ISKCON, just like when we become entangled trying to convince a born again Christian about Krishna Consciousness philosophy (you must have had this experience), it is just Maya's play diverting us from our real business of preaching to the innocent sincere souls. Due to our attachments and false ego we can't seem to back down from our attempts to convince him. Why waste time fighting these rascals in different ways, in debates or in courts of law? Do we need to wait for these souls to become purified, before we can start to push on the movement again?”*

And from Srila Prabhupada himself on this subject (CC Adi 7.24):

*“Although jealous persons may be envious, if we stick to our principles and follow in the footsteps of the Pancha-tattva, this movement will go on unchecked by imitation svamis, sannyanis, religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Krishna consciousness movement should not be afraid of such rascals and fools.”*

SPL Karandhar, Jan. 1971: *“If you all keep to the standard practices of pure spiritual life as I have humbly instructed you, there is no doubt that this Sankirtana Movement of Lord Chaitanya will overtake all the earth and all opposing parties will be cracked down to nothing.”*

### SHOULD WE BE DETERMINED TO NEVER LEAVE ISKCON?

From *Prabhupada Memories*, Vol. One, a devotee opined:

*“So we have this movement. It's Prabhupada's movement. We have the good, the bad, and the ugly. But we just have to always try to push it forward. If there's a problem, push it forward. Because when you leave ISKCON, you make Prabhupada cry. So let's make Prabhupada happy and push on Krishna consciousness to every town and village.”*

Unfortunately, under the present circumstances, this is a **sentimental impracticality**. Should a corrupted movement be supported, one that has been hijacked by self-interested pretenders who deny others direct access to Srila Prabhupada, the very life of the movement? Devotees have lost their enthusiasm in the face of all the deviations that have entered ISKCON. Many were mistreated, abused, expelled, or alienated from ISKCON, and they are not, nor do they feel, welcome in ISKCON. Srila Prabhupada would be more pleased if ISKCON were restored properly, and not pleased that a corrupted ISKCON be made worse by our support.

Because ISKCON has been so thoroughly corrupted, the argument is convincing that we should not participate in or support it, but search out alternatives where Srila Prabhupada is properly worshipped and

followed. This may simply be in our own homes. Srila Prabhupada resides wherever his instructions are being followed and there are many Prabhupadanuga devotees and centers around the world. Srila Prabhupada does not exclusively reside in ISKCON and maybe he is not there at all. How to justify compounding ISKCON's deviations by even simple attendance to their programs? Why patronize ISKCON at all? To do so implicates one in ISKCON's massive disobedience and offenses.

### **HAS SRILA PRABHUPADA ALREADY LEFT ISKCON?**

Due to the massive offenses against Srila Prabhupada in ISKCON since 1977, as understood by ISKCON's hidden history and the pervasive deviations that have spoiled the transcendental movement (see Vol. 5, 6), most of Srila Prabhupada's original disciples could not in good conscience stay in ISKCON lest they become implicated. Many ask, is Srila Prabhupada himself still in ISKCON? The answer to this very interesting question is that it is doubtful, as ISKCON has become so thoroughly corrupted by self-interested and self-appointed bogus gurus.

Is there any place left in ISKCON for Srila Prabhupada? No one is allowed to be his disciple. ISKCON gives overwhelming emphasis to the "living gurus" and not to the transcendental knowledge (diksha) that actually comes from Srila Prabhupada. All the activities are aimed at canvassing new disciples for the service of non-liberated madhyama adhikaris (at best). The case is very strong that Srila Prabhupada has left ISKCON, withdrawn his mercy, and stays with his sincere followers.

### **DOES PRABHUPADA'S DIVINE MISSION NEED AN INSTITUTION?**

Those who experienced ISKCON during Srila Prabhupada's manifest presence have no doubts about the utility of a purely spiritual organization and why Srila Prabhupada created ISKCON. It provided two things: cooperation for preaching Krishna consciousness to the fallen souls, and shelter from maya. ISKCON thrived until late 1977, but afterwards the principles and teachings Srila Prabhupada had established were neglected, and sincere devotees could not remain in the institution. ISKCON became like a prison or an insane asylum run by crazy men. Most of Srila Prabhupada's original disciples left ISKCON, but fondly remembered "the good old days." Institutional preaching was introduced into our sampradaya in modern times by Bhaktivinode Thakura and Bhaktisiddhanta Saraswati, and Srila Prabhupada followed their example, as we should also if we have an uncorrupted institution.

Previously, the Vedic tradition was of independent temples, each run by its acharya. *"The informal organization of the Gaudiya-Vaishnava movement was, however, radically changed by... Bhaktisiddhanta Saraswati Thakura (1874-1937). In Calcutta in 1920 at the age of 46, he*



*founded a preaching mission- the Gaudiya Math, which expanded into a confederation of 67 temples and ashrams in India, including England, Germany and Burma. (He was) the first acharya in the Gaudiya-Vaishnava line to advocate modern corporate methods of organization. (He made) a united confederation (of temples.) ...He also broke from the past... (and) did not name a successor in his will. Instead he ordered his disciples to jointly manage his mission in his absence, expecting that qualified leaders would naturally emerge...” (ENE p. 7-8)*

Stoka Krishna das, from Bangalore ISKCON, elaborated:

*“Though we may be nicely situated, at any time we may fall down from our spiritual position ...Due to our past conditioning, sometimes we may neglect to be under the protection of the Lord... and for that Prabhupada says that Lord Chaitanya entrusted His missionary work to His devotees and assured them of His protection against the onslaught of material affection... Even in doing devotional service, an independent effort at doing some devotional service is very dangerous. That is why Prabhupada, Bhaktisiddhanta Sarasvati, Bhaktivinoda Thakura- they created institutions in which to engage in devotional service. [...] within the framework of an institution there are many standards established for our practice and duties in Krishna consciousness.*

*“Sometimes devotees think this institutional arrangement is a botheration, but it is necessary because an institution helps that we may not deviate from a certain standard. Otherwise it is not so easy to follow the scriptural injunctions. So a spiritual master like [...] Srila Prabhupada is very rare in this world. They may make arrangement that as many conditioned souls can take shelter and perfect their life and go back to Godhead. Our recent acharyas created an institution where there is exact guidance to practice devotional service. On our own we will be completely lost in this world. [...] Prabhupada is a spiritual master who is giving directions through this system of institutional arrangement. [...] Within the institution we follow the directions both for practice and preaching- we don’t make an independent effort to follow our own program [...] because then there is always the danger of falldown. [...] we require this protection in this material world.” (END)*

So if ISKCON is lost, do we need another institution? Yes, that would be very valuable if it adheres to Srila Prabhupada’s teachings and is well managed. However, an institution, although very helpful, is not absolutely needed. A corrupted institution where serious offenses to the pure devotee are being committed is much worse than no institution at all. In the face of an almost hopelessly corrupted institution, one must then do the best they can on their own or in association with other like-

mindful devotees. This has been the struggle for countless devotees since 1978: *where to find shelter*, now that the pure ISKCON we had when Srila Prabhupada was with us, is gone and no more?

The answer: Srila Prabhupada resides wherever his instructions are being followed. Anyone can have the shelter of Srila Prabhupada, and by working together as a group, another chapter of the divine mission appears, whether it is called ISKCON, Hare Krishna Society, Sri Krishna Mandir, Vedic Village Society, etc. Srila Prabhupada expects his intelligent and faithful followers to do the needful, namely, carry on with the transcendental movement independently of the corrupted ISKCON, and if possible we can try to restore the original ISKCON as well.

### **WE MUST KEEP PROPER ASSOCIATION**

We must be very serious in spiritual life, which means to strictly follow Srila Prabhupada's instructions as best as we can. This includes keeping good association. If association of other sincere devotees is not available, then we can keep strict association with Srila Prabhupada.

*"If one thinks that there are many pseudo devotees or nondevotees in the Krishna Consciousness society, **one can keep direct company with the spiritual master**, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master's instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost."* (CC Mad 19.157 purport)

Srila Prabhupada's direct, personal association (vani) is available to anyone, anywhere, anytime, simply by following his teachings. We can practice Krishna consciousness successfully at home.

### **LIKE-MINDED ASSOCIATION OUTSIDE CORRUPTED ISKCON**

***Devotee:** I'm not afraid of being alone, but wonder how we can succeed without living with like-minded Vaishnava company.*

***Dhira Govinda:** This is definitely a challenge. I wish I had more satisfying answers. I reside in a rural community where more than 2000 people identify themselves as devotees. But there are very few I consider to be like-minded association. Of course, I'm glad to be friendly to practically everyone, and interact and associate, and appreciate. But as far as closely sharing and discussing, in the understanding of Srila Prabhupada as I have- very few. It is an important part of my service to create such association, and we endeavor to do that, through various structures and programs, including mantra-yoga programs, morning and evening devotional programs, and the Satvatove Institute seminars and*

*training. I've found that many people become eager to accept the principles and practices of bhakti-yoga into their life, as an organic integration of the self-realization and personal development efforts, and many, who already identify as devotees of Krishna, get to take a look, to examine paradigms that were previously unquestioned, often including opening up to, and embracing, Srila Prabhupada as their current link to the parampara. Jaya Prabhupada! (END)*

### **CORRUPTED INSTITUTIONS WILL NOT FLUORISH**

False propaganda, intimidation over political correctness, and especially failure to abide by the teachings of its Founder-Acharya will inevitably lead to ISKCON's demise or at best, a slow fade into oblivion.

**SP:** Similarly, sometimes after, he [Mao] will not be accepted. That is my proposition. As Russia is not accepted now, some days after, he will not be accepted. Similarly, your also theory will fail. [...] Because I challenge that your theory is not perfect. Because Russia's theory was not perfect, it has failed. Similarly, I say your theory is also imperfect, therefore it will fail. Anything imperfect will fail. [...] **Revatinandana:** His propaganda is that it is perfect because it has made the Chinese people... **SP:** Propaganda, by propaganda you can do anything. That is different thing. But fact is fact. If your theory is not perfect, you make however propaganda, it will fail. (*Dialectic Spiritualism*)

### **SRILA PRABHUPADA LEGACY TOO POWERFUL TO BE LOST**

Srila Prabhupada's teachings and his books are just too powerful to be completely covered by the most deviant of doctrines. The ambitious exploiters in ISKCON actually need to preserve Srila Prabhupada's fame and glories, otherwise they have nothing to reflect upon their own deviant purposes. And so, gradually ever more sincere souls will seek Srila Prabhupada's blessings and shelter, just as plants always seek sunshine. When enough see the light, the fraud and corruption will be forced out by those who want to follow the Acharya's uncovered teachings. With continued discussions, debates, and sharing of Srila Prabhupada's gifts from his books, lectures, letters, and movies, the hypocrisy and false propaganda will evaporate like the fog upon the rising of the Sun in the morning. Ultimately, it is sincerity only by which each spiritual seeker will be able to rise above ISKCON's corruptions.

If sincere followers do what is in their power to simply repeat Srila Prabhupada's instructions and try to implement them according to their abilities and understanding, Srila Prabhupada's mission will flourish, and the deviants will fade away in due course of time. *"By propaganda you cannot suppress the truth. You cannot suppress fire by propaganda. [...] It is a fight, do not be afraid."* (SPL Tamal Oct. 30, 1976)

## ABUSIVE CO-DEPENDENCY AND STOCKHOLM SYNDROME

*“It is very shocking how normally sober devotees are so attached in their co-dependency with the corrupted and abusive GBC, despite so much chaos, deviation, and pain. I remember a Board of Directors meeting in Alachua. A lady who had supported the resolution regarding The Humble Guru, and the Statement of No Confidence, started to feel pressure from the community. So, we were discussing issues, particularly related to Srila Prabhupada as fully available as the current link to the parampara, for anyone in his movement for all generations in his movement. And, suddenly, in a rush of fear, she just blurted out, ‘I just trust the GBC more than I trust us.’ And that was her final statement. Her stance became, ‘Whatever comes from the GBC on guru issues, I’m sure they got it right, and let’s just trust them.’ Good sense does not prevail over blind fear and negative emotions.” (Dhira Govinda das)*

It is curious that even after countless traumatic experiences at the hands of ISKCON’s GBC and misleaders, some devotees, particularly those still in the institution, develop characteristics of “Stockholm Syndrome.” Easily recognizable in ISKCON, Wikipedia describes this:

*“Stockholm syndrome, or capture-bonding, is a psychological phenomenon in which hostages express empathy and sympathy with positive feelings toward their captors, sometimes to the point of defending and identifying with the captors. These feelings are generally considered irrational in light of the danger, risk, or abuse endured by the victims, who essentially mistake a lack of abuse from their captors for an act of kindness. ...roughly 8% of victims show evidence of Stockholm syndrome. It can be seen as a form of traumatic bonding which describes ‘strong emotional ties that develop between two persons where one person intermittently harasses, threatens, abuses, intimidates the other.’ ...the bonding is the individual’s response to trauma. Identifying with the aggressor is one way the ego defends itself. When a victim believes the same values as the aggressor, they cease to be perceived as a threat.”*

Co-dependency and Stockholm Syndrome require the support of former victims to assist one in breaking their psychological attachment and dependency towards their abusers. Devotees who have been thus traumatized require **affection and patience** to help them return to reality. Those conditioned by ISKCON’s misleadership, abuse, tyranny, and trapped in an abusive relationship with the deviant GBC often irrationally support the GBC, but may be freed if given kindness and spiritual love. Sharing the facts and truth with respect is the best policy. It often takes 5-15 years living outside ISKCON before one is able to recover and break free from ISKCON conditioning and indoctrinations.

## IS COUNTERACTING ISKCON'S CORRUPTION NEGATIVE?

Corrupted ISKCON misleads people *away* from Srila Prabhupada, and confuses their minds and intelligence with deviations that sabotage their spiritual welfare. It is not the purpose of institutional restorationists to harm the ISKCON, but if in their efforts to rid it of exploiters, cheaters, and deviations, this causes chaotic resistance and negative reactions, it still is better to have tried to restore truth and siddhanta than to ignore the corruption. It is like chemo-therapy; depending on the extent of the disease, the cure may be out of reach. There should be no fear the consequences in trying to restore the divine mission, in standing for Srila Prabhupada *siddhanta* and against *apasiddhanta*. Let happen what Krishna will. It is a war against maya and falseness.

American revolutionaries fought against British tyranny and the result gave hope to the whole world with the birth of a nation based on positive ideals. The attempt to restore ISKCON is not dangerous or vain. It has already led to positive alternatives with many Prabhupada centers and institutions worldwide. If the diseased manifestation of ISKCON were to die, this will actually be healthy for the Hare Krishna movement, just as a cancerous tumor is removed to save the whole body from a parasitic disease. Some common questions about restoring the mission:

(1) *“If we do not accept the present GBC, then who will dictate our direction, provide stability and unity?”* **Answer:** The present GBC has not represented Srila Prabhupada and his instructions for decades; in one survey their approval rating was 19%. Their misleadership and misdirection actually *causes disunity and instability*. How many schisms and defections have occurred due to their policies? Even without a GBC, local leaders can do just fine until a competent GBC is re-established.

(2) *“In the void left by rejecting the GBC, is there a danger that various extremists could assume control, causing a worse situation?”* **Answer:** With or without a GBC, local leaders are always responsible to protect their community from all dangers. Local leaders would not create a void by rejecting the corrupt GBC. They are disconnecting from a misleadership, and that will be a positive development. Local ISKCON leaders will create danger and harm by continuing alignment with a dysfunctional and corrupted GBC body.

(3) *“Naturally there will always be some tension between local devotees and the GBC, but Srila Prabhupada made this system and we should try to cooperate, be patient and tolerant as he requested. Disagreements are to be expected.”* **Answer:** This is not simply a matter of some petty disagreements. The long list of deviations include denials of Srila Prabhupada’s much evidenced poisoning, and the child, women,

and devotee abuse all over the movement for decades. We must protect Srila Prabhupada's hard work from being spoiled.

(4) *“Actually, there are signs of improvements in the GBC body with new policies, procedures, structuring, and training. Shouldn't we be patient?”* **Answer:** Hope springs eternal, but by now we should be fully convinced of the GBC's incorrigibility. As is substantiated by history, the GBC will not self-reform and we need a revolution based on truth and *siddhanta*, not just a cosmetic facelift which hides the corruption. As long as the GBC's disobedience continues, we must resist them for the sake of our spiritual lives and the Divine Mission's continuity. Patience has its limits, and that limit was reached long ago, around 1987.

(5) *“The past should not be dwelt upon, and we must look to the future. The GBC is working on solutions.”* **Answer:** Those who neglect the lessons of the past are doomed to repeat the same mistakes again.

(6) *“The GBC will correct their wrongs and mistakes if we are patient.”* **Answer:** If, after 40+ years of horrible disasters under GBC management, we, the local leaders and the general devotees, must “help” the GBC do their job properly, it might be better that we simply take their job and do it properly ourselves, since they have proven themselves incapable. The incorrigible GBC has so far rejected our help, complaints, advice, petitions, and cries all these years, so why wait longer?

(7) *“Srila Prabhupada would want us to always be loyal to ISKCON, no matter what.”* **Answer:** Loyalty to Srila Prabhupada and his teachings are what he wants, not indefinite loyalty to an incorrigible regime that has refused the pleas of common devotees for decades. Our loyalty to Srila Prabhupada must include the strength and desire to bring proper leadership back into his movement and ISKCON.

(8) *“Rather than reject the GBC we should work together to complete an ISKCON Constitution which will guide the GBC to manage the society properly.”* **Answer:** Thinking the GBC needs a guidance document to do their job properly is naïve. The character and agenda of GBC power brokers is the cause of their dysfunction. There is already a basic Constitution in the DOM (and other documents, see Ch. 15) which the GBC has neglected. Further, the corrupt GBC will only adopt a Constitution that maintains their corrupt guru regime over all else.

(9) *“If some GBC members are at serious fault, then target them for removal, but do not reject the entire GBC.”* **Answer:** The problem is that the *entire GBC* has betrayed Srila Prabhupada with their offenses and the promotion/ facilitation of bogus unauthorized gurus who have taken Srila Prabhupada's place. This underlying philosophical deviation leads to endless other deviations and anomalies that will never be solved by

replacing individual GBC men. The false doctrines (see Vol. 10) that have spoiled ISKCON must be recognized, refuted, and rejected before any future leadership can do better than the old regime. It is not just bad leaders, it is the *disease of personal ambition* that has spoiled ISKCON. It started in 1977 with the poisoning of Srila Prabhupada by senior men wanting his seat and assets (see Vol. 1, 2, 3, 4, 7).

### **ISKCON INFILTRATED BY KALI-CHELAS? By Krishna Chandra das**

It is now well established that the GBC-guru elite club has deviated from the instructions of His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada and established their own corporate, parasitic, “sinister movement” in place of Srila Prabhupada’s ISKCON. The organization that we believed to be Srila Prabhupada’s ISKCON is in fact an entirely different one than the one that Srila Prabhupada founded in the 60’s and 70’s. The GBC’s real motive is hidden but their methodology and techniques are typical of any infiltrative movement, like a tumor which lives upon its host. It is hard to believe this happened to Srila Prabhupada’s ISKCON, but we have to face the fact that it did happen.

When the GBC-guru cabal hijacked the society in 1978 and imposed their oligarchic authority to deceive the devotees, the ISKCON that Srila Prabhupada established *ceased to exist*. It now exists in his disciple’s hearts as a memory and an ideal only. The GBC gave birth to a false ISKCON, or “FISKCON.” After decades of increasing minimizing of Srila Prabhupada, corrupting his ISKCON institution, deceiving his loyal followers, and suppressing many truths, we must recognize that Srila Prabhupada’s ISKCON was infiltrated and co-opted by rascals who *systematically changed everything* that Srila Prabhupada had decreed or implemented. Instead, they substituted an ideology of deviant doctrines.

The GBC-guru elite has betrayed Srila Prabhupada. Many of them admit they are not the delivering guru, but only the facilitating guru. They have ignored Srila Prabhupada’s DOM in their new management system of expansive corporate infrastructure. They have made laws which falsely interpret the philosophic *siddhanta* to favor their guru franchises. They have changed the original GBC into *ISKCON GBC West Bengal Society*. They replaced Srila Prabhupada’s original BBT. They have merged their religious syncretic secularization of Vaishnava theology into modern secular humanistic academia. They have tried to homogenize and impersonalize our Gaudiya Vaishnava tradition with other religious traditions through the process of interfaith and new age “preaching.” The GBC is behind most of the philosophical deviations and separatist movements within our international society. They are endlessly changing Srila Prabhupada’s sacred books for wicked reasons.

They changed the philosophy to meet their needs by using the interpretive method of reasoning as opposed to the ‘as it is’ method given to us by Srila Prabhupada. The GBC-guru club has hugely misappropriated funds, donations, and business deals to increase their personal accounts, plans, and projects. The institution is penniless while the sannyasi gurus have all the societal wealth while claiming to be renounced. They changed our orientation to being urban as opposed to the rural system Srila Prabhupada had relentlessly directed us towards. So many members of FISKCON have used the power that they derive from their institutional positions to take advantage of devotees and ill-gotten disciples to facilitate their sexual desires, degrading the guru and sannyasi tradition, making a mockery of their role in human society.

For a fact, ISKCON has been infiltrated by knowing or unknowing agents of Kali to systematically corrupt and take-over ISKCON. With Srila Prabhupada’s departure, the signs and symptoms of Kali Yuga entered into ISKCON with the GBC openly blocking access to Srila Prabhupada’s diksha, or the deliverance of transcendental knowledge— as lust, greed, ambition and false purpose festered in their hearts.

**SBhag: 1.13.3 Translation:** He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood. **SBhag 1.14.4 Translation:** All ordinary transactions and dealings became polluted with cheating, even between friends. And in familial affairs, there was always misunderstanding between fathers, mothers and sons, between well-wishers, and between brothers. Even between husband and wife there was always strain and quarrel.

**Purport:** A conditioned living being is endowed with four principles of malpractice, namely errors, insanity, inability and cheating. These are signs of imperfection, and out of the four, the propensity to cheat others is most prominent. And this cheating practice is there in the conditioned souls because the conditioned souls are primarily in the material world imbued with an unnatural desire to *lord it over the material world*. [...] In the conditioned state the living being is not satisfied even if he actually becomes the lord of all that he surveys, which he never becomes, and therefore he becomes the victim of all kinds of cheating, even with his nearest and most intimate relations. In such an unsatisfactory state of affairs, there is no harmony [...] The world of hypocrisy can be checked only by counteraction through devotional service to the Lord and nothing else. Maharaja Yudhisthira, having observed the disparities, conjectured the disappearance of the



Lord from the earth. (End)

**FISKCON, KALI CHELAS, AND US** By *Krishna Chandra das*

What is left of Srila Prabhupada's ISKCON? Anything that Srila Prabhupada wanted? As soon as he entered into samadhi, the GBC severed the connection between themselves and the parampara, making ISKCON a fraud. The GBC were no longer authorized by guru, sadhu and shastra in our Gaudiya Vaishnava parampara and most of what they did after that date was for their own personal benefit, having abandoned Srila Prabhupada. By illegally appointing themselves as spiritual masters they severed the link of their followers from Srila Prabhupada. [...]

The Kali-chelas of FISKCON have turned our glorious Vaishnava Society and hope for mankind into an amoral, greedy, violent sect. It is not what it was like under Srila Prabhupada's auspices. They pretend to be sincere souls but they relentlessly engage in mundane activities of business and sexual impropriety with the sanction of the GBC, 'seemingly' getting away with it for years. At some point we will have to face Srila Prabhupada or the Yamadutas, and our excuse will be that we stood by and let all this happen? Why do we let them destroy Srila Prabhupada's good name and hard work to give us a society in which we can become Krishna conscious? Why do we believe their claims of innocence, cover-ups, and denials? Why do we defer to their assumed and contrived authority at the expense of the blatantly obvious? Why do we accept lies and deceit instead of truth, and cover for their nonsense?

A powerful few in this gurocratic regime have used violence, murder, bribery, corruption, sexual assault etc to get what they want. If we allow them to ruin our society more and more, do we really believe that Krishna will send someone or arrange things so that we are saved? That we have to turn a blind eye and Krishna will do all the work for us?

How long will secular authorities stand by and watch our movement corrupt, cheat and lie while extracting money from innocents by their fraud as sannyasi gurus? What will their disciples do when their leaders are investigated by the government to affirm that their money was taken under false pretenses? Very soon these cheaters will be held accountable for their sins, misdeeds, and crimes. Meanwhile they grab all they can, like pirates and bandits. They know full well what they are doing as they protect each other and their guru franchises- they are Kali chelas of the first order. We fool ourselves that they are trying their level best to manage the large movement and so we should honor and respect them.

However, they and their followers will be known in the future as the vilest of men who ravaged our glorious Krishna consciousness society. So where will we stand? Krishna in the form of eternal time, kala, is

voraciously marching forward into our future and we will be judged for knowingly allowing these petty Ravana's to hijack this glorious Krishna consciousness movement and commit heinous offences against Srila Prabhupada, first poisoning his body and then poisoning his mission.

We must all do what we can to stop these Kali-chelas and their plans, praying to Srila Prabhupada to give us strength and intelligence to act appropriately and make a stand against those spoiling Lord Chaitanya's Sankirtan Movement. To save the situation, we have to fight these cheaters now, not wait for some postdated cheque of help from future generations or when Kalki comes in 426,800 years from now. We can't just say, "*Oh we tried many times but now we have chant Hare Krishna and be happy.*" We have to fight now. Combined we can win this battle. We have to keep fighting, just as dust is always coming into our homes and altars, and we have to keep cleaning, again and again. We need to clean our hearts, minds, intellects, and our Vaishnava society.

This is the Kali yuga. This is Kali's time and so long as we fail to fight, he will always win. We have a huge task ahead of us; and it is we, who are a part of the problem, who must become the solution. **(END)**

### CONCLUSION

Since the ISKCON leadership will not, and cannot be trusted to, rectify themselves by following Srila Prabhupada's teachings, they must be rejected, removed, and expelled for good. Call it GBC-EXIT. Then a period of healing must take place as devotees are free to live their spiritual lives without the constant weight of institutional tyranny, lies, and oppression. The checks and balances Srila Prabhupada wanted via the DOM's elections of GBC and temple presidents will provide a sound, basic structure in which devotees may make advancement in spiritual life. Meanwhile, with each day, the repressive regime of defective doctrines and cover-ups continues to be undermined simply by the force of the truth being spoken and repeated by truth lovers around the world.

---

## CHAPTER 17: GUROCRATIC REGIME

### INTRODUCTION

**Gurocracy:** *A regime ruled and controlled by a group of unauthorized gurus for their own benefit.* In ISKCON, 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 self-electing (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 has lost 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 have 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 its 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 burocratic regime behind the phony façade. Of course, it is not all black and white; there are many good, sincere souls in ISKCON too.

### **GBC IS NOW “ISKCON GOVERNING BODY COMMISSION SOCIETY”**

Srila Prabhupada created the GBC in 1970 via the DOM, and for 7 years he personally supervised it, training his senior men for the future.

(1) For the temples themselves he *did* want registered independent, separate corporations with several officers. (2) Srila Prabhupada did not want the GBC to have legal control over the temples or their presidents. (3) But, since 1977, ISKCON’s GBC has increasingly deviated from Srila Prabhupada’s instructions and arrangements while its powerful elite leaders expand their false guru businesses for wealth, glory, and power.

As a result of GBC deviations, ISKCON has suffered many schisms and the wholesale defection of members, GBCs, sannyasis, and even entire temples and congregations. Some breakaways are Bangalore (1998), Calcutta (1999), Long Island, NY (2004), dozens of Latin American temples, the Italian yatra, and Christchurch, NZ; they all rebelled against GBC policies. The dissent and lack of trust, due to the

GBC's deliberate deviations, made them 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*** [...]

This was prompted by the New Jaipur devotee farm community which convincingly advocated ritvik representatives in the *Vedic Village Review* and at a Jan. 1990 GBC-sponsored debate in San Diego. Ironically, New Jaipur applied to be listed in ISKCON but was refused.

### **GBC REMADE ITSELF AS A WEST BENGAL RELIGIOUS SOCIETY**

The results of their investigation about incorporating themselves led to the 1993 registration in West Bengal of the “*ISKCON Governing Body Commission Society*,” organized by Jayapataka Swami. ***This was an innovation and deviation.*** Annual GBC resolutions and minutes were thereafter displayed on *Society of West Bengal* letterhead with their registration number. All of ISKCON's GBCs are members of this GBC legal religious society, with its own charter and secret bylaws. The GBC is now totally different from what Srila Prabhupada created and oversaw 1970-77. A principle reason was for a legal identity by which to control temples and their assets. Previously, the GBC had authority simply from their spiritual credentials, but now they were a legal entity who could sue (*and be sued*). They sued ISKCON, Inc. Long Island in 2004 (Ch. 14).

Also in item (1 b) re: Membership: “...*the full power to admit members is the sole and absolute power of the Full Members of the Society sitting in a General meeting...*” This legally puts an end to any idea of GBC elections by temple presidents as specified in the DOM, and constitutes a hard rejection of DOM and its elections. The GBC Society has three kinds of members: full, assistant, and acting GBCs. Thus all of ISKCON is now legally controlled by the *ISKCON Governing Body Commission Society*, contrary to Srila Prabhupada's arrangements. From the 2004 Long Island vs GBC court case, GBC Ravindra Svarupa stated that the GBC realized they wanted/needed more control:

**Attorney:** *And after that the GBC reviewed all the bylaws of all the temples?* **Ravindra Svarupa:** *The GBC asked the different GBCs [...] if the GBC had the legal power to at least minimally remove or change the board of directors or the corporate officers, 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."* ISKCON Governing Body Commission Society has its own Bylaws and is a legal **religious society**. Their separate legal existence now shields their individual members from lawsuits, protecting the gurus in their fraudulent exploitation of ISKCON. Thus the GBC-guru cartel is legally enabled in their guru franchise businesses. But the devotee society the GBC is supposed to manage and protect doesn't know about their secret society and "unpublished" resolutions. Their bylaws, charter are not shared with ISKCON members and are not on the GBC website.

ISKCON congregational members, in the 2009 temple bylaws, are now legally banned from voting and are only "advisors" to be easily ignored. This makes the GBC society similar to Skull and Bones, Freemasons, Illuminati, and the Vatican. In spite of this total lack of transparency, we are supposed to blindly trust them. They are legally unaccountable to anyone. They are masters to themselves only. From the GBC society charter (pg. 1) is the crux of their secret purpose:

Section 3: *"The objects for which the Society is established are: (a) To guide and direct the constituent societies of [ISKCON], which shall mean the societies and/or bodies throughout the world formed under the same or other names under and/or in pursuance of the directions of*

*HDG [Srila Prabhupada], for the following or similar purposes: (i) To systematically propagate spiritual knowledge to society at large...*

Then the seven purposes of ISKCON, Inc (1966) are listed, thus making the GBC society a master or umbrella, controlling entity over all ISKCON temples and assets. Very clever, Jayapataka! And in Sect. 3 (c):

*“To ensure that the assets under the care of affiliates of the worldwide ISKCON society are utilized for the purposes of ISKCON as listed in Sect. 3 (a)...*

And from Sect. 3 (f): *“To collect donations and subscriptions for the purposes of the Society...”* So the GBC society purposes are the same as the ISKCON temples’ purposes, and whatever monies siphoned off by GBCs or GBC approved gurus are protected as religious tax exempt funds. These hundreds of millions in the guru accounts are safe!

End of Sect. 3 legitimizes the payment of GBC society salaries, something Srila Prabhupada practically prohibited, and which now enables the deviated GBC to buy loyalty and workers, no longer needing to inspire selfless volunteer service: *“The properties and income of the Society [...] nothing herein contained shall prevent the payment in good faith of remuneration of any officers or servants or employees of the [GBC] Society or other persons in return for services rendered...”*

Also there are these notable extracts: *“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)...*

*“...the power to admit members is the sole and absolute power of the Full Members (GBCs) [who] may refuse to admit any person ...*

[This is a no to DOM elections, with no accountability]

*“Expulsion or Removal: A member [...] may be censured, placed on probation, or removed by the vote of [GBCs]... [...] to accept donations and subscriptions of money or moveable assets of the society... to operate bank accounts...”*

Tirtharaj das used the GBC bank account to launder millions in illegal drug funds for years. This was covered-up and never made public. 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, filing this fact in Indian High Court. He 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 and illegally controlling ISKCON. This is the same that is done by the Mafia, but under the cloak of a religious society! 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. He then engineered a hijacking, or gurujacking of the movement by luring the other GBCs and leaders into a false guru regime.

### GBC SOCIETY IS DEVIATION AND DISOBEDIENCE

The question is why did not Srila Prabhupada himself already make a GBC society to legally control all temples do if that is what he wanted? He organized many other legal entities. Did he not carefully consider what powers the GBC needed to do its job? Srila Prabhupada knew legalities quite well because he registered the temples as corporations, the BBT as a separate trust, and he made legal documents like DOM, MVT, BBT, his Last Will, the July 9 Order, ISKCON Inc. (1966), Bhaktivedanta Charity Trust, 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 all the temples by memorializing such control in temples' bylaws. He instructed that property trustees be added to temple charters and land deeds, but he did not ask that ISKCON's beneficiary was the GBC. This is the issue in the pending 2004 Long Island ISKCON lawsuit brought by ISKCON's 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, the very document by which the GBC was created and defined, Srila Prabhupada specifically gave the GBC a very limited and restricted role- supervisory and advisory, *not legal*. 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. Actually they did not like what Srila Prabhupada did since it did not give me the control they desired. Also, Srila Prabhupada flatly stated in his June 1977 Last Will that there was *no need to change* from the system of management that he had set up. Maintain, not change.

So why did the GBC later make itself a legally registered religious society to legally control ISKCON? And then impose legal controls on the temples, contrary to Srila Prabhupada's instructions? This is disobedience, a lack of faith in Srila Prabhupada, and a major deviation. And a betrayal, a criminal act of immense fraud and theft.

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 2024 had not succeeded. ISKCON has spent US\$ millions to regain control over breakaway Bangalore and

Long Island ISKCON, simply over a conflicting guru philosophy. 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." This poses a dire threat to the ISKCON gurus' monopoly. The Bangalore group has 30 temples worldwide- a serious threat to the GBC gurocracy, and thus they resort 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. 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 advisory function, to execute their limited duties in loyalty to His Divine Grace's instructions. There is also the famous 1972 letter to Karandhar (and others) 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? Answer: Because of disobedience and *greed for more power* in their guru franchises.

By the authority of spiritual knowledge and by inspiring devotees to voluntarily surrender to Srila Prabhupada, out of love and trust, the GBC is supposed to maintain spiritual standards, not legally centralize. The GBC covered-up Srila Prabhupada's now-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 or receive a salary; they were volunteer workers. Devotees could voluntarily leave the association of ISKCON, and that was their right, for better or worse. Love, trust, spiritual guidance, cooperative spirit, voluntary surrender: these were the considerations on which ISKCON thrived under Srila Prabhupada's arrangements. This is very different from a corporate-bureaucratic model. Corporations may move material assets with optimal resource utilization, but they do not create critical thinking, independent intelligence, volunteer motive, and love of God. The Krishna consciousness movement needs brahminical leaders who can guide others; it does not need *centralized corporatism*. This 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 (full of dark secrets).

The legal powers that Srila Prabhupada chose to give the GBC were *strictly limited* as trustees to protect ISKCON properties from sale or encumbrances, as Gaur Sundar had done. GBC supervision was to see that a temple president was not grossly misusing funds, and to help maintain the spiritual standards of the devotees, as spiritual guides and preachers. The GBC could not remove temple presidents except under very dire circumstances and conditions, nor interfere in temple management.

If we had a King Prithu, a perfect person irrevocably fixed in pure Krishna consciousness, to administrate the Sankirtan Movement, then there would be no need for any kind of democratic checks and balances like Srila Prabhupada set up in ISKCON. But it is Kali Yuga and there must be mechanisms to curtail corruption by less than perfect leaders.

#### **UNAVOIDABLE CONFLICTS OF INTEREST IN ISKCON GUROCRACY**

In recent years 75% of the ISKCON GBC body were initiating "gurus" and another 20% will become gurus later. Simultaneously being an initiating "guru" and a GBC member is a fundamental, dangerous *conflict of interest*. What of disagreements between disciples and non-disciples? Or ISKCON's male "gurus" considering a female "guru" to be "unfair competition"? Many females will take initiation from a woman rather than from a man who might "appreciate" their womanliness, something young women are sensitive about. The greatest conflict is between the desire to be an ISKCON initiating guru and no clear order in Srila Prabhupada's instructions how or when there will be diksha gurus. In an early 1990's working draft of an ISKCON Constitution, the conundrum of having the same person be a guru and a GBC is explained:

*"Special Explanation: When Authority of Management (GBC) and Authority of Knowledge Coincide. In certain circumstances, the same person may occupy the position of guru and GBC simultaneously; in that event, he should recognize the inherent tension between the two roles."*

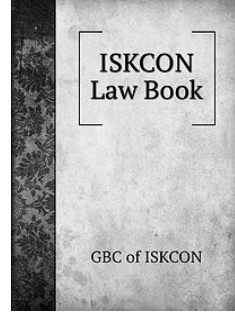
One full page of tangled, complex, mental "explanations" followed the above quote, with a GBC editor footnoting in the column: "change."

#### **ISKCON LAWBOOK**

Inspired by Jayapataka Swami, ISKCON's "Lawbook" can be found online. It is compilation of select GBC resolutions since 1975 (with many missing as "unpublished"), and the GBC makes ever more resolutions to be added to the Lawbook, which unfortunately consistently

deviate from Srila Prabhupada's teachings. Predictions by Srila Prabhupada, just a few months prior to his physical departure:

(1) *"Not that you take the place of the guru. That is nonsense, very dangerous. Then everything will be spoiled. As soon as you become ambitious to take the place of guru-gurusu nara-matih... that is the material disease."* (2) *"We haven't got to manufacture. To manufacture idea is troublesome."* (3) *"What our guru has said, that is our life and soul."* (4) *"As soon as this poison will come- 'Suppress guru and I become prominent' - everything finished. Spiritual life is finished. Gaudiya Matha finished, that... violated the orders of Guru Maharaja."* (5) *"Whatever little success is there for me, I did not manufacture any idea."* (all from SPConv Apr. 20, 1977)



Here are some ISKCON Lawbook nonsense rules and regulations, many of which encourage blind following of the GBC's doctrinal edicts:

(1) *"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 Srila Prabhupada and senior Vaishnavas as siksha gurus."* [What kind of gurus is ISKCON foisting on devotees?!]

(2) *"6.2 Qualifications of Gurus Qualifications of Gurus in ISKCON in ISKCON: 6.2.1: Mandatory Qualifications: Must not have had a fall-down within five years."* And *"Must have no loyalties that compete with or compromise his loyalty to Srila Prabhupada, to his teachings and to ISKCON."* [*"Loyalty... to ISKCON,"* is truly audacious and amazing in light of its history. Too often loyalty to ISKCON is incompatible with loyalty to Srila Prabhupada's teachings. Many GBC laws actually work against Srila Prabhupada's teachings.]

(3) *"6.4.8.5.4 Disciples Offering Obeisances: While offering obeisances in a public place a disciple of a suspended guru should recite Srila Prabhupada's pranama-mantra aloud and should chant the mantras to the suspended guru silently or not at all."*

(4) *"Do you believe the spiritual master speaks the absolute truth?"*

[The word "believe" is very different than solid faith based on observation. We preach, *"Krsna consciousness is not belief, but science, with readily observable results."* If the bona fide spiritual master speaks absolute truth, we will experience the disappearance of doubt, fear, and lethargy, as did Arjuna. It then becomes verified faith, but with ISKCON's conditioned-soul gurus, neither belief nor faith will come.]

(5) “*What is ISKCON.....and why should one remain in ISKCON?*”

[Srla Prabhupada had in mind a movement of narrow-minded sectarianism? He never made “remaining in ISKCON” a requirement for being his disciple. Srla Bhaktisiddhanta Saraswati: “*The idea of an organized church in an intelligible form, indeed, marks the close of the living spiritual movement. The great ecclesiastical establishments are the dykes and the dams to retain the current that cannot be held by any such contrivance. They, indeed, indicate a desire on the part of the asses to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bona fide spiritual teacher. The people of this world understand preventive systems, they have no idea at all of the unprevented positive eternal life.*”

The GBC laws are geared to prevent us from leaving ISKCON, but they ignore the fact that freedom and enlightenment will lead to voluntary surrender, the “*unprevented positive eternal life.*” Surrender should be based on knowledge, not that one should “*remain in ISKCON.*” Rather, we should be educated about the potential dangers of organized religion, so that if we see ISKCON deviate, we can assess and make corrections so rascals will not exploit the spiritual movement for their own purposes. But ISKCON teaches that questioning the motives of its GBC is “*aparadha.*” Bhaktisiddhanta, however, says the issue is truth, not social position: “*As a chanter of the kirtan of Hari, it is his constant function to dispel all misconceptions by the preaching of the truth in a most unambiguous form without the influence of person, place or time.*”

Similarly, we understand that the basis of dealings between devotees is straightforwardness, nonduplicity, and truth; regardless of “*person, place or time.*” The GBC metes out reactions and punishments to those who criticize them, regardless of the truth, labeled as “*undermining the authority of the GBC,*” culminating in excommunication of the critic. The GBC twists the philosophy to serve their purpose, rather than that of the parampara. What is supposed to be voluntary surrender based on understanding and faith, is now enforced by law, by vow, by conforming, and by being politically correct.]

(6) “**GBC Law 7.2.1.1.6: 2.** *Why are you convinced to follow the orders of the spiritual master in this life and in life after life?*”

[Any test of the “guru” should be whether the disciple’s eyes are being opened by the process of *diksha*, to distinguish between reality and illusion, light and darkness, spiritual and material energy, the growth of the *bhakti lata bija*, and the shedding of gross and subtle anarthas. The problem is that ISKCON has bogus gurus who pretend to be liberators of

their disciples, and such cheating takes both parties to lower regions.]

(7) “**GBC Law 7.2.1.4 Vows at Initiation:** 3. *To accept the order of the spiritual master as their life and soul...* 5. *To remain faithful to Prabhupada’s order by maintaining loyalty to ISKCON and its ultimate managing authority the GBC.*” [And thus, the corrupted, self-serving GBC has substituted Srila Prabhupada with conditioned-soul, false gurus and insists on its own absolute authority without any accountability.]

(8) “**GBC Law 8.1.1 Faith in ISKCON’s GBC Body:** *Faith in the GBC as the ultimate managing authority in ISKCON, shall be preserved protected and enhanced by all ISKCON members.*”

[ISKCON’s members must have *faith* in the GBC, who do not have responsibility to earn and command such faith by their acts, character, or performance. Blind conformity to GBC laws for enforcing obedience is not for critical thinkers, all of whom have already left ISKCON. Srila Bhaktisiddhanta: “*The bonafide teacher of religion is neither any product of nor the favorer of any mechanical system. In his hands no system has likewise the chance of degenerating into a lifeless arrangement...*” An example of a lifeless arrangement is to replace natural loyalty with obligatory oaths of allegiance to a corrupted GBC.]

(9) “**GBC Law 5.4.2.1 Statement of Oath:** 2. *To accept the GBC as the ultimate managing authority of ISKCON.* 5. *To be guided by the spiritual directions of ISKCON’s management.*”

[There is no room for questions, discussion, debate, istagosthee. Just blindly accept the GBC, hold your nose, and look the other way. Bhaktivinoda Thakur said “*Here we have full liberty to reject the wrong idea which is not sanctioned by peace of conscience.*” ]

(10) “**GBC Law 6.4.3.2 Standard of Conduct for Gurus in ISKCON:** 2. *...he must accept the GBC Body as his authority and follow the directives of the GBC.* 3. *...must submit to any disciplinary sanctions imposed by the GBC body.* 4. *Must cooperate with local ISKCON authorities.* 5. *Must instruct disciples and other devotees to cooperate with ISKCON authorities.*”

[What if GBC actions or instructions are conflict with *shastra* and Srila Prabhupada’s teachings? Why enforce cooperation by law, rather than allow independent assessments to justify cooperation? What of one’s own discretion, being an independently thoughtful person within the tenets of the philosophy, in our “religion of liberty”? Why is only blind following mandated and enforced at risk of sanctions?]

(11) “**APPROVING GURUS: 6.4.1.1** *A candidate for guru in ISKCON must first receive a majority vote of approval in a council composed of all the GBC secretaries of his current preaching area and*

at least ten (10) other senior devotees. **6.4.1.1.2** ...obtainment of “no objection” letters...from the GBC temple presidents and other authorities (managerial).

[Once he’s endorsed by the council, then the GBC secretaries must endorse him by considering a letter from the council which includes:]

**6.4.1.3.1** A thorough description of the qualifications of the candidate, showing point by point how he **CONFORMS** to the GBC standards... **6.4.1.3.3** Then the chairman of the council sends a “nomination” to the GBC describing how the candidate conforms to the GBC standards, his description and the description of all who voted for him and how “senior” they are and explanations why they voted for him. **6.4.1.3.2** [Then he is] “properly endorsed.”

[Then, if one doesn’t get more than 3 GBC disapprovals within 6 months (Law **6.4.1.4**), he’s “approved.” This is the GBC method for approving diksha gurus in ISKCON, something not found anywhere in the teachings of Srila Prabhupada, nor of the previous acharyas, nor with any Vaishnava sampradaya. But, mind you, just do it blindly!]

The GBC’s extensive, endless deviations from bona fide philosophy, codified in ISKCON’s Lawbook degrades and spoils Srila Prabhupada’s mission that was established to save humanity from the darkness of the material world. This will only have a completely negative effect.

### UNPUBLISHED GBC RESOLUTIONS

Gopal Krishna Goswami deceptively stated 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 one GBC secrecy practice is seen in their **“unpublished GBC resolutions”** of sensitive or embarrassing decisions. This was never approved by Srila Prabhupada nor the general devotees. Why is this tolerated? A partial search of the GBC website shows 39 unpublished resolutions from 1981-2001, about 4 per year. After 2001 the GBC stopped mentioning their unpublished resolutions (even before this, many were unmentioned), as evidenced by a 2016 slip-up: *“309: Zonal Supervisors (originally passed as an unpublished resolution at the 2014 Annual General Meeting...)”* In 2014 there was no public record of any unpublished resolutions, as the GBC decided to use consecutive numbers to hide any indication of missing or unpublished ones. Very secretive.

Also, GBC Secretary Ananda Tirtha das confirmed that self-admitted porn addict guru Gunagrahi das 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 no 2017 and 2018 GBC resolutions, annual and midterm (which they began to publish in 2017), mentions of Gunagrahi at all. It was secret- unpublished.

So how many more secret resolutions are hidden? All resolutions should be public and the GBC's activities must be fully transparent and public. Why are there things the GBC leaders do that the members are prevented from knowing? But the GBC does this to conceal the scandals and anomalies that result from their contradictory, deviant doctrines. 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 not allowed 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.

#### RESEARCH ASSEMBLES UNPUBLISHED RESOLUTIONS LIST

To uncover a more complete list of GBC unpublished resolutions, the PTC team scoured (1) the GBC website (2) a private internal GBC document from 2010 (3) a pre-Microsoft, NFO file recovered from "*a 1992 corrupted file copied from a GBC member's laptop 30 years ago.*" The astonishing list reveals just how much the GBC works in secrecy; this is a very partial list, with some known to be missing ("not found").

**1979:** [Not Found] GBC decides to make many key documents unavailable except to select GBC men, and to be sequestered in a safe at the BBT, controlled by Ramesvara. Srila Prabhupada letters, July 9 Order, May 28 tape, DOM, many others. Suppression of Srila Prabhupada's instructions, see Vol. 5 for more.

**1981: 21.** [UNPUBLISHED] That Gurukripa Swami and Bali Mardan be removed as trustees. **22.** [UNPUBLISHED] That HDG Bhavananda Goswami be added as a trustee of Vrindaban.

[His Divine Grace Bhavananda? Where is the lifting of Tamal and Hansadutta's guru suspensions, after Tamal's Topanga Canyon confession of Srila Prabhupada never appointing gurus, but only ritviks?]

**1985: 2.** [UNPUBLISHED] A GBC investigator committee consisting of Tamal KG, Jagadisa/Mukunda Goswamis will investigate and try to rectify any discrepancies in Radha Krsna Swami's Mexico Center. *Also, from 1984:* The resolution concerning Radha Krsna Swami,

Jagajivan and Alanatha Swami should remain unpublished. **11.** [UNPUBLISHED] Permission is given for the sale of the Cato Ridge, South America property. **12.** [UNPUBLISHED] Permission is given for the sale of the Houston, Texas property.

**1986:** [UNPUBLISHED] **13.** [UNPUBLISHED] A GBC member should never give ideas to non-GBC members how to disrupt the decisions or workings of the GBC body. **16.** Acknowledging the accomplishments of Hari vilas prabhu translating and publishing Srila Prabhupada's books in Armenian, Arabic, Turkish, etc., and very concerned about his reported affiliation with Bhakti Dayal Swami and other followers of BR Sridhar Swami, Hari vilas prabhu shall not assist Bhakti Dayal Swami or other followers of Sridhara Swami in producing, publishing or distributing any books, magazines or any other literature propagating the philosophy, teachings, or opinions of Br Sridhara Swami. Such assistance is in direct conflict with the interest of ISKCON.

[An open 1986 GBC resolution #5: "*Bhavananda Goswami will be the ISKCON Minister of Cultural Affairs. He will build a Cultural Center in Manhattan.*" Just see. Active homosexual, child abuser, involved in Srila Prabhupada's poisoning, active co-creator of bogus zonal acharya hoax-lie and ISKCON illegal takeover. Such a bogus gurus who in 1985 admitted his sexual falldowns, is reinstated as acharya in 1986, and then the GBC then appoints him as "*ISKCON Minister of Cultural Affairs.*" ]

**1989: 32, 33, 43, 63, 102** [UNPUBLISHED] **92.** [UNPUBLISHED] Sannyasis travelling to Africa shall file confidential written reports on their visits with the GBC Executive Committee. **93.** [UNPUBLISHED] That one photocopy of the minute book shall be kept under the care of Gopal Krishna Swami in Bombay. [Nonprofits' books must be public]

**1990: 3, 26, 29, 60, 74, 75, 76, 81, 102** [UNPUBLISHED] These are thought to be in relation to New Jaipur Ritvik Community and excommunication of the VVR editors. [Not Found] Prabhavishnu Swami's being reprimanded for his visits to Bangkok's red light district?

**1991: 39.** [UNPUBLISHED] That the North American GBC shall proceed with the investigation of the practicality of regaining the New Vrindaban property. They shall be empowered to evaluate the information received and decide on a course of action for the next year. Decision to undertake a protracted legal battle may only be taken with a 3/4 majority of the North American GBC members present at a meeting duly called. Payment for legal fees and other expenses may only come from funds specifically raised for by North American GBC.

**42.** [UNPUBLISHED] That Unpublished Resolutions 90-29, 90-75, and 90-76 be retired. **63.** [UNPUBLISHED] That Unpublished

Provisional Order 90-26 be retired. **26.** {90} [UNPUBLISHED] **64.** [UNPUBLISHED] That Unpublished Resolution 90-74 be withdrawn. **74.** {90} [UNPUBLISHED] [Unknown what all these resolutions were.]

**67.** [UNPUBLISHED] Resolution 90-102 be modified to delete the words: "*Whereas the BBT international copyright gave false impressions that the BBT was somehow involved.*" **102.** [UNPUBLISHED]

**73.** [UNPUBLISHED] That the GBC Body directs the property trustees for the Potomac, MD property to pay whatever amount is necessary out of the funds held by them from the sale of temple property to settle the claim of Dayananda das, by March 31, 1991.

**77.** [UNPUBLISHED] Whereas, the membership marks of the ISKCON Society, such as "ISKCON", "International Society for Krishna Consciousness", "Hare Krishna Movement", etc. are at grave risk because the registration of such marks are either expired, or the GBC Body is not clearly the documented owner. Infringement by New Vrindaban, and perhaps other organizations, must be stopped immediately or the exclusive rights may be lost forever. A legal opinion received in May, 1990 urged immediate action. It is resolved that the previously constituted Incorporations Committee is authorized to take the following steps to rectify the situation: **(1)** Re-register expired trademarks in the name of the new GBC Corporation to be established (Est. cost: \$2000) **(2)** Transfer ownership of trademarks from ISKCON of California, Inc. (and any other corporations) to the GBC Corporation. (ISKCON of California, Inc. and others are instructed to cooperate). **(3)** To file suit against New Vrindaban to enforce our cease and desist order. (Est. initial cost \$2500) **(4)** Engage counsel to write a legal trademark agreement to be executed between the GBC and ISKCON temples, which will be brought to the Body for final approval. (Est. cost: \$2000).

**88.** [UNPUBLISHED] That unpublished resolution numbers should be completely omitted from any publication of GBC Resolutions. In order to effect this, the resolutions may be published out of sequence.

[Another attempt to hide their activities by clever tactics.]

**89.** [UNPUBLISHED] Whereas 26 Second Ave., where Srila Prabhupada lived and started his first center in NYC, is available for lease for a down payment of \$25k. Repairs of \$15k are also needed. It is resolved that the BBT Trustees as soon as possible consider granting a loan of \$40k to ISKCON New York to enable them to lease the property for use as a downtown preaching center and Srila Prabhupada Memorial.

**90.** [UNPUBLISHED] Whereas Krishna Balaram has caused serious problems, misrepresenting the facts of the investigation into his personal affairs and the resulting judgement by the GBC. A general history of his



case shall be made available to ISKCON centers where he has influence. **1993: 96.** [UNPUBLISHED] That the Intern'l GBC Body authorizes a lump sum loan of US \$1.5 million for immediate settlement of the Robin George case from India Funds. Interest will be computed at 8% per annum. Intern'l GBC guarantees repayment of the loan as follows:

**A.** From pledges of the ISKCON leaders and institutions listed below, \$840k. **B.** From cooperative fund-raising campaigns by the NA temples organized by the NA GBC for a total of \$750k over 5 years with a minimum payment of \$100k per year. **C.** From additional pledges by ISKCON leaders that the North American GBC will solicit. **D.** The GBC members hereby pledge to pay the stated amount per year for 3 years into the India Fund Account. They hereby state that they will voluntarily submit their resignation from the GBC Body if they fail to make payments on their pledges each year before the next year's GBC meeting beginning with the GBC meeting of 1994:

Ravindra Svarupa Das, Sridhara Swami, Tamal KG, Badrinarayana Das, Kavicandra Swami, Jayapataka Swami, Romapada Swami, Virabahu Das, Gopal Krishna Goswami, Hari Vilas Das, Navina Krishna Das, Hridayananda Das Goswami, Los Angeles ISKCON, North American BBT, and Atmanivedana Das, each for \$20k for 3 years.

Jagadisa Goswami \$10k for 3 years, Bhakti Raghava Swami \$5k for 3 years. Pledges were also entered from other than GBC Members and GBC Members not present, contingent upon their written acceptance:

**1995:** [Not Found] Tamal, Satsvarupa, Dhanurdhara, Shivarama, Giriraja, others are banned from Vrindaban and their guruships temporarily suspended for two years (1995). Could not find anywhere the well-known secret resolutions regarding the suspensions of 6 ISKCON gurus for their involvement with Narayana Maharaja, which was publicized by Gadadhar das, where after Tamal demanded a letter from Badrinarayana (GBC secretary) to confirm that he was actually still in "good standing" (although secretly suspended).

**1996:** [UNPUBLISHED]: **322, 509, 511, 603, 404.1.** That the incorporated body of the ISKCON GBC Society stay in India to maintain our essential activities there. **2.** That Srila Prabhupada's trademarks be moved out of India and to a registered society in Switzerland who will implement the above system of trademark user licenses with ISKCON temples worldwide. The administration of the trademark user license system shall be governed by Naveen Krishna Das. **3.** That Satadhanya, Manjari Dasi make all necessary corrections to ISKCON GBC Society Memorandum of Association and Regulations to effect the *move to Switzerland* and bring these documents to a proper standard and

establish a trademark licensing system for the Indian ISKCON temples.  
**2000: 613.3, 617, 604, 619 [UNPUBLISHED]**

Thereafter, no unpublished resolutions are noted in GBC minutes, and they have become completely hidden from all others than the GBC.

### **DID SRILA PRABHUPADA WANT AN ISKCON GUROCRACY?**

In 2007 GBC-guru Ravindra Svarupa defended the imposition of new ISKCON temple bylaws during his court testimony. He cited the GBC's problems when the Calcutta, Bangalore, and Long Island ISKCON temples adopted the "July 9" 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 philosophic 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 GBC’s new bylaws that effectively transformed ISKCON into a gurocracy (Vatican-style church-institution):

(1) Srila Prabhupada *never spoke of* the GBC having legal enforcement powers to ensure their gurocratic policies were followed.

(2) What Krishna consciousness teachings did the GBC find it difficult to uphold? That as gurus they have the right to collect disciples and ISKCON’s funds? Their right to corruption and plunder?

(3) Ravindra Svarupa is misleading and dishonest in not describing the temple revolts as protests over the GBC’s deviant doctrines?

(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 are *unamendable*. This is like legal ownership.

(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 an effective holding company, the West Bengal GBC Society.

(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, 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 robot executors.

(7) Obviously, the GBC has replaced commanding respect with demanding subservience via legal rights and control.

Ravindra Svarupa insists the GBC needs far greater legal controls over ISKCON temples than existed during Srila Prabhupada’s “time.” Did Srila Prabhupada made errors about the level of corporate controls the GBC needs to enforce constantly-updated deviant doctrines? Srila Prabhupada was quite happy with his DOM and a few clarifications (Ch. 11, 12) he had made by 1977. In 1985 ISKCON scholar and academic Steven Gelberg (Subhananda das) wrote in the *ISKCON Review 1.1*:

*“...Prabhupada’s demise did not create a serious crisis for the movement [...] nearly all of its members were accustomed to functioning on a day-to-day basis without the guru’s immediate, personal*

*supervision. His departure, thus, did not create any significant functional change in the daily lives of all but a few disciples. [...] Prabhupada had transmitted a well-defined theology and set explicit institutional goal orientations and administrative policy.”*

Only because the GBC has concocted unauthorized policies and grossly deviated by making a gurocracy out of a genuine spiritual movement, do they “need” legal protection. Their spiritual authority is lost. ***Due to spiritual bankruptcy, they resort to legal controls.***

E.g., now the GBC appoints the temple presidents in each temple. But Srila Prabhupada spoke strongly against this, and specified only a few conditions when the GBC could replace/remove 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 ongoing control, rather than respond to a problem when 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 homicidal poisoning 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 the lie that Srila Prabhupada had appointed the eleven, and it 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’s history is like in ‘rogue states,’ where dictatorships and oligarchies **are not answerable to the constituents.**”*

(8) *“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)*

(9) *“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.” (SPecture Dec. 17, 1973)*

(10) *“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.”*

(11) *“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.” (SPecture July 12, 1975)*

(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) *“Don’t fight amongst yourselves. I have given the explanation, my will. Execute like that.” (SPConv Oct. 8, ‘77)*

(14) *“Your material legal formula cannot help us. Only our spiritual life can help us.”* (SPL Apr. 9, 1972)

(15) *“In future you don’t do any changes without asking me first.”* (SPL Bhargava das, May 29, 1976)

## CONCLUSION

*“Another purpose for presenting unauthorized, bogus practices is so the unelected GBC can continue to eliminate Srila Prabhupada, his Vani, and his sound vibration in the form of kirtan from ISKCON, making all newcomers dependent on them, instead of Srila Prabhupada (the Founder-Acharya), for their understanding of all matters. With changed books, bogus non-Prabhupada kirtan, and no DOM, it is easy to control the naive devotees, who do not realize they are being misled, and so ISKCON devotees today defend the very people who control and abuse them— the unelected illegal GBC. The GBC, far from unifying ISKCON, has created unlimited deviations from Srila Prabhupada’s teachings, having grossly deviated in direct opposition to the conclusions of the Vaishnava Sampradaya. But soon there will be enlightened temple presidents and re-directed wealthy donors, who will realize that the DOM is pure and powerful, and they will elect the GBC, leaving the present “GBC” to retire. If the temple presidents were to elect the GBC from amongst themselves, then why were they not allowed to see the DOM, or know of its existence?”* (Roupa Manjari dasi)

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 bear the insufferable arrogance of being wrong and deceitful at every turn, as the unavoidable consequence of having disobeyed their own spiritual mentor. A summary of the ISKCON situation from Tattva Darshan das, longtime India resident:

*“There are separate Trusts or Societies in India, legally beyond Iskcon Registered under Maharastra Charity Commissioner. For example BBT, IVKGT (Hyderabad Farm), Mayapur Vrindaban Trust, Nam Hatta, IYS, BI, CPO, GBC West Bengal, etc. Nevertheless the ISKCON Bombay Bureau tries to be successful in controlling all entities in India. But not always. GBC of India control the Bureau, despite other appearances. Main controllers are Jayapataka, Radhanath, Gopal Krishna Swamis. Although others in Bureau claim control and engineer dominant roles, ultimately it is the Indian GBC who exert the Intern’l GBC mandates. So ISKCON Bureau or ISKCON India, it is a very complicated scenario that changes day by day. The reality is that the ISKCON Bureau control is not really legal but also not challenged.*

*“The registration of ISKCON Karnataka has been challenged in Supreme Court. It was factually registered on the order and sanction of Srila Prabhupada in 1978. Madhu Pandit das has an actual legal foundation. The Supreme Court is a property, administration case. But underneath it is philosophical and theological. No matter how the case goes, Bangalore ISKCON is strong and will supersede.*

*“Bhima claims that only BBT Bombay has not succumbed to BBTI, while rest of the world has. BBT India believes they hold the copyrights. Radhanath Swami's temples, farms, etc., are all legally separate from ISKCON. Bhakti Raghava Swami has a couple trusts, like Glovesco. Everything with Bhakti Vikas Swami is out of ISKCON control. Still, the above “groups” frequent and preach in all ISKCON temples, but are controversial and have limited influence, although they are what is called ISKCON. There is a lot of undercurrent sentiment for ISKCON India to separate from ISKCON International. Why? Disagreements on issues like female diksha Guru, Lokanath Swami case, and some cultural differences. Recently, the International Child Protection Office was dissolved in India and now there is CPO India only. Many ISKCON India leaders of prominent influence were trained and started Krishna consciousness at Bangalore under Madhu Pandit and are at heart still ritviks. Although for whatever reason some oppose ritvik, they acknowledge Madhu Pandit and Bangalore’s the achievements.*

*“One amendment to ISKCON India is that originally Srila Prabhupada was the Founder Acharya but is now listed as ‘sannyasi.’ GBC registered in West Bengal has some India and International temples registered in its name. There is controversy over this. GBC goal in India seems to be to centralize all temples worldwide. As you know this will be impossible. Other than having a loose affiliation to the GBC, many temples are individual registrations under different names. This GBC West Bengal society is active and has a charter and purpose to engulf all ISKCON temples. Mostly they are internal and secretive.*

*“Although Srila Prabhupada set up temple presidents and the GBC as the managerial structure for all ISKCON with himself as Founder-Acharya, now there are multiple Co-GBCs and Co-temple presidents in many zones and temples. Now Radhanath's and multiple divisional or regional councils, as well as Guruvadi's and Guru-groupies, lead the show. India is leading the world in these new structures due to grassroots support from followers.*

*“ISKCON is no longer a united society as it was under Srila Prabhupada. It is now just a loose confederation with one common principle that Krishna is God. On the guru principle we are sorely divided. Previously every temple had one guru, book distribution, one president, the same prasadam worldwide, Spiritual Sky incense, the same unchanged books, and one deity worship standard. Now look at what it has become. My humble conclusion is unless and until some of the main GBC-gurus die off, this situation will not change. Too deeply ingrained. On the demise of these power brokers, there will be mass chaos among the followers, wannabe gurus. Meanwhile the games go on.*



*“Indians are very ambitious. From this chaos there will be a Renaissance or Phoenix. As Srila Prabhupada said at least thrice, that only Lord Chaitanya can succeed in this Movement after he departed. All the king’s horses and all the king’s men (GBCs & gurus) cannot put Humpty Dumpty ISKCON back together again. Only Lord Chaitanya can lead this Movement. Srila Prabhupada has been using the GBC and gurus for many years now, and actually Srila Prabhupada is still the ISKCON Founder-Acharya. Blessed are the meek, for they will inherit the GBC when it is inevitably restored to Srila Prabhupada’s directions.*

*“Although many will disagree, Srila Prabhupada’s Bangalore ISKCON will play a major role in restructuring Srila Prabhupada’s original ISKCON. The proof of the pudding is in the tasting. Srila Prabhupada united us all under an institution called ISKCON. Individually we may have various results in propagation of ritvik or different principles of Krishna consciousness. But for a global and massive impact and effect, an institution is needed. Let there be different divisions, separate Societies, trusts, registrations, but at a minimum, the ritviks need to unite their efforts. I do think that Bangalore ISKCON is the entity chosen by Srila Prabhupada and Lord Chaitanya as this unifying vehicle. With the world in turmoil and WWII already started, the repercussions on the Hare Krishna movement will be massive.”*

### **PART THREE:**



## THE AWAKENING

It is decentralization that those who wish to control others most fear, because decentralized spheres of influence are very difficult to control. E.g., the Renaissance and Reformation were actually about the decentralization of control, by making knowledge openly available and by a return to primary sources that undermined the "experts" of church and state. The same struggle of forces are at play today with the Hare Krishna Movement. No huge figure like Martin Luther has yet opposed ISKCON's GBC, yet they cannot against the availability of information now presented online. Too many truths are now beyond their control.

Rather than issue rebuttals to each challenge, as they did not long ago, the ISKCON GBC now simply ignores them and pretends that the growing background noise of truth, that contradicts their defective doctrines and institutional denials-cover-ups, is irrelevant. And there is little else they can do but keep pretending, and hope that those they bewilder and cheat will not come to their senses too soon. But the internet through personal computers and smart phones provide the average millions of devotees access to all the debates and discussions going on worldwide. ISKCON has banned and restricted many things *within* their temples, but *outside*, they have no control. Beyond the watchful eyes of the ISKCON gurocracy, those that they suppressed for decades are beginning to awaken, ask questions, and disaffiliate.

---

(1) *“And to pin our staunch faith in Vishnu, we should discuss about Vishnu-tattva and not Vishnu-tattva (??). That is called siddhanta. Siddhanta boliya citte na kara alasa: ‘Don't be lazy to discuss about siddhanta.’ Iha haite krishne lage sudrdha manasa: ‘The more you discuss the thesis- not thesis; the factual presentation of Vishnu-tattva, maya, and jiva-tattva, shakti-tattva—then it will be clear what is Krishna.’ [...] If you become Krishna conscious, then your all other duties automatically [...] There is no question of separate attempt-philanthropy, philosophy and nationalism, this ‘ism,’ that ‘ism.’ We have discovered so many things and diversion of the real duty. That we shall have to concentrate. That is siddhanta.”* (SPConv Jan. 15, 1977)

(2) *“This means that now you all leaders, especially the GBC members, must become **very much responsible** and do the work that I am doing to the **same standard**. So I want you leaders especially to become very much absorbed in the philosophy of BGita, SBhag, and become yourselves completely convinced and free from all doubt. On this*

platform you shall be able to carry on the work satisfactorily, but if there is lack of knowledge, or if there is forgetfulness, everything will be **spoiled in time**. So especially you must encourage the students to read our books throughout the day as much as possible, and give them all good advice how to understand the books, and inspire them to study the things from **every point of view**. In this way, by constantly engaging our tongues in the service of the Lord, either by **discussing His philosophy** or by chanting Hare Krishna, the truth is that Krishna Himself will reveal Himself to us and we shall **understand how to do everything properly**. [...] but I am fearful that if we expand too much in this way that we shall become weakened and gradually the whole thing will become lost. Just like milk. We may thin it more and more with water for cheating the customer, but in the end it will **cease to be any longer milk**. Better to boil the milk now very vigorously and make it thick and sweet, that is the best process. So let us concentrate on training our devotees very thoroughly in the knowledge of Krishna Consciousness from our books, from tapes, **by discussing always**, and in so many ways instruct them in the right propositions.” (SPL Hamsaduta June 22, 1972)

### SONS OF THE MOTHER AND SONS OF THE FATHER

“That Srila Prabhupada is the World Acharya for this coming mini-satya yuga is well known to many of Prabhupada’s disciples. Yet we give respect to some teachers, preachers, “life coaches,” father figures, or whatever you want to call them—because many young devotees **NEED** this sort of less than perfect support. Those teachers, preachers, father figures etc. are needed. One size does not fit all. According to one’s *adhikara*, spiritual eligibility, one receives the teacher or guru selected by Supersoul. There are no accidents. Many devotees have serious anger issues, and understandably so, with the history of Prabhupada’s Iskcon after his departure. However, it would be wise to understand what happened and to understand the bigger picture. Screaming ‘it has to be **THIS** way for everybody’ and frantically shaking one tree can make one unable to see the whole forest. This is spiritual immaturity.

“There are “the sons of the mother and the sons of the father.” When the Acharya leaves, this can be seen. As described by Srila Bhaktisiddhanta the ‘sons of the mother’ are disciples who, upon the departure of the Acharya, are primarily interested in the material assets of the mission, the properties, fame, etc. The ‘sons of the father’ are those more concerned with the Acharya’s teachings. Those trying to be ‘sons of the father’ must remember that the sons of the mother are still sons! These are complex subject matters that take time to reach mature conclusions. They are not for those who think they have time and energy

*to bicker. We have little time left, extreme self-righteous outrage, that may be crippling your devotional life, is a poor use of it. We need to reach out with the common ground we have.*

*“I recommend watching the video series ‘Following Srila Prabhupada’ by Yadubara. It helped me come to some more mature understandings and get past the bitterness of the past. This series heals the heart (with beautiful images of Srila Prabhupada walking, giving talks, singing etc.) and enables us to appreciate, that despite their many flaws, frailties, and failures, our Godbrothers gave Srila Prabhupada what he wanted and needed at the time, ‘an army of sanyasis.’ It enabled him to travel all over the world and to preach Lord Chaitanya’s message in so many countries. Srila Prabhupada said he made an agreement with his Guru Maharaja to accept the service of whomever came to him. And as one astrologer once said, he even accepted the service of subhuman, yavanas and rakshasas. We can ask where are we in this mix? Let’s work to get past all this ‘us and them’ mentality and try to find ways to cooperate in service to Prabhupada, especially now when the world as we know it is unraveling. “Your servant, Govinda dasi” (2021)*

Although Part Three presents ideas and discussions on an awakening of Srila Prabhupada’s supporters and followers, leading to a restored Hare Krishna Movement and/or ISKCON, it is certain that events will unfold in totally unexpected ways. What follows is meant more to provoke thought and action, as inspiration, than it is a specific road-map. In the next few chapters, various ideas are examined for how to restore Srila Prabhupada’s mission, meant to provoke deeper thought and possible actions for accomplishing this worthy and urgent objective. Hopefully these discussions will be of use to sincere revolutionaries and reformationists.

---

## **CHAPTER 18: NO CONFIDENCE, DISAFFILIATION, REMOVAL**

### **GBC NEEDS TO BE SUSPENDED AGAIN**

The GBC has introduced many major deviations that facilitate their guru franchise regime. As a result, book distribution, public chanting, and membership have greatly declined since Srila Prabhupada’s physical presence (with some exceptions where congregations have grown). As seen in Vol., 1, 5, 6, ISKCON is now a sinking ship lost at sea with

misleaders demanding loyalty in their hallucinations as gurus and guardians of ISKCON. Personal ambitions drive many of them into various insanities due to their offenses to Srila Prabhupada. The greatest offenses are the book adulterations, abuse of the devotees, and the homicidal poisoning of Srila Prabhupada's body, which have stymied worldwide preaching in ways which delight the demoniac. The magic of spreading pure Krishna consciousness, seen 1966-1977, is lost and gone.

With the ISKCON GBC introducing ashastric doctrines, with Srila Prabhupada's sacred books being fecklessly adulterated, with most of Srila Prabhupada's direct disciples lost or alienated, with his physical poisoning now scientifically proven, and with so much destruction to the



Mission, Srila Prabhupada's faithful followers must remove the elite club that controls ISKCON. The tyranny must end, sooner the better, and Srila Prabhupada's mission must be restarted fresh from square one, as though it were Nov. 14, 1977. No more intimidation, fraud, corrupt politics. The unwanted false indoctrinations of the ISKCON gurocracy must be cleared away. This catastrophe

was inaugurated by the demoniac poisoners of Srila Prabhupada's body and Mission. This is not radical terminology, it is just plain truth, shocking as it may be.

There may be some intelligent, sincere GBC members. However, the group as a whole, as verified by the last 45 years of their history, functions at a very low level of intelligence, proficiency, accountability, and success. The GBC has spoiled ISKCON, having hijacked ISKCON for their guru businesses, and until the vampire-like guru business model in ISKCON is eradicated, any reconstituted GBC will have the same underlying, diseased basis, namely to use ISKCON for the benefit of a corrupt gurocracy rather than for Srila Prabhupada and his followers. It is hopeless and futile to reform the existing GBC, as decades of fruitless attempts have proven. The agenda is not reforming the GBC. It is to trigger a *grass roots revolution* to implement what Srila Prabhupada wanted for his movement. A new slate of crooks will not be helpful.

The corrupted GBC is able to maintain its policies and their control of ISKCON only because so far the general membership acquiesces. Once the leaders lose the trust of the devotees, their power and control evaporates, and their fall will come quickly. In 2024, we are closer to that point than in the last 46 years. This catalytic point is reached when

enough Hare Krishna devotees reject the GBC's false propaganda and deviant doctrines. The internet and a rising tide of truth-seeking and enlightenment amongst devotees is slowly pushing the GBC into a tight corner. They cannot and do not give satisfactory answers to the questions that arise, their corruption, lies, and cheating is exposed more each day.

Therefore, there is no alternative but to suspend the GBC again, just as they were in 1972. Suspension of the corrupt ISKCON GBC should also include a freeze on ISKCON's guru system because the two are deeply intertwined and inseparable. ISKCON gurus will strongly protest their being suspended, as they have immense support from their disciples, and likely, they will just continue as before, regardless of a GBC suspension. So, realistically, let the GBC be suspended at first and the guru question and separate guru societies in ISKCON be addressed in due course, as part of the *Grand Istagosthee* awakening process.

A major impact upon the ISKCON collective consciousness, such as from a major government investigation into ISKCON corruption or a compelling forensic report on Srila Prabhupada's poisoning, would give immense empowerment to the temple presidents to suspend the GBC and assume interim control. The Hare Krishna devotees, in and outside the institution, have lost confidence in the GBC-guru elite, or that ISKCON is on the right track. This has led to devotees and temples *disaffiliating from ISKCON*, with re-dedication to Srila Prabhupada and his teachings increasing massively. The result will be a triumph of truth and a free flow of Srila Prabhupada's uncheckable transcendental mercy. Srila Prabhupada's divine mission will succeed in unexpected ways.

#### VOTE OF NO CONFIDENCE IN THE GBC BODY

Many say the remedy for the ills in the Hare Krishna movement is simple: change the leadership to those not infected with the dreaded acharya disease, to those who do not look at ISKCON for how to increase their wealth and disciples. ISKCON needs new leaders, but the corrupted will rarely agree to be removed, and will fiercely resist. The present guru-controlled GBC will *never reform itself* -it will fight tooth and nail to continue their corrupt system even at the fatal expense of Srila Prabhupada's mission. This is the nature of parasites: they kill their host. The GBC-guru cartel is the cause of all the ISKCON anomalies.

A fresh start can only take place by removal of the old leadership, otherwise the corruption continues and just gets worse. The entire GBC must be *fired and retired*. A good start is with a vote of no confidence from the constituents. Faith in the GBC has already been shattered due to their catastrophic failures. The full GBC body and their assistants must be *completely removed* from all positions and influence due to allowing

the “sinister movement” of disobedience and envy of the pure devotee to infiltrate ISKCON. The GBC’s cronyism is self-perpetuating and begets an institutional culture of corruption. This can be corrected by speaking the truth about the situation to awaken devotees in sufficient numbers to revolt and reject-throw out-fire-remove their misleaders.

Misleaders rarely quit on their own; they must be dislodged by *force*. Reasoning, compromise, pseudo-reforms, and patience only strengthens their entrenched positions. Radical surgery, not blowing on the boil, is needed to remove the cancerous tumor. Hare Krishna devotees, outside the restrictive and censoring confines of the institution, must become fully informed of actual ISKCON history (Vol. 5). Wherever possible, ***votes of no-confidence in the GBC should be taken.***

Tyranny by corrupt leaders and repressive policies cannot survive the common devotees’ irrepensible passion for truth and siddhanta in spiritual life. ISKCON misleaders increase their repression while simultaneously making token, symbolic, phony concessions in reaction to the growing discontent. Modern technology and the internet has made facts, hard evidence, and open discussions available to all truth seekers and inquisitive souls, despite censorship and repression.

#### **NO CONFIDENCE VOTE IN GBC, ALACHUA DIRECTORS, JULY 20, 2000**

Dhira Govinda das wrote (2016): *“I am remembering our Statement of No Confidence, from 2000. I was at the time Chairman of the Board of Directors of the New Raman-reti Alachua Vaishnava community, which, as now, was the largest devotee community in North America. The Board officially resolved to accept a Statement of No Confidence in the ISKCON Governing Body Commission. As you might imagine, it caused quite a stir in the community, and internationally.”*

That statement was unanimously accepted by the Alachua Board of Directors and is a notable precedent of a first step to removing the corrupt GBC. Disaffiliation was the next step. The Board’s statement:

*“Srla Prabhupada wanted his movement to be led by a GBC with integrity and commands respect. At present, despite the efforts of the GBC members, this does not exist. Though the New Raman-reti board of directors fully supports the principle of the GBC as Srla Prabhupada envisioned it, we herein express our lack of confidence in the GBC body in its current state to lead the movement and to adequately represent Srla Prabhupada. In order to avoid particulars obscuring the broader view of dysfunction, this short statement does not delineate specific reasons for discontent. However, general categories of misconduct of the GBC body that are far below acceptable standards include areas such as accountability, managerial competence, responsiveness, representation.*

*This board is willing and eager to participate in efforts towards constructive change concerning the GBC [...] any new structure include a GBC accountable to a group or constituency external to itself, since it is clear that the GBC body is unable to evaluate and discipline itself.*

*“This board views this statement as a service to the GBC body, and hopes that these comments will contribute to a positive reconstruction that will restore moral authority to the GBC body. The views expressed herein are those of the elected members of the New Raman-reti board of directors. [...] Sukhada dasi, Nagaraja das, Nanda dasi, Raghupati Pran das, Kesihanta das, Isvara Puri das, Dhira Govinda das”*

### **HISTORICAL BACKGROUND ON ALACHUA VOTE OF NO CONFIDENCE**

As early as 1992-93 there were discussions in the Alachua Florida devotee community about having local devotees instead of the GBC select the Board of Directors. Representatives of the Alachua community drafted a paper called: Proposed Management System for the New Raman Reti Devotional Community. Hrdayananda Swami, the Alachua GBC, protested the proposal of local elections of the community leaders or directors board. Excerpts from his letter (26.8.93):

*“...I have some doubts about this proposal... the authority to choose those who will represent Prabhupada as Directors emanates almost exclusively from the mass of devotees... this is [not] the way Srila Prabhupada actually conducted his movement... [no] role is given to the GBC representative... I am surprised that you have twice mentioned that the Board is the ‘ultimate judicial authority for the community’... Apart from helping to choose a temple president when necessary, it seems that there is no explicit role for the GBC representative... He is merely to stand to the side as a type of spiritual referee and blow the whistle when a person or project is spiritually “out-of-bounds”... Srila Prabhupada strongly encouraged me personally and many other GBC... to provide positive spiritual leadership and to take initiative in spreading the movement, but this role is virtually eliminated by your proposed system of management... “*

The 1986 Florida incorporation papers for Alachua ISKCON had no reference to the GBC, but much about Srila Prabhupada as Founder-Acharya and his principles for the Hare Krishna movement. So, Alachua ISKCON had no legal obligation to, or involvement by, the GBC, and therefore Articles of Amendment of ISKCON of Alachua were filed in July 1994 wherein these “deficiencies” were remedied. Excerpts:

*“The corporation agrees to follow the ecclesiastical doctrine of the ISKCON GBC, a West Bengal, India Association... All Officers... must*

*sign the Oath of Loyalty to ISKCON... For real property assets, the Corporation agrees to allow the GBC Body... to have veto power over any proposed sale, mortgage, transfer... without the expressed written consent of the GBC Body... The Corporation grants the GBC Body the right to remove any of the Directors or Officers of the Corporation if the GBC finds, in its sole discretion and judgment...”*

In two pages, the “GBC” and allegiance to ISKCON was mentioned 30 times. The GBC had moved quickly to prevent independence or disloyalty. **Or so they thought.** From the mid-nineties the Alachua Board of Directors was elected by the wider community members, not just the temple residents. The Board then selected the temple president, and the GBC was totally ignored. Dhira Govinda das was Chairman 1997-2001.

In late 1998 the Alachua Board endorsed Dhira Govinda’s paper “The Humble Guru” and requested the GBC body to implement it as a measure of guru reforms. Also, at the same time an ISKCON leadership meeting took place at ISKCON Brooklyn wherein a resolution was passed (14 yes, 1 no, 16 need more info) which endorsed “The Humble Guru.” But many GBC’s did not welcome its propositions and criticized it as “ritvik” propaganda (it was not). Other meetings occurred around ISKCON in 1998 regarding the ISKCON guru system, including in Bombay where mostly secondary level ISKCON leaders expressed extreme dissatisfaction with the GBC, specifically how it had handled the “guru continuation of the parampara” issue.

With the “The Humble Guru” resonating in a widespread audience and with the spectacular falldown of leading guru Harikesh in 1998, by early 1999 the GBC was compelled to adopt a series of resolutions which temporarily incorporated “The Humble Guru” principles. The red-hot coals of discontent around the movement compelled the GBC to respond, albeit with token concessions. This indicates that the ISKCON power structure is not nearly as strong or stable as many would think. It will not take much for it to crumble into the dust, since it is constructed upon disobedience to Srila Prabhupada and the material ambitions of an elite class of bogus gurus who cheat and exploit the naive members.

### **GBC APOLOGISTS SAY WE SHOULD HELP REFORM THE GBC**

Hardcore ISKCON loyalists often insist that the GBC is trying their best and that devotees should be always ready to help them improve in their services to the society. This sounds nice, but has fatal assumptions. Devotees have been giving feedback and advice to the GBC for decades and the severe crisis of a GBC unaccountability culture simply worsens. If devotees must always help the GBC because of their shortcomings (a GBC that does not want their help), then the devotees should remove that



incompetent, corrupt GBC body to directly improve the situation. To think the GBC will respond positively to feedback is an illusion. The idea that the GBC is a work in progress, one that is accessible to devotees, is also an illusion. The idea that regardless of the GBC's level of accountability, it is Srila Prabhupada's legacy to us all- this is sentimental, impractical wishful thinking (diehard fanaticism).

That after 46 years the GBC cannot even keep a 20% approval rating is indicative they are a hopeless failure- we cannot delude ourselves further by thinking our "help" will make any difference. No one should be naïve about the GBC's true colors: they are a repressive gurocracy that only serves the interests of ISKCON's guru system. For any sane person, the histories and evidences given in this series should be sufficiently convincing of the GBC's incorrigible nature. The GBC has made fools out of many sincere devotees who tried, despite everything, to be cooperative and helpful. Suggestions that this should continue are an insult to the intelligence of those who have sacrificed their lives for ISKCON and who were trashed, neglected, rejected, exploited, abused, and ridiculed, and for the most part, unjustly so.

The GBC has proven itself unreasonable, unaccountable, tyrannical, self-serving, and to think that we should waste more time uselessly supporting such a corrupt system is simply ridiculous. The clear proof that Srila Prabhupada was poisoned with heavy metals in 1977 and that the GBC and ISKCON gurus have been deviously, dishonestly covering up this fact, this alone makes them an unacceptable leadership. The GBC has hidden Srila Prabhupada's poisoning and his poisoners for 46 years, yet we should go on submitting to their gurocratic tyranny? No. Enough is enough. Their days in power have run out and *they must go*.

Anyone who has failed to properly administer their responsibilities in ISKCON leadership will be dealt with by higher authorities, and, also, the devotees must hold the GBC leadership fully accountable for their failures, neglect, corruption, and deviations. Many of them may be banished for life to preach on a remote island and be stripped of their guru or sannyasi titles. First, the GBC misleaders must be removed and not allowed to create further trouble. Second, legally recover their stolen wealth and correct their false propaganda and defective doctrines.

#### **LOCAL TEMPLES CAN ELECT THEIR OWN GBC REPRESENTATIVE**

The Alachua community membership re-elected their own board every year with minor changes, showing solid support for the board's *vote of no confidence in the GBC*. It was not a renegade board of directors. In 1999 and 2000 the same board discussed amongst themselves and also in public meetings that the community would *select*

*its own GBC* representative and reject Hridayananda das, the one assigned by the GBC. From the Board Meeting Minutes, Sept. 29, 1999:

*“Resolved: Attendees at the temple community meeting indicated that our community would like to be involved in selecting its own GBC representative. So, the board will discuss and vote on: Proposal: New Raman Reti Alachua is the largest ISKCON community in the West; the community leaders feel a strong need to communicate more effectively with the GBC body; Whereas the NRR community members, at a public meeting, wanted more direct representation; It is resolved that from 2000, the Board of Directors of ISKCON New Raman Reti shall select a representative to serve as GBC for the community and attend the annual GBC meeting in Mayapur. Although it hopes the representative will have the fullest possible degree of participation with the GBC body...”*

From Jan. 28, 2000 Board minutes: *“Topics discussed: Presentation to the GBC body in Mayapur of the ISKCON of Alachua resolution that ISKCON of Alachua select its own GBC...”* Chairman Dhira Govinda:

*“News about the Alachua community Board’s Statement of No Confidence in the GBC had quite some effect on devotee communities around the world. In mid-2000 I was invited to an ISKCON conference in Radhadesh, including some GBCs and 12-15 second-level leaders, including regional secretaries, deputies etc. Saunaka Rsi (Oxford Centre for Vaishnava and Hindu Studies), I, and others formulated various resolutions which were unanimously accepted. One resolution was that all GBCs who served prior to 1991, would resign, as a step forward to create a new GBC body and culture. The late 1970’s till 1991 were the years of the most severe child maltreatment in ISKCON, and 1991 was selected. All of the GBCs there also expressed agreement with this. My services involving the ISKCON Alachua Board of Directors, International Child Protection Office, writing papers on guru-tattva, (and also, beginning in 2001- involvement with committees on the “poison issue”) were causing quite some disturbance for ISKCON leadership. So, my guess is that Ravindra Svarupa das, and maybe also Sesa das, who were not at the Radhadesh meetings, met with Saunaka Rsi das, and influenced him to see the ‘light.’”*

Thus, within a few months the generated momentum had subsided, and Saunaka Rsi wrote to Dhira Govinda that everything was now reformed, so there was no longer a need for their proposals. The GBC quickly exerted their influence over all those who had been involved in questioning them, quelling dissent by behind-the-scenes pressure, and it was GBC business as usual again. Alachua never elected their own GBC representative, but the idea is there for those who want to actually do it.

## DISAFFILIATION FROM THEGBC

In 2001 the makeup of the Alachua Board of Directors consisted of experienced devotees: Dhira Govinda: former temple president, author, Satvatove Institute/ Nagaraja: editor *BTG* magazine/ Sukhada: ISKCON children's education/ Isvara Puri: devotee youth/ Raghupati Pran: local leader in the Spanish Vaishnava community/ Kesihanta: accountant, cow protection, temple management. Dhira Govinda explained:

*“The **Letter Of Disaffiliation** was a clear expression that we don't accept the authority of what went in the name of the 'ISKCON GBC.' We had extensive documentation of specific reasons, incidents- it wasn't hard to find specifics, rather, 'Which to choose from?' In practically every situation where we had contact with the GBC body or members, we were greeted with a festival of corruption, apathy, manipulation, disgraceful incompetence, etc. After the Statement of No Confidence (2000), we drafted, proposed and resolved a **Statement of Disaffiliation from the ISKCON GBC**. It wasn't just symbolic. The Apr. 19, 2001 letter was the board stating it does not accept the authority of the ISKCON GBC. Legally, the GBC had no power. So the Board decided to stop giving the GBC power. It had no legal authority, and we didn't want to any longer support the pretense that it had even moral authority. Excerpts from the Letter Of Disaffiliation are:”*

*“Srla Prabhupada established the GBC to lead and guide the society of devotees. The board of directors of ISKCON of Alachua does not accept the GBC body because the GBC is not, and has not been, fulfilling its function at even a minimally acceptable standard. ISKCON Alachua is not leaving ISKCON, and is as enthusiastic as ever to contribute to Lord Chaitanya's sankirtana movement. As Srla Prabhupada instructed temples to do when he suspended the authority of the GBC Apr. 8, 1972, ISKCON Alachua will conduct itself peacefully and independently from the GBC. We will endeavor to enhance the Krishna conscious atmosphere in the Alachua Vaishnava community, while maintaining and promoting friendly relations with all of Srla Prabhupada's followers and their temples and projects, including an amicable relationship with the GBC. We will gladly participate in collaborative efforts with the GBC body to serve the mission of Srla Prabhupada, including efforts to restore credibility to the GBC body itself, provided these enterprises demonstrate a reasonable possibility for effecting positive change.*

*“This statement is an exercise of the self-determination that Srla Prabhupada expected his followers to utilize in leading the movement and discharging their services. One gets the behavior that one tolerates,*

*and we believe it is time to no longer tolerate the behavior of the GBC, as its conduct is largely a discredit to Srila Prabhupada. Based on communications with other devotees, we estimate that the vast majority of Srila Prabhupada's followers would agree with this assessment. Further, we believe that most of the devotees serving in positions of ISKCON leadership would agree with this evaluation of the state of the GBC, and more than half of the GBC members themselves would concur. By tolerating unhealthy behavior we also tend to be influenced by it. We encourage the members of the GBC who perceive the chaos that the body has become, to speak out clearly and publicly in this regard, and, as efforts to meaningfully change the body have proven ineffectual, to resign from the body, lest their personal integrity becomes compromised.*

*"...We prefer not to persist with a pretense of allegiance. Our loyalty is to Srila Prabhupada, and we believe he would have revoked the authority of the GBC years ago. We understand all organizations contain some irrationality, dysfunction [...] Srila Prabhupada wanted all parts of his movement to function at a 95-100 standard of excellence. Practically speaking, an acceptable standard of operation may be 60-70. That is, the GBC may still be accepted if it is at least at a 60-70 level. Such a passable score includes genuine efforts to achieve a standard of excellence. We approximate the GBC to be in the 20-30 range. ...devotees not in ISKCON leadership, and who have been involved with the movement for more than about 7 years, consider 25 to be a generous score for the GBC. It may be asserted that the GBC has improved from a 20 to a 30 in recent years... but 30 is still well below an acceptable level.*

*"Herein we have expressed doubts and perceptions about the GBC, and have withdrawn our support of the body as a result... We have shared these doubts with many others, and till now have not heard anything to alleviate our misgivings or dissuade us from this course of action. Conversely, it seems that our experience and observations are shared by many others, and our resolve has strengthened. ...Rationale dictates that there is a line, beyond which Srila Prabhupada would want devotees to conduct themselves independently of the GBC. The contrary position, which to us seems untenable, would be that regardless of the GBC's conduct, irresponsibility, ineptitude and insensitivity, we should accept the authority of the body. For us, the GBC crossed the line a while ago, and this statement is overdue. People are constantly approached to join or retain their memberships in organizations.*

*"Naturally they evaluate whether the organization is one with which they want to be associated, and whether the sacrifices required are worth the benefits. This statement, and we invite other Vaishnava*

*associations and individuals to make similar declarations, provides an opportunity for the GBC to understand that it must perform at a certain level if it expects Srila Prabhupada's followers to choose to affiliate as a supporter and follower of the body. It is already obvious to most members of the movement that being a follower of Srila Prabhupada is not synonymous with being a follower of the GBC. The GBC needs to drastically raise its standard of conduct in order to inspire devotees to want to follow and support the body. Without a decent standard of performance from the GBC, there will be insufficient incentive for devotees to affiliate with it. GBC members speak frankly about the body being irrational, lacking integrity and common sense, and unwilling to be accountable for the words and actions of its members.*

*“GBC members often disrespect the authority of the body. Why would a devotee want to follow an organization that lacks integrity, acts irrationally with regularity, and refuses to be accountable? As devotees ask such questions, the movement is increasingly becoming a loose-knit federation with no recognized governing body. By its actions, or lack of them, the body has to a great extent lost the respect of the devotees, and most GBCs are aware of this. We believe the members of the GBC body are sincere, and we have full respect for their Vaishnava qualities and dedicated efforts to serve Srila Prabhupada. Good intentions, however, are not sufficient to inspire loyalty towards or trust in the body.*

*“[...] As with the July 20, 2000, statement of no confidence, this statement avoids explication of specific instances of indiscretion. The examples are so numerous as to form an ubiquitous pattern that characterizes the GBC body. There is no single issue, or even group of issues, that form the focus of our concern in this statement. Rather, it is, from our perception and evaluation, the consistently unprincipled and apparently senseless way with which the GBC conducts itself that have moved us to distance ourselves from the body. Not accepting the authority of the GBC does not mean blind rejection of its issuances. In using our intelligence for Srila Prabhupada's service we may sometimes accept a position or policy set forth by the GBC. As elected representatives of the ISKCON Alachua community we believe that this statement represents a sizable community majority ...Srila Prabhupada wanted a principled and effective GBC body. Perhaps statements such as this will lead to that, though we confess to having serious doubts about whether the present members of the GBC body will effectuate significant change. We hope to see noteworthy, positive change in the body, and we will advocate for ISKCON Alachua to become a GBC-community if the GBC body's performance improves to a minimum standard.”*

## DEVOTEE ENDORSEMENTS OF ALACHUA DISAFFILIATION

Although the Board resolution to disaffiliate from the GBC was never officially passed by the Board, its effect was immense, and it shook much of ISKCON. Their *No Confidence and Disaffiliation* from the GBC was broadly endorsed, and supported by leading devotees:

(1) **Ambarish das (Alfred Ford)**: “...the current GBC is corrupted... in the sense that it is corrupted by its entrenched inability to reform itself. Due to excessive attachment, patronage, etc., this unwieldy body has extinguished any effectiveness, influence or authority over the organization it was created to supervise. The situation is a farce.”

(2) **Rupanuga das**: April 5, 2001: “...The current GBC is unable to lead the Hare Krishna movement because Srila Prabhupada no longer authorizes them to do so; although they inherited the bricks and stones, they do not have the authority to spread Krishna consciousness...”

(3) **Toshan Krishna das**: “I agree [...] that the GBC members are not performing the minimum duties required of this important office. ISKCON has suffered gravely. This is old news and it is necessary to say these things. The challenge is to not merely stop there...”

(4) **Manu das** (ISKCON Youth Minister): “I favor a statement of disaffiliation until a workable system is instituted for the management of a global ISKCON. Alachua can be a pioneer in this regard.”

(5) **Laxmimoni dasi** (ISKCON educator): “I agree that the GBC body as it is presently functioning, is inadequate and poorly organized. It is therefore unable to meet its mandate to guide and inspire the devotees of ISKCON. Despite repeated and sincere suggestions for restructuring and offers of help from senior devotees to address these shortcomings, the GBC Body ...have displayed insensitivity to the voice and needs of ISKCON and have repeatedly made decisions which appear to be illogical and even unethical. Due to lack of accountability... there isn't any functioning system to question these decisions and effect positive change... I agree with disaffiliating from the GBC, until it becomes accountable to, and representative of, the Vaishnava community.”

(6) **Nanda dasi** (ISKCON Alachua temple president): In a Mar. 20, 2001 letter to the Alachua Board: “I vote for the Statement of Disaffiliation from the GBC ...this is the logical ‘next step’ from our previously ratified statement of no confidence in the GBC... it’s a matter of acting in a religious, moral, and sane way. If the Board does not accept this proposal, then I do not want to continue as temple president after Oct. 1, 2001... I stand up for what’s right. ...although my service is insignificant, it just perpetuates their illusion that everything’s just fine... For years we have tolerated a standard that is far below what we know

*Srila Prabhupada would be proud of, and by that tolerance we give our approval, and become implicated in the reactions of these activities...*”

**(7) Signed Petition:** 30 Vaishnavas, Youth Community: *“We urge the Alachua Board members to vote in favor of disconnecting ISKCON Alachua from the corrupt GBC... has proven incapable of restructuring itself based on qualities of principle, performance and accountability.”*

**(8) Govinda das,** Leader of Vaishnava Youth: *“I express my support of the proposed idea re: the GBC and to urge you to see it through without fear of reprisal... Attached is a description of [...] how reforms dwindle into the oblivion at the touch of the GBC’s ‘expertise’... The Alachua endeavor may save other temples from experiencing similar hellish treatment under such unjust rule...”* (he described in detail the corruption in Baltimore ISKCON under GBC Ravindra Svarupa)

Dhira Govinda das explained about the aftermath of this episode:

*“We just did it without much consideration of legal concerns or technicalities. Later the GBC became much more stringent about leaders giving oaths of allegiance to the GBC. As we were going forward with this, the GBC mobilized and there were some legal threats. The GBC, through Sesa das and Kalakantha das, arranged for various senior community devotees to write letters and speak up about the dangers of separating from the GBC- spiritual dangers, legal dangers- threats and accusations that to even think of such things was disloyalty to Srila Prabhupada. At one meeting, Sesa and Kalakantha brought in Balavanta to speak to the Board. His presentation was, ‘Well, the GBC has its shortcomings, but we must be loyal and follow them anyway.’*

*“The GBC created agitations- board members or their families received various threats. Some Board members became shaky in regards to voting for the Statement of Disaffiliation. I believe that if I continued strongly and fought the necessary battles, the devotee community would have succeeded to fully disaffiliate. I think that, even with the 1994 amendments, it would have been possible to legally disaffiliate from the West Bengal GBC entity. I decided at that time, though, that such battles were not the best way I could serve Srila Prabhupada. I voted in favor of the Statement of Disaffiliation from the GBC, and Nov. 2001 I resigned from the Alachua Board. To succeed in the effort would have required a lot of increased time, dealing with very nasty politics from the GBC, etc.*

*“Rather, I decided to focus more fully on my academic preaching, to continue as Child Protection Office director, and more. Community support for the full disaffiliation was quite strong- at least, in private, one-on-one or small group conversations it was strong- though, amongst the Board members, there was increasing fear to stand up for it. It was a*

similar process in 2004, when I resigned as director of the ISKCON Central Office of Child Protection. I could have continued there, in spite of the ISKCON leadership that really wanted me and GBC cover-ups and politics in the worst sense of the term out since 1998, but, parents, youth, and many devotees worldwide were quite supportive.” (END)

“...let the GBC activities be suspended until I thoroughly revise the whole procedure.” (SPL Hansadutta Apr. 11, 1972)

### SUSPEND ALL GBC AND GURUS

Therefore, due to the dark history of misleadership by the GBC since 1977, and their failure to rectify themselves, and due to the continuing and deepening corruption of ISKCON as a field for exploitation by false gurus, the **GBC must be suspended** and retired. The precedents are there (Srila Prabhupada 1972, Mayapur 1976 revolt, Mayapur 1987 “guru reforms,” Alachua 2001) and it is a very sensible first-step to a solution of ISKCON’s corruption. As Srila Prabhupada stated on May 28, 1977: “Anyone who is deviating, he can be replaced.” And that would be every one of them, not just some.

“But the difficulty is that our GBC men are falling victim to maya. Today I trust this GBC and tomorrow he will fall down. That is the difficulty. If the GBC men are so flickering then what to speak of the others. Unless this problem is solved whatever we may resolve it will not be very useful.” (SPL Dec. 16, 1974)

The totally deviancy (see Vol. 5, 6) of the GBC necessitates that the GBC be suspended or disaffiliated, not permanently, but indefinitely. ISKCON and the Movement will greatly benefit by being freed of this corrupted GBC’s influence. It is high time for an emergency, serious house-cleaning. An interim caretaker leadership is discussed in Ch. 18, as we are not anarchists. The GBC has practically destroyed Srila Prabhupada’s mission with their innumerable deviations and disasters, and the situation has long ago reached the point where it is far better to **NOT** have that kind of GBC, at least for the time that it takes to restore the mission. In Sruti Kirti’s *What Is The Difficulty?* p. 80, we read:

“Siddhasvarupa did have a great deal of association with Srila Prabhupada, however, and His Divine Grace encouraged him to spread Lord Chaitanya’s sankirtana movement. ‘Work under the direction of the GBC,’ Srila Prabhupada told him. ‘But, if you cannot do that, then work directly under me.’”

### WITHOUT A GBC, WHO WILL GUIDE US?

While some will quote, “England, with all of thy faults, I love thee still,” there is a point beyond which one cannot be tolerant, and to do so only encourages further mayhem. Once Sesa das (GBC) wrote: “But



*authority is integral to our philosophy; I wonder where we are headed when we begin to reject authority indiscriminately.*” The answer: We **very discriminately reject the deviant GBC**, and not the principle of having a GBC. We must not accept authority indiscriminately.

Some wonder, without a GBC, who will guide us? Well, the whole issue is that the GBC has ***misguided, cheated, abused, and mistreated*** the devotees, proving themselves incapable rascals. We must surrender by using our intelligence, but not surrender our intelligence. Alachua’s Board of Directors Chairman Dhira Govinda das wrote in 2001:

*“Last year’s GBC chairman published in an article, ‘ISKCON- I will put it starkly- has no brain.’ He freely acknowledged to me that the GBC acts irrationally and without accountability. Also I spoke last year with the North American GBC chairman who said the GBC body, due to absence of accountability, is in a spiraling nose-dive, if it hasn’t already crashed. The GBC is far below any ‘passing score.’ There are hundreds of experiences and observations, surveys, scholarly articles, statements from those close to the GBC body, and so on to support this conclusion.”*

We must fear the present GBC, and not have fear of being without them. In 1972 Srila Prabhupada simply told the temple presidents to carry on peacefully, independently after he had suspended the GBC.

### **TRIBUNAL TO IMPEACH AND REVIEW DEVIANT LEADERS**

The ideas on curtailing the miscreant GBC leaders continue...

***GBC Impeachment:*** This would be to charge the GBC body with misconduct, wrongdoing, “failure to act,” and severe offenses against Srila Prabhupada, his mission, and his followers; to conduct an open investigative hearing into their activities since 1978 before a tribunal of devotees, and decide on any actions. This goes beyond a vote of no confidence and disaffiliation. Srila Prabhupada’s followers have the right to publicly examine, collectively and individually, through investigation, deposition, inquiry, and debate on the GBC’s performance and abuse of their managerial authority, since they have so seriously mismanaged the Hare Krishna movement in disobedience to Srila Prabhupada’s instructions. With or without the GBC’s cooperation, examination of their record should result in a considered verdict and assessment by those the GBC are meant to serve, not rule, holding them accountable. Let the chips fall where they will. No more fear of these offenders who have ruined ISKCON. They must undergo *tribunal impeachment* proceedings.

***Tribunal Review:*** This is to assess, define, correct, and publish the wrongdoings of ISKCON leaders since 1978 in the court of shastric law and Srila Prabhupada’s directions. First they must be impeached and removed, then judged for their past activities, resolutions made, and

history will note for posterity. This tribunal of devotees must review the crimes of the poisoning of both Srila Prabhupada's body and mission.

For too long, the GBC, gurus, and other leaders have committed serious crimes and offenses against the devotees, disciplic succession, Srila Prabhupada, and his mission, and now the sincere followers' duty is to **rectify the situation**. An important part of the movement's rectification is holding past leaders responsible for their actions, deal with them appropriately (including referring crimes such as poisoning, child abuse, etc to the secular authorities). Thus the movement can learn from the GBC's past deviations, so not to be repeated in the future.

There are various groups in Srila Prabhupada's movement that should work together for removing, judging, impeaching, reviewing, and disaffiliating the ISKCON GBC misleaders.

(1) Gurukulis (second generation devotees): who suffered greatly under the corrupt GBC. The devotee/child abuse continues even today.

(2) Those wanting a proper investigation into Srila Prabhupada's now-proven poisoning, which has been covered up by the present GBC.

(3) Those who question ISKCON's guru and initiation policies, or want ISKCON leadership to be responsible, honest, accountable.

(4) Those wanting the return of only Srila Prabhupada's original unchanged books, kirtans, prasadam, deity worship, etc.

#### **CIVIL DISOBEDIENCE MOVEMENT- NON-VIOLENT CONFRONTATION**

*“The Muslim Magistrate of Navadvipa took the complaints of the Brahmins seriously, and at first he warned the followers of Nimai Pandit (Lord Chaitanya) not to chant the Name of Hari loudly. But Lord Chaitanya asked His followers to disobey the orders of the Kazi and they went on with their Sankirtan party as usual. The Magistrate then sent constables and broke some of the Mrdangas (drums) which were being used in Kirtan. When Nimai Pandit heard this, he organized a civil disobedience movement at Navadvipa. He is the pioneer of the civil disobedience movement in India for the right cause. He organized a procession of one hundred thousand men with thousands of Mridangas, and the procession passed over the roads of Navadvipa without any fear of the Kazi who had issued the order. At last the party reached the house of the Kazi, who went upstairs out of fear of the mass movement. The men, assembled there at the house of the Kazi, showed a haughty disposition, but the Lord asked them to be peaceful.” (Intro, SBhag)*

This principle of civil disobedience applies to resisting the corrupted misleadership of Srila Prabhupada's institution. ISKCON was illegally and fraudulently hijacked, taken over by a band of ambitious pretender gurus, led by Srila Prabhupada's poisoners. ISKCON's leaders have

mismanaged and covered-up their scandals, which includes the poisoning of the Founder-Acharya by some in its own elite. Their hideously defective responses to the repeated calls from members to become accountable or to properly respond to the serious issues of corruption and deviation justifies widespread devotee civil disobedience.

Civil disobedience should be applied in this situation by non-cooperation in peaceful, non-violent, but very bold and dramatic ways, just as the 100,000 sankirtaneers led by Lord Chaitanya were in the 16<sup>th</sup> century. The dissatisfaction with ISKCON's corruption is not limited to a few "renegades." It is estimated that 90% of all devotees outside and at least 50% within ISKCON are convinced the GBC must be removed and big changes be made. Some ideas for civil disobedience:

(1) Complaints to local authorities or civil lawsuits about the gurus diverting, stealing money from ISKCON temples and not paying taxes on their illegal "guru business." (2) Visitors can ask direct questions at temple functions about the cover-ups of Srila Prabhupada's poisoning, and why ISKCON promotes gurus, of which over half have fallen down?

(3) Hold protest kirtans anywhere against ISKCON's GBC, inviting the news media. (4) Public demands for GBC to resign, with signatures on a "demand notice" (not a petition). (5) Active resistance and disruption of false guru programs, such as targeting congregational members with educational materials and philosophical tracts. (6) Rallies, meetings, to energize and motivate participation. (7) Non-violent physical confrontation by coordinated mass convergence demonstrations at Mayapur, Vrindaban, Bombay, Los Angeles, or any ISKCON temple or festival. (8) Temple takeovers (see Ch. 21) (9) Maintain the "back to Prabhupada" theme. (10) Forging links with devotees and temples to unite and organize the disenfranchised devotees, focusing on activities to force genuine restoration and reforms.

### GOVERNMENT IN EXILE

*"A government in exile: moved to or formed in a foreign land by exiles who hope to establish that government in their native country after its liberation from oppressors, such as when held by corrupt leaders."*

The disenfranchised, alienated, abused, and banned devotees are actual exiles from their rightful home and spiritual society, especially so when continuing their spiritual practices faithfully in Srila Prabhupada's service. Their ISKCON is now philosophically, morally, financially, and otherwise corrupted. It makes good sense to establish a government in exile, to provide honest, *siddhantic* leadership despite the failed GBC, to guide the institution in obedience of Srila Prabhupada's instructions.

### POWER OF THE FIFTY MAN COMMITTEE

In the so-called “guru reform” of 1984-87, a “**50 Man Committee**” was formed, comprised of senior Srila Prabhupada disciples and leaders, including temple presidents and sannyasis. This committee challenged the actions and *very authority* of the GBC, *even suspending the entire GBC body* in March 1987, although out of weakness and sentimentality, the same GBC was reinstated after an open and critical evaluation, individually and collectively. The power of this 50 Man Committee checked the GBC in their tracks, although unfortunately, at that time it was not understood how to restore Srila Prabhupada’s ISKCON (Vol. 5).

From Satsvarupa’s autobiography, Vol. 1 (p. 225) about the continuing ISKCON crises in 2012: “*There was a big commotion at the meetings this year as the group that represents India GBC secretaries, which is very right-wing conservative, demanded a number of its proposals be passed on threat of their seceding from ISKCON and taking the properties with them.*” [This situation in India continues to date.]

With an interregnum of enlightenment, a period of open study and free discussion, a resurrected “50 Man Committee” would change the course of ISKCON and rescue it from its present corrupted condition. This force is already preparing to remove the GBC body, declaring their regime defunct, and inaugurate a time of healing, reflection, debate, to ascertain truth and *siddhanta*. The ISKCON Bombay Bureau, and also the ICC (Indian Continental Committee), has many independent-thinking senior leaders, temple presidents and second-level managers who have regularly confronted the GBC on their deviations. The ICC is a 200 man committee, an appropriate vehicle for ISKCON’s Great Reset, returning to Square One, starting over from Nov. 14, 1977. Coming soon...

### **JANUARY 2022: INDIA’S ICC REJECTS THE ISKCON GBC**

After 10 years of discussions, debates, communications, meetings, the ISKCON Indian Continental Committee finally passed their resolution in Jan. 2022 of “non-cooperation” with ISKCON’s GBC. The final straw was the GBC’s approval of female diksha gurus in ISKCON.

*“ISKCON ICC: Whereas, the ICC members feel that their resolution on FDG has not been represented properly by the Indian GBCs to the GBC body, Whereas, it is evident that the Indian GBCs have chosen to represent their own views over the mood of the Indian Yatra as a whole, Whereas, the mood of the Indian Yatra is that the current introduction of Female Diksha Gurus is divisive and deviant and a misrepresentation of Srila Prabhupada’s teachings,*

*“Whereas, Indian Leaders will not support having parallel standards on such an important issue as initiation and specifically FDG and therefore rejects the GBC resolution authorizing FDGs, Whereas,*

*the ICC appreciates the efforts that Bureau members have made to convince the GBC to withdraw their resolution authorizing FDGs, but regrets they have been unable to succeed in this matter, Whereas, the Indian GBC met directly with the GBC EC and by-passing the Bureau and therefore weakening the Bureau authority structure, by undermining its position, Therefore, it is resolved that: Until the GBC resolution on FDG is withdrawn by the GBC body, the ICC will not accept the GBC as authority and will protest with non-cooperation. Yours, ICC Team”*

On Jan. 7, 2022 the ISKCON India Bureau also passed a resolution regarding the GBC’s recent decision on approval of women initiating gurus. Apparently the **entire GBC system** of initiating diksha gurus is now being questioned by all the India temples, temple presidents, sannyasis, congregations, and secondary leaders. It seems the GBC’s false, problematic, shastrically-unfounded guru system will finally collapse with a revolt by intelligent, independent minded devotees.

#### **RESOLUTION ON GURU SYSTEM, MORATORIUM ON NEW GURUS**

*“The Bureau hereby takes cognizance of the GBC’s resolution of Dec. 2021, authorizing Female Diksha Gurus (FDGs) in ISKCON, Whereas, the Bureau had expressed its “strong opposition” to this imposition in its resolution adopted during Nov. 2019; Whereas, more recently the ICC has by an overwhelming majority has also expressed their disapproval of the Dec. 2021 resolution of the GBC body regarding FDGs, Whereas, the ICC has rejected in principle, having the FDG system operate outside India, but not within India, Whereas, recently the ICC has passed a resolution asking that the GBC rescind their FDG resolution, Whereas, the FDG issue can be discussed from two different shastric perspectives depending on whether we emphasize the “female” part or the “diksha guru” part:*

*“(1) One with respect to the role of Vaishnavis in our society as per Krishna Conscious Vedic standards, and (2) The other with respect to the nature of the current Diksha guru system the GBC has in place and the role of the Diksha guru as per that system in ISKCON,*

*“Whereas, the diksha guru system the GBC body has currently in place is not clear on many fronts, such as: the meaning of 1st and second initiations; the relation of the two initiations to the process of giving divya jnana defining diksha as per Srila Prabhupada who quotes Srila Jiva Goswami; the place and the role of the Diksha guru as per that system in ISKCON; the qualifications of the diksha guru; the relation of this system to the larger context of Guru tattva itself as per our Siddhanta, Whereas there is a broad feeling within the movement, internationally and in India, that the GBC installed guru system needs*

full clarification, [...] the GBC also accepts that the ‘diksha guru in ISKCON’ is an issue that needs more discussion, clarity and understanding, Whereas it makes no good sense to extend the present unclear male diksha guru (MDG) system to include FDGs, which can only further compound the difficulties the movement is already experiencing in this regard, Whereas clarity on the generic diksha guru issue will also naturally bring clarity to the FDG issue, Whereas the ICC has approached the FDG issue from the perspective of the role of Vaishnavis in our society as per Krishna Conscious Vedic standards,

“Whereas the Bureau is desirous to also approach the issue from the perspective of the unclear male Diksha guru system the GBC has in place presently, Whereas the project of properly clarifying the initiation system that Srila Prabhupada wants for ISKCON, although has been attempted from various quarters within the movement, still undoubtedly requires even more effort, Whereas already the leaders and rank and file devotees all have developed their own understanding in this matter in the meanwhile, due to the lack of the correct understanding put in the place by the GBC body, Whereas it is not clear whether there is any common core understanding within the movement, and what it is, re: to the diksha guru system, even with respect basic terminologies and concepts [...],

“The Bureau hereby resolves to commission a systematic survey to try and determine whether there is a common core of understanding amongst members of ISKCON regarding the current diksha guru system and the role of the diksha guru in ISKCON, and what this common core comprises of, with respect to even basic terminologies and concepts. Whereas, for the start, the Bureau wants to commence this survey with Bureau members, and other leaders in India, and later extend it to other devotees, Whereas the Bureau expects the above initial study to take a maximum of one year to complete, by Gaur Purnima 2023,

“The Bureau also resolves to call, for this period, a moratorium on FDGs and approving all new gurus, **male or female**, The India Bureau [or ICC] hereby calls upon the GBC body to likewise call a moratorium on FDGs, and approving of any new gurus, male or female, and conduct a similar study amongst its own members and other leaders around the world. The Bureau shall present the results of its study on the common core of understanding about the present diksha guru system amongst Indian leaders to the GBC body for discussion, and the moratorium on the FDGs shall continue until a full resolution of the diksha guru system.” [ISKCON Juhu Mumbai Meeting Jan 6, 2022]

**Comments:** An ICC survey will only catalogue different ideas, but will not determine the siddhantic guru tattva. Most in ISKCON are

confused, as the fight over FDGs shows, and there is no consensus because no open debates are allowed. After all, ISKCON's membership has been indoctrinated with false doctrines for almost 5 decades. Yes, it is a good idea to clarify what really is a diksha guru before we add women to the ongoing mess of the male diksha gurus. The GBC's rubber-stamp, conditioned soul pretenders are crashing left, right, and also in secret. Let the *interregnum of enlightenment* begin with debate and open discussion, and the study of Srila Prabhupada's teachings. Then, gradually the truth will become apparent to the majority.

### VARIOUS MEANS TO REMOVE MISLEADERS

Corruption and criminality are deeply entrenched and pervasive in ISKCON, hidden behind smiling faces of snakes in saffron just like how Ravana had lured away Sita. These cheaters have legal control of the institution, and are hard to reach with their secret bylaws and West Bengal society. Only a "lower-archy" revolution can "drain this swamp." When will we confront this corrupted, self-serving hierarchy of deceit, and overturn the leadership structure by force, from the bottom up? A summary of strategies to restore the mission of Srila Prabhupada:

(1) *No Confidence* vote (2) *Suspension* of entire or individual GBCs (3) *Choose One's Own* local GBC representative (4) *Disaffiliation* from GBC, locally or regionally (5) *Impeachment* locally or globally (6) local or global *Tribunal* to try the GBC for their wrongs (7) *Alliance Of Devotees* (8) *Confrontation*, non-cooperation (9) *Government In Exile* (10) *Fifty Man Committee* (11) Legal court action (12) Publication, distribution of materials to counteract GBC deceit, such as this *Personal Ambition* series of books.

There are other measures as well. Any one, combination, or all may be used depending on circumstances. Those yearning for Srila Prabhupada's mission to be restored to its healthy condition, as Srila Prabhupada wanted it, will determine which are effective. Success requires commitment, participation, and cooperation with other like-minded devotees. It will not happen by inaction. When enough devotees realize the depths of ISKCON corruption, an "event" or new scandal will likely precipitate the revolution which brings Srila Prabhupada back to the center of his movement. When this "event" comes, each sincere follower of Srila Prabhupada should be prepared to add their weight.

We should be alert to recognize the catalyst that collapses the fragile ISKCON gurocracy. We should make truthful propaganda and remain ready, be fixed up in our sadhana, strong for the revolution when it is triggered. We should aspire to do our part to restore Srila Prabhupada's Divine Mission, and not wait for others. We can pray to Srila

Prabhupada how to help rescue his movement. We can listen to our heart and Supersoul- asking, what can I do? Any Krishna-given opportunity or sincere inspiration should be taken to save Srila Prabhupada's Sankirtana Movement. The miscreants must be removed by any means.

(1) *"Anyone who deviates can be replaced."* (SPConv March 1975)

(2) *"No learned man should be willing to hear a person who does not represent the original acharya..."* (SBhag 1.4.1) [Similarly, the GBC that does not follow Srila Prabhupada should be rejected]

(3) *"The GBC ceased to exist in 1978 because they all disqualified themselves at that time by their massive disobedience and offences. There has been no GBC linked to Srila Prabhupada since then."* (Naveen Krishna das, 2019, who resigned from the GBC in 2000)

By now we have seen enough to clearly understand that the problems in the Hare Krishna movement have come about because of ISKCON's GBC misleadership, due to the corrupting poison of ambition from the 1978 gurujackers and their followers since then. ISKCON's false gurus have controlled the GBC since Srila Prabhupada departed and they have introduced institutional policies to facilitate their guru franchises. Srila Prabhupada did not make any arrangements, nor give any instructions, for all these policies. The GBC has since 1978 wrapped all organizational and philosophical policies around the principle of allowing conditioned souls to be self-appointed and then approved as diksha gurus, which is contrary to Srila Prabhupada's teachings.

The GBC dishonestly "interpreted" that Srila Prabhupada neglected to make arrangements for initiations after his departure. To "save the discipic succession," they lied about 11 acharyas being appointed, and when that was exposed as a hoax, they claimed they needed to manufacture a guru vote approval system in ISKCON for future initiations. ISKCON's GBC has thus created all of ISKCON's problems.

### **ISKCON LEADERSHIP FAILURE**

Let no one cling to sentimentalities of mercy, compassion, or leniency for the GBC, remembering that those with the disease of addiction cannot be trusted. Gurukripa das interview about this in 2009:

*"When I first joined the movement, we spent 10 hours a day chanting in the street. These present GBC's do not spend that in a year. Hari nama eva kevalam, in this age only the Holy Name... Bureaucracy and management is not the process. The elitism by the GBCs putting themselves up on a platform, above all their Godbrothers is arrogance and the sin of pride, opposite of the humble blade of grass. We have been excluded from Srila Prabhupada's movement, it started in the GBC meeting of 1978. Still today, the people who have appointed themselves*



for life have had very little result. Ravindra Svarupa, GBC of Hawaii, has come once in 6 years, and he will not give up the position. Kavicandra in Japan has done nothing there in 25 years.

*“Even one GBC guru does not wear neck beads, tilak, sikha, or have faith in the Name and is a member in good standing. In the West, most of the temples have more deities than devotees, who are being paid, bringing Indian devotees just to keep the basics going. I have seen over the years how the elitist mentality of the GBC and gurus has excluded all their Godbrothers. They have put themselves on a high pedestal. They have no taste for staying in the holy Dhamas, and they run back to their comfort zones as soon as they finish their meetings. They have taken the position as our leaders. Whistles and bells with no substance.*

*“My view of seeing this organization, it is **cronyism**. Most of the leaders, their hearts are still steel framed, they are self-interested, not self-less. They have stopped somewhere on this road back to Godhead; they are satisfied with their easy lifestyle, food, respect, honor, traveling, all at the expense of the community. It's a long way from chant, dance and be happy. They do not invite their Godbrothers to participate. They come to Vrindaban and hide in Govardhan with their little programs.”*

The GBC's long list of misdeeds are unforgivable, having caused devotees great suffering during their dark regime. Their misleadership was not a best effort, it was based on deliberate self-aggrandizement, never mind Srila Prabhupada, his instructions, his mercy and availability.

#### **GBC'S SPOILING OF ISKCON WAS PREDICTED (see Vol. 6)**

(1) *“What will happen when I am not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure.”* (SPL Apr. 11, 1972) (2) *“I made the GBC to give me relief, but if you do like this, then where is the relief. It is anxiety for me. This is the difficulty, that as soon as one gets power, he becomes whimsical and spoils everything.”* (SPL Sept. 12, 1974) (3) *“I am training some of my experienced disciples how to manage after my departure. So if instead of taking the training, if in my lifetime you people say I am the Lord of all I survey, that is dangerous conspiracy.”* (SPL Oct. 8, 1974)

Today, many devotees both in and out of ISKCON question whether ISKCON leaders are adhering to the mandates and instructions of Srila Prabhupada regarding proper management of his Society. No, they have replaced Srila Prabhupada's management system with concoctions.

The real obstacle to solving the problems in ISKCON is its disobedient misleadership. GBC corruption will not end if we become

better devotees. Submission to corruption is not cooperation with Srila Prabhupada. Srila Prabhupada himself chose not to stay in the Gaudiya Math that his Guru Maharaja worked so hard to establish. The intelligent conclusion is to end the corruption by removing the GBC.

ISKCON needs leaders who are not interested in using Srila Prabhupada's movement to fulfill their personal ambitions, as this presents catastrophic conflicts of interest. The unauthorized guru system in ISKCON is at the heart of all its problems. Remove the GBC and dismantle their bogus guru system, and then it will be possible to reconcile the anomalies and discrepancies in the Movement.

### **GBC HAS UTTERLY FAILED SRILA PRABHUPADA (Krishnachandra das)**

*“ISKCON has been fraught with schisms, controversies, and leader ‘falldowns’ due to various deviances. The GBC has pushed ahead to fully corporatize and centralize the institution contrary to Srila Prabhupada’s desire. The lack of consultation, heeding advice, and transparency has eroded faith in the GBC to an all-time low. ISKCON devotees are disempowered and disenfranchised by elitist misleaders. ISKCON bureaucracy does not respond to the concerns of devotees or serve their spiritual needs. Frustration due to the corruption in ISKCON’s leadership has led to a mass exodus of countless thousands of devotees including most of the pre-1978 devotees, and the Gaudiya Math and sahajiya babajis benefitted as a result. ISKCON leadership focuses on new laws, policies and programs whose aims are to control the member base and protect their guru franchises.*

*“Many believe ISKCON no longer serves its members as it pursues new recruits who are easily duped with no experience of ISKCON’s history. American, European, etc centers are funds collection points for gurus who post their immigrant manpower to run the programs. Srila Prabhupada’s 1977 Last Will: ‘The executive directors who have herein been designated are appointed for life. In the event of death or failure to act for any reason of any of the said directors, a successor director may be appointed by the remaining directors...’ The phrase ‘failure to act’ means failure to properly discharge his duty of representing and following Srila Prabhupada’s instructions. Similarly, the entire ISKCON GBC must be changed due to their collective failure to act as Srila Prabhupada wanted. Removal of the entire GBC is justified and necessary because of their extreme deviations and mismanagement. This necessity is further reinforced by the GBC’s hard hearted rejection of all advice from the innumerable Godbrothers who have expressed serious reservations and objections to their policies and actions.”*

### **GBC APPROVAL SURVEY HITS NEW LOWS AT 19% IN 1998**

At the 1998 Vancouver Rathayatra festival, Partha das took a survey revealing great dissatisfaction and disgust with the GBC in relation to guru-tattva issues. The survey included 54 devotees representing 1168 years of devotional service experience, and the overall rating of the GBC on “the guru system” was 18%- quite dismal. And in the subsequent quarter century, GBC approval has sunk further. Out of 540 possible points, the GBC got 102 with 24 persons giving ZERO points. Partha das wrote to GBC Bir Krishna Swami Aug. 28, 1998 (some excerpts only):

*“I decided to do a survey of the devotees’ feelings on the guru issue and how they rated the GBC in dealing with the guru issue. The first question: ‘Regarding the current state of the guru system, are you satisfied, very satisfied, no opinion, dissatisfied, very dissatisfied?’ Imagine asking this question when Srila Prabhupada was on the planet? The second question: ‘How would you rate the GBC body in its handling of the guru tattva issue and related problems.’ Devotees have lost faith in the GBC... Srila Prabhupada’s movement is being turned into a laughing stock. Many devotees feel the entire GBC should be **dissolved and reformed**... At several istaghostis the following suggestions were common- no more pada names, srilas, guru pictures on altars, all food offered to Srila Prabhupada...*

*“Srila Prabhupada did not want GBCs to dictate to temples or to centralize management... The devotees have had it with the current state of affairs! Srila Prabhupada said: ‘They declared some unfit person to become acharya. Then another came, then another, then another acharya, another acharya...’ History has certainly repeated itself... Srila Prabhupada never appointed any one to become acharya!... An attempt was made to improve the situation by allowing so many more devotees to become guru but all that has done is to decentralize the corruption. Now instead of big zonal acharyas we have so many little acharyas. Is the GBC so dull that they think the devotees do not know what is going on? Do they think they can dismiss and cover up...*

*“Worse is muzzling complaints about these horrific abuses of position as fault finding. ...we cannot tolerate a situation where innocent people are legislated to worship a ‘guru’, as good as God, as assisting the gopis... and the guru has sex with disciples, homo sex, molests 12 year olds, masturbates, takes drugs, etc. What is it going to take for the GBC to wake up? How many governments would stand with an approval rating of 18%? This is a movement of the heart. It is being clouded by minds filled with deceit, hate, greed, pride and envy...”*

**GBC CORRUPTION DETAILED by Navadwipchandra das**

*“If you go along with the corrupt GBC, you can remain a guru and*

*sannyasi even if you are engaged in illicit activity. But if you happen to think Srila Prabhupada is the primary spiritual master of all devotees, you are banned, beaten, thrown out of ISKCON. The GBC is corrupt, hiding the fall of their gurus. Disciples do not know who their guru actually is, what type of person is he? You see them one day a year as they come to receive their worship and dakshina. Do you have any idea how your guru lives, what he does, or anything about him? No. You may see him for an hour a year, and you only see the big guru show they put on as they pass through. They do live in private houses with a few servants. Many ISKCON gurus are multi-millionaires. Bhakticharu Swami pledged a million USD to the GBC for the child abuse court case.*

*“Gaudiya sannyasis are traditionally known as ‘Tridandi Bhikshu,’ which literally means ‘street beggar.’ These gurus are looting Srila Prabhupada’s movement. Why are the temples throughout the world struggling financially? The local money is siphoned off by rich gurus. They initiate the local devotees, and the money goes to gurus with Swiss bank accounts instead of building up Srila Prabhupada’s temples. The money is sent to false Swamis to continue their lives of sense gratification in private luxury homes with luxury lifestyles.”*

#### **PETITIONS, REASON, APPEALS, INTERACTION WITH GBC USELESS**

Since 1977, efforts to correct the GBC misleadership and deviations have been via petitions, letters, appeals, meetings, patience, gentle influencing, canvassing, submission of essays, written complaints, etc. All of this totally failed, and there certainly was a lot of it. Petitioning will never effect a restoration of Srila Prabhupada’s Mission. In 1990 the *Vedic Village Review* collected 500 signatures challenging the GBC to implement the July 9 Order initiation system. The reply was excommunication and a one issue *ISKCON Journal*. In 2000 Harinam das organized an online petition to pressure the GBC to implement the DOM. The GBC simply ignored it and there was no reply.

In 2003 the book *Judge For Yourself* demanded redress from the GBC for lies and omissions in their poison “investigation.” This was ignored. A petition is only a request: “*Please listen to us.*” The GBC is not obligated by petitions. Their agenda is self-preservation and by pretending they have no opposition. Only they can remove themselves as GBC members, as they have lifetime positions. It is utterly useless to waste further time trying to reason with the GBC, as if they would respond in an honest manner, if at all. They are beholden to no one except their own elite club members. Four times the GBC ignored the hard evidence that Srila Prabhupada was poisoned, in 1999, 2000, 2003, 2017. Their response was denial, lies, fraud, deceit, ridicule. Nothing can

compel them to an honest dialogue. They are unresponsive and incaltrant. A completely different approach is required. They cannot be changed, and therefore must be removed, thrown out, and cast aside.

***The GBC has NO legitimacy or authority.*** They are deviated so far from Srila Prabhupada's standards and instructions that they are ***deviant misrepresentatives of His Divine Grace.*** Truth, evidence, logic, love, and trust has failed. The only recourse in dealing with corrupt leadership with super low credibility or interest in reforming themselves is: ***OUST THEM!*** No more negotiations, ultimatums. They must be boycotted, ignored, sidelined, and neglected like a deadly disease to be quarantined. When they give a lecture... no one attends. When they speak to you... walk away. Their days of phony glory are over, they are a detriment and they are not wanted or needed. Non-cooperation. Go on with one's alternative, positive programs for serving and pleasing Srila Prabhupada. The tide is moving against these rascal leaders.

As more come to know the real history of ISKCON, and understand the evidence that Srila Prabhupada was poisoned, and that senior men hijacked his mission for their own personal ambitions, the reign of tyranny moves closer to its end. No more waiting while they patronize us. For what they have done, they are, or may as well be, enemies of Srila Prabhupada's transcendental Mission.

### **CAN THE GBC MISLEADERS BE REHABILITATED?**

Many of the ISKCON misleaders are very sick people, infected and rotten with the disease of material ambition (DADS: dreaded acharya disease syndrome). Their honesty and conscience cannot be trusted due to decades-long addictions to guruship, worship, easy wealth from adulant followers, and entanglements in a corrupt institution. No more lenience. Their history of failures, frauds, lies, cover-ups, corruption, and incompetence can only have one outcome: ***Fire Them!*** If 46 years is not enough time to prove themselves good, then they are useless, hopeless. They will never reform themselves due to corruption, addiction, and heart disease, like alcoholics in denial, incapable of doing right, dangerous, with suave and practiced charisma, jugglery of catch-words and phrases, orange robes (hey, show me your bank balance!)

Everyone is sick of them, and they deserve no more chances. Once, twice, thrice, finished. They had thousands of chances and have continued to fail Srila Prabhupada and the devotees. How can they be trusted? They only know how to cheat. The only program of healing and purification for them is to now become menial servants. Let them beg forgiveness and serve those they have abused and misled, as Jagai and Madhai did (they built a bathing ghat on the Ganges and all who came,

they begged their forgiveness with tears and personal service). There is no justification for loyalty to a deviated, corrupted GBC. The ISKCON GBC must be rejected without compromise. No more pseudo-reforms, no more deals. They must go, one and all, game over, good bye forever.

#### APR. 24, 2023: A CALL FOR GBC RESIGNATION

*“In a sign of the general ISKCON revolt against the corrupt ISKCON leadership, a large group of secondary leaders and senior devotees issued a demand that the **entire GBC body resign** due to their abject failures. In light of serious lapses in responsible administration by the GBC, we, as good faith servants of Srila Prabhupada’s ISKCON, request its present members to collectively resign in deference to the widespread concerns of the greater ISKCON community. We request a review and renewal of the GBC membership overseen by an aggregated body of responsible devotees, such as the SABHA or OrgDev, to take place within a defined interim period. To avoid a power vacuum, the current members could remain as locum tenens pending the review’s outcome and identification of replacements, where required.*

*“Upon resigning, we request each former GBC member to either remain retired or re-apply for a position in the GBC subject to approval by the appointed interim group. Along with a renewal of membership, we request the reviewing body to work with the appropriate agencies to establish much-needed protocols for the accountability of the GBC, pursuant to the intent of Srila Prabhupada’s DOM. Thus all members of the current GBC can maintain their deserved dignity while allowing the body to collectively admit its shortcomings and establish effective mechanisms of organizational responsibility for the future. We anticipate that any current GBCs aloof from the dynamics that led to the abuse and disruption that precipitated this call for renewal will be quickly welcomed back, should they submit for reinstatement. **[WHY??]***

*“The GBC’s ability to lead ISKCON depends upon the community’s faith in the Body as Srila Prabhupada’s empowered instrument. Your resignation would signal recognition of this and significantly strengthen the devotees’ trust in their leaders. It would not affect your administrative positions in any specific project or property and thus not create undue instability regarding ISKCON assets. The lay congregation desperately needs reassurance that its leaders are prepared to take responsibility for their grave omissions and the ensuing tragedies. Verbal assurances are no longer sufficient. Failing to demonstrate meaningful acceptance of culpability will further erode trust and raise serious questions about the Body’s probity and legitimacy to lead.*

*“Though ISKCON, particularly its GBC, was charged by Srila*

*Prabhupada with being an ideal example of leadership and organization, history proves it has sadly fallen prey at times to the unbecoming tendencies it was established to root out across humanity at large. Studying the Bhagavatam helps us appreciate that this situation is not surprising and reassures us that it is not yet a reason to lose faith in ISKCON's leaders and their noble mission. The Lord entrusted Sri Brahma with manifesting and maintaining the structure of the universe. Yet, at an early point in his service, he sexually pursued his daughter—a shocking breach of conduct. When Brahma's capable and well-meaning children petitioned him about how such base behaviour could overcome him, he felt deeply chastened. He then gave up his body to cleanse himself and show good faith to his dependents. ISKCON's past, present, and future members need a similar demonstration of good faith and contrition from the foundational generation of the GBC.*

*“This is not a call for revolution but a renewal of the GBC's sacred purpose established by Srila Prabhupada, who saw his legacy connected to this Body's behaviour. In 1971 he wrote to Bhagavan, “I am now getting all respect and honor, so now you must preserve that standard and not dishonor me.” Many ISKCON members are floundering in the haze of legitimate criticism regarding the GBC's abject failure to protect the devotees under its care. Whether the future regards the present confusion as evidence of iniquity in ISKCON's leadership or the understandable growing pains of its volatile formative years will depend on how the GBC addresses these concerns.*

*“Along with offering urgently required healing to the devotee society by admitting dereliction, your resignation would be a significant step towards establishing healthy leadership and succession dynamics in ISKCON. It will also allow the next generation to assume leadership roles while seasoned elders are still present to support them in times of challenge and uncertainty. [...] What miracles might Krishna be moved to manifest if the GBC displayed such sincerity now? How valuable a message would it give to future generations of leaders if this inevitable change of guard came not by the force of time but by your sacrifice in the mood of serving Srila Prabhupada's devotees? As firm well-wishers of the GBC, whose strength and integrity are so critical to ISKCON's welfare, we ask that you protect our society with a profound example of accountable leadership rooted in humility. Pray step down and, in so doing, rise to the occasion of this pivotal moment.”*

This was signed by 50 senior devotees from around the world...

**Comment:** While incredibly timid and weak, still, the above call for “renewal” does demonstrate the growing awareness in ISKCON, at all

levels, of the GBC's corruption and degradation, and how they are not serving Srila Prabhupada. Of course, as expected, there was no reply or result. The only effective way to restore Srila Prabhupada's ISKCON and divine mission is by a *total revolution, forcing the GBC out*, with a ground-level restoration based on a total review and reset. BY FORCE.

### **CAPITULATION OF THE OLD ORDER**

By its propaganda and lies in the digital information space, the GBC has struggled to preserve its legitimacy. While control and force is their modus operandi, their perennial problem is ideological, because to continue in power, the GBC ultimately needs the support of the majority of its constituents. This support need not be active enthusiasm, it can also be passive resignation. So, the chief task of the GBC is to secure its acceptance by the devotees. For decades, ISKCON's GBC has claimed to represent Srila Prabhupada's Mission to legitimize its actions in the label their critics as demons, rascals, troublemakers, and conspiracy nuts.

But the internet has caused an information revolution that, similar to the invention of the printing press, has allowed truth to spread beyond the control of the GBC. The results have been shocks like the 1987 pseudo-guru-reforms, the revelation of the DOM and July 9 documents, the 1997-2005 discovery of forensic and audio evidence of Srila Prabhupada's poisoning, and a popular embrace of many views and facts that previously had been condemned by the GBC as dangerous heresies.

Thus the GBC has fallen into a crisis of legitimacy. Time and again the GBC's doctrines and positions are repudiated in the eyes of the devotees. In response, instead of reflecting on why so many are so fed up with them, the GBC scapegoats truth tellers and "ritviks" as the cause of all the nastiness and hostility aimed their way. The GBC is unwilling to admit that they are the actual reason why there is so much discontent with their performance and policies. Thus, a spiritual revolution to remove the ruling GBC is necessary, which can be accomplished by a mass show of no confidence whereby the devotees reject the GBC misleaders who then go on without them. An overwhelming dismissal by the majority of devotees would be fatal to the GBC. Underneath it all, their power and regime is sustained only by popular acceptance.

Also, a powerful "50 Man Committee" made up of senior devotees and present or former leaders, would simply declare the GBC removed and assume their duties. This is already brewing in India, provoked by the GBC's controversial actions. Any one of many fissures and cracks in ISKCON's solidarity can erupt as the downfall of the gurocracy.

Then, with their GBC license revoked, and all powers and positions cancelled, being no longer relevant and totally rejected, the Sun will rise



and darkness is dispelled. The Berlin Wall and the Soviet Union collapsed when there was insufficient support to continue that system. Similarly, the GBC's collapse is near. They only have power over others by their consent, which, when withdrawn, they are nobodies. As the Hare Krishna societal awareness and enlightenment increases, this collective awakened consciousness will reach a tipping point.

The corrupt leaders will capitulate by the will of the masses. The bigger gurus will obstinately secede from ISKCON and try their luck on their own-- good riddance. But a time of free thought and collective debate is imminent, an interregnum of enlightenment. So, having identified and discussed the problems in the Divine Mission and having rejected the corrupt ISKCON GBC, then the choices in moving forward in Srila Prabhupada's service are:

- (1) Restore the ISKCON institution by correcting its major flaws, setting it on the right course according to Srila Prabhupada's teachings,
- (2) Start over separately and rebuild Srila Prabhupada's mission in new institutions, with many lessons learned,
- (3) Or work on both of these at the same time, and see what Krishna favors. Success on one front or the other is sure.

Each devotee must decide how he will help to restore the mission.

---

## CHAPTER 19: OPEN DEBATE AND DISCUSSION

What is self-evident to one devotee is often not self-evident to another. The Absolute Truth becomes revealed to each devotee in different ways and stages. Some are fully supportive of the unchanged books but still believe in ISKCON gurus' authenticity. Others understand the hypocrisy of ISKCON leaders in their history of child protection, but somehow still think the GBC "got it right on the guru issue." And so on. Proper and full understanding of the main facets of spiritual life is a challenge to achieve in the material realm's contaminated atmosphere where the modes of nature are always active everywhere. Because the spirit soul is so small, he is easily influenced by the modes of nature.

It is not by willpower, intelligence, good looks or luck, wealth, or education that one can rise above the modes. Even great yogis who have practiced austerities for thousands of lifetimes are still bewildered by material nature, retaining material desires and the cheating tendency. So how can the simple followers of Srila Prabhupada hope to know what is

actually the Truth, or the correct philosophy (*siddhanta*), in Krishna consciousness? Without it, we are sure to go astray. And few will admit even to themselves that their realizations, understanding, or knowledge is lacking and that their intelligence is not yet clear. So how do we restore Srila Prabhupada's transcendental movement, resolving conflicting opinions in various doctrinal or philosophic issues? This question, of course, will not be asked by ISKCON's blind followers.

### **MOTIVES TAIN ONE'S UNDERSTANDING OF THE TRUTH**

As Srila Prabhupada is the Person Bhagwat, his instructions and statements are as perfect as the Vedic *shastra*, but our problems arise by interpreting those instructions to serve our own ideas or interests. Those spiritual practitioners who have not yet achieved perfect purity, being still conditioned souls, will still have some mundane motivations to interpret Srila Prabhupada's instructions and statements in a way to favor their conditioned desires. This results in various understandings, leading to a variety of institutions, groups, sects, isms, schools of thought, each with a unique interpretation of truth or philosophic *siddhanta*.

Amongst Srila Prabhupada's followers, there are diverse understandings on many central matters, and 45 years after his departure it is difficult for a newcomer to ascertain the correct *Srila Prabhupada siddhanta*. This also happened in Christianity, complicated when Christ's teachings were not accurately recorded. However, Srila Prabhupada's teachings are exactly recorded and still, there is much doctrinal confusion, due to infiltration of deliberately distorted interpretations that facilitate material purposes. This is seen in the lives and history of some of Srila Prabhupada's first students, those who took over ISKCON under false pretenses (see Vol. 1, 5, 6).

In the Hare Krishna movement there are many *siddhantic* interpretations, and many camps banter over these differences. But the Absolute Truth is One, with only one (basic) *siddhanta* or interpretation in concordance with Srila Prabhupada's teachings. Misunderstanding that one truth is due to subtle material coverings, of which we are mostly unaware, calcified by a lack of open discussion. A careful study confirms most in the Srila Prabhupada "universe" have misinterpretations, caused by attachment for power, wealth, fame, sense gratification, or somehow being influenced by a particular configuration of the material modes. Some are affected by tainted propaganda from their superiors. Others react to past traumatic experiences, or will obsess over doctrinal details. Some compromise spiritual principles and *siddhanta* due to economic necessities. But the topmost *siddhanta* is only understood by sincerity and careful study and application of Srila Prabhupada's teachings.

## SPECULATION WITH IMPERFECT SENSES CANNOT FIND TRUTH

Srila Prabhupada and shastra on understanding truth or siddhanta:

**(1) BGita 14.11 Text:** The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge. **Purport:** *There are nine gates in the body: two eyes, two ears, two nostrils, the mouth, the genital and the anus. In every gate, when the symptom of goodness is illuminated, it should be understood that one has developed the mode of goodness. In the mode of goodness, one can see things in the right position, one can hear things in the right position, and one can taste things in the right position. One becomes cleansed inside and outside. In every gate there is development of the symptoms of happiness, and that is the position of goodness.*

Here Srila Prabhupada tells us that one in the mode of goodness can hear things in the right position, and he does not hear that which is not there. Below, he says "an illusion is a misunderstanding that arises from inattention while hearing." If we are inattentive while chanting Hare Krishna, we will have illusions. Not accepting Srila Prabhupada's words verbatim produces various conclusions, which may also be due to not following the four principles, including no gambling or speculation.

**(2) CC Adi 7.107 Text:** The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead. **Purport:** *A mistake is the acceptance of an object to be different than what it is or the acceptance of false knowledge. E.g., one may see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding that arises from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see [...] at a distance [...] The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In the BGita (4.2) the Lord says, evam parampara-praptam [...] "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." We have to hear not from a telephone but*

*from an authorized person, for it is he who has real knowledge.*

This verse is very instructive for conditioned souls, because to be liberated means we do not have the above mentioned sensory defects. We are either conditioned or liberated, as there is no half way position. When Krishna tells Maya devi to release us from her clutches, then we are liberated, not before. Srila Prabhupada defines a mistake as the acceptance of something different than what it is, or the acceptance of false knowledge. E.g., if we accept somebody as a bona fide spiritual master and he is not a liberated person, then we made a huge mistake.

**(3) CC Adi 7.108 Text:** The Absolute Truth is described by the Upanishads and Brahma-sutra, but one must understand the verses as they are. That is the supreme glory in understanding. **Purport:** *It has become fashionable since the time of Sankaracharya to explain everything regarding the shastras in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example,  $2+2=4$ , and one cannot make it equal 3 or 5. Yet although it is not possible to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented BGita As It Is. We do not create meanings by concoction. Sometimes commentators say that the word Kurukshetra in the first verse of the BGita refers to one's body, but we do not accept this. [...] In this way they distort the meaning, and people are misled. Here Chaitanya Mahaprabhu confirms that all Vedic literature, including Upanishads [...] whether sruti, smriti or nyaya, must be understood according to their original statements. To describe the direct meaning of the Vedic scriptures is glorious, but to describe them in one's own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Sri Chaitanya Mahaprabhu fully deprecated the attempt to describe the Vedas in this way.*

Srila Prabhupada says “we do not create meanings by concoction,” as has nowadays become “fashionable.”

**(4) CC Adi 7.110 Text:** Sankaracharya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead. **Purport:** *The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. E.g., the BGita is an important book of Vedic literature that has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit*

*from it, and no one came to the conclusion of Krishna consciousness. Since the purpose of the BGita is now being presented as it is, however, within four or five short years thousands of people all over the world have become Krishna conscious. That is the difference between direct and indirect explanations of the Vedic literature. Therefore Chaitanya Mahaprabhu said, mukhya-vrttye [...] "To teach the Vedic literature according to its direct meaning, without false commentary, is glorious.*

We should accept Srila Prabhupada's words verbatim, without change, addition or alterations, otherwise we fall into deviations.

(5) *"Yes, if it is any credit for me, that is what you have written that I tried to give aural reception to the words of my Spiritual Master, Bhaktisiddhanta [...] Maharaja, and thus I tried to engage my tongue in repeating the same words without any change."* (SPL May 6, 1970)

(6) *"Actually I cannot claim any credit for myself, but I say if any credit is due, it is due to the fact that I have not deviated from the original instructions. Whatever I have learned from my spiritual master I have presented before you and similarly whatever success you are having only it is due to the purity of the message which you are carrying."* (SPL Dec. 1, 1970)

(7) *"The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost."* (CC Mad 6.137 purport)

(8) *"Unless one is under the shelter of a realized spiritual master, his understanding of the Supreme is simply foolishness."* (TLC)

(9) *"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)

(10) *"At root, eternal religion must be only one. Why have many religions then arisen? The correct answer is that the religion or dharma of man is one when the soul is in a pure condition. When the soul becomes conditioned, the dharma takes two forms: conditional and unconditional. Unconditional dharma does not differ no matter what country it is found in. When the soul takes on material designation and consequently different place, time and body, due to variety in matter, conditional dharma makes its appearance in different countries and at different times. Conditional dharma takes on different forms and names in different countries. The dharma of the soul becomes unconditioned to the extent that the soul becomes freed from material conceptions. When the jivas reach the unconditioned state, they have only one dharma."* (Dasa Mula Tattva, Bhaktivinoda Thakura by Bhanu Swami)

## THE BASIS FOR ATTAINING THE CORRECT SIDDHANTA

Many devotees claim to understand the correct *siddhanta* of Srila Prabhupada's teachings on various subjects. Some will privately admit they are confused, such as the guru-initiation issue. To whatever degree one understands Srila Prabhupada's *siddhanta*, it is because of the degree of their faith in and surrender to the pure devotee, Srila Prabhupada. They have listened to him carefully and not filtered their understanding through predispositions, speculations, conditioning from institutional indoctrinations, etc. *Shastra* confirms that success in spiritual realization comes from implicit faith and surrender to the pure devotee. This is called "Srila Prabhupada *siddhanta*," or the clear understandings that Srila Prabhupada gave us in his books, letters, and lectures.

An advanced devotee is fixed in his conviction that Srila Prabhupada is the Acharya, the teacher of the Absolute Truth. This basic principle of surrender to Srila Prabhupada entails the serious and rigorous application of a spiritual formula of regulative principles in one's life that will gradually elevate one to a firm positioning in the topmost *siddhanta* of Srila Prabhupada's teachings. Unfortunately many devotees do not regard his teachings as their sole or even primary guide, yet, these mixed followers will be elevated by his books and teachings.

(1) *"The monkeylike conditioned soul first becomes attached to sex, and when intercourse actually takes place he becomes more attached. He then requires some material comforts—apartment, house, food, friends, wealth and so on. In order to acquire these things he has to cheat others, and this creates enmity even among the most intimate friends. Sometimes this **enmity** is created between the conditioned soul and the father or **spiritual master**. Unless one is firmly fixed in the regulative principles, **one may perform mischievous acts**, even if one is a member of the Krishna consciousness movement. We therefore advise our disciples to strictly follow the regulative principles; otherwise the most important movement for the upliftment of humanity will be hampered due to dissension among its members. Those who are serious about pushing forward this Krishna consciousness movement should remember this and strictly follow the regulative principles so that their minds will not be disturbed."* (SBhag 5.14.35 purport)

(2) *"If anyone strictly follows the regulative principles of Krishna Consciousness then he will always remain enthusiastic and dynamic. So if there are any defects within our Society it is only symptom that the instructions of the Spiritual Master are being neglected. Follow my instructions strictly and always think for giving this gift of Krishna Consciousness wherever you go and to whomever you meet, this is the*

advice of Lord Chaitanya." (SPL Karandhar Feb. 2, 1973)

(3) "Thank you for reading my books and appreciating them. Please continue to do so. That will help you advance nicely in spiritual life. By reading my books and chanting Hare Krishna, your life will become perfect." (SPL Mar. 14, 1975) (4) "I am so much grateful that you have enjoyed studying my books. [...] Actually, anyone who tries to understand these books will become a great realized devotee of Lord Krishna gradually. The original potency of the shastra remains in these books because I have not added or opinionated anything of my own. I have simply presented the scriptures [...] as they are. Therefore, just see the effect they have on the world." (SPL Mar. 19, 1975)

(5) "Krishna is very kind. As soon as he begins reading Krishna book with a little faith and adherence, Krishna will be very much pleased [...] so when you read BGita or Krishna book with little seriousness, then Krishna understands, 'Now he is serious to understand me.' [...] Simply you have to become little serious. 'Krishna, kindly give me knowledge so that I can understand.'" (SP Lecture Mar. 29, 1974)

(6) "[...] everything is very clearly explained in this Nectar of Devotion. So, each chapter you should read very carefully. And if you cannot understand, read it repeatedly. [...] Go on reading, and the answers will automatically come. [...]" (SP Lecture June 23, 1970)

(7) "...One must **see things as they are** through the mercy of a spiritual master; otherwise if one tries to see Krishna directly, he may mistake an ordinary man for Krishna or Krishna for an ordinary man. Everyone has to see Krishna **according to the verdict** of Vedic literatures presented by the **self-realized spiritual master**. A sincere person is able to see Krishna through the transparent via medium of Sri Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master." (CC Mad 18.99)

#### **FORMULA FOR CORRECT SIDDHANTA, SEE THINGS AS THEY ARE**

The formula of regulated bhaktiyoga practice that Srila Prabhupada taught his disciples, by which transcendental realization of the Absolute Truth and philosophic *siddhanta* is achieved, includes:

(1) **Four Basic Rules:** No gambling, illicit sex, intoxication, or eating meat, fish, and eggs. (2) **Sadhana:** Sixteen rounds Hare Krishna japa daily, attend early morning program, observe Ekadasi, festivals.

(3) **Study Of His Teachings:** Daily study his books, practical application of his instructions, hear his lectures. (4) **Regular Preaching:** Engage in some type of sankirtan to preach Krishna consciousness to others. (5) **Association With Likeminded Devotees,** avoid non-devotees,

make friends with bona fide devotees. (6) **Open Discussions:** Regular classes in Bhagwatam, Gita, Nectar of Devotion, and discuss freely.

(7) **Good Management:** Find a peaceful, favorable situation to practice spiritual life. (8) **Simple Living:** Minimize unnecessary sense gratification, live and eat simply, and earn an honest livelihood.

Also helpful is for one to have a good measure of clear sanity with common sense and an ability to practically apply transcendental knowledge in one's life. All too often in Kali yuga people have intellectual defects, personality disorders, or mental derangements due to drugs or karma, making it very difficult to attain the topmost *siddhanta*. Most devotees would actually be best off in following good leaders (but who are few and far apart). We must all engage in studying, discussing, and realizing Srila Prabhupada's *siddhanta* in all issues, including in regards to the poisoning of his body and his divine mission by rascals.

*"It's nice to remind and encourage devotees to chant at least sixteen rounds per day, and hear directly from Srila Prabhupada, and follow Ekadasi, and share Krishna consciousness with others- all, clearly, good transcendental guidance. But more emphasis should be given, that to absorb and realize the correct siddhanta, one should hear directly from Srila Prabhupada as much as possible. That is, ultimately, let's not be dependent for authorized siddhanta on whether it's from this group or that, or this devotee or that one- let's primarily encourage each other to directly hear from Srila Prabhupada, especially by reading his books, and also of course, hearing his lectures, reading his conversations, and then discussing, etc."* (Dhira Govinda das, 2020)

## DEBATE, DISCUSSION BRINGS DEVOTEE ENLIGHTENMENT

There is a great battle going on in the world over free speech and the control of what information is allowed or acceptable. Dis-, mis-, and mal-information are buzzwords, as is "fake news." The powers behind the curtain want to control the narratives and indoctrinate the public with their themes of climate change, racism, inclusivism, environmentalism, blah, blah... This is mirrored in ISKCON as well. The GBC issue their doctrines as edicts and pressure devotees not to fall prey to various *"conspiracy theories and dangerous philosophic deviations."* They suppress the free flow of information and restrict open discussions or debate. They use the ISKCON institution to intimidate devotees to think, speak, and act in ways that will support their illegitimate, corrupt regime of guru franchise businesses. ISKCON is a very closed, repressed society where only GBC approved narratives are tolerated. No free speech, no open discussions or debate. Like a fascist or communist dictatorship.

But devotees **must be free** to seriously study and discuss Srila



Prabhupada's teachings, in his books, letters, lectures, conversations with an open mind and heart, and with support from their spiritual advisors and leaders. Let them discuss the Krishna consciousness philosophy like the Goswamis of Vrindaban did. This is our Vedic tradition, to debate philosophical matters and churn out the Truth, for the benefit of the mission of Srila Prabhupada, the previous acharyas and the fortunate souls of the world. Our misconceptions and prejudices can be resolved by open discussions in an atmosphere of group study and research.

The internet and modern communications with personal computers, voice/video calls, and digital memory has enabled an information culture and the delivery of knowledge and truths previously unimagined. This unusual technological phenomenon is part of Lord Chaitanya's plan for the Golden Age of 10,000 years, and atheistic attempts to control the world with this technology has backfired. Thus ISKCON's repression is failing to maintain loyalty and compliance, as the general devotees become enlightened by the abundance of readily available discussions, evidences, research, and facts in cyberspace. It has become increasingly difficult in the Hare Krishna movement to convincingly propagate self-serving interpretations because the truth of all issues are being revealed, debated, researched, and disseminated on the "web." It is the service and duty of Srila Prabhupada's followers who want to rectify the Hare Krishna movement to do what they can with free discussions and orderly debates to assist in the gradual enlightenment of all devotees.

Via the internet, devotees worldwide are researching and understanding the truths as to what are Srila Prabhupada's actual instructions for his Mission, regarding future initiations, the guru issue, Srila Prabhupada's poisoning, and the ISKCON leaders' deviations. Based on informal surveys, collective experiences, and anecdotal evidence, it is thought that ISKCON's GBC cannot continue its charade for much longer. ISKCON is not united and has serious problems. Most devotees outside ISKCON, and a large number inside, already favor a radical change of ISKCON leadership. The existing corrupted leadership will try to push their corruptions deeper into the fabric of the Vaishnava society by various means. Their coercion, legal controls, deceit, cover-ups, politics, fearmongering will no longer be effective. The general members are quickly becoming rightly informed, increasing their understanding of Srila Prabhupada's instructions on all the crucial issues, shedding their conditioning of errant indoctrinations, and will be able to choose the right direction for Srila Prabhupada's Mission.

### **COGNITIVE DISSONANCE & THREATS TO OUR PARADIGM**

Often when deeply controversial subjects are raised for discussion,

such as Srila Prabhupada's homicidal poisoning, the reaction is, "*From what I've heard or read, I don't think there's anything to it, so it's just another one of those crazy theories out there.*"

Naveen Krishna commented on this phenomenon: "*From the 'little' he has heard or read... Very, very little I can assure you. The way it works is: Decide what you believe. Pretend you have looked into it and your beliefs were proven right. This is a very common self-delusion.*"

Devotees are facing masters at manipulation and deception, described by Srila Prabhupada as "Ravana" in his last days. Thousands of devotees were no match for the deceptions that came in 1978. Even Rama and Lakshman were (apparently) affected by the deceptive powers of Ravana, although that is their pastime. Krishna Lila also shows many pastimes of pure devotees, Krishna's associates and even Krishna Himself seemingly tricked and deceived by demons disguised in some way. Those hindered by cognitive dissonance, fear, attachment to their paradigms and views, brainwashed with 45 years of false propaganda, will definitely take some time and effort to clear their consciousness.

### FRESH START, INTERREGNUM OF ENLIGHTENMENT

In the late 1980's Russia's Gorbachev introduced the policy of "glasnost," of openness and discussion of all issues. After some chaos it ultimately led a much better and happier Russia. In Fiji many years of racist and divisive politics resulted in an unhealthy situation. After a coup to end all coups in 2006, 8 years of healing and discussion led to a new Constitution whereby endemic corruption, ethnic and racist biases, privilege, and favoritism were corrected. Fair elections were held and Fiji appears much better situated. These imperfect mundane examples point to the utility of an ISKCON transitional healing period, a time for reflection, unwinding, and awakening to realign with Srila Prabhupada's instructions and teachings for a better future.

As of 2024 it has been 46 years of ISKCON deviations, and a *fresh new start* is desperately needed with a *rest and healing period*. There is a chance to now get it right, but not with the present gurocratic tyranny in place. In 1985-87 the "reform movement" was spearheaded by a "50 man committee" comprised mostly of temple presidents and senior devotees. Previously, in 1976 Srila Prabhupada listened to the pleas and complaints of a temple presidents committee against Tamal and his bus parties. In both cases the corrupted GBC was checked by the real power in ISKCON, the temple presidents. This is actual history (Vol. 5).

### ISKCON GUROCRACY OF GBC AND GURUS MUST BE SUSPENDED

Today, only an *interregnum of enlightenment* based on free discussions, debate, and realization of Srila Prabhupada's teachings can

save ISKCON. A temporary suspension of the usual functioning of ISKCON, an interval of reflection, cleansing of false indoctrinations, and general enlightenment should be undertaken with open study and discussion. This will clear the misunderstandings caused by the GBC repressive regime, and allow everyone to reach higher levels of spiritual and siddhantic realizations. This resting time would be the end of the GBC tyranny and the start of a successor administration. This could effectively restore the original ISKCON that Srila Prabhupada gave us, by facilitating the enlightenment of devotees, as a first step, through a new and fresh atmosphere of open, collective discussions.

This break in ISKCON's normal operations with a *complete suspension of the GBC* (like 1972) would allow an enlightenment of the devotees worldwide. The GBC has gone far beyond its boundaries and made a real mess of things. Since 1978 the GBC has become a fraudulent elite guru cartel which operates ISKCON for the collection of disciples and personal wealth. There is a false and hollow show of unity and dedication to Srila Prabhupada's cause, which is just a cover and front for the elite's exploitation of Srila Prabhupada's assets. *The GBC must be removed, fired, retired*, as justified in the next chapter.

Then, after removing the corrupt GBC, a time of healing and open discourse can follow as devotees will be free to study and research Srila Prabhupada's books and teachings, and discuss in groups, excluding the GBCs and gurus. Spiritual awareness will increase and expand by *interactive* discussions, by sharing our thoughts, considerations, and realizations in moderated, civil, rules-based debates. Combining life experience in practical application with the perfect teachings of the parampara, devotees will advance in their Krishna consciousness. In this way they can rise above the clouds of material disinformation propagated through the defective doctrines and suppression-repression policies of the GBC-guru regime. There needs to be a considerable time of general enlightenment, purification after decades of repression and falsehood.

### DEVOTEE ISTAGOSTHI CONVENTION

After the ISKCON GBC's removal-disaffiliation (Ch. 18), Srila Prabhupada's followers worldwide should hold a *Grand Convention* for the restoration of Srila Prabhupada's Mission and restoring ISKCON as it was in 1977. Such an effort to please Srila Prabhupada and defend the truths of history, to save the movement Srila Prabhupada worked so hard to expand all over the world, will have a pronounced and positive effect. This is a *global awakening of devotees* as they come to understand the hijacking of ISKCON, the rascaldom of the GBC, and the deviant, corrupt doctrines the GBC have established. This sharing, discussion,

debate, and voluntary interaction is the *key* to restoring Srila Prabhupada's mission. This is already happening, and will continue to unstoppably continue, as an informal *Global Istagosthee*.

The GBC will try very hard to discourage sincere devotees from trying to salvage/restore Srila Prabhupada's mission by accusing them of treason, disloyalty, rejecting spiritual authority, deviation, and offenses. But *they are the problem*. The unholy GBC and unauthorized guru alliance has ruined the movement, and we must put a halt to this corrupt system and organize a groundswell reformation for the future of Srila Prabhupada's mission. To rectify ISKCON will require resolving the guru, initiations, and poison issues, and not with some new rascal leaders, some accountability seminars, or Band-aid solutions. Without a society-wide grand istagosthee and time of enlightenment, the institutional cancer of guru parasites will return worse than ever.

This grand, general awakening devotee istagosthee will restore Srila Prabhupada's Mission. All Srila Prabhupada's followers have the right to a voice and role in the mission's future. Input from all stakeholders should be respected. ISKCON cannot be ruled by an exclusive elite club that imposes their burocratic deviant doctrines upon naïve members.

(1) ISKCON is but one part of Srila Prabhupada's Mission

(2) All Srila Prabhupada followers may participate in his mission

(3) However, those with mixed loyalties should find other separate institutions, as only those exclusively following Srila Prabhupada have loyalties and interests fully aligned with Srila Prabhupada's vision and teachings. This will be a necessary discrimination for participants in the grand convention and reformation of ISKCON.

### **SIDDHANTIC CONSENSUS THROUGH DISCUSSION**

Upon the GBC's removal (Ch. 18), the first business will be to organize a society-wide convention for discussions, chaired by respected brahmana devotees, with orderly, moderated online or in-person debates, with evidence, open participation, aiming to resolve the major key issues facing the Hare Krishna Movement. False assumptions typically underpin false conclusions, and serious debate exposes those falsities.

Siddhantic conclusions must be based upon, substantiated by, and in accordance with Srila Prabhupada's teachings and vision. The goal is to restore Srila Prabhupada's mission, not modify or change it. He is the Founder-Acharya and he has given us everything we need for the duration of his movement on this planet. Devotees should carefully study his instructions by the "istagosthee" process, namely regular meetings of local and global devotees, to civilly resolve all misunderstandings and expand the realizations of all participants, as an awakening.

The common man is generally by nature good, honest, and sincere, and will understand and accept truths when openly, honestly discussed in the light of shastra and intelligence. The Vedic debate and discussion tradition is the process whereby truths are revealed, understood, and embraced by participants. Also, apparent contradictions are resolved, and truth is distinguished from falsity or deviation. Devotees will readily understand Srila Prabhupada's teachings when it is taken at face value without the super-imposition of deviated interpretations.

This was Srila Prabhupada's style of preaching: light will dispel darkness, knowledge will dispel ignorance, truth and siddhanta will dispel false doctrines. We only have to hear from the *shaktyavesha* avatar. In the interim, ISKCON guru approvals and initiations must be paused because these practices lie at the center of all ISKCON controversy, and must be reevaluated, being the central crux of the GBC policies and innovations since 1978.

The grand istagosthee consists of forums for open discourse, discussions, venting, and questioning. The more discussion, the better—locally, home programs, in temples, in cyberspace, with committees, meetings, events, festivals, regionally, globally, on all levels and jurisdictions. Krishna kirtan must be held in the start, middle, and conclusion of each debate episode. With no fear of repercussions from a repressive institutional leadership, devotees will be able to associate openly, share, listen, speak, query, and learn to think critically. This climate of inquiry will lead to quantum leaps in collective spiritual realizations, using Srila Prabhupada's original books as source material. The GBC defective doctrines will fall away and evaporate (Vol. 10).

### **WHITE PAPERS, ESSAYS, DEBATES, DISCUSSIONS**

“White papers” or analysis essays on ISKCON's persistent issues should be solicited from all quarters, to churn out proper understandings, solve problems, make decisions. Srila Prabhupada greatly encouraged writing and essays based on his teachings and the *shastra*. In open discussions, wherein the authoritative basis is Srila Prabhupada's teachings and properly moderated by the Vedic standards of etiquette and debate, the truth in all issues becomes increasingly obvious and understood. Devotees are in general sincere and when given the chance, will quickly learn critical thinking and be able to understand siddhanta from Srila Prabhupada's teachings provided there is no deception or pressure from a corrupted leadership disobedient to the Acharya.

All parties may submit carefully written papers, presenting their considered analyses with evidences and arguments for consideration and review by others. Personal attacks, name-calling, insults, etc, will not be

tolerated and those not able to follow the rules of debate will be disregarded. Trying to “win” and arrogant rants must be replaced with thoughtful, rational, intelligent, and friendly discussions, with humility in pursuit of truth. Analytical points of view should be concisely presented just as Srila Prabhupada has expounded upon Lord Krishna’s teachings in BGita, logically, clearly, philosophically, with supporting references.

Qualified submissions will be publicly posted for appreciation, general review, evaluation as to its *siddhanta*. The exchange of essays and “white papers” with ensuing discussions can go on indefinitely, even permanently, as the subject of how Srila Prabhupada’s Mission should be conducted will be studied and evaluated by discriminating devotees, who will extract and distill the truths therein. As process continues and all parties discuss nicely, gradually a majority consensus can be reached and the differences of opinion will be dramatically narrowed. In the scientific sphere there are regular publications in different branches of science, and the same should be done for spiritual science- publications discussing various aspects of *siddhanta*, covering all areas of confusion, contention.

BGita 10.9: “...and they derive great satisfaction and bliss enlightening one another and conversing about me.”

### BRAHMANA COUNCIL

The best “judicial reviewers” of philosophical issues, as impartial judges of shastra, would be an independent ***Brahmana Council***. After sufficient public discussion of each philosophic point, a ***Brahmana Council*** may give their guidance on the correct *siddhanta* with extensive commentary. *Siddhanta* or philosophic truths can be established in a person’s heart and mind through open and free debate, and be confirmed by the opinions of a brahminical council. These evolved opinions could be further confirmed by area referendums of Srila Prabhupada followers. Spiritual truths are not decided by popular vote, but practically speaking, unity and consensus by open debate is strengthened by confirmation.

A critical element of establishing siddhantic truth in Srila Prabhupada’s movement should be with a council of brahmanas, perhaps 20 or so senior devotees known for their honesty, austerity, shastric knowledge, critical thinking, and purity. Devotees in each region may choose a senior devotee known for their brahminical qualities and their deep study of Srila Prabhupada’s teachings. They should be politically disassociated, without conflicts of interest, aloof from all compromising influences, unpretentious, humble, and materially unambitious. As a ***Brahmana Council***, they would work together as a body to assess all the submissions, discuss them, and boil down the opinions and analyses into an essential *Srila Prabhupada siddhanta book* on the movement’s

critical controversies and points of contention. These “issues” need to be resolved and reconciled through Srila Prabhupada’s extensive and complete teachings. Whereas the GBC’s Shastric Advisory Council of “brahmanas” was a farce, with members chosen by the GBC to support their policies with no objectivity, the sadhu-brahmanas of a Brahmana Council must be uncompromised and truly independent.

Sufficient open discussion by devotees will lead to their becoming highly educated in Srila Prabhupada’s Vedic teachings, and a high quality, society-wide consensus will develop on each *siddhantic* issue that caused widespread confusion, ***Boil the milk***. This will provide a solid foundation upon which to rebuild Srila Prabhupada’s Mission. It will be ineffective if everyone simply does what they want by their differing understandings and if there is no *istagosthee* to work towards a common realization of true siddhanta. We need a unified Hare Krishna movement, based on education and realization, not tyranny.

Everything in ISKCON since 1978 has been a disaster, and so we must now go ***back to square one*** and re-assess, start over as though it were Nov. 14, 1977. The answers are all there in Srila Prabhupada’s instructions. Deep study and open discussions will certainly end the present confusion. Truth has a way of irrepressibly rising up, if given half a chance. Srila Prabhupada’s teachings are so transcendently powerful and clear that, if studied thoroughly, most sincere intelligent persons will easily understand how ISKCON should be re-organized.

*“Better to **boil the milk** now very vigorously and make it thick and sweet, that is the best process. So let us concentrate on training our devotees very thoroughly in the knowledge of Krishna Consciousness from our books, from tapes, **by discussing always**, and in so many ways instruct them in the right propositions.”* (SPL Hamsaduta June 22, 1972)

#### **NEED FOR A SRILA PRABHUPADA SIDDHANTA BOOK**

Many issues have divided and weakened the Movement, led to many schisms, and need to be dealt with, not simply suppressed, papered-over with errant edicts and doctrines issued by corrupted leaders. ISKCON’s past policies were made by a small cadre of corrupted GBCs who hid Srila Prabhupada’s instructions and lied, hoaxed, and faked devotees into reluctantly accepting their guru regime and its defective policies.

After the Brahmana Council has reviewed all white papers on an issue, and studied them carefully, discussed them privately and publicly, and with all interested parties, and narrowed down the submissions and positions by applying the test of conformity to Srila Prabhupada’s teachings, a conclusion will be determined on each issue. This will be expressed in writing, with full explanation and references, as a book, so

that all may understand the strengths and weaknesses of various arguments, with their validities and defects, as a future reference source. Just as Bhaktisiddhanta Saraswati established by debate and scriptural references that a Vaishnava is automatically a brahmana, so all the divisive issues in the Hare Krishna movement should be resolved in a ***Prabhupada Codex***, distilled from his books, lectures, letters, pastimes. These conclusions by a Brahmana Council will have great effect.

This suggested process to ascertain Srila Prabhupada's siddhanta for ISKCON's future combines direct democracy (referendums, Swiss style, on each specific issue) and the authority of Srila Prabhupada's teachings as understood by a learned, elected devotee ***Brahmana Council***. This was Srila Prabhupada's idea for devotee *istagosthee*: ***to resolve philosophic differences***. Enlightenment of the devotee community through healthy skeptical discussions and open debate, in a time of healing, has yet to be implemented since 1977 and will work wonders.

*"The mood was very sober, but Srila Prabhupada wanted to hear from everyone. He went around the room and asked each devotee what they thought was wrong in the temple. And each person gave their realization, and everyone else listened to that realization. And then Srila Prabhupada spoke."* (Yamuna dasi, Unalloyed Devotion)

Those conclusions in key issues, supported by both the Brahmana Council and Srila Prabhupada's followers, at a super-majority threshold, may be compiled into a ***Prabhupada Codex***, including:

(1) Is the GBC authorized to determine ISKCON's diksha guru approvals and initiations process? (2) What arrangements did Srila Prabhupada make for future initiations and diksha gurus? (3) What are the GBC's purposes, duties, and role and the management system for ISKCON? (4) Should Srila Prabhupada's books be edited and changed? Or in what ways? (5) If Srila Prabhupada is ISKCON's sole diksha guru, then what of the vote-approved gurus, their disciples and temples? (6) How can ISKCON install a new and pure GBC? (7) How can the various camps work together in Srila Prabhupada's restored ISKCON?

(8) Does Srila Prabhupada's poisoning evidence justify a true and independent investigation? (9) Should the temple president elections (as per Srila Prabhupada's letters) and the DOM's GBC elections be implemented? (10) What of the vast wealth accumulated by the ISKCON gurus, estimated at \$200 million by 2024?

Procedural rules must be adopted by the ***Brahmana Council*** so that Vaishnava etiquette and civil, productive debate prevails. After open discourse over a certain time, shastric, philosophic, and doctrinal conclusions are to be narrowed down. Leading advocates of various



positions can debate in person directly with the ***Brahmana Council***. ISKCON never defended its policies and siddhantic misinterpretations in public nor allowed an “open court” appeals process for alternative opinions. ISKCON issued their defective doctrines as final decrees without stakeholder consultation, demanding obedience, compliance. This is not the way to generate love and trust or to understand *siddhanta*.

Without a general enlightenment and a prolonged *istagosthee* process to unveil actual Srila Prabhupada *siddhanta* for the future of his Mission, ***it will be useless to prematurely elect a new GBC***. The ratified ***Brahmana Council’s*** siddhantic conclusions, or ***Prabhupada Codex***, may also be included or referenced in an ISKCON Constitution.

### ... AND THOSE WHO DO NOT AGREE?

Those who do not take Srila Prabhupada as their primary source of inspiration have no residence in Srila Prabhupada’s original ISKCON institution. Unfortunately, there are many who believe they can mix the teachings of various spiritual guides with those of Srila Prabhupada, and make a “superior blend.” But the juxtaposition of conflicting loyalties in ISKCON has been the source of many or most of its problems. The fact is, ISKCON is Srila Prabhupada’s institution.

The GBC has been diverting devotees ***away*** from Srila Prabhupada for 45 years and this has spoiled the Movement (Vol. 6), and constitutes a great offense. Those who select other than Srila Prabhupada as their current link and diksha guru should move to a different institution with their non-Prabhupada loyalties. One should not avail themselves of Srila Prabhupada’s Mission and facilities if they do not accept and practice that Srila Prabhupada is the sole Acharya of his own Mission and ISKCON institution.

Of course, Srila Prabhupada can be a siksha guru to anyone even if they choose another diksha guru. Many prominent ISKCON gurus and their “disciples” will go their own way and will not be a part of a new ISKCON, and that is OK since their loyalties require a separate organization. Radhanath, Indradyumna, Sivarama, Jayapataka, Gopal Krishna, BB Govinda, and others will not give up their guru operations in a new ISKCON where Srila Prabhupada is the sole Acharya. They must carry on with their charades separate from ISKCON. Upon their deaths, however, their disciples will scatter and drift away.

We should be reminded that if given a chance, that truth and *siddhanta* will prevail and Lord Chaitanya’s movement will thrive where and as He wants. Although time will show what is the future of the Hare Krishna movement, our duty as Srila Prabhupada loyalists is to try to resolve issues with intelligence and open debate, to restore Srila

Prabhupada's institution and mission with no fatal compromises. Srila Prabhupada's teachings can resolve all the controversies in the Hare Krishna Movement, manifested either in his original ISKCON or in a fresh institution, such as Bangalore ISKCON Group of temples. (Ch. 21).

Even after an interregnum of enlightenment and healing, there will naturally and inevitably still be a good number of "dis-agreers" who will retain a different vision for ISKCON, not convinced with the conclusions of the majority and Brahmana council, and despite all efforts to resolve different interpretations. They should practice and operate separately as they choose, because siddhantic compromise is fatal and not a solution.

An historical example was the lengthy but unsuccessful negotiations in the secession dispute between ISKCON Bangalore and ISKCON Bombay around 2012. The differences were too deep and fundamental to resolve at that time. The confidential, closed discussions between two sets of leaders was not an open society-wide *istagosthee*. In contrast, a society-wide interregnum of open discussion and healing would generate maximum resolution and unity. Also, the competition of *siddhantic* interpretations, put to the test of time and in practice, will prove which ones are effective as sincere devotees accept or reject them.

In this quarrelsome age, those that clearly defeated in logic, discussion, and truth will often cling to their position, due to vested interests, stubborn ego, etc., just like convicted murderers profess their innocence even in the face of overwhelming evidence. But at least everyone can find some small way to please Srila Prabhupada, according to their honesty and humility, even if just to chant Hare Krishna.

Those who choose other gurus and teachings besides Srila Prabhupada (Gaudiya Math, mayavadi babajis, etc), should be respected, wished well, and avoided. ISKCON is the institution for Srila Prabhupada's assets and followers, and it was not meant to be a facility for other gurus (parasites) to build their own wealth and disciple gathering franchises.

Majority support of a doctrinal or siddhantic interpretation does not establish its veracity. E.g., 99% believe they are the material body. The consensus opinion on some philosophic issues may be incorrect, but the open-free debate enlightenment process is always auspicious and beneficial nevertheless. There is no other workable process to restore the transcendental movement, and far better than the bureaucratic tyranny of today's ISKCON. "My way or the highway" is not acceptable. Those with differing interpretations on major issues, should have faith, if their positions are valid, that the healthy *istagosthee* process will verify, strengthen, broaden, or modify their understandings.

Srila Prabhupada arranged for Srimad Bhagwatam class each morning, where devotees take turns to speak from their realizations, and everyone can hear, discuss, add their bit, and ask questions. It is an enlightening process for all. Srila Prabhupada sent letters to several GBCs in mid-1972, introducing the Srimad-Bhagavatam class, describing how devotees should each day read aloud one Sanskrit sloka, repeat the transliteration, chant the sloka several times, and then discuss the subject matter.

*“I am very much stressing at this point that all my students shall be very much conversant with the philosophy of Krishna consciousness and that they should read our books very diligently, at least one or two hours daily, and **try to understand the subject matter from varieties of angles.**”* (SPL Madhudvisa June 1972)

We should be respectful to others, being open to learn, without a condescending attitude of sectarianism or superiority. The principle of **voluntary participation and choice** as how to serve Lord Krishna and Srila Prabhupada must be there. But ISKCON is for Srila Prabhupada’s followers, **not others**. It was not made by Srila Prabhupada for would-be prophets or innovators like Kirtanananda, Radhanath, Sivarama, etc. ISKCON is not their institution. They must make their own institutions.

Actually, this is largely how the loosely confederated guru regimes in ISKCON are evolving anyway. As such, given an interim period for the reconciliation of disparities via the enlightening Vedic process of discussions and debate, a major reunification of awakened Srila Prabhupada followers is feasible, although not certain. Shouldn’t we try?

## CONCLUSION

*“Therefore we have created these GBC. So they should be very responsible men. Otherwise, they will be punished. They will be punished to become a sudra. Although Yamaraja is a GBC, but he made a little mistake. He was punished to become a sudra. So those who are GBCs, they should be very, very careful to administer the business of ISKCON. Otherwise they will be punished. As the post is very great, similarly, the punishment is also very great.”* (SPLecture June 4, 1974)

Srila Prabhupada’s followers are very intelligent people, and should thoroughly study all relevant issues by using their independent thinking and critical analysis. From Dhira Govinda das Oct. 28, 2016:

*“With regards to guidance for devotees, after the removal of ISKCON’s misleaders, of more primary importance than international re-organization, is the individual, community, temple dimension of consideration, such as being fixed up in our sadhana and austerity, qualified to participate in the revolution when it is comes [...] wherever*

*we are, that is where we must be engaged to do our part to restore the mission. We should be emphasizing a lot more Srila Prabhupada's guidance and principle that it's vital that his followers are independently thoughtful. From Srila Prabhupada's letter to Karandhar, Dec. 22, '72:*

*"'Krishna Consciousness Movement is for training men to be independently thoughtful and competent in all types of departments of knowledge and action, not for making bureaucracy. Once there is bureaucracy the whole thing will be spoiled. There must be always individual striving and work and responsibility'"*

*"Also, from the GBC suspension letter Apr. 8, 1972: "You manage your affairs peacefully and independently..." Srila Prabhupada wanted a coordinated, highly effective, international organization, but it's not the most important thing. More essential is to provide guidance to existing, potential, aspiring and future members of Srila Prabhupada's movement to be independently thoughtful as individuals, families, communities, and temples. Independent thoughtfulness within the context of Srila Prabhupada's vani is steadily achieved through regularly taking shelter of Srila Prabhupada's books, lectures, following his instructions, associating with similarly sincere followers of Srila Prabhupada. We should also guide devotees to [...] serve and worship Srila Prabhupada as their current link to the parampara, [...] crucial in helping the reader translate abstract philosophical precept to praxis.*

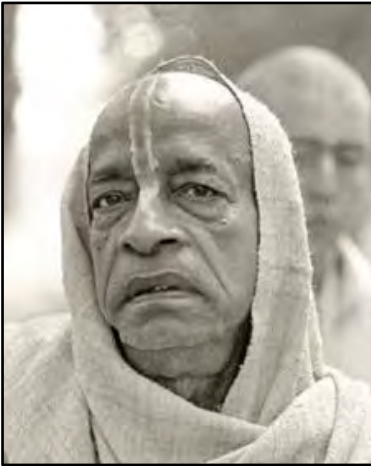
*"With independent thoughtfulness and being strong in Srila Prabhupada's vani, whatever internationally organized structure emerges is very likely to be auspicious and pleasing to Srila Prabhupada. We can suggest possibilities of such structures, and not be attached to the external forms they may take, provided the essential point is that the inhabitants of those structures are independently thoughtful followers of Srila Prabhupada. Persons lacking independent thoughtfulness tend towards dependency on others to do their thinking for them. That attracts persons who seek to fulfill perceived needs for power through gaining positions, and exploiting those who are eager for someone else to do their thinking for them. Thus, without a culture that really emphasizes **independent thoughtfulness**, the current ISKCON dynamic, or something similar to it, will again emerge.*

*"Persons or entities who are needy, not sufficiently independent and autonomous, are not so capable to enter into synergistic relationships. Rather, they form needy relationships of perverse dependency that quickly become toxic, where the whole is less than the sum of the parts, or even less. Whatever new structures evolve, emerge- e.g., a new GBC or Interim Managing Council, it should be clearly communicated that*

*participation, membership are voluntary. Yathechchasi tatha kuru- based on voluntary choice, with no tinge of overt or covert fear and repression. Suppose, for example, a new GBC forms, whose members have the proper understanding of Srila Prabhupada's siddhanta [...].*

*"Such a GBC is so attractive that temples and devotees will naturally want to be a member of the new organization. No force; just genuine inspiration. Also, with regards to current ISKCON leaders, we should remember the transformative nature of Krishna consciousness. That is, whatever outrages they may have perpetrated, we are open to the possibility that they will create genuine transformation of heart- not simply of giving lip-service, with some political agenda, but authentic transformation of consciousness. Now, even if such change of heart is real, that doesn't mean such persons should ever again serve in positions of leadership in Srila Prabhupada's movement. Still, we can highlight the transformational potency of Srila Prabhupada's grace." (END)*

Each devotee, according to his nature and progress in the process of purification, may "understand" things in slightly different ways. Spiritual revelation is based upon the mercy of Lord Krishna and Srila



Prabhupada, and the mercy each receives will vary. Spiritual realizations cannot be legislated or enforced. However, we can have strong faith that Srila Prabhupada's instructions are so powerful and clear that all who sincerely study them will come to a standard, common understanding of *Krishna conscious siddhanta* with but minor, tolerable variations. It is on this basis that Srila Prabhupada's mission can and will be restored. Nothing ventured, nothing gained. Let us try.

*"Our Constitution was made only for a moral; and religious people. It is wholly inadequate to the government of any other." (John Adams)*

This hints at why the ideals of democracy, outlined in the US Constitution, are a practical methodology for sincere devotees to successfully preserve the values of the Hare Krishna movement. And Srila Prabhupada implemented democratic principles in his movement: elections, istagosthee, voluntary participation, separation of powers.

---

## CHAPTER 20: ELECTIONS OF RESPONSIBLE LEADERS

(1) *Elections: A democratic process intended to increase transparency and curb corruption.* (2) *“You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete.”* (Buckminster Fuller)

(3) *“The devotees have the power, all we have to do is awaken that power. They are unaware, uneducated to realize that they have power. ISKCON is so geared that everyone believes that ISKCON leaders will fix everything. But we are ISKCON.”* (modified John Lennon quote)

After the corrupt ISKCON leadership is removed and during the ongoing interregnum for open discussions and general enlightenment of the devotees, eventually a new and qualified leadership should be installed. Srila Prabhupada’s DOM and many of his letters prescribe regular GBC elections by the temple presidents who are elected by local devotees, and this is being done in bona fide Srila Prabhupada centers outside of ISKCON. Srila Prabhupada’s followers should be allowed to participate in choosing a new GBC body in an inclusive ISKCON.

### **FINALLY, IMPLEMENT THE DOM AND ELECT A NEW GBC**

The good old boys club and cronyism in ISKCON’s misleadership has corrupted the movement, as false gurus operate in overlapping territories where they compete for fame, wealth, and followers. The common devotee can easily end this system of corruption by exerting his right to vote for qualified ISKCON temple presidents who will then elect qualified, honest, responsible GBC men. This was Srila Prabhupada’s divine inspiration in 1970 for the proper management of ISKCON, and he drafted this and other principles into the DOM. The DOM must be fully implemented in ISKCON, not just partially as it has been until now.

The members of nonprofit religious corporations have the legal right to remove its leaders because these institutions are meant to serve the members’ needs. Instead of inventing something new which Srila Prabhupada did not instruct, and which would simply increase ISKCON’s problems, implementing the full DOM is the best solution because it was his plan for ISKCON’s management. Without GBC elections there has been great damage to the Mission.

During the “enlightenment interregnum” of open debate, discussion, research, and consensus-building, the temple congregations should elect new and qualified temple presidents who they will give the chance to responsibly serve Srila Prabhupada and his Mission. Then those temple

presidents should at some future time elect 2/3 of a new GBC body from amongst themselves whom they will entrust for 3 years to serve Srila Prabhupada's interests responsibly. This will end the self-perpetuating cronyism and corruption in ISKCON. The check and balance of re-elections every 3 years will compel office holders to meet the expectations of being a good leader, or they will not be re-elected. The life-long GBCs have failed miserably by never having faced any risk of removal, regardless of their record or performance.

With removal of the GBC, leadership naturally defaults to second level managers and temple presidents during the time that the primary issues facing the movement are properly researched, discussed, debated, and resolved. The Hare Krishna movement's transition to a healthy condition should be supervised by a *Council* of senior devotees, perhaps called *Transition Council*, as is often done in nation-states. An unrushed transition period may require years, until a mature, conclusive consensus is reached on the path forward. By studying Srila Prabhupada instructions carefully we can know how to choose a qualified new GBC.

### **TEMPLE PRESIDENT ELECTIONS AND TRANSITION COUNCIL**

In previous ages there were qualified godly monarchs who ruled the people, but in Kali Yuga the sincere and educated devotees must periodically choose their best leaders. After the failed GBC is suspended:

(1) All ISKCON and Prabhupada centers/temples/groups should have local elections for temple presidents by their members. Regular elections of temple presidents will be a first step in shifting the power back to the devotees, away from a corrupt gurocracy.

(2) A Transition Council of selected, newly elected senior temple presidents should be formed as an interim administrative body (excluding the previous GBCs and gurus). This management council will "hold the fort" during the enlightenment interregnum and until a new GBC body is eventually elected, probably after at least several years. An interim transition council of temple presidents and senior devotees has a recognized history of reformatory function in ISKCON history. Srila Prabhupada designed ISKCON as a decentralized and locally sovereign movement wherein each center elected their own leader who was then given guidance, not total governance, by mobile GBC advisor-preachers.

### **ELECTIONS FOR A NEW GBC by Urdhvaga das, 2000**

*"All devotees are called upon to reject ISKCON's bogus GBC/Guru leadership and, as outlined by Srila Prabhupada in his DOM, elect a new GBC from the body of temple presidents every three years. The GBC must have practically no authority over the temples. Devotees should understand the full extent of their spiritual rights, that by the DOM, the*

members may elect a new leadership or impeach that leadership, as per Srila Prabhupada's order. Devotees have perpetuated ISKCON corruption by not voting these leaders out. That should be corrected.

*“By illegally assuming dictatorial powers not provided in the DOM or elsewhere, the GBC ‘covered up’ crimes committed by their own members, and terrorized the temple presidents and devotees by threatening to ‘kick them out’ for insubordination. This is typical of abuse in rogue states, dictatorships, and oligarchies not answerable to anyone. If the DOM had been followed, the Gurukula abuse problem would have been almost impossible. The GBC carefully hid the DOM, but it became public in the 1990's. By then, the DOM was not part of temple legal documents, if they ever were. Still, the devotees should assert their spiritual rights and call for elections to subject the deviant GBC to be accountable to the devotees. This can save Srila Prabhupada's legacy from total destruction. The pressure of devotee public opinion can and should prevail.*

*“Srila Prabhupada: ‘Yes. This was the system, that one must retire. [...] stick to the post and take as much money as possible.’” (SPLecture Dec. 17, 1973) But the GBC-guru cartel will not resign, they will steal assets from Srila Prabhupada as long as they can, which will destroy ISKCON. The best chance to protect Srila Prabhupada's movement is a general rebellion by vote of the members of ISKCON against the GBC.*

*“They have disobeyed Srila Prabhupada's orders by changing his books, defective doctrines, bogus philosophy, mismanagement, etc. They have driven away thousands of Srila Prabhupada's disciples and failed to maintain ISKCON. Now they deserve to be impeached. Most nonprofit religious entities' members have the legal right to change its leadership because nonprofits are meant to serve community needs. Therefore, a constituent assembly of the members of ISKCON (anyone following Srila Prabhupada's instructions) should be arranged for electing a new GBC body. Demands presented to the GBC are useless. Only by mass revolution in great numbers can the devotees succeed.” (END)*

### **TEARING DOWN ISKCON IS NOT RESTORATION**

These vital discussions about how to restore ISKCON and specifically its leadership, are critical. Without a suitable replacement to the old order, the outcome may not be any better. The present state of affairs needs a definite, planned, and positive alternative. During the Alachua community disaffiliation episode, Toshana Krishna das wrote:

*“To only tear down is entirely incomplete. Breaking down must be part of ushering in the positive alternative. This means to inspire numerous faithful devotees and ISKCON well-wishers with the good*



*news that the GBC will be rejuvenated. [...] welcome positive adjustments should be quoted as part of the leadership solution. [...] It is how you do a thing that is so very vital to success. Srila Prabhupada told us many times there is no void anywhere in God's creation. We must not underestimate the principle that when you take something away, something else will fill it. Who has the real authority will be the issue."*

Rupanuga das wrote: *"Plans to correct the situation must be identical with Srila Prabhupada's organizational and leadership plans."*

Unlike the GBC has done since 1978, we must not speculate or innovate solutions in restoring Srila Prabhupada's mission. Srila Prabhupada has given us the reform plans already: the DOM, his Final Will, the July 9 Order, his teachings. Now we must fix the GBC's mess.

### **AUSTRALIAN DEVOTEE FACES OFF AGAINST CORRUPTION**

From Oct. 2016 Subhalaksmi dasi organized a campaign to remove the longtime GBC Ramai Swami and other corrupt Australian leaders, some accused of sheltering known sexual abusers of devotees. She has connected with a Royal Commission of inquiry and made allies with many devotees, politicians, media, and law enforcement. Subhalaxmi obtained copies of legal documents for all Australian ISKCON corporations and entities, revealing Ramai Swami and Aniruddha had consolidated everything under their legal control. Temple presidents were powerless. These were deviations from Srila Prabhupada's instructions for independent centers and a guiding GBC. The group of disenfranchised devotees in Australia were studying and discussing the DOM as a proper solution to the endless problems of leadership corruption "down under." They held an educational DOM seminar in 2017. But so far the Australian corrupted GBC remains in place.

### **GBC HAS ULTIMATE RESPONSIBILITY by Gadadhar das, 1999**

*"The GBC is once again claiming all authority while refusing to be accountable and responsible for their actions. They continue their empty propaganda like 'Uniting Srila Prabhupada's Family' or 'we are sorry, we made mistakes for 20 years but now we are on track.' But Srila Prabhupada gave the GBC very little authority and lots of responsibility. Taking responsibility as authority has wreaked havoc. E.g., each temple was incorporated as a separate entity and practically all operational and managerial control was given to the temple president and his assistant officers. GBCs and sannyasis were to supervise and guide.*

*"Guiding and supervising responsibility was given to GBCs and sannyasis. However, for the past 21 years, the GBC has taken control of everything in the name of being the 'Ultimate Managing Authority.' What was given as the responsibility to guide, supervise, and set a good*

*example changed to 'total GBC control' even when they miserably fell short of Vaishnava standards. Why doesn't the GBC take the ultimate responsibility for what has gone wrong? In 1970s, North American Temples were flourishing and were filled with enthusiastic devotees. Most of these temples are now like dead Christian churches. So where are the responsible GBCs? Just making pronouncements every year is not enough. Nobody buys this propaganda. They talk of 'Uniting Srila Prabhupada's Family,' but what is accomplished? Meanwhile the GBC has kicked out 100s more devotees within the last years.*

*"This charade of lies, dishonesty, heavy handedness, and tactics of hang the victims and protect the criminals has destroyed everything and yet they claim to be 'humble and bona fide'? Who can be more shameless than you? The recent 'GBC's message states:*

*"That the creation of the "Zonal Acharya" system after the departure of Srila Prabhupada deviated from the principle of the ultimate management authority of the GBC, introducing a tendency to view our society as a confederation of independent guru-disciple groups rather than an integrated union of devotees. That the true guiding principle for ISKCON governance must be that, in every respect, the authority to accept disciples, or to act as a manager and/or officer of ISKCON must be firmly understood as derived from the sanction of the GBC body. That the principle of division of work according to compatible modes of work based on training and individual propensity should be utilized to reform and improve the GBC.' (end quote)*

*"This shows that the GBC still claims all authority but when questions are raised about their accountability and responsibility, they say, 'Do not commit Vaishnava aparadha.'" (END)*

**Comment:** ISKCON has increasingly become "a confederation of independent guru-disciple groups" and the illusion of unity awaits the next big schism, with the exit of many prominent ISKCON gurus.

### **SRILA PRABHUPADA'S ELECTIONS WORK WELL IN MANY PLACES**

In many Prabhupada-centered temples and groups outside ISKCON, DOM elections are in place and things are going well. They all broke away from the corrupted institution to be able to better follow Srila Prabhupada's instructions, following their intelligence rather than blind obedience to a corrupt GBC. In these places Srila Prabhupada's management system has been proven effective and worthy.

### **SRILA PRABHUPADA: INDEPENDENT TEMPLES W/ LOCAL CONTROL**

In addition to the DOM prescribing GBC elections by temple presidents, there are a number of Srila Prabhupada letters describing local control by temples, their presidents, and their local congregations.

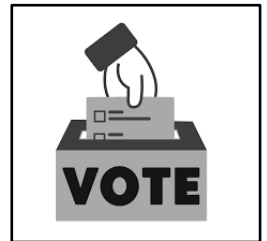
(1) *“I have seen the agenda of your president’s meeting. One thing should be followed, however, as your countrymen are more or less independent spirited and lovers of democracy. So everything should be done very carefully so that their sentiments may not be hurt. According to Sanskrit moral principles, everything has to be acted, taking consideration of the place, audience, and time. As far as possible the centers should act freely, but conjointly. They must look forward to the common development.”* (SPL Oct. 13, 1969) (2) *“Regarding your points about taxation, corporate status, etc., I have heard from Jayatirtha you want to make big plan for centralization of management, taxes, monies, corporate status, bookkeeping, credit, like that. I do not at all approve of such plan. Do not centralize anything. Each temple must remain independent and self-sufficient.”* (SPL Karandhar Dec. 22, 1972)

(3) *“I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acharya in the center. On this principle we can open any number of Branches all over the world. The Ramakrishna mission works on this principle and thus as organization they have done wonderfully.”* (SPL Bali Mardan Sept. 18, 1972)

(4) *“You manage your affairs peacefully and independently, and try to improve the spiritual atmosphere of the centers more carefully.”* (SPL temples, Apr. 8, 1972)

(5) In Tamal’s 1997 “The Perils of Succession,” we read again of local control: *“Prabhupada's formula for preventing such hegemony was to ensure each temple's autonomy within a loose-knit framework supervised by the GBC. Local temples were to be financially and legally autonomous though spiritually answerable to the GBC. Yet in 1976 Prabhupada again encountered an attempt at centralization, this time under the prompting of lawyers who suggested that all ISKCON temples in the US should be sheltered under a single 'umbrella corporation'. Prabhupada again stubbornly opposed this, insisting that it would make all ISKCON temples vulnerable to any litigation filed against one. Time proved Prabhupada's wisdom [...] By suspending the GBC temporarily, Prabhupada indicated that this highest body was neither infallible nor autonomous. As long as he was present, it was answerable to him, but in his absence how would its mistakes be rectified? Ideally, it would correct itself, but events following Prabhupada's departure proved otherwise.”*

The answer as to how the GBC can be rectified is: ***They Must Be Elected By Temple Presidents.***



## CHAPTER 21: RESCUE ISKCON OR START OVER?

The preceding chapters discussed ideas and means for effecting a restoration of the existing GBC-corrupted ISKCON. A summary:

(1) Remove the corrupted ISKCON GBC by (a) Non-cooperation, neglect, shunning, bypassing them, vote of no confidence (b) Boycott, interference, sabotage, confrontation (c) Impeachment in absentia or in person (d) Local devotees elect new temple presidents (e) Locally disaffiliate from GBC and ISKCON, and go on independently, peacefully (f) Temple takeovers or constituent lawsuits against the GBC (g) Open new independent centers which are not GBC controlled.

(2) Consensus and progressive realizations increase as the falsehoods and corruption of the GBC regime are exposed. Initiate discussion, discovery, and enlightenment by devotees in and out of ISKCON. Truth-speaking will dispel false doctrines and propaganda.

(3) A Transition Council be selected by the temple presidents, which will confirm the GBC's suspension-removal and will manage ISKCON affairs during a time of society-wide super-istagosthees to research, discuss, debate, realize, and resolve a list of critical issues that face ISKCON. A solid consensus and mandate based on Srila Prabhupada's instructions for the his mission's future will eventually manifest which can be compiled in books for future guidance.

(4) Full DOM implementation in ISKCON.

(5) Srila Prabhupada's poisoning properly investigated in ISKCON and by law enforcement. The poisoners and their deviant policies must be rooted out. (6) What Srila Prabhupada wanted for future initiations in ISKCON must be ascertained by open discussion, thorough research, debate, and realization. The guru issue is the most important crisis facing ISKCON and it must be resolved by honest study of Srila Prabhupada's teachings, not by fraud, lies, repression, and corrupt authority.

(7) After an indefinite, lengthy interregnum of enlightenment and consensus-building, temple presidents will elect a new GBC body for a 3 year term as per DOM. (8) The new GBC will have to deal with vote-approved gurus who will not accede to the new consensus of devotees, and decide if they have a place in ISKCON—likely not.

*“Srila Prabhupada's movement could unfold and continue to manifest in various ways and structures. One possibility is a 50 man committee, interregnum period, etc. We should try to bring enlightenment to many members of Srila Prabhupada's movement,*

*regarding the truth about his Disappearance Pastime, and this should have seismic effects that we cannot foresee. Still, based on careful study and understanding of Srila Prabhupada's teachings, we can entertain a possible scenario in which Srila Prabhupada's movement can auspiciously continue. The emphasis should always be about individuals, temples and communities being independently thoughtful, managing their affairs peacefully and independently.” (Dhira Govinda das, 2016)*

Another important point regarding the restoration of the corrupted ISKCON institution: If the assimilation of ISKCON's gurus and followers into a restored ISKCON is not possible, then they must go their own way outside ISKCON. Time will determine which parties have the blessings of Srila Prabhupada and Chaitanya Mahaprabhu. Srila Prabhupada's ISKCON institution and Mission should be restored as it was before 1978. One of the most powerful letters from Srila Prabhupada, Apr. 22, 1974 after he had suspended the GBC:

*“The formula for ISKCON organization is very simple and can be understood by everyone. The world is divided into twelve zones. For each zone there is one zonal secretary appointed by Srila Prabhupada. The zonal secretaries duty is to see that the spiritual principles are being upheld very nicely in all the Temples of his zone. Otherwise each Temple shall be independent and self-supporting. Let every Temple President work according to his own capacity to improve the Krishna Consciousness of his center. So far the practical management is concerned, that is required, but not that we should become too much absorbed in fancy organization. Our business is spiritual life, so whatever organization needs to be done, the Presidents may handle and take advice and assistance from their GBC representative. In this way let the Societies [plural] work go on and everyone increase their service at their own creative rate.” (SPL to all Temple Presidents, Apr. 22, 1972)*

### **CAN ISKCON BE RESCUED? OR START A NEW ONE?**

Most of Srila Prabhupada's disciples were alienated from ISKCON, leaving only GBC-approved gurus and their short-changed followers. But in 1998, something new started where entire ISKCON temples or congregations seceded and defected. Also, starting in 1985 with Mississippi's New Jaipur community, Srila Prabhupada centers and farms have begun to appear outside the control of the corrupt ISKCON. The alienated devotees were developing into a Greater ISKCON.

Perhaps the GBC's maya ISKCON is Krishna's arrangement to engage those who are not ready to give up their material ambitions, and Lord Chaitanya's divine sankirtan Movement will transcendently sublimate elsewhere. The mission of the acharyas migrated from Srila

Bhaktisiddhanta's institution in 1936 to Srila Prabhupada's ISKCON in 1966, a gap of 30 year's sad history in the Gaudiya Math. Now that ISKCON has been almost lost to unauthorized gurus who deny Srila Prabhupada his transcendental position, the mission appears to have migrated again, this time to where Srila Prabhupada is the current link, living Acharya. Two quotes on this subject:

(1) *"If you are working for Krishna, it is Krishna's desire if you be successful or not successful. Here it is, the word is used, asiddhau. That means don't think that because you are Krishna conscious, you will be always successful. No. It doesn't matter. Even if you are unsuccessful, you must know it firmly that without Krishna's desire nothing can happen. If you are unsuccessful [...] That is Krishna conscious... You should know also that 'It is Krishna's desire.' [...] So there is no question of being depressed because you are unsuccessful. A devotee is never depressed in the horrible condition of life."* (SPLecture Apr 11, 1974)

(2) *"So don't be depressed. Try to please Krishna. That's all. That is our only business. That is our only business, whether Krishna is satisfied or not. Then it is, everything, all right."* (SPLecture Apr. 7 1976)

Bhaktininode and Bhaktisiddhanta both favored institutions for propagating Krishna consciousness, which has proven successful. A big question today is whether the deviated ISKCON that Srila Prabhupada left to us can be rescued and restored as it was in 1977 and as Srila Prabhupada wanted it to be? Are the aberrations and anomalies too deeply ingrained now to be removed? Patients with stage four cancer are usually incurable and all medical treatments are futile, being a waste of energy and time, giving false hopes. The answer is a matter for each devotee to decide according to their own circumstances.

Largely, though not entirely, restoration (and preservation) of the transcendental movement involves preaching, propaganda based on the teachings of the pure devotee, Srila Prabhupada. Preaching purely is all auspicious, for the preacher, listeners, and the society as a whole. Whether any amount of preaching or distribution of truth, Srila Prabhupada's books, or essays etc will succeed in restoring ISKCON as it was—is up to Krishna. But we should keep chanting, studying, preaching, serving Srila Prabhupada. Whether the corrupted GBC-guru regime can be removed from Srila Prabhupada's ISKCON may not be possible in the foreseeable future. The GBC and gurus have been solidifying their entrenched positions for decades. Despite all good efforts and intentions, it may simply not be Krishna's plan to restore the original ISKCON anytime soon.

ISKCON's institutional restoration might have had its last chance in

1986 when the guru reform movement was subverted by Tamal and other successor acharyas who adapted themselves to the coming changes so that their guru regime could continue, though modified. That was 38 years ago. Today most second level managers and leaders in ISKCON are loyal disciples of ISKCON gurus. An ISKCON restoration is intertwined with a settling of the ISKCON guru controversy. Many believe that until the guru issue is resolved, ISKCON cannot be restored in any meaningful way. But we should not underestimate a surprise upset in ISKCON due to the sincerity and intelligence of the common devotees. Keep the flame of truth burning, the faithful will respond.

*“Many of us have been waiting for so long, we may feel things will never change for the better, but get only worse in ISKCON. In general, those already in ISKCON are the cheaters and the cheated, so how can we expect quality leadership and proper understanding from this group? If they were sincere, they would have left already. This is a very difficult problem- getting rid of the mismanagers and shifting to an interim system. ISKCON could not get away with what they have been doing without a lot of support from second level yes-men. Then the same problems will occur again. The entire management needs to be cleaned out. This will be a very complicated business.”* (Damaghosh das, 2016)

*“I believe there are real difficulties in reforming the maya-Iskcon. Main problem: It is full of so many who have tolerated and become complicit in many offenses and apa-siddhanta deviations. The current Temple Presidents and GBC in maya-Iskcon may be mostly just yes-men for their gurus. Most of them are complicit, or ‘on the take’ -squeezing whatever they can get out of the dying Iskcon institution. The problem with restoring the current ISKCON is that most temple presidents are disciples of current Iskurus and many also are on salary. Maya-Iskcon is rotten to the core, and may need to be totally rejected. Who can reform them? It seems they are beyond hope. Preaching to them may even constitute ‘preaching the glories of the Holy Name to the faithless.’ All of them need to be cleaned out of Srila Prabhupada's ISKCON (and how)? What would be left to reform?”* (Narasimha das, 2016)

Further, the parallel tracks of restoring the original ISKCON, while building a new ISKCON, makes good sense. Also, there is the two prong strategy by which to restore the Transcendental Mission:

(1) Take back ISKCON temples for Srila Prabhupada (2) Establish new Srila Prabhupada centers, temples, congregations, farms, homes.

### **ISKCON BANGALORE SECEDES FROM ISKCON**

In 1996 a friend slipped a copy of the July 9 letter from Srila Prabhupada under the door of Madhu Pandit das, Bangalore ISKCON

temple president. He read it and was shaken. As a 15 year Jayapataka Swami disciple, the “final order” from Srila Prabhupada affected him deeply, and he began to discuss it with others. For two years he underwent a see-saw process of unraveling the complicated layers of indoctrinations of ISKCON’s guru and initiations philosophy. At one point, he recanted and again fell at Jayapataka’s feet. Yet, he formed a committee in the temple to regularly discuss and study these key issues, and finally they all became solidly convinced Srila Prabhupada wanted an officiating acharya system, which was not practiced in ISKCON. They had long classes and discussions with the entire temple body, and in 1998 they voted to secede from ISKCON. Krishnakant (IRM) played a major role in this educative process of understanding guru tattva.

Jayapataka Swami and ISKCON in India countered with lawsuits, physical invasions, media attacks, and attempted bribery (Madhu Pandit was offered ISKCON guruship). In 2000 the GBC established a “Ritvik Committee” to deal with lawsuits and protect temples from “ritviks.” Each GBC had to pay US\$500 into a “Ritvik Case Fund.” This was in response to the secession of Bangalore temple from the GBC-controlled ISKCON. As advocates of Srila Prabhupada being the current diksha link for his followers increase in number, many of whom are “moles” and closet adherents amongst both ISKCON members and leaders, the GBC became concerned about losing more temples. This is rightly so, as conviction amongst devotees gradually increases that Srila Prabhupada’s assets should be returned to the service of His Divine Grace.

The legal case has stalled in Supreme Court for 26 years and is to be now heard in 2024. Bangalore ISKCON has prospered, expanding into over 30 temples in India and the world, with over 1000 initiated ashram (and 3000 initiated congregational) devotees, and a daily prasadam hot lunch program for 2 million Indian school children. But millions have been spent on court battles. Bangalore ISKCON uses the officiating acharya or ritvik representative method of initiations, the election of temple presidents, the unchanged books, and has successfully recruited intelligent devotees from the college and graduate sectors.

The new Bangalore temple is massive and attracts huge crowds daily, also developing another temple-theme park project called Krishna Land. In Vrindaban their large new temple complex lies up the road from ISKCON’s Krishna Balaram Mandir, and they are constructing a 22 acre project with apartment subdivisions and the world’s tallest temple for a visual tour of the holy dhama of Vraja. Bangalore ISKCON is an excellent example of how sincere devotees, who come to understand what Srila Prabhupada actually wanted for the future of ISKCON, can



separate from ISKCON, properties and all, to serve Srila Prabhupada without the deviations in the corrupted institution. Bangalore ISKCON was only able to do this due to being independently incorporated.

Many ISKCON temples have recently been legally prevented from seceding by new bylaws, but if necessary, leave the empty brick and mortar structures to the GBC, as the invaluable property is the souls of the devotees who no longer want to be cut off from Srila Prabhupada and his divine mercy. By political bribes or corruption (it is India, after all), if ISKCON Bangalore were in the future to be legally reclaimed by the corrupted ISKCON, the Bangalore devotees would vacate and relocate elsewhere, leaving the glass and steel temple building to the clueless ISKCON Bombay men who would surely be hard pressed to utilize it due to their own lack of manpower and spiritual vision.

#### **ISKCON OF LONG ISLAND SECEDES IN 2004**

In 2004 Nimai Pandit das came to the ISKCON Long Island, NY temple to help a friend who was the temple president there. Soon he found himself in charge of the ISKCON center, building, congregation, and incorporation, which was the original 1966 ISKCON, Inc. which arguably “owned” the BBT and copyrights to Srila Prabhupada’s books. Countervailing lawsuits ensued, and court struggles continue as ISKCON has not been able to dislodge Nimai Pandit and the “ritviks.”

The details and legal struggles are reviewed in Ch. 14.

#### **MASS DEFECTION IN CHISTCHURCH ISKCON IN NEW ZEALAND**

The account of the defection of the bulk of the Christchurch, New Zealand ISKCON temple back to Srila Prabhupada in 2006 is told by Hanuman das, the former temple president:

*“I first joined ISKCON in 1988, just after Bhavananda was exposed. New Zealand was his zone, and re-initiation was introduced; multiple new gurus came. Soon most devotees were re-initiated. I married and in 1996 became Temple President of ISKCON Christchurch. I witnessed things the general devotees remain unaware of. I became increasingly concerned with the misbehavior and fall down of many new gurus and openly expressed those concerns. I also witnessed a general lacking in devotional practices among our local senior community members. To be honest, I found that even after many years I just couldn’t put my heart into my service. At this time I had also begun questioning the need to have anyone between Srila Prabhupada and myself.*

*“This became so acute that I stopped putting the picture of my “guru” on the altar when I performed arati (as is the custom in ISKCON temples). Later our temple set up a management committee, and although I remained TP I had more freedom to concentrate my energies*

*on preaching, which was really where my heart was. Unfortunately preaching meant bringing people to ISKCON, which I now considered a dysfunctional society. Myself and Gokulachandra then set up an independent preaching center alongside our temple. After some time we took over our Govinda's Restaurant, which was in the heart of the city, turning the upstairs into a preaching center.*

*“Quickly new devotees began to join and I was personally responsible for their spiritual lives. Naturally after time some wanted to take initiation. I was perplexed, as Temple President I was obligated to write a letter of recommendation to the particular ISKCON guru on behalf of the aspiring disciple! I consulted the former Temple President and he suggested I could write a ‘no-objection letter,’ rather than a letter of ‘recommendation.’ I was working with Devamrita Swami for years, since his return to ISKCON. Later he became an ISKCON guru and relocated many of his frontline men to our temple, who we learned, were intent on turning our preaching center and temple into his disciple factory. When I objected, Devamrita Swami turned on me.*

*“Through his disciples he began to take control of the temple and created a lot of friction. I had my team of loyal devotees and we weren't about to have all our hard work snatched from us. Devamrita Swami withdrew from our temple taking his disciples with him. These were tough times, but nonetheless we were determined to push on. But the Swami didn't leave us alone, he seemed determined to finish us off. We didn't have time for politics. We were running everything, the puja, sadhana program, all aspects of the temple, restaurant and preaching center. The end of my time in ISKCON is the saddest event of my life and convinced me to leave the movement never to return. Devamrita and Ramai Swamis teamed up to remove me from my position. Our crew of ten devotees held a meeting, and chose to abandon ship.”*

Their Prabhupada Anuga farm project collapsed after some time. Hanuman started a temple and congregation in Nelson. He is remarried, preaching, and happy in Srila Prabhupada's service with ISKM.

### **STARVE THE CORRUPT ISKCON INSTITUTION OF MONEY**

By financial boycotting of ISKCON, their GBCs, sannyasis, gurus, and temples, devotees can apply serious pressure and resistance to the corrupt ISKCON regime, and assist in bringing about the inevitable positive changes to Srila Prabhupada's movement. Most of the money that comes into ISKCON is siphoned off by donations to gurus, salaries, secret bank accounts, and perpetuating an unaccountable gurocracy. In every location, a campaign should be undertaken to discourage and disrupt the financing of ISKCON and its programs. The congregational

donors should be made aware of ISKCON's corruption, scandals, defective doctrines, cover-ups of child abuse and Srila Prabhupada's poisoning. Money will be much better used in Krishna's service simply by preparing and distributing prasadam and holding programs at devotee homes of kirtan, classes, open discussions. Boycott the corrupt ISKCON and hit the GBC regime where it hurts them most- in their pocketbook.

### **SEARCH AND RESCUE OPERATIONS FOR THE NEW ISKCON**

Many devotees believe the restoration of Srila Prabhupada's mission is already taking place with the emergence of increasing "Prabhupada Anuga" devotees and temples. Narasimha das, 2016:

*"It may be better to take ISKCON Bangalore and other Prabhupada Anugas as the restored ISKCON. There may be minor details to polish up here and there, but at least no necessity of revamping from top to bottom. Compared to the Ravana maya-Iskcon, Srila Prabhupada's ISKCON Bangalore Group and other Prabhupada Anugas are a bright beacon of hope. At some point these groups will begin to attract sincere devotees still in and around maya-Iskcon. That would be the restoration everyone's been hoping for, and it's already happening by Krishna's arrangement. But in Iskcon India as well as pockets in the West, there are those who understand Srila Prabhupada is the guru, keeping their heads down and somehow avoiding offenses. Prabhupada Anugas need to rescue them, and give them shelter in Prabhupada's ISKCON.*

*"But hope of finding survivors at this late date is getting scarce. On a bleak note: In this day and age most people don't have the focus to read anything carefully. Even professional writers have a hard time writing anything coherent. People just watch video clips and do not read books. Thoughtful devotees are scarce. Everyone is distracted."*

### **SRILA PRABHUPADA IS CALLING: "KINDLY HELP ME"**

For those still participating in the "maya ISKCON," it is encouraged they closely study the relevant issues (poisoning, gurus, initiation, abuse, book changes...) to arrive at a considered evaluation by which to decide their future. The suppression and cover-ups in ISKCON that have prevailed for many decades has stunted its members' spiritual growth and held them back from understanding Srila Prabhupada's *siddhanta*. However, anyone can discretely research and discuss these issues online. They should study and judge for themselves by using their own powers of intelligence and discrimination, and not be kept in the dark, fed the manure of deviant doctrines. A very bright light at the end of the tunnel beckons the diaspora of disenfranchised and scattered followers of Srila Prabhupada to become reactivated in Krishna's pure devotional service by associating with others who have surrendered to the instructions of

the pure devotee. Make connections with the growing Prabhupada family (called Prabhupada Anugas) in a restored ISKCON worldwide.

### **STARTING A HARE KRISHNA CENTER FOR SRILA PRABHUPADA**

In 1967 Mukunda and Janaki left the first temple in New York for the West Coast with a request from Srila Prabhupada to start a new center there. Srila Prabhupada's desire was realized as the San Francisco temple manifested with great success. Thereafter devotees courageously went all over the world to start temples. In a few years, new centers were worldwide: Montreal (Hanuman), Buffalo (Rupanuga), Santa Fe (Subala), Los Angeles (Dayananda), London (Shyamasundar, Mukunda, Gurudas and wives), Hamburg (Krishna das), Boston (Satsvarupa), Detroit (Bhagavan), New Orleans (Nityananda), Toronto (Jagadish), Miami (Sridham), South Africa (Ksuddhi), Sydney (Bali Mardan), Fiji (Upendra), Hong Kong (Bhurijana), Hawaii (Govinda dasi), Atlanta (Balavanta), Washington (Damodar), New Vrindaban (Kirtanananda).

In Radha Damodar Vilasa, Vaiyasaki describes how Vishnujana Swami peppered Texas with new centers simply by going alone, sitting down in public to chant Hare Krishna mantra, give a short talk, sell some of Srila Prabhupada's books, and distribute prasadam. Houston, Austin, San Antonio. This early-days spirit of preaching for Srila Prabhupada was immensely successful because of the simple faith these devotees had in Srila Prabhupada and Lord Krishna. This can still happen anywhere, if we just go somewhere to establish new centers for Srila Prabhupada. The prescription is basic and easy to execute. Kirtan, some philosophy, prasadam, the original books. One does not need to be a sannyasi or charismatic. People will be attracted by the sincerity and devotion.

Any determined effort to please Srila Prabhupada by bringing lost souls to his lotus feet is highly rewarding. We read about how ISKCON expanded in the 60's and 70's and we are inspired. We can at least invite friends and neighbors to our homes and have kirtan, reading, and prasadam. This is Nama Hatta, or Bhaktivinode Thakur's idea of Krishna consciousness spreading from the homes of devotees. If one is more adventurous and bold, he may go somewhere and start a center, just as was done by Srila Prabhupada when he went to New York in 1965, or like Chitsukananda going to Mexico City in 1970. For those with the courage to open new centers, following in the footsteps of previous devotees, the blessings are great. The world is full of untouched countries, cities, towns, and villages where few have yet heard the Holy Names. The field is wide open. Srila Prabhupada said that if we do not take the credit by preaching Krishna consciousness, then someone else will, because it is the desire of Lord Chaitanya that this be spread all

over the world. Bali Mardan described going to Tokyo in 1970:

*“Japan: our imagination gave way to reality. Wandering through narrow Tokyo lanes, we searched for a room at various Japanese inns, one that would fit into our frugal budget. Communication with the Japanese was difficult, but we finally made some headway and moved into a small tatami mat room with futons.”*

Srila Prabhupada wrote Bali Mardan who pioneered the Pacific Rim:

(1) *“May Krishna bless you for your growing enterprise to broadcast this Movement. This kind of transcendental enthusiasm is the basic impetus for Krishna Consciousness. My Guru Maharaja used to say, ‘One who has got life, he can preach.’”*

(2) *“But I do not think you should spend your time at this stage of life in trying to learn so many different local languages. That is not practical for us. Our most successful program is to begin preaching with the help of an interpreter from the local people and later train up some intelligent men who speak English. When they are conversant with our philosophy, they can preach to the general public. The Hare Krishna Mantra is international mantra. Simply try to induce people to chant and they will understand everything. Externally, English language is understood everywhere. Your enthusiasm for starting centres for educating the people of the world in this sublime Krishna Consciousness process is very good. You are actually the authorized agent of my Guru Maharaja and through him, Lord Chaitanya, who predicted that in every town and village of the world His Name will be well known, and you are trying for fulfilling His mission- certainly He will give you all strength and blessings. We simply have to work sincerely and automatically all other things will come.”*

(3) *“It is for your daring and active nature that I have chosen you [...] as GBC man for the SE Asia zone, and I can see from your latest words that my choice has not been wrong. I think that Singapore and Hong Kong are English-speaking places, so you will not find much difficulty there. So just open two nice centres immediately and that will link-up our chain of centres around the world. The basic principle of our actions should be that they are all meant for pleasing Krishna. If we act always in this consciousness automatically everyone will be attracted to devotional service, and this is the secret of our preaching work. If you simply practice the regulative principles [...] you will remain pure. Factually this is our only strength.”*

#### **AFFILIATE WITH A SRILA PRABHUPADA FOCUSED ORGANIZATION**

Some Prabhupada Anugas organized the Hare Krishna Society in 2001 as an alternative organization to the corrupted ISKCON. Upon

receiving the mission statement, a devotee wrote: *“It has a purity of intent to carry it for 10,000 years. Besides love for Srila Prabhupada and his precepts, we see a gathering of minds that walked away from the illegal ‘inheritance’ in preference for the eternal Acharya. Is this the real ISKCON, amongst exiles, those who chose the wilderness? Sages say the truth lives in the introspective, as those who don’t remember (or don’t know) the past are condemned to repeat it.”*

Other Srila Prabhupada focused but non-ISKCON centers are BLISS in London, Satvatove in Florida and elsewhere, International Sri Krishna Mandir (ISKM) in Singapore-Russia-India-NZ-China-etc.

### OPTIONS FOR ISKCON RESTORATION

Devaki dasi Sept. 3, 2019: *“90% of Srila Prabhupada’s disciples left ‘ISKCON’ for good reasons. Only a handful are left who have been given so called authoritative positions, one of which I had in the late 80’s and gave it up for a very good reason! I tried to use my position to make changes because I could feel and see what was going on. Believe me, it was not good. And I could not do much to stop it so I left. Or should I say, escaped! Srila Prabhupada’s ISKCON is now beginning to flourish outside of ‘ISKCON.’ There are lots of de-institutionalized centers who are carrying on Srila Prabhupada’s mission as he wanted.”*

Thousands are carrying on properly outside the ISKCON institution.

*“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.”* (Sajana Toshani 18.2.13-4)

The corrupted ISKCON may carry on as their confederated deviant guru franchises that it is now, or disintegrate into separate and competing operations. Krishna may keep ISKCON as a place for the materially motivated and make-believe diksha gurus to fulfill their desires, while their chanting gradually purifies them, being engaged in mixed devotional service. Krishna makes arrangements to facilitate all sorts of desires in this material world, including to be a false guru. It may be best to recognize ISKCON as a place for these kinds of persons.

Meanwhile new Hare Krishna centers based on Srila Prabhupada’s siddhanta should be established. Devotees may invite others to their homes for spiritual programs of kirtan, reading Srila Prabhupada’s books, and prasadam, or they may start dedicated centers, trying to spread Lord Chaitanya’s teachings and Srila Prabhupada’s mercy. To simply lament that the temples we used to have are now lost to a

corrupted institution, avoids the duty we have to **continue preaching**. In ISKCON's early years, as soon as a devotee had been trained for a year or so, they went to a new place to establish another center for Srila Prabhupada. Those days were ecstatic and spiritually rewarding. There is no reason why those transcendental adventures cannot happen today.

In any condition or status of life, a devotee who has become a little fixed in the philosophy and teachings of Srila Prabhupada, can start a new center, and **rebuild and restore the almost-lost mission**. There are billions of lost souls who need Krishna consciousness. And if the old ISKCON is somehow restored, then all these separate successes will become part of its expansion. Even where there are already ISKCON centers, there is plenty of space and population to support many new ones. E.g., in Kuala Lumpur, Malaysia, there are three separate Bangalore ISKCON centers and three different Jayapataka ISKCON centers, plus other Gaudiya Vaishnava centers, and all are well-attended.

*"Srila Prabhupada was always enthusiastic to push his disciples forward and to see them advance in Krishna consciousness. Hearing and chanting are the two most important processes in advancing in Krishna consciousness. He wanted his disciples to hear from him, but then he wanted them to take the responsibility and preach by repeating what they had heard. Even if devotees were not very advanced or realized he wanted them to give classes and speak their realizations. He would encourage quite new devotees to go off to another city or country to establish a temple there."* (Madhudhvisa das, younger, 1995)

These are some practical reflections on restoring Srila Prabhupada's Mission. No one knows what Providence will arrange in the future. Discussions on this issue should inspire and energize devotees.

---

## CHAPTER 22: LEGALITIES AND CENTRALIZATION

(1) *"From now on, the temples will operate independently and try to improve their spiritual life more carefully, so there is no more need for such financial arrangement of centralization, as you have proposed."* (SPL Apr. 10, 1972) (2) *"Do not centralize anything. Each temple must remain independent and self-sufficient. That was my plan from the very beginning, why you are thinking otherwise? Once before you wanted to do something centralizing with your G.B.C. meeting, and, if I did not interfere, the whole thing would have been killed. Do not think in this*

*way of big corporation, big credits, centralization—these are all nonsense proposals.*” (SPL Karandhar, Dec. 22, 1972) (3) *“Now all ISKCON is an umbrella system.”* (Clifford Kirk, 2023) (4) *“Worst offenders might be the few BBTI trustees who refuse to decentralize the various BBTs around the world.”* (Ramesvara, 2023)

## **LEGAL AVENUES VS THE ENLIGHTENED AVENUE**

It is necessary to discuss ISKCON’s fundamental issues in the court of public or devotee opinion, regardless of any legal liabilities. Mundane criminal or civil courts of law are ill-equipped, and often inappropriate, venues for upholding the type of justice required in spiritual issues, but if they sometimes do, that is welcome. Mundane courts cannot directly restore Srila Prabhupada’s Divine Mission to spiritual purity or settle the guru-initiations issue. Convictions for criminal and illegal acts such as malfeasance, embezzlement, sex abuse, poisoning, etc. are appropriately pursued, but also important (perhaps more so) is the purification and restoration of the movement, which is beyond the jurisdiction of mundane courts and laws. The real justice that the Movement needs will come from pure preaching and distributing spiritual knowledge, as well as the facts and evidence from actual ISKCON history.

Even in mundane cases, justice is 50-50, as the guilty often go free or the innocent are falsely convicted by legal and technical maneuvers of clever, expensive lawyers. The greater need in spiritual justice is that the damage wrought upon Srila Prabhupada’s mission is corrected, and the Hare Krishna Movement be restored to its healthy spiritual condition as it was during Prabhupada’s physical presence. Mundane courts cannot help with this very much, as seen in the Bangalore ISKCON case; the India Supreme Court is stumped for 26 years with that religious dispute.

The first step is to establish the true history of ISKCON, disseminate it to educate devotees, and undo their indoctrinations of deviant *apasiddhantic* philosophy. As we cannot expect to expand Krishna consciousness by legal means and through court cases, neither will we be able to achieve the restoration of Srila Prabhupada’s ISKCON in that way. It will require a spiritual revolution by enlightened devotees who are inspired to honestly serve Srila Prabhupada’s desires. So, how to cleanse Srila Prabhupada’s ISKCON of his poisoners and their followers, and all the deviations introduced by them since 1978? Legal cases can be brought against ISKCON and its GBC leaders. Who perpetrated, aided, abetted, and covered-up the crimes of ISKCON’s GBC?

## **WHAT ABOUT THE LEGALITIES OF REJECTING GBC CONTROL?**

Each temple situation may have unique circumstances, and local devotees will need to determine the legalities of their disaffiliation from



the GBC. The ISKCON leadership cannot possibly afford nor handle more than a couple of legal actions at a time in the face of a widespread revolt against its leadership and legal authority. If several temples were to file lawsuits against the GBC, they would likely be unable to pay for multiple defense cases. No one should be intimidated by their legal threats when they try to protect their tyrannical regime. They are pushing on a string and their camel's back awaits the last straw..

### **TRY TO TAKE THE POISONING SUSPECTS TO COURT?**

What is desired is a restoration of his Divine Mission, not simply some legal convictions against certain individuals for poisoning Srila Prabhupada. The truth of this crime of the millennium could provoke a full house cleaning of ISKCON through a collapse of the repressive GBC tyranny and a profound institutional soul-searching. The truth and enlightenment campaign is intended to dislodge the ISKCON hijackers, expose the poisoning and other crimes, and purify the movement.

However, if the Indian government finally took up their legal responsibility for a criminal investigation into Srila Prabhupada's poisoning, the crime would be confirmed by secular methods and authorities, after which no one could any longer deny the crime. The culprits may be identified or not, but the crime itself can be easily confirmed. A secular confirmation will favor positive outcomes in restoring ISKCON. But the main aim is to awaken and educate devotees, facilitate a spiritual reformation and ISKCON restoration, without depending on mundane courts. The fight with the deviated GBC-guru elite is mostly an information war, to establish facts and truths against lies and deception. Anyone can easily understand the facts and evidence of ISKCON's history and the poisoning with an honest look at them.

### **ARE SRILA PRABHUPADA'S INSTRUCTIONS LEGALLY BINDING?**

Mrigendra das wrote in Dec. 2010 from a strictly mundane, legalistic point of view how the DOM was probably not legally binding under the laws of the US. But Ameyatma das responded in 2012:

*“Srila Prabhupada, and his teachings, his books, have jurisdiction over his followers. The laws of the US, written by materialistic and conditioned souls who are caught up in the throngs of maya and sense enjoyment, have authority by means of physical force via law enforcement who administer punitive measures levied by the courts. Srila Prabhupada, on the other hand, has the right to administer justice, via his teachings, to discern what is actually right and wrong in accordance with the divine law, Sanatan Dharma, which is legislated by the Supreme Personality of Godhead and His representatives, the Manus (Manu Samhita) and saintly acharyas. Ultimately, Divine Law is enforced by*

demigods such as Yamaraja, Durga devi, etc.

*“Srla Prabhupada is given such Divine Authority by the Supreme Godhead Himself. For those who have the proper understanding, we are not wrong or naive when we refer to Srla Prabhupada’s formal writings such as the DOM or July 9 Order as being ‘legal’ documents. In the future, Srla Prabhupada’s teachings and books will become the law books for the world. Srla Prabhupada’s followers have, at the present time, accepted Srla Prabhupada’s teachings, his books, written and verbal instructions, as the laws that govern our lives. Srla Prabhupada’s teachings definitely have full jurisdiction over those who follow him. Mrigendra’s opinion is that such documents are not viewed as ‘legal’ within the jurisdiction of modern US law and it’s court system. However, as followers of Srla Prabhupada we must understand that this concept is **superfluous to us**. The current legal system may rule as they please.*

*“It may be that Srla Prabhupada’s instructions do not have ‘authority’ in US Courts, nor would a judicial court rule on the basis of his teachings (but that day will come). Yet, we must not lose sight that Srla Prabhupada’s teachings do hold full authority over our lives and over the ISKCON mission that he founded. Just as Manu is the law giver of mankind, Srla Prabhupada is the law giver for his followers and ISKCON. Within the circle of Srla Prabhupada’s followers and movement, we must accept Srla Prabhupada’s teachings as our **LAW**. Thus, the DOM most certainly is an **ISKCON ‘legal’ document**, as is the ‘Topmost Urgency’ and July 9 documents. Also, to refer to the DOM or Topmost Urgency documents as ‘letters’ has the effect of reducing their importance from an official binding document or signed order/decreed by the Founder-Acharya, to just an important letter of personal correspondence. Srla Prabhupada fully intended and expected us to accept the mandates in these documents as binding.*

*“They are Divine Decree, Divine Law, given by His Divine Grace, ISKCON’s Founder-Acharya. These are documents he clearly expected our society and its system of governance to adhere to without fail or minimizing their significance. Courts may rule Srla Prabhupada’s teachings have no authority in their courts, but, in **OUR Lives**, and in Srla Prabhupada’s ISKCON mission, his teachings are the only laws his followers accept. This highlights the inherent flaw of taking our internal ISKCON issues, or controversies, to the modern non-devotee courts of law to decide what is right or binding etc. The flaws are many, and deep, and thus decisions made by the modern courts concerning our internal affairs, especially in regards to Srla Prabhupada and his teachings, can be destructive to our society and to the future of the world.*

*“Courts of mundane law, manned by non-devotees, have no qualifications to pass judgement on Srila Prabhupada or even remotely attempt to define the limits of his authority. Are we to look to modern US or World ‘Law’ to determine how ISKCON is to be managed, or are we to turn to Srila Prabhupada's teachings, especially those formally written documents intended by him for how his society is to be managed?”*

*“It is dangerous to try and settle the internal controversies of the ISKCON mission in the modern courts. The judges and attorneys do not follow the principles of religious life. They are conditioned souls firmly caught in the grips of illusion. Many are atheists, and certainly they are not Krishna conscious. Taking our internal issues to such courts is wrong, useless. What is sad is when the GBC will not allow or engage in open discussions with many of Srila Prabhupada’s senior disciples. They engage in their private meetings and make their final decisions and then declare all other opinion as deviant and coming from bitter, envious fallen rascals, to be disdained.” (END)*

#### **ABOUT LEGALITIES by Rupanuga Das, Former GBC**

*“Regarding the book change issue, which has been around for decades, and still not a single leader in ISKCON has spoken against them in public, although **behind the scenes** a number of them are against it. Similarly, in your poisoning case, some ‘leaders’ have intimated to you that they are favorable to your cause, which is air-tight forensically, but they remain **behind the scenes**. That is the problem, vested interests run very deep in ISKCON, which has become an infrastructure for many in earning a means of livelihood. And there are many thousands of brain-washed new devotees, who are dedicated to supporting a corrupt system presented to them as the real thing. Pragmatically put, ISKCON has completely morphed from the one we joined. There will be no justice inside the ISKCON society in this matter anymore than there has been regarding the abuse and loss of a generation and the defacing of Srila Prabhupada's books. All these issues, including Srila Prabhupada's disappearance, have been going on for decades without justice in sight.*

*“I believe there is enough evidence to make a case in Indian courts. There is no statute of limitations on murder. Srila Prabhupada has become famous in India since 1977. Indian government, unlike the US, has a courts history of getting involved with religious traditions, temple management, sadhus, etc. ISKCON has deep life member connections in India and Jayapataka Swami has many followers and connections, and bribery is rife. But at least there could be a tremendous upheaval that you could not get outside of India. Even if justice is incomplete as far as the culprits are concerned, getting the truth out is in itself a major*

victory. It would add to Srila Prabhupada's popularity to the point of questioning the changes to his books as well.

"A big blow-up in India could change the dynamics, to a point we may not be able to imagine now. I am not sure about any game-changing support from the general devotees. Krishna acted once through the courts in a major way with the case won against BBT(i), with a mandated license to publish the pre-1978 books, in spite of a morphed ISKCON. It may be possible to get some kind of an intervention from the Indian government." (July, 2017)

### COMING COLLAPSE OF CORRUPTED ISKCON

As is clear in the history of Kali Yuga, civilizations, empires and regimes rise and fall. Although their final stages can be rapid and violent, their collapse is usually gradual over years or decades, and thus not usually noticed by the people. Only a handful can see the increasing degeneration leading to the end of a regime like the ISKCON gurocracy. There are parallels in the collapse of the Western countries and the collapse of the ISKCON institution, corrupted and exploited by Srila Prabhupada's poisoners and their followers, supporters, and imitators.

Stratfor, the globalist think tank for multinational corporations, citing *The Rise and Fall of the Great Powers*, pointed out that all western powers since 1500 AD fell after being drawn into foreign entanglements that consumed their wealth. This created underinvestment in domestic needs, sending the country into an economic and social decline that emboldened enemies, with a cycle of more war and oppression. Similarly, ISKCON has evolved into a confederation of guru franchises, with their focus on collecting disciples and funds while corrupting Srila Prabhupada's instructions with deviant doctrines. This siphoning off of wealth has weakened the temples and the philosophic corruption has weakened the spiritual strength of the members. The misleaders wage war with false propaganda, and ISKCON is gradually deprived of its health, assets, and vitality. This will lead to an eventual collapse of ISKCON due to spiritual decline.

In *The Collapse of Complex Societies*, author Joseph Tainter suggested that empires collapse following a loss of confidence in the ruling elite and traditional institutions. This idea was echoed in the book, *Empire and Civilization* by Niall Ferguson. There is a direct connection between debauching of the currency and the moral and social breakdown of society. America is experiencing all three simultaneously: engagement in multiple foreign entanglements (wars), loss of confidence in the ruling elite and traditional institutions, and debasement of the currency.

Similarly ISKCON members are experiencing a loss of confidence in their ruling elite, the GBC-guru cartel, due to scandals, corruption, and deviations, and faith in them is lost. The dishonest interpretation of the philosophy, the slackening of spiritual standards, and minimizations of Srila Prabhupada- this corresponds to currency debasement and degradation of morality. Eventually corrupted societies like the USA [and ISKCON] collapse in a revolution. Upon maya-ISKCON's pending collapse, the transcendental Mission will be greatly relieved and enabled.

The trillions of dollars created by central banks dilutes and devalues the currency, which is stealth warfare against the people, impoverishes the middle class, and leads to economic collapse. Similarly, ISKCON's mission drift and rampant disobedience of the Founder-Acharya is the exploitation of the membership by self-aggrandizing misleaders, under the umbrella of preaching and unity. As almost everyone hopes to become a diksha guru, this dilutes the value of the true maha bhagawata and cheapens the role of the spiritual master (guru devaluation). Finally everyone declares themselves an initiating guru, no one is attracted to such a devalued institution, and ISKCON collapses as the guru Ponzi scheme implodes. ISKCON members cannot recognize these trends and will continue to rely on the miscreant GBC until late in the game, when they will revolt, reject them, or worse. Meanwhile Srila Prabhupada's philosophic *siddhanta* is compromised to facilitate the stealth of institutional assets by the privileged elite.

Misleaders always ruin the people. Leading up to ISKCON's final collapse, as is now taking place in Western civilization, the ruling elite increasingly uses manufactured enemies, fear, psychological warfare, and oppression to maintain their control and exploitation. The war in ISKCON between truth and falsehoods will intensify as more come to understand the truth. The elites respond with more polarizing propaganda and demonization of their perceived opponents, the fundamentalists and spiritual reformers of the Mission. The elite's veneer of authority erodes in the face of facts and truth. Their decline is driven by the loss of message control due to the rise of "alternative media" which challenges the politically-correct institutional memes. Then in desperation the elite will resort to extreme measures, destroying the function and unity of ISKCON as gurus secede with their remaining fanatical followers. This progression of events can be seen clearly in the history of Kirtanananda.

Thus the world devolves into war, economic decline, and misery, and similarly ISKCON will follow with debasement of its philosophy and principles. Meanwhile the sincere will work towards a Mission restoration by faithfully adhering to Srila Prabhupada's instructions,

unchanged books, and vision for Lord Chaitanya's movement. Better times are coming for the Hare Krishna Movement, but the test of the firestorm comes first. The institution may fail, but the books will not.

### **SPIRITUAL LAW IS THE HIGHEST LAW**

Regardless of mundane legalities, the order of the bona fide spiritual master is the highest authority and priority for the disciple. Srila Prabhupada made it very clear that he did not want any changes made to his books or movement, and that the leadership was to simply maintain everything nicely, expand the programs if possible, and not to make changes. His prescriptions for the future were perfect and complete, and did not need modifications or improvisations for any reason, least of all because the idea that Srila Prabhupada did not give us everything. There are two instances of this: the supposed need for a rasika bhakti guru, and devising a vote system to approve diksha gurus, as though Srila Prabhupada was no longer the current link. About not making any changes to what Srila Prabhupada left us with:

(1) *"Whatever I have introduced should remain. Nothing new should be added. New things means their brain is not clear. Carefully manage things what I have established."* (SPL Rupanuga 1974)

(2) *"The system of management will continue as it is now and there is no need of any change."* (Last Will June 1977)

The system of management that Srila Prabhupada had worked so hard to put into place and that he used in managing ISKCON up to the time of his passing physically from this material world- that system has now been changed dramatically. This is a deviation from his orders. It is our duty to undo those deviations and revive our beloved Founder-Acharya's original system of management. This highest spiritual principle of obedience to the orders of the bona fide spiritual master, rather than legal or apparently practical considerations, is our life and soul. Our concern is restoring Srila Prabhupada's movement.

### **LIMITED CENTRALIZATION FOR BOOKS**

*"...I have not got much stock in such centralized management or organization. I never wanted that any of my temples shall be dependent upon the other temples, rather, our main business is to train up men to be self-sufficient and competent [...] not to make them into specialists or to minimize their responsibility by centralizing everything. [...] But for reasons of spreading Krishna consciousness movement, we may sometimes centralize, just like the books and money for BBT are managed [in Los Angeles]... So in that case, centralized management is preferable..."* (SPL Damodar Sept. 1, 1973)

## CHAPTER 23: AVOID THE OFFENDERS

(1) *“Better associate with sense enjoyers for in this world there is no worse association than the dharmadvaji. The deceitful dharmadvajis accept the external signs of dharma with a desire to cheat the world, and to fulfill their crooked desires they cheat the foolish by helping them in their rascaldom. **Some of them become gurus and others become disciples**, and by trickery they accumulate wealth, women, false prestige and material assets. If one gives up the association of such crooked hypocrites, then he can honestly engage in devotional service. Honest worship is the only way to obtain Krishna’s mercy.”* (Srla Bhaktivinoda Thakura: "Bhaktyaloka" Jana-Sanga p. 21) (2) *"A devotee should have intelligence to know who is deviating. Surrender by your intelligence but don't surrender your intelligence."* (SPL Bali Mardana 1974)

(3) *“The only duty of sadhus is to cut away all the accumulated wicked propensities of every individual. This alone is the causeless natural desire of all the sadhus. Worldly people possess a double nature. They express one kind of sentiment but internally cherish a different purpose. Moreover, they want to advertise this duplicity as a mark of liberalism or love of harmony. Those who are unwilling to show any duplicity, wish to be frank and straightforward, or in other words to exercise unambiguously the function of the soul; such really sincere persons are called sectarian and orthodox by those who practice duplicity. We will cultivate the society only of those who are straightforward. We will not keep company with any person who is not so. We must by all means avoid bad company. We are advised to keep at a distance of a hundred cubits from animals of the horned species. We should observe the same caution in regard to all insincere persons.”* ("Search For Truth" by Bhaktisiddhanta Sarasvati Thakur)

The poisoners who hijacked ISKCON (see Vol. 1-6) used temptations, bribes, awards of positions, threats, lies, etc. to deviate many ISKCON leaders to prevail with their colossal scam of appointed, and later, voted-in successor acharyas. The business of little Ravanans.

### **WE SHOULD NOT ASSOCIATE WITH THE OFFENDERS**

*“This is the root of the ISKCON offenses committed against Srila Prabhupada. They take everything from him but do not acknowledge his true position, his role in their lives, his living influence and shakti in*

raising them out of the modes and into Krishna consciousness. It is like an unfaithful wife who uses her legal husband to maintain her but then gives her time and affections to another man as though her husband were dead and gone. How much tolerance and patience does Srila Prabhupada have in these circumstances? When will Srila Prabhupada become disgusted and cut off such offenders?” (unknown)

Quotes which give good reason why one should not associate with offenders of Srila Prabhupada or those who participate in ISKCON’s offensive culture of minimizing, exploiting the real Founder-Acharya:

(1) *“If one thinks that there are many pseudo devotees or nondevotees in the Krishna Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, **unless one follows the spiritual master's instructions** and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down.”* (CC Mad 19.157)

(2) *“When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or another Vaishnava, his devotional service is spoiled.”* (CC Antya 3.213)

(3) *“Vishvanatha Chakravarti Thakura advises that a Vaishnava who is not of good character should be avoided. A Vaishnava is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaishnava of the first order of good character. One may offer his respects to such a Vaishnava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaishnava who is in the mode of ignorance.”* (SBhag 3.29.8 purport)

(4) **SP:** ...So that separation... Crows will not like to live with the ducks and white swans. [...] **Jagadish:** And honest men don’t like to associate with thieves and criminals. **SP:** Yes, that is natural. [...] **Jagadish:** If you know that someone is committing criminal activities, then if you associate with them, you’ll also become implicated. **SP:** Yes. Sangat sanjayate kamah. (SPConv Jan. 11, 1977)

(5) *“Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be sva jati, ‘of the same caste.’ The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaishnava, or a devotee of Krishna, if his character is not correctly representative, then he should be avoided. One should steadily control*



*the senses and the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard.”* (SBhag 3.29.17 purport)

(6) *“We already have seen that there is no way to change ISKCON, reform it; we tried for decades; we must rebuild it by separating ourselves and starting all over. Some are aiding and abetting the enemies of Srila Prabhupada out of sentimentality, out of soft hearts, like Arjuna did at the start of the Gita.”* (Damaghosh das)

(7) *“It boils down to associating and working with like-minded devotees; and each one of us must remain true to our convictions. It was Krishna’s special mercy to be excommunicated from ISKCON in 1991. I am convinced I must totally boycott the deviated ISKCON for my own good, and work with others to rebuild Srila Prabhupada’s mission. ISKCON is a dying branch. The remaining sincere members of ISKCON can be saved by leaving the hopelessly corrupted ISKCON and joining with outside Prabhupada devotees.”* (Nityananda das)

(8) *“...and many other Godbrothers are beloved friends, but my path is different. I am convinced ISKCON is terminally ill, with no hope for recovery, because it is filled with ambitious cheaters. I will have nothing to do with ISKCON, but will try to give hope and shelter to sincere devotees who want to follow Prabhupada strictly. I would rather die failing in this way than thrive in supporting the serious offenses against the shaktyavesha avatara, Srila Prabhupada.”* (Narasimha das)

(9) *“We should befriend and offer special respect to persons who are developed in Krishna consciousness. Other living entities are undoubtedly part and parcel of the Supreme Lord, but because their consciousness is still covered and not developed in Krishna consciousness, we should renounce their association. It is said by Vishvanatha Chakravarti Thakura that even if one is a Vaishnava, if he is not of good character his company should be avoided, although he may be offered the respect of a Vaishnava.”* (SBhag 3.29.16 purport)

#### UTTAMA APARADHIS: SUPREME OFFENDERS

The demons want to obstruct the mission of the Lord and there is no doubt they have infiltrated ISKCON. *“It is a fact however that the great sinister movement is within our society.”* (SPL 1970)

This sinister movement is no longer within the society, but it has ***become the society***. Those who have offended Srila Prabhupada by taking his place and seat, adulterating his books, disobeying his clear instructions, calling him dead and gone, they can be called ***uttama aparadhis***, or supreme offenders. According to the following quote it doesn't appear that they will be punished by the law of the state.

(1) *“These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the supreme, who has clearly declared in the Bhagavad-gita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell (BGita 16.19). Sri Isopanisad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification.”* (Sri Iso 12)

(2) *“But we should not create such position, dangerous. It is already dangerous. Because Chaitanya Mahaprabhu was also very cautious about spiritual life. [...] Others may violate the laws, and so many sinful activities they are doing, but nobody takes very serious care. But when a religious group or a sannyasi commits little offense, it is magnified a thousand times.”* (SPLecture Mar. 8, 1975)

### **SRILA PRABHUPADA: ON STAYING SEPARATE**

*“But I was a ‘rotten grhastha.’ I did not join any one of them. (laughs) I was rotting in my household life. That’s all. But I was planning [...] how to make this. That was my desire from the very beginning, since I heard it. But I was never with them, either this party or that party. And Guru Maharaja also recommended [...] ‘When there will be need, he will do himself. There is no need of living with you. It is better to live apart from you.’ When I was recommended by Goswami Maharaja to live in the Matha, that ‘He is so nice.’ [...] He (Guru Maharaja) said ‘Yes, he is very expert. He can do. So it is better to live apart from you. And he will do everything when there is need.’ He said. I could not understand. Although I was apart from them, a grhastha.”*

### **BEING OSTRACIZED BY THE OFFENDERS IS A BLESSING**

**Question:** Once we fully embrace that Srila Prabhupada is our current and direct link- we will truly be on our own. We already have no association and no kirtan, no devotees with whom we can come together and speak like this with, really reveal our minds... we’ve given a lot of energy to ISKCON over the years... Already we are seeing that there’s a price to pay for taking this kind of stand.

**Dhira Govinda das:** I’m sorry to hear that you’re going through this difficult process of rejection. For sure, there is a price to pay. I’ve experienced that also. Upton Sinclair once said, *‘It is difficult to get a man to understand something, when his salary depends upon his not understanding it!’* Salary can mean monetary reimbursement, or it could mean chapattis and a place to stay, or a sense of belonging, being approved of, not rejected, being treated as a member of the club. I have

found that even if members of Srila Prabhupada’s movement have an attachment to ‘spiritual’ things, like the kirtana, prasadam, or association, in places where the paradigm of ‘Srila Prabhupada is not available’ is present, overtly or subtly, it is practically impossible for them to genuinely grasp the principles of Srila Prabhupada as the direct and current link to the disciplic succession.

So, in that sense, such rejection, as referred to above, is a great blessing, freeing us to serve Srila Prabhupada, without attachment to institutionalization that is for so many a barrier. I enthusiastically identify myself as an aspiring follower of Srila Prabhupada. I would be embarrassed to identify myself as a member of what is going in ISKCON, or to refer people there. I am definitely not prepared to support its culture of toxicity. Also, I’ve experienced that the more I distance myself from ISKCON, practice sadhana, and create association for sadhana, and engage in my services to Srila Prabhupada, apart from any connection with the corrupted institution, the more joyful and free I become. Those who came to Srila Prabhupada’s movement outside of the corrupted ISKCON, they don’t have twisted cognitive and emotional threads to untangle, in this area. **(END)**

### **DISTINGUISHING THE INNOCENT FROM AMONGST THE OFFENDERS**

The innocent masses of devotees participating in ISKCON are bewildered by the deceit and pretenses of ISKCON misleaders and by their mask of *guru bhakti*, by the ruse and hoax that ISKCON gurus are liberated, self-realized souls. But for those who are receptive, we can tactfully share the truths of ISKCON history and Srila Prabhupada *siddhanta*. If they are not receptive, then we just wish them well. An arm’s length distance should be kept from those who are offending Srila Prabhupada. Srila Prabhupada was livid with anger at some *mayavadis* who were speaking about Krishna being ultimately an impersonal force, and he later explained it is a great insult to tell someone he has no body. Similarly, in ISKCON they say Srila Prabhupada is dead and gone, he is not a living guru, which is a great insult and is not true. For our own spiritual health, we must avoid these offenders and this mentality.

(1) *“Religious principles have certainly been violated in this assembly. One should not remain for even a moment in a place where irreligion is flourishing. A wise person should not enter an assembly if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly, he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin.”* (SBhag 10.44.9)

(2) *“Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly*

fall down, bereft of his pious credit.” (SBhag 10.74.40) (3) “An intermediate or second-class devotee, called madhyama-adhikari, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.” (SBhag 11.2.46)

(4) “The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the acharyas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses.” (SBhag 3.29.17) (5) “The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaishnava, or a devotee of Krishna, if his character is not correctly representative, then he should be avoided.” (SBhag 3.29.17 purport)

However, even after good instructions, if one still does not have faith in Srila Prabhupada’s instructions and willfully disobeys them, the Bhagavad-gita reveals their fate. (1) “But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness. For the doubting soul there is happiness neither in this world nor in the next.” (BGita 4.40) (2) “But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.” (BGita 16.23)

### HATE THE SIN NOT THE SINNER

“Avoiding offenders” means to limit their association and intimate dealings, without unnecessary animosity, and not to be influenced or obligated by them through mutual interactions. The material world is a grand entanglement where one becomes compromised by love, business, society, and friendship. ISKCON misleaders, who are very deceiving in their cheating and exploiting innocent souls to serve their subtle material ambitions, should not be hated, but simply avoided.

(1) “All these leaders, all these rascals, they are all rascals. At least you must know. You may behave gentlemanly. That is your duty. But you should know that he is a rascal number one. We don't hate anyone. Otherwise there will be no preaching. And Lord Jesus Christ said that you hate the disease, not the man who is suffering from disease. That is very nice. So we shall hate this influence of maya but not the man who is now under the influence. Then how we can preach? That is our business.” (SPLecture Apr. 4, 1972) (2) “The highest truth is reality distinguished from illusion for the welfare of all...” (SBhag 1.1.2)

### UNITY IN DIVERSITY

Of course, if some devotee does not completely agree with everything the way we see it, that does not mean we should conclude they are offenders to the pure devotee and disciplic succession.

(1) *“...In Krishna Consciousness there is variety but there is no discord. We may fight with one another on the point of serving but that is not a discord. We must stick to the service of the Lord very seriously and that will help us make progress....”* (SPL Nov. 12, 1967)

(2) *“...individualism is the cause of personal misunderstanding. When such individualism is employed in the center of Krishna there is no harm even if there is personal misunderstanding. Personal misunderstanding exists even in the higher levels...”* (SPL Nov. 18, ‘67)

(3) *“...If you have any specific grievance, please let me know, but don't be disturbed by any sort of disagreement with your Godbrothers and sisters. Each and every living entity is an individual soul and as such disagreement is quite possible in our dealings with one another but we have to consider the central point of interest....”* (SPL Jan. 15, 1968)

(4) *“...Of course, as individuals, we have sometimes disagreements, but that should be adjusted keeping our central attention to Krishna...”* (SPL March 23, 1969) (5) *“So we shall not expect that anywhere there is any Utopia. Rather, that is impersonalism. People should not expect that even in the Krishna Consciousness Society there will be Utopia. Because devotees are persons, therefore there will always be some lacking- but the difference is that their lacking, because they have given up everything to serve Krishna- money, jobs, reputation, wealth, big educations, everything- their lackings have become transcendental because, despite everything they may do, their topmost intention is to serve Krishna.”* (SPL Feb. 1972)

(5) *“Now this displeasing of Godbrothers has already begun and gives me too much agitation in my mind. [...] Material nature means dissention and disagreement, especially in this Kali Yuga. But for this Krishna consciousness movement, its success will depend upon agreements, even though there are varieties of engagements. [...] In the spiritual world there are varieties but there is agreement. [...] The materialists, without being able to adjust the varieties, and the disagreements, make everything zero. [...] **we should discuss how to make unity in diversity.** But if we fight [...] it is simply the material platform.”* (SPL Jagadisa Oct. 18, 1973)

### GIVE UP THESE RASCALS' ASSOCIATION

For the sake of their spiritual health, sincere followers of Srila Prabhupada must be careful to avoid the intimate association of those implicated in the severe offences taking place in corrupted ISKCON, lest

they also become implicated or infected with their disease or offense-reactions. Srila Prabhupada recommends we seek out like-minded devotees for company, including those who were once part of the diseased institution but somehow were extricated by Krishna's mercy. We must be cautious, so we do not again become compromised.

*“So it is very difficult. Therefore Chaitanya Mahaprabhu has given one line of Vaishnava behavior: *asat-sanga tyaga ei Vaishnava acara*” [CC Mad 22.87]. *Simply to give up these rascals' association. The rascal means the Mayavadi, karmi, jnani, yogi, all they are rascals. It is our open declaration. So we have to give up the company of these rascals. If we actually are serious about advancing in Krishna consciousness, we should not mix with them. We should not even invite them. Neither we shall take their foodstuff, accept their foodstuff.*” (SPLecture 1973)*

Bhaktisiddhanta Saraswati states: *“I do not want to see the faces of vile persons who criticize my Gurudeva, or who support those who criticize him. They are the cause of all inauspiciousness. May I never see the wicked face of that evil person who maligns the lotus feet of my Sri Gurudeva or anyone who countenances (supports) such a slanderer.”*

Live by principle, and not in the shadows.

### REWARDS FOR THE TRUTH

There are many incentives to cooperate with the dark side of the universe by participating in corruption and falsehoods. To offer rewards for exposing corruption appeals to people's sense of duty or righteousness. Money can also be employed in the service of Krishna and in the pursuit of truth. In 1993 Hansadutta das offered a reward of \$108K for any audio tape, documents, or otherwise that Srila Prabhupada had authorized initiating gurus from amongst conditioned souls. No one collected on that because such evidence does not exist.

Today it is common to offer payments or rewards to those with shocking “secrets” or information. It is legal to solicit information which can be used against someone in court. In 2017 a bomb killed journalist Daphne Galizia who exposed corruption scandals in Malta. Her blog took aim at PM Joseph Muscat and two of his closest aides. Galizia's son accused Muscat of complicity in his mother's murder and having corrupted the government, judiciary, and law enforcement. Julian Assange offered a €20,000 reward *“to anyone providing information leading to the conviction of the killers,”* expressing horror at the blatant assassination. The parallels in Galizia's death and ISKCON's cover-up of Srila Prabhupada's poisoning are many. WikiLeaks offered a \$130K reward for information leading to the killer of Seth Rich, the suspected leaker of political emails involving a false accusation against Trump.

The corruption in the outside world has infiltrated ISKCON, which is now a criminal enterprise of guru franchises run by corrupt, phony spiritualists. Those opposing their deviations are vilified, demonized, mocked, ostracized, or killed. Sulochan das was assassinated and likely Aindra das as well. Many devotees who have stood up to the GBC lies and cover-ups have been dealt with harshly. Most are intimidated into silence or complicity by the criminal ISKCON regime, by protecting, hiding, aiding and abetting Srila Prabhupada's poisoners and even today, still reaping the benefits of ISKCON's hijacking by those poisoners.

---

## CHAPTER 24: SINCERITY, DUTY, LOVE AND TRUST

(1) *“This whole science is understood through service only. Everything becomes revealed. Sevonn mukhe hijihvadau svayam eva sphuraty adah [BS]. Revelation. Everything is revelation. Unless one is very sincere servant, there is no revelation.”* (SPLecture June 27, 1976)

(2) *“So, if you are strong enough to preach Krishna consciousness there, that is very good; that as long as you chant your 16 rounds and follow the four regulative principles, then you will get the strength. The process is that you should memorize the purports of my books and then speak them in your own words. Do not adulterate or change anything. Then you will be the perfect preacher. You should also distribute our books as far as possible. If you do this sincerely, then you will be successful.”* (SPL Janajanmadhih das Nov. 15, 1975)

(3) *“So there is no possibility of cooperation with them [Gaudiya Math]. They are not after preaching but material gain and reputation and adoration. Otherwise, why they are non-cooperating with me? Do not think or indulge in loose talks. Be careful always. Let us do our duty of propagation sincerely and seriously on our own principles.”* (SPL Achyutananda Maharaja June 8, 1974)

(4) *“Most people prefer to believe that their leaders are just and fair, even in the face of evidence to the contrary, because once a citizen acknowledges the government under which he lives is lying and corrupt, the citizen has to choose what he or she will do about it. To take action in the face of corrupt government entails risks of harm to life and loved ones. To choose to do nothing is to surrender one's self-image of standing for principles. Most people do not have the courage to face that choice. Hence, most propaganda is not designed to fool the critical thinker but only to give moral cowards an*

*excuse not to think at all.” (Michael Rivero)*

### **SRILA PRABHUPADA ALSO FACED A DEVIATED INSTITUTION**

When Srila Prabhupada finally became free of his family obligations and was prepared to preach Bhaktisiddhanta’s mission in the West, he faced the prospect of how to deal with a broken, deviated Gaudiya Math. He decided to fulfill the orders of Bhaktisiddhanta Saraswati separately from the Gaudiya Math. After coming to New York, he failed to get cooperation or assistance from Godbrothers in India, founding ISKCON. Similarly, understanding that ISKCON is deviated and corrupt, we are reluctant to participate in the institution that Srila Prabhupada created, and there is no choice but to serve him separate from, outside ISKCON.

The failure and disarray in the Gaudiya Math did not prevent Srila Prabhupada from doing wonders in service to his Guru Maharaja. Similarly the deviation and corruption in ISKCON does not prevent us from successfully serving Srila Prabhupada’s Mission. We should *sincerely perform our spiritual duty* by serving Srila Prabhupada in the best way we can. Yes, it is a great shame and cause for sadness that his ISKCON institution was hijacked and is now a criminal enterprise. However, for the sincere disciple, there are no material obstacles to devotional service. Growing numbers of Srila Prabhupada followers are finding alternatives to the failed ISKCON. Purity is the force, utility is the principle, books are the basis, and preaching is the essence. A fresh spiritual movement based on Srila Prabhupada’s vision and teachings is rising out of the ashes of the ruined ISKCON. Devotees are working together everywhere with enthusiasm to restore the Mission.

If we choose to remain comfortable and make excuses why we cannot do much to save the situation, then we will lose a rare opportunity to please Srila Prabhupada, and others will take that credit. There is no doubt that Lord Chaitanya’s mission will be successful by the sincere performance of duty by those serving Srila Prabhupada’s instructions and directions. Srila Prabhupada was wonderfully aloof and determined to preach, even in the face of great opposition:

*“We have heard that Srila Prabhupada was dealt with similarly (harshly) by his Gaudiya Math Godbrothers. Indeed, two of his Godbrothers still alive today have informed us that Srila Prabhupada’s name was erased from the list of Gaudiya Math members by the manager at that time, a powerful, manipulative sannyasi who had received much personal association with Srila Bhaktisiddhanta.” (Remembering Srila Prabhupada, 1978, by Yasodanandana, Kailash Chandra, p. 27)*

*“This is amazingly sad truth about Srila Prabhupada’s poisoning. Kali yuga is raging inside and outside of Srila Prabhupada’s ISKCON.*



*In regards to the poisoning their karma will come back full circle, that's a fact. But what to do? I'm torn in many ways. Who am I? I can't change them, but can only continue to serve Srila Prabhupada, the guru who, if you think of him, he is there. Serve the guru who is non-different from his mission, and pray we can defeat the crazy book changes so these books can fulfill his mission. I've seen 69 falldowns from their guru system, and the line to become guru is still getting longer every year. I'll fight for Srila Prabhupada's original books to be re-established. I'm a fly and pray for the truth to prevail and this movement to be completely purified so that the mission to bestow benedictions upon all can be completed, Kali yuga gets cancelled, and the material world is liberated with no soul left behind.” (Punyatama das, 2017)*

### **LEARNING TO COOPERATE WILL BRING SUCCESS**

Srila Prabhupada often emphasized the importance of cooperation amongst his followers, as this would bring success in our service to him. Since the Acharya's Mission has been undermined by many deviations since Srila Prabhupada's departure, cooperation is all the more essential if we hope to rectify the situation. Amazingly, ISKCON is still standing as an international organization, in spite of its fundamental weaknesses and anomalies, only because of the limited cooperation amongst its various gurus for their common interest. If the GBC can cooperate, so must we, if we have any hope to counter their organized deviations.

Srila Prabhupada's original disciples were alienated and driven away from the society in the 80's, and they were forced to integrate into the outside world and seek the means to maintain their families. Without the support of temple morning programs and the association of devotees, Srila Prabhupada's disciples found themselves alone and they had to rebuild their lives as disenfranchised former ISKCON members. The cooperation in love and trust that Srila Prabhupada had inspired in them was no longer relevant in the cutthroat world of karmis. When the opportunity to cooperate with devotees did arise, it proved difficult due to disputed philosophy, false ego, suspicion, bitterness, and weakness. Where did the love and trust go? They feared disappointment and pain again-- once burnt, twice shy. They struggled just to chant their rounds.

There are, as Srila Prabhupada clearly explains in Raja Vidya, great demons and demoniac forces on this planet Earth who oppose this Hare Krishna movement. We should not be naïve and think that it was an unfortunate accident that ISKCON went astray. These powerful enemies of Srila Prabhupada are a feature of maya, they have infiltrated the movement, and we must be strong to overcome the obstacles while trying to “rectify the situation” of chaos that ensues after the Acharya

disappears. This requires us to be fixed in Krishna consciousness and to develop the skills of cooperation with other like-minded devotees. Rather than focus on differences in details and dwell on other's faults, we can learn to emphasize and utilize the commonalities with other devotees, and make sincere and deliberate efforts to work together.

Srila Prabhupada wants us to cooperate in his transcendental service. Anyone who accepts Srila Prabhupada as their inspiration in spiritual life is a true brother or sister, and any differences should be seen as minor. We must see the love for Srila Prabhupada in our spiritual family, and encourage each other. Unfortunately, the independent, anti-authoritarian, and competitive mindset of many western devotees often makes cooperation very challenging. Patience, tolerance, compassion, humility, holding one's tongue, listening, controlling the mind and senses, and commitment to understand others will enable cooperation and success.

Following Srila Prabhupada's sadhana program helps us to develop these qualities, beginning with chanting 16 rounds daily, following the four basic rules, studying his books, associating with likeminded devotees, and worshipping the Lord's deity. Thus purified and spiritually-minded, we can learn to cooperate. Unnecessary quarrels and negative emotions should be avoided. Devotees now outside ISKCON have experienced many disappointments in trying to cooperate together, even in small things like a morning program or weekly kirtans. But we should not be discouraged. Who said this was going to be easy?

**SBhag 4.28.48 Text:** O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.

**Purport:** Whenever an acharya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-gita... It is the acharya's duty to spread a bona fide religious system... Unfortunately, when the acharya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called swamis, yogis, philanthropists, welfare workers and so on... The acharya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the acharya try to relieve the situation by sincerely following the instructions of the spiritual master. At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Krishna consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to

bring about actual peace and happiness in the world. (END)

### TESTIMONIES: FROM THE HEART

*“To take a firm stand for the truth and against cheating is not possible for all persons, for whatever reasons. It is always the "extremists," the hardcore revolutionaries that bring about the major changes, not those who mix with the corrupted order. We need a major change, not another wishy washy so-called partial reform. Everyone will choose to work in their own way, good luck to the accommodators, we will see eventually if it does anything to restore Prabhupada's mission. Prabhupada severely warned us not to associate with his Godbrothers lest we become confused and then we are finished, and ISKCON has deviated in an almost carbon copy manner, so how can we associate with ISKCON people? Why support an ISKCON that severely offends Srila Prabhupada? If it is not clear yet that ISKCON leaders are all rascals who have cheated on the guru and poison issues to continue their guru business, then it will never be clear. It requires a certain clarity of intelligence to understand these basic things, and association with ISKCON is very detrimental to clarity of consciousness and intelligence, just like it is to eat food cooked by karmis.”* (Narasimha das, 2017)

*“Establishing centers, farms, printing unchanged books, counseling devotees on quitting bad association, giving friendship, shelter or encouragement to recruit more soldiers for the war, using our wealth and time productively. We should make allies who are of the same mind. Befriend them, work to restore the mission. Emphasize our commonalities, not our minute differences.”* (Naveen Krishna das, 2018)

*“A big war lies ahead of us. We must gather the devotees to fight against the cheaters and simultaneously rebuild the mission. We must use our **time, money, intelligence**, our assets to help Srila Prabhupada rescue his mission, not remain comfortable, alone, safe. His mission is in danger of extinction. Who will help him? He is calling to us to be loyal, stand up for him and do what we can to set things right, to restore order amidst the chaos brought upon us by ambitious pretenders who stole his accomplishments, squandered his hard work.”* (Nityananda das, 2019)

*“Sometimes Srila Prabhupada’s followers, having experienced ‘everything that can happen, has happened’ during years in ISKCON, become cynical about chances of positive change in ISKCON. We may think, what’s the use of restoring ISKCON? Very difficult to recreate the authority of the original ISKCON. It’s the Humpty Dumpty syndrome. Once fallen off the wall, hard to put it back together. Nor do I find much in Srila Prabhupada’s books that reforming or recreating ISKCON-like institutions is a foremost duty for His disciples. Local preaching using*

*Srila Prabhupada's books is the basis.*" (Narasimha das, 2016)

Some of us will have opportunities to work towards restoring the original ISKCON, or to assist those trapped inside that institution. Others will find opportunities to preach Krishna consciousness independent of ISKCON. But let us all do something positive to help Srila Prabhupada. We should just do our duty sincerely to please Srila Prabhupada, judge from the results, and not be depressed if it does not unfold as we hoped.

#### **APOLOGIES FROM FORMER PARTICIPANTS IN ISKCON CORRUPTION**

For those who regret having been part of ISKCON's corruption, supporting false gurus' exploitation of Srila Prabhupada's assets, misdirecting devotees to take shelter of conditioned souls, a simple apology can be amazingly healing. E.g., Balarama das in Australia was part of Bhavananda's regime for years, but he wrote in 2012:

*"Dear devotees: I, out of ignorance and being a neophyte, helped in the continuation of the false GBC created zonal acharya system by also promoting the original 11 ritviks as initiating gurus, as they received worship only reserved for the nitya-siddha maha bhagawata. For my part in this I offer my sincere apologies to all devotees during the late 70's and 80's who came to the temple where I was in charge, and who were unfortunately misdirected and may have spiritually suffered."*

Balarama das also made personal apologies to many individual devotees and his life is now dedicated to promoting Srila Prabhupada *siddhanta*. By sincere apologies, working together for Srila Prabhupada, we can remove the deviated GBC and restore/rebuild ISKCON.

#### **SRILA PRABHUPADA MADE ORDER OUT OF CHAOS**

*"Sri Bhaktisiddhanta [...] at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Chaitanya Mahaprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way –in a helpless way –but due to the spiritual force of the order of the supreme authority, this movement has become successful."* (CC Adi 7.95 purport)

CC Adi 12.8 purport: *"Such disagreement among the disciples of one acharya is also found among the members of the Gaudiya Matha. In the beginning, during the presence of [...] Bhaktisiddhanta Saraswati [...] all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the*

*instructions of Bhaktisiddhanta [...] but another group created their own concoction about executing his desires. Bhaktisiddhanta [...] 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 [GM], the two unauthorized factions began litigation that is still going on [...]. Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the [GM] institution, stopped the preaching work, we took up the mission of Bhaktisiddhanta [...] and Bhaktivinode Thakura to preach the cult of Chaitanya Mahaprabhu [...] under the protection of all the predecessor acharyas, and we find that our humble attempt has been successful.”*

The similarities are striking and remarkable between the histories of Gaudiya Math and ISKCON. Much is to be learned from the above purport. The parallels serve as practical guidance for the situation today in the Hare Krishna Movement. We must perform our duty sincerely, following Srila Prabhupada's instructions without deviation.

(1) *“Do not be depressed. All along my Godbrothers gave me only depression, repression, compression- but I continued strong in my duty. So never mind there is some discouragement, continue with your work in full enthusiastic Krishna Consciousness attitude of service.”* (SPL Gurudas Aug. 29, 1972) (2) *“We cannot stop this movement. It is actually a fight against Maya. So Maya may also sometimes cause casualties in our camp. So, we must only thank Krishna and seriously dedicate everything for Him.”* (SPL June 14, 1973)

(3) *“Anyway, the business which we have taken to work together is neither your business nor my business as far we are personally concerned, but it is the business of Lord Chaitanya and His bona fide servants like my Guru Maharaja. Therefore it is the duty of all of us to execute it as nicely as far as possible within our capacity. In other words, we shall just try to discharge our responsible duties faithfully and seriously, then all facilities will come for our help.”* (SPL Jan. 1, 1970)

### **SRILA PRABHUPADA ON LOVE AND TRUST**

(1) *“I can only suggest, and wherever possible that can be applied, but I do not force anyone. After all, you are working so hard to please*

*Krishna only out of love for me, so there can be no question of force if love is there. We should not ever try to force anyone or reduce our Society to an impersonal business exchange. This will kill everything. Our only purpose in every endeavor is simply to make advancement in spiritual life or in pleasing Krishna."* (SPL Apr. 9, 1972)

(2) *"You have got some bit of love for me, therefore you carry my order. Otherwise it is not possible. And I cannot also. You are foreigners. You are Americans. I came from another country, I have no account. I cannot also order you: 'You must do it, otherwise I will chastise you.' Because there is love. It is a connection of love. I can also become bold enough to chastise you, but you also, in whatever condition, you carry my order due to the basic principle of love. And our whole philosophy is love. We are just trying to learn how to love Krishna, that's all. So without the basic principle of love, these things cannot be conceived."* (Dialectic Spiritualism, Ch. 7)

(3) *"The whole system was that. Love exchange. I give you some service; you give me something out of your love. dadati pratigrhñati. Love means six symptoms. I give you something, you give me something. I give you something for eating, you also give me something for eating. [...]. If I am in trouble, I express my open mind before you, and you also try to help me. These are the six signs of love. That is Vedic civilization. Everything exchange of love. No business, mercantile."* (SPLecture June 22, 1972)

(4) *"Regarding your question should force be used on children, no, there shall be no forcing the children to do anything. Child should not be forced. This is all nonsense. Who has devised these things? If we want them to become great devotees, then we must educate the children with love, not in a negative way."* (SPL Dec. 10, 1972)

(5) *"Differences should be discussed openly amongst ourselves, not secret meetings. We are Vaishnava devotees, not politicians. So these things must be stopped, plotting."* (SPL Nityananda Nov. 25, 1972)

(6) *"Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself. [...] chadiya vaisnava-seva nistara payeche keba: one cannot be relieved from the material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind."* (CC Mad 10.67 purport)

(7) *"Of course, our serving Krishna is voluntary affair, so what can I say? If you think that is the best choice, I must agree, otherwise you might go away altogether."* (SPL 1972)

(8) *"Preaching is our first-class engagement, including sankirtana party, selling books, speaking, like that. But if for some reason a devotee*

*is unable to do these things, then I say that they are allowed to live outside and work as a concession. Our service for Krishna is voluntary and can never be forced. And whatever position in life one holds he can serve Krishna in that way.” (SPL Vamanadeva Dec. 8, 1971)*

*(9) “So the future of this Krishna consciousness movement is very bright [...] our leaders shall be careful not to kill the spirit of enthusiastic service, which is individual and spontaneous and voluntary. They should try always to generate some atmosphere of fresh challenge to the devotees, so that they will agree enthusiastically to rise and meet it. That is the art of management: to draw out spontaneous loving spirit of sacrificing some energy for Krishna. But where are so many expert managers? All of us should become expert managers and preachers. We should not be very much after comforts and become complacent or self-contented. There must be always some tapasya, strictly observing the regulative principles--Krishna Consciousness movement must be always a challenge, a great achievement to be gained by voluntary desire to do it, and that will keep it healthy.” (SPL Karandhar Dec. 22, 1972)*

*(10) “Try to pacify him if he is offended. Everyone comes to us to offer voluntary service, so amongst ourselves there must be good behavior. One may not feel sorry. So the leaders must take precautions as far as possible.” (SPL Acyutananda Nov. 1, 1973)*

*(11) “...both of you had some hot conversation on the points of management, but I request both of you not to become agitated on any controversial point. A Vaishnava is supposed to be more tolerant than the tree and more forbearing than the grass. Besides that we have taken a great mission of the cult of Sri Chaitanya Mahaprabhu, so everything should be done very diligently and soberly so that our missionary activity may not be hampered. All of our members are giving voluntary service, so they should always be encouraged in their service attitude.” (SPL Bali Mardan Aug. 14, 1974)*

*(12) “Our movement is based on love and trust, so if we do not co-operate, then how is that love and trust? Follow all of the rules and regulations very strictly without deviation, chant 16 rounds, attend class and mangala arati and then everything will be alright.” (SPL Krishnavesa Jan. 16, 1975) (13) “You all should co-operate and then things will go on very nicely. We should not bring in politics. That is a very nasty thing.” (SPL Sukadeva Sept. 18, 1975)*

*(14) “...there is some disturbance among you, but that is not to be taken very seriously. Real business is preaching work, and if there is full attention on this matter only, all other businesses will be automatically successful. Fighting amongst ourselves is not at all good, but if our preaching work is neglected, or if we fall down in following the*

*regulative principles such as rising before four, chanting 16 rounds [...] then maya will enter and spoil everything. [...] We should not criticize each other, as Vaishnavas, because there is fault in everyone and we may be ourselves subject to criticism. Best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestion the others will automatically respect and take action to rectify the matters. That is cooperation. [...] otherwise the whole thing is doomed if we simply go on fighting over some small thing. So try to organize things and preach together in this spirit..."* (SPL Madhumangala Nov. 18, 1972)

**(15)** *"We are giving Krishna consciousness. That is loving, real loving. We are giving him eternal life, eternal bliss. Unless we love them, why we are taking so much trouble? The preacher must love the people. Otherwise why he is taking? [...] Why he is taking so much trouble? Why in eighty years old I have come here if I do not love? So who can love better than a preacher?"* (SPConv May 17, 1975)

**(16)** *"...why you big leaders do not understand it? You should take it to heart as a guiding principle that somehow or other we always please Krishna by doing what is practical and necessary, according to time and place. Not that we should be whimsical. But one test is that all the devotees should be satisfied. They have given their lives to Krishna, so we should see they are always happy. Their service is voluntary. It is not that we can force anyone to do anything. If we do they will go away and that is a great loss. Everyone must be encouraged to do what he likes to do for Krishna..."* (SPL Nov. 20, 1971) **(17)** *"Affection for God-brothers is nice, it is a good sign. Affection for God-brothers as well as for all other living entities, even they are not God-brothers, these signs are seen in the advanced devotees."* (SPL July 29, 1968)

**(18)** *"Brahmana means perfect gentleman. A rogue, thief, cannot become brahmana. Brahmana is perfect gentleman. Who feels for others, that is gentleman. Who does not feel for others, for his sense gratification, he is a rogue."* (SPConv Apr. 9, 1976)

**(19)** *"Our philosophy is to educate people how to love God. That is real religion. Sa vai pumsam [...]. That is first-class religion which teaches the follower how to love God. And as soon he becomes a lover of God... Just like I am Indian, but I have come to western countries to teach love of God. It is not that I am satisfied only in myself that I love God [...] But due to my love to God I love others also, because I am trying to teach them to love God, the same philosophy. So if people take seriously this movement, how to love God, then human society will be first-rate."* (SPConv Sept. 5, 1971) **(20)** *"...children should not be beaten at all, that I have told. [...] If a child is trained properly in*



*Krishna Consciousness, he will never go away. That means he must have two things, love and education. So if there is beating of child, that will be difficult for him to accept in loving spirit, and when he is old enough he may want to go away- that is the danger. So why these things are going on -marching and chanting japa, insufficient milk, too strict enforcement of time schedules, hitting the small children? Why these things are being imposed? [...] They should run and play when they are small children, not forced to chant japa, that is not the way.” (SPL Nov. 18, 1972)*

(21) *"You cannot survive without my mercy and I cannot survive without your mercy. It is reciprocal. This mutual dependence is based on love -Krishna Consciousness." (SPL Jan. 22, 1976)*

(22) *"Now all my disciples must work combinedly and with cooperation to spread this Sankirtana Movement. If you cannot work together then my work is stopped up. Our Society is like one big family and our relationships should be based on love and trust. We must give up the fighting spirit and use our intelligence to push ahead. You should accept help from your Godbrothers." (SPL Upendra Aug. 6, 1970)*

#### **HOW THE GBC WENT TO THE DARK SIDE BY USING FORCE**

When the desire to eliminate Srila Prabhupada arose in the hearts of some “senior” men, and they decided to poison him to quicken his departure, so they could take his place, and these men resorted to hidden force to fulfill their secret ambitions. Contrary to their ardent claims of love of Srila Prabhupada, some of them, undoubtedly headed by Tamal (see Vol. 2, 3), were envious and made plans for a gurujacking of the movement (see Vol. 5). Thus the love and trust that Srila Prabhupada had nurtured in his society was also poisoned, and the deviant GBC from 1978 onwards has increasingly employed **force and distrust** to maintain its control. This has led to the ISKCON membership’s loyalty being increasingly superficial and fear-based, not love-based.

The GBC deviations increased exponentially after the poisoning, and the guru disease (DADS) spread throughout the institution. Schisms, devotee abuse, dissatisfaction, defections, and spiritual catastrophe with dozen of fallen bogus gurus eroded Srila Prabhupada’s mood of love and trust. Party spirit and legal institutional controls became the new leadership methodology. ISKCON became a church with corporate and legalistic bureaucracy; the GBC-gurus became a power-elite. The underlying society-wide principle was to facilitate the guru franchises. Under the façade of paying lip service to Srila Prabhupada’s greatness and glories, it is just a guru business, as Sulochan das first wrote in 1984.

Due to innumerable deviations and unaccountable mismanagement, while 90% of the institution’s energy goes into the unauthorized gurus’

separate kingdoms, many structural anomalies developed to drain ISKCON's strength. Opportunism by the Gaudiya Math also thinned the ranks within ISKCON. Discord amongst various factions developed in confusion over philosophy and *siddhanta*. ISKCON responded with excommunication, fear-mongering, repression, intimidation, heavy-handedness, and outright lies. Internal discord came from 100 competing gurus who all smiled in public. The pretense of harmony has corroded love and trust amongst devotees. Some can remember the days of "love and trust" before Srila Prabhupada departed, but today, this term means little except as a ploy to exploit or cheat others.

#### **WITHOUT TOTAL LEGAL CONTROL BY GBC, WHAT MIGHT HAPPEN?**

In the famous 1972 "decentralize" letter to Karandhar das we see Srila Prabhupada never wanted the authority structure of ISKCON to be centralized and corporatized. ISKCON was not to become a bureaucratic organization and each temple was to remain independent. Would that lead to some temples deviating or separating from ISKCON? Relevant to this question is the history of Siddhasvarupa and his group in Hawaii, who developed deep animosities for the ISKCON GBC and leaders, with disagreements over book distribution methods and GBC authority. Srila Prabhupada maintained his instructions on shaved heads, chanting 16 rounds, and the four basic regulations, but ultimately he encouraged Siddha's group, *even if separate from ISKCON*, as long as they followed his basic instructions. He *never rejected them* nor did he initiate legal measures to control their properties, bank accounts, or leaders.

Sai's group disaffiliated from ISKCON in 1977, and today they still have kirtans, Srila Prabhupada's unchanged books, Sunday feasts, and follow the basic principles. *What Is The Difficulty* (p. 78-9):

*"By 1975, Siddha already had a splinter group, the first one in ISKCON. The tendency to be separate was there from the start. When Siddha came, he already had a following. Srila Prabhupada always tried to get them to cooperate with the GBC but knew they wouldn't. Therefore he gave them sufficient opportunity to get his personal association and instructions... Srila Prabhupada invited them both [Siddha and Tusta Krishna] to travel with him in India... Srila Prabhupada... wanted them [Siddha's group] to be fixed up in Krishna consciousness so that they could help spread Lord Chaitanya's movement, even if they were going to do it independently."*

Govinda dasi, an original Hawaii devotee, wrote in this regard:

*"Siddhasvarupa's preaching is as authentic as anybody else who teaches people to chant Hare Krishna, read Prabhupada's books, and follow the principles. I think Prabhupada sees little difference. It's the*

*sincerity of heart that matters, the bhakti. During his fire sacrifice initiation, he was given sannyas, Srila Prabhupada said that he is a siddha yogi who has come from Siddha Loka to preach Lord Chaitanya's movement here. As he was so charismatic, many Godbrothers became jealous and he was more or less forced to leave the political institution part of ISKCON. But he never left Srila Prabhupada's ISKCON, his Vahana for preaching on this planet, in this universe. I think there is a misconception that ISKCON is a mundane corporation, a group of managers, which may exist in temporary space, however, the real ISKCON is completely spiritual, and is Srila Prabhupada's creation.*

*“Look at the fruit of Siddhasvarupa’s preaching work. He has students all over the world, a thriving movement in Hawaii, gurukulas in the Philippines, and they read Prabhupada's original books and chant Hare Krishna, and most follow strictly. Their society is less ‘Indianized’ as Siddha knows how to preach in the West. Tulsi Gabbard, who was a US congresswoman/presidential candidate glorifying Lord Krishna online. She met with India’s PM Modi many times, and even helped get the visa restrictions eased. She was trained and protected her whole life by her parents who are Siddha's followers. (Her father is a state senator in Hawaii). Siddhasvarupa did gradually ‘clean up’ the long hair hippy types, yogi types. A memoir by Abhiram das describes how Siddha wrote Prabhupada a letter, saying, ‘Please bless me and remember me sometimes.’ Abhiram was reading the letter to Prabhupada, who had tears coming down his cheeks, saying ‘I am always remembering him.’”*

Of course, on the plea of avoiding the “loss” of a temple or two (which could surely be won back over time with nice preaching and attention to excellence in devotee relations), the GBC has created a **gurocracy** with no independent temples or critical thinking devotees doing voluntary service. Only by salaries, the promise of guruhood, and by repression does ISKCON go on today. Salaried temple presidents will agree to all GBC stipulations. E.g., New Vrindaban was expelled in 1987 for deviant leadership, but returned to ISKCON by 1994 without legal intimidation or controls. Srila Prabhupada did not want corporate control when he designed a management system for ISKCON; it is not an appropriate method to manage a spiritual organization.

We should have faith and **trust** in Srila Prabhupada’s vision and design for ISKCON. Our own culturally-conditioned and modern ideas of (unnecessary) bureaucracy and centralization should not prevail over Srila Prabhupada’s perfect organizational plans and instructions. If a temple develops by its own strength, then the organization does not lose any investment if that chapter were to disaffiliate later. The properties

should already be protected by trustees as per the DOM and “Urgent Notice” of 1974, so a disaffiliating chapter would mean only a loss of some members who would relocate elsewhere. This happened in Christchurch, New Zealand when the temple president defected with a dozen temple devotees due to disagreement with ISKCON policies.

Krishna consciousness cannot be legislated by force and ultimately is a voluntary surrendering process. The capitalist organizational model of top-down legal control used for every contingency may be the modus operandi for global elitists and other materialists, but it is not the path that Srila Prabhupada wanted for his Mission. Srila Prabhupada wanted the training of independently thoughtful leaders and managers, having the freedom to make mistakes if not willing to take advice from guiding leaders. Some devotees may not learn right away, but most would come back to a clean ISKCON in due course, by love and trust, not by force.

### **INFIGHTING AND QUARRELLING SHOULD BE TRANSCENDED**

Increasingly we see the Hare Krishna movement being divided into estranged camps who are wary, distrustful, and unfriendly with each other. Civility and Vaishnava etiquette is lost to name calling, ridicule, unnecessary criticism, or worse. “Devotees” try to shame and discredit others with whom they disagree. Insinuations of various improprieties and character assassination are widespread. The GBC ignores all criticism of itself and its members’ discontent, pretending all is well. Rational debate and open discussion is supplanted by condescendence and party spirit, with a show of righteous disgust. Thus, innumerable members have rejected ISKCON and its leaders, having been abused, disappointed, neglected, cheated, or handled roughly.

(1) *“This is the pin pointed question about the complicated reality of devotees out there, which is not black and white. The answer depends upon the relationship of each devotee with Srila Prabhupada in that camp. To say that many innocent devotees who are ignorant of being cheated and have gone to ISKCON gurus, but hear from Srila Prabhupada and read his books, that they will lose their direct connection with Srila Prabhupada and will get no spiritual benefit just because they have an imposter, so called guru- is perhaps fanatical. To whatever degree of genuine faith, devotion and love anyone has for Srila Prabhupada and chants 16 rounds he will benefit. That benefit may be lost due to association with offenses in corrupted ISKCON. It is a bag of mixed fruits for them. Quotes are often used on how some groups with different types of Prabhupada consciousness can benefit or even go to hell. To say all of them will go to hell is total misunderstanding.*

*“How can the benefits of different degrees of genuine faith in Srila*

*Prabhupada be nullified because they are being cheated by bogus leaders who do not have the power to counter the spiritual mercy Srila Prabhupada bestows in heart to heart relationships with devotees who take him as siksha guru and who worship him in daily guru puja. The negativities cannot counter everything received from Srila Prabhupada in direct devotion and connection with him. That there are demons in the movement does not mean the whole physical institution are demons. Srila Prabhupada will find ways to pull out his genuine bhaktas from that association just as he did for the Bangalore group of devotees.*

*“I feel clearly that Srila Prabhupada is watching and is in control of ISKCON with many independent thinking agents that will rise up in time. There are different types of consciousness vis a vis Srila Prabhupada out there. Just like Krishna, Srila Prabhupada will reciprocate with each soul as they surrender to him. ISKCON camp is also his movement, though deviant. We may not associate with them but we cannot know if Srila Prabhupada has abandoned ISKCON entirely. Time will tell. Srila Prabhupada wisely introduced structural practices (like his daily worship), so it is impossible for ISKCON gurus to insulate their flock completely from Srila Prabhupada. Over the years by the Lord’s arrangements they had to formally declare the direct siksha connection with Prabhupada. One cannot stop the rising Sun.” (Madhu Pandit das)*

*(2) “After settling in Oregon, Srila Prabhupada, while pronouncing us ‘independent’ to a concerned Godbrother, also twice rebuked us when we approached him to leave. ‘You westerners are so restless,’ he admonished. ‘Why can’t you remain in the same place? Stay where you are.’ We questioned, ‘But they are saying that if we aren’t in ISKCON, we lose your blessings and cannot make advancement.’ Prabhupada replied, ‘ISKCON is where you are chanting the holy name- that is ISKCON.’ We rejoined: ‘They are saying we don’t have any association here and are therefore in maya.’ He replied: ‘Association can be two or two hundred. If you are two and compatible, you can become perfect in Krishna consciousness. If you are 200 and are not, then no one will make advancement.’” (Unalloyed Devotion, Yamuna dasi)*

### **TRUSTING THE SANNYASIS (by unknown)**

*“Sannyasis must not interact with women. Srila Prabhupada did not even spend time alone with his old, fat sister, just as an example. Sannyasis should not be managers. When somebody wants to become guru or sannyasi, this is suspicious. The very desire to be a guru or sannyasi can itself be a disqualification. Sannyas is not necessary to preach, so what is the motivation? Many have misunderstood the position of sannyas. Today, a successful sannyasi in ISKCON has more*

power, fame, adoration, prestige and less accountability than most karmi prime ministers. No wonder everyone wants to join the club. A successful swami can have a fabulous career full of material benefits. Where is the austere madhukari (daily begging for food), the traditional role of a sannyasi? To uplift the consciousness of society, a sannyasi must renounce worldly possessions and travel, his duty being to serve society, not to be served. No sannyasi should have a personal bank account.

Is it appropriate that sannyasis have millions of dollars? Sannyas should be defined properly. Candidates should donate their personal money to the society, and walk into the sannyas ashrama completely dependent on Krishna and the Vaishnavas. Fewer would rush to get on board, and the relationship between the sannyasis and the rest of the Vaishnava community would be much more friendly and respectful. Money and political power is better placed with grihastas without vested interests: devotees who are spiritually, financially and morally accomplished, with a proven track record.”

#### **TAKING BIRTH TO HELP (NOT HINDER) SRILA PRABHUPADA**

(1) “A sleeper or deep cover agent is one who has infiltrated into a country and gone to sleep, sometimes for many years. Then, at the right time, they are activated to fulfill their mission. Srila Prabhupada indicated that his disciples were ordered to take our births around the world to help spread Krishna consciousness. We were sleeper agents and we were activated when we heard the Maha Mantra. Without hesitating we left our material identities to fulfill the missions given to each of us. We found SP and reported for duty.” (Svarupa das, 2022)

(2) **SP:** Therefore Krishna has brought them here in Mayapur. Previously they were advanced, all of you. You are simply born because the mission was to be started. Just like in Yadu-vamsa Krishna ordered all the devotee demigods to “Go and take birth there to help Me.” Similarly, you are also... You were born in Europe, America, to help this. Otherwise you were devotees in you past lives. I have explained [...] goes to Krishna where His pastime is going on, and then they are transferred to the original. So all the devotees picked up and they were placed together where Krishna is having His pastimes in either of these innumerable universes. He’s going on. [...] is called nitya-lila. So those who are advanced, perfect devotees, first of all they are sent there and then, further trained up, they enter. Mam eti. Just like after passing the administration examination he’s made one assistant of some magistrate, and then gradually he’ll be promoted up to the high-court judge.

(3) **Hari-Sauri:** When we were in New York this last summer you said that the spiritual master also has associates who appear along with

him to help him in his mission. **SP:** Yes. Krishna wants His assistants; the spiritual master also requires assistant. Everything is going on under Krishna's direct supervision. Mayadhyaksena prakrtih suyate [...]

(4) *“My Guru Maharaja wanted me to spread this Krishna Consciousness Movement in western world, and you are all helping in this great attempt. My Spiritual Master knew it that alone I could not do this great work. Therefore He has very kindly sent you all to help me in this task. I accept you therefore as representatives of my Guru Maharaja playing as my affectionate disciples. (SPL Aug, 26, 1972 to all devotees)*

(5) **Devotee:** If we don't finish our Krsna consciousness in this life, how we come in contact with the guru in next life? **SP:** Yes, that arrangement will be done, you go on with your business. We are singing this song daily. Why do you forget? *Cakhu-dan dilo jei janme janme prabhu sei.* One who has opened the eyes, he'll remain my master life after life. (SPLecture Aug. 5, 1976)

### BRING BACK THE LOVE AND TRUST

Srila Prabhupada arranged for property trustees on all ISKCON fixed real estate to protect them from mortgages or sales. He required oaths of allegiance to himself and his teachings from all leaders. He gave the DOM, the July 9 Directive, and his Final Will. He gave us his voluminous teachings in books, letters, recorded conversations and lectures. He inspired his disciples and followers with his policy of love and trust, voluntary service, and independent thinking. He did not initiate lawsuits against Siddhaswarupa or require oaths of allegiance to the GBC's future deviant policies, nor did he ask that the GBC be the legal beneficial owners of the temples as they now are. He did not ask that devotees blindly accept future GBC ecclesiastic edicts, nor did he nullify the principle of elections of temple presidents by local members, and the GBC by temple presidents (but with some minor clarifications).

These things would have run counter to his way of inspiring voluntary participation and attracting loving surrender to his instructions and divine mercy. If ISKCON returns to Srila Prabhupada's mood of love and trust, there will be no need for its force, fear, lies, and repression. The GBC have found these things necessary because they promote deviant policies that can only survive through an administration of threats, bribery, corruption, and force. These deviancies must be cleared away. There is no need to force an *apasiddhanta* or interpretation upon anyone. Krishna consciousness is voluntary, and it is based on love of and trust in Srila Prabhupada and Lord Krishna.

---

## PART FOUR: RESTORE THE MISSION

*“This is common sense thing. I manufacture my own way by the advice of some, another rascal. This will not be good. [...] We must have faith and discharge duties according to the shastra, guru, sadhu, then our spiritual life is guaranteed. If we manufacture something out of whims, that will not help us. This is the point.”* (SP Lecture Jan. 30, 1974)

In *The Psychology of Totalitarianism*, Mattias Desmet explains the theory of “mass formation” and the social aberrations of why the masses will willingly give up their freedom, and how this can give rise to a totalitarianism, and how these phenomena can be overcome to maintain our common humanity. The world is in the grips of mass formation, a dangerous, collective type of hypnosis, as we bear witness to loneliness, anxiety, isolation, and fear giving way to censorship and surrendered freedoms. It is all spurred by a singular, focused crisis narrative that forbids dissident views and relies on destructive groupthink. Totalitarianism is not a coincidence and does not form in a vacuum. It arises from a collective psychosis generated by governments and their tools to demoralize populations and exert control, persuading large groups of people to destructively act against their own interests.

Similarly, this same material principle is seen in how ISKCON progressed quickly after Srila Prabhupada’s 1977 departure into a totalitarian guru regime with compliant devotees fearful and anxious about making offenses. The very small group of hereditary elite GBC misleaders used propaganda to make the society compliant, to legitimize and cover-up their various nefarious, self-serving actions, and to control innocent devotees at the expense of their spiritual interests. An enormous price in suffering and psychological damage was paid, manifested in a sense of loneliness and disaffection from each other. We are becoming aware of how we have been manipulated, lied to, and forced to comply with the deviated doctrines of these Ravana GBC-gurus. Now we will recover our spiritual sovereignty, personal psychological and intellectual autonomy, and restore Srila Prabhupada’s Transcendental Movement as it was, with ISKCON or without it, devoid of GBC and bogus guru false propaganda, deceitful manipulation, and exploitation.

---



## CHAPTER 25: GAUDIYA MATH

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

Rather than worry about restoring or fixing ISKCON or Srila Prabhupada's mission, many devotees simply migrated to other bhakti institutions, primarily descendants of the Gaudiya Math. However, it is not well known that Srila Prabhupada did not approve of his followers' involvement or even contact with his Godbrothers or the Gaudiya Math.



### HISTORY

Bhaktivinode Thakura counteracted the decay in Lord Chaitanya's movement into sahajiya-ism in the late 1800's. His son Bhaktisiddhanta Saraswati did the same, establishing the formidable Gaudiya Math, but it deteriorated into useless competing factions. When Srila Prabhupada revived the work of his guru by establishing ISKCON, the Gaudiya Math remnants took advantage, absorbing alienated ISKCON members and preying on the chaos created by the deviated GBC. Gaudiya Math has expanded in the last four decades mostly with adding disenfranchised ISKCON members. Starting with Sridhara Maharaja in 1978, ISKCON's false gurus increasingly began to compete with the various Gaudiya Math branches. Somehow the ISKCON GBC did not hear Srila Prabhupada's warnings to not do what the Gaudiya Math did after 1937.

As seen in Vol. 5: *ISKCON Hidden History*, in 1978 the GBC claimed Srila Prabhupada had advised them to consult Gaudiya Math's Sridhara Maharaja in Navadvipa for philosophical guidance, whose advice they sought and took to design their zonal acharya system (many whom soon fell down). Two years later the GBC modified their policies to suit their shifting purposes and then forbade devotees from going to Sridhara Maharaja. First, it was politically expedient to have Sridhara Maharaja support their less than liberated soul guru system, and after

many left ISKCON for his “shelter,” they banned him. Then in 1990 the GBC heavily quoted from Gaudiya Math’s Narayana Maharaja in their *ISKCON Journal*, but in 1995 the GBC banned six of their “gurus” from any contact with Narayana Maharaja, suspending them for 2 years. First, the GBC used Narayana Maharaja to silence those who questioned the their guru system, then later, Narayana Maharaja was deemed a sahajiya, and they said that Srila Prabhupada had forbidden association with the Gaudiya Math. This flip-flopping has destroyed GBC credibility.

ISKCON’s history since 1978, and that of the Gaudiya Math since 1937, both have many who falsely assumed the position of guru and then “fell down” by breaking basic principles or deviating philosophically. “Guru fall-down” is an oxymoron since no real guru can ever fall down from perfection, and those who do so have proven *they were never real gurus*. They unauthorizedly assumed guruship and stole from the Acharya the loving relationship he had with his own followers. *The ISKCON GBC-guru regime are part of the great circus of unscrupulous rascals*. The histories of ISKCON and Gaudiya Math were circus freak shows. 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*. And Srila Prabhupada has made it very clear that the bona fide spiritual master must be an *uttama* *adhikari*. This guru-cheapening has caused havoc amongst devotees, spoiling Lord Chaitanya’s movement (see Vol. 6).

One devotee recalled Srila Prabhupada’s words:

*“When I asked Srila Prabhupada, ‘What broke up the Gaudiya Matha?’ He 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.’”* (SPConv Mar. 22, 1976)

### FAILURE OF GAUDIYA MATHA AND ISKCON

Srila Prabhupada very clearly condemned and did not approve of gurus made by appointment or vote, which has been done in ISKCON and the Gaudiya Math. The GBC and their self-appointed, vote-approved diksha-gurus are therefore disobedient to Srila Prabhupada. They are already fallen, and their eventual public falldown exposure is inevitable, and their "diksha-guru by GBC approval" hoax is another fall-down by disregarding the spiritual master’s order, and an offence against the Holy Name. Srila Prabhupada wrote Rupanuga Apr. 28, 1974:

*“In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong*

*Governing body for preaching the cult of Chaitanya Mahaprabhu. He never recommended anyone to be acharya of the Gaudiya Math. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one acharya. If Guru Maharaja could have seen someone who was qualified at that time to be acharya, he would have mentioned, because on the night before he passed away he talked of so many things, but never mentioned an acharya. His idea was acharya was NOT to be nominated amongst the governing body.*

*“He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self-effulgent acharya would be automatically selected. So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acharya and later it proved a failure. The result is now everyone is claiming to be acharya even though they may be kanistha adhikari with no ability to preach. In some of the camps, the acharya is being changed 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 explained the reasons for ISKCON’s future decline after his departure. Though speaking about the Gaudiya Math’s failure, it perfectly matches and applies to ISKCON’s own history. Srila Prabhupada on Aug. 16, 1976 also 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.”*

History has repeated itself almost exactly between the disobediences of the Gaudiya Math leaders after 1937 and that of ISKCON misleaders from 1978 onwards. Do any of the GBC rubber-stamped gurus have an order from Srila Prabhupada? None were authorized to become diksha guru after his departure, only to be a siksha guru. The ISKCON gurus say the GBC was empowered by Srila Prabhupada as the ultimate managing and *spiritual authority* in ISKCON, and because he did not himself make arrangements for future initiations, 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 statements below are quite a prophecy:

*“Then you'll not be effective. You can cheat, but it will not be effective.”* AND:

*“Why this Gaudiya Matha [and ISKCON] failed? Because they tried to become more than guru.”*

#### **RASIKA GURU NARAYANA MAHARAJA: EIGHTH SCHISM (1990-2012)**

Narayana Maharaja's influence on ISKCON members became significant around 1990, when he was interviewed and featured in the *ISKCON Journal* with the GBC's attempt to dispose of the “posthumous ritvik theory.” Increasingly, 1990-95, Tamal and a number of other senior ISKCON leaders, gurus, and GBCs “took association” from Narayana Maharaja and finally they wanted him to be the next ISKCON Acharya or at least the official predominant spiritual guide. Many ISKCON devotees were highly disturbed by the replacing of Srila Prabhupada's position as the permanent, living Founder-Acharya.

Finally, by 1995, ISKCON leadership, though seriously divided, gathered the strength and will to take a stand on the rasika guru phenomenon involving Narayana Maharaja, *largely due to the insistence of the temple presidents*. The GBC reeled-in and sanctioned those leaders

involved with Narayana Maharaja, mandating an end with what the GBC and many ISKCON leaders took an influence gravely contradictory to Srila Prabhupada's teachings. However, by then, nearly half of all active and former ISKCON devotees had become involved with Narayana Maharaja, and paid little heed to the new GBC prohibitions or warnings about him. After the 1995 GBC crackdown, the defection of devotees continued, but at a lesser rate. This was the eighth major ISKCON schism, the departure of devotees to another cause or camp.

Narayana Maharaja, although seen as a genuine sadhu, was very controversial, and often his statements were clear minimizations of Srila Prabhupada and contradictory to his teachings. He compared Srila Prabhupada's preaching in the West to "sweeping" the ground, making a basement or foundation, or as a mere preparation from which to later rise to the highest subject matter of rasa-lila. And Narayana Maharaja claimed to be expert and realized in this subject. The premise was that all Gaudiya Vaishnavas must ultimately find a rasika guru and progress to the study of rasa-lila to become qualified to return to the spiritual world. However, this idea is very clearly, totally contradictory to Srila Prabhupada's teachings and is *sahajiya Vaishnavism*, something that Srila Prabhupada had strenuously and repeatedly warned against.

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

Around 1990 Tamal joined other ISKCON devotees in regular association and discussions with Narayana Maharaja of the Mathura Gaudiya Math. Tamal interviewed Narayana Maharaja to counter the *Vedic Village Review*'s challenges that the GBC justify their guru system or else adopt the "officiating acharya" methodology. On the guru issue, Tamal had found a philosophical affinity with Narayana Maharaja. In the ensuing years up to 1995, Tamal and others promoted Narayana Maharaja and rasika bhakti as one of the most serious ISKCON crises.

The result was an injection of the "living guru" and sahajiya philosophy into ISKCON, very much contrary to Srila Prabhupada's teachings. Srila Prabhupada had struggled very hard to avoid this; he strongly warned against the influence of his Godbrothers and the Gaudiya Math, and Tamal very successfully accomplished *exactly* what Srila Prabhupada had made so clear that he did not want in ISKCON. About half of ISKCON was swept into Narayana Maharaja's Gaudiya Math branch, leading to interest in other Gaudiya Math "acharyas" as well. Due to Tamal's patronage of Narayana Maharaja, today there are dozens of Gaudiya Math centers and congregations all over the world, mostly filled with former ISKCON devotees. Practices and teachings therein were much different and contrary to those of Srila Prabhupada. It

was a major weakening of ISKCON, and even though many who joined Narayana Maharaja had already lost interest in ISKCON, significant numbers also left their involvement in ISKCON.

The irony was that devotees ardently claimed they were given new spiritual impetus by Narayana Maharaja to re-dedicate themselves to Srila Prabhupada's teachings and service, which had some truth, but they did not recognize their departure from Srila Prabhupada's standards and instructions. This is actually explained quite well by Tamal's "repentant and reflecting" essay in *The Perils of Succession* (1997) on his own history in the 1990's "gopimania" and rasika bhakti episode. Of course, his version is sanitized by an academic, aloof posture and he did not properly attribute responsibility to himself for rendering another devastating blow to Srila Prabhupada's ISKCON and Mission. In 1995 the North American temple presidents effectively confronted Tamal and the weak GBC, just as they did in 1976 and in 1987.

#### SRILA PRABHUPADA RE: GODBROTHERS, GAUDIYA MATH

(1) "*...I understand that in the past you were visiting Lalita Prasad and that you may also be planning to continue visiting him when you return to India. This is not approved of by me and I request you not to go and see him anymore. He holds a grudge against my Guru Maharaja and even if it is transcendental it will gradually appear mundane in our eyes. Whatever is to be learned of the teachings of Srila Bhaktivinode Thakura can be learned from our books. **There is no need whatsoever for any outside instruction.***" (SPL Yasodanandana Dec. 23, 1973)

(2) "*I am pleased to hear that you are chanting 16 rounds daily and reading my books regularly and following the four rules. In my books the philosophy of Krishna consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop.*" (SPL Bahurupa Nov. 22, 1974) (3) "*Regarding Bon and Tirtha Maharaja, they are my Godbrothers and should be shown respect. **But you should not have any intimate connection with them,** as they have gone against the orders of my Guru Maharaja.*" (SPL Pradyumna Feb. 17, 1968)

(4) **SP:** Sridhara Maharaja is little... [...] **SP:** These are facts. Two parties there were. One party, to use guru as their instrument for self-aggrandizement, and another party left guru. So both of them are offenders. This Kunja Babu, this Tirtha Maharaja's party, he wanted to enjoy senses through guru. And the Bagh Bazaar party, they left. **Tamal:** Vasudeva. **SP:** So *both of them are severe offenders.* **Tamal:** What about Sridhara Maharaja? **SP:** Sridhara Maharaja belonged to the Bagh

Bazaar party. And I was living aloof. My Guru Maharaja approved. He said, "It is better that he is aloof from them." **Tamal:** He could understand that his disciples were not... **SP:** No, he was very sorry. At the last stage *he was disgusted*. (SPConv Apr. 22, 1977)

(5) "*Snake is very envious. [...] Just like our Godbrothers. They are envious. What I have done to them? I am doing my business, trying to serve my Guru Maharaja. But they are envious because I am so opulent. I have got so much fame, so many influence, so much influence all over the world. Everyone is praising me about... [...] And this is regrettable because they are posing themselves as Vaishnava. Ordinary man can do that, but they are dressing like Vaishnava, and they are so envious. That Tirtha Maharaja, unnecessarily he was envious, whole life fighting, fighting in the court and died. Simply planning.*" (SPConv Jan. 8 1977)

(6) "...this **cunning Puri das has taken advantage** of your simplicity. So any of my Godbrothers cannot help me in this way of book writing because they are unfortunate in the matter of preaching work. They are simply trying to infiltrate our society to do something harmful by this attempt. So please do not have any correspondence with this Puri or any of my Godbrothers." (SPL Karuna Sindhu Nov. 9, 1975)

(7) "...and **do not mix yourself with my so-called god-brothers**. As there are in Vrindaban some residents like monkeys and hogs, similarly there are many rascals in the name of Vaishnavas, be careful of them..." (SPL Nov. 21, 1972) (8) "So it is **better not to mix with my Godbrothers** very intimately because instead of inspiring our students and disciples they may sometimes pollute them. This attempt was made previously by them, especially Madhava Maharaja and Tirtha Maharaja and Bon Maharaja but somehow or other I saved the situation. This is going on. **We shall be very careful about them and not mix with them**. This is my instruction to you all. **They cannot help us** in our movement, but they are very competent to harm our natural progress. So we must be **very careful about them**." (SPL Rupanuga Apr. 28, 1974)

(9) "Nov. 8, 1975 **NOTICE TO ALL CENTERS** Dear President, Prabhush [...] Srila Prabhupada has asked me to write to you to make it very explicit that there should be no dealings between you and Prabhupada's so-called Godbrothers. They are all jealous and are all trying to do harm to our mission and also to Srila Prabhupada. So without Srila Prabhupada's permission, **no one should correspond** with any of them, and **no one should have anything to do** with any of them, without asking Srila Prabhupada. No one should give them any of Srila Prabhupada's books, no one should purchase their books, **no one should visit their temples** without authorization. I hope this is clear [...]"

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

**Comments:** These are Srila Prabhupada’s clear instructions. Yes, Narayana Maharaja was friendly with Srila Prabhupada, was actually a Godnephew, and not (openly) hostile to ISKCON or Srila Prabhupada. But, his teachings were very different from Srila Prabhupada, who warned us that these differences would confuse and harm us. Srila Prabhupada did not ask his followers to find a rasika guru, nor seek guidance from his Godbrothers/nephews. Claims that Srila Prabhupada asked Narayana Maharaja to “take care of” his disciples after his departure are not verified on any tape recording or memory (save a few Narayana Maharaja sympathizers). Tamal caused havoc by disobeying instructions he knew all too well and causing an exodus of many thousands to the Gaudiya Math. It was entirely the GBC’s and Tamal’s fault that the innocent devotees, who were left without a home due to ISKCON’s deviations and tyrannical regime, desperately sought out a support system to advance in spiritual life.

### **ABOUT SRILA PRABHUPADA’S GODBROTHERS**

*“Just to drive home the point about not associating with the Gaudiya Matha and Prabhupada's Godbrothers, I will recount a story back in 1973 while I was staying in Mayapur for a few months. During that summer, Srila Prabhupada came with about a half dozen secretaries and Sanskrit editors. Pradyumna das, his main Sanskrit editor, decided to go on his own down to the Chaitanya Matha to discuss some questions he had. He was not fluent in Bengali, so he wanted to ask some questions of the local pandits there. This story was narrated to me by someone who was in the room with Srila Prabhupada when he found out that Pradyumna had gone there. [...] Srila Prabhupada chastised Pradyumna very heavily for about 45 minutes for going there. It was an innocent thing he had done. When I heard about this event, by the look on his face, there was only one conclusion to make. That is, that I would never, NEVER, EVER go to the Gaudiya Matha for any reason whatsoever, save perhaps seeing the Deities. Now, anyone can say (and I have heard) that, ‘No, Prabhupada's Godbrothers have changed their tune. They all appreciate what he did, and it's ok to go there and associate with them, no problem.’ At least that's the gist. All I can say is, good luck with that. You want to defy a DIRECT ORDER from Srila*



*Prabhupada not to go there? Better we offer respects from a distance and go on with our work. Not make offenses, but simply give them wide berth.” (Paul McCloud/ Pavamana das ACBSP)*

**RUPANUGA DAS ESSAY ([www.rupanugadas.com](http://www.rupanugadas.com))**

*“The history of all the trials and tribulations instigated by his Godbrothers will not be lost in the annals of time. Srila Prabhupada immortalized the true story in his letters, lectures and purports, indelible shastra, for everyone's education. He set the record straight for future followers and readers. [...] Srila Prabhupada had offered ample opportunity to his Godbrothers to cooperate with him and work conjointly, especially Sridhara Maharaja. [Many times] he tried to convince his Godbrother to be a partner in ISKCON. But Sridhara Maharaja maintained his concept of independence, remaining at arm's length, unable to make a meaningful agreement. [...]*

*“Finally, on Nov. 8, 1977, when he was about to depart, Srila Prabhupada, the emblem of Vaishnava humility, begged forgiveness for his offenses to his Godbrothers. As the master of Vaishnava etiquette, he knew well the custom that at the time of death the devotee should show regret for any offenses he may have committed knowingly or unknowingly. But the truth is, as Srila Prabhupada stated during a room conversation a few days before he disappeared, ‘I have never done anything inauspicious to anyone.’ Factually, it was his Godbrothers' opposing behavior which had been inauspicious. And when he said, ‘The war is over,’ he was simply saying that now that he was going, the war should stop. But that war was not Srila Prabhupada's war, it was a war declared and maintained by his Godbrothers and he didn't want the war continuing against his disciples after his departure.*

*“Near the end, Narayana Maharaja, a God-brother's disciple, was employed by Srila Prabhupada as a messenger to his Godbrothers. The gist of the message was: “Help, don't hinder them.” That was it. He was not asking Narayana Maharaja or anyone else to instruct his disciples in the future on how to manage a worldwide preaching movement and he already instructed them on numerous occasions not to fight amongst themselves. He wanted Narayana Maharaja to assist in the arrangements for the upcoming samadhi ceremony and the requisite paraphernalia and rituals. Srila Prabhupada, after the events of 1967, never instructed his disciples to accept guidance from his Godbrothers.*

*“Just the opposite. But he did mention to the GBC that if they reached an impasse on some technicality or philosophical point they could (not should) consult with Sridhara Maharaja, and he indicated no one else. Of course, it would be hard to imagine a philosophical question*

which could not be answered from Srila Prabhupada-vani.

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

*“Many of Srila Prabhupada's initiated disciples have left the jurisdiction of ‘mainstream’ ISKCON over the years since Srila Prabhupada's disappearance, most often for good reasons not to be delineated here. But leaving Srila Prabhupada himself is another thing and/or accepting another spiritual preceptor as equal to or greater than Srila Prabhupada is a great mistake, a valid excuse for which cannot be found moving hell or heaven.*

*“Generally, the Gaudiya Math's condescending attitude towards Srila Prabhupada has not changed, and they have attempted to create an artificial competition between Srila Prabhupada and Bhaktisiddhanta as to who is the last Acharya in the parampara. They consider Srila Bhaktisiddhanta to be the uncontested last great Acharya, to be presumably succeeded by all of his disciples (each of whom would be on the top of the list for their own disciples).*

*“Some see Srila Prabhupada and Sridhara Maharaja as the two equal successor Acharyas to Bhaktisiddhanta. One Srila Prabhupada disciple, who joined the Gaudiya Math early on, quotes Sridhara Maharaja: ‘Two eyes are better than one,’ but the implication is that by having both Prabhupada and Sridhara as equal guiding authorities, one can make better spiritual progress. And Sridhara M was still a ‘living guru’ at the time. But the analogy has serious flaws [...] Srila Prabhupada gives a nice example: another word for ‘swami’ is husband and when a wife is unfaithful to her swami she is considered a prostitute. Similarly for a disciple who is unfaithful to his spiritual master.*

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

One who follows Srila Prabhupada's clear instructions will not associate with his Godbrothers or Gaudiya Math, or make rationalizations to do so. Srila Prabhupada and his teachings are complete, they need no supplementation, much less a "rasika" guru, lest consequences follow from disobeying the Acharya.

ISKCON schisms into Gaudiya Math (low estimates):

- (1) Jayatirtha: (absorbed into Sridhara camp) 300
- (2) Sridhara Maharaja Navadwipa: 1000
- (3) Puri Maharajas, senior and Junior: 500
- (4) Rasika guru, Narayana Maharaja: 4,000 (likely much more)

Many ISKCON schisms involved the Gaudiya Math, largely because of wholesale fleeing from ISKCON scandals, tyranny, and mistreatment, as well as a general ignorance of Srila Prabhupada's instructions regarding his Godbrothers and the Gaudiya Math. Being consternated by the GBC's contrary, anomalous doctrines, unfortunately many have not improved things by going to the Gaudiya Math.

---

## CHAPTER 26: MISSION DRIFT

### 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, Shivarama, and other Swamis. 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."* (Sivarama Swami, 2020)

Mission drift occurs when an entity departs from its fundamental purposes. 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 Consciousness)

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 a lot of traction, so it is advantageous for them to stay in ISKCON. The temples and congregations, ISKCON's prestige, their legacy as disciples of Srila Prabhupada- are 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 is fulfilling personal ambitions, 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 concoction is only 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 in order to increase donations. The leaders must be fully dedicated to Srila Prabhupada's spiritual vision, never mind evolving mundane culture with ever-changing morals and values. Srila Prabhupada was specific and detailed in his instructions for no "mission drift," which comes 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 desolate. 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, and 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 deviant 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 non-standard kirtans, hathayoga, Hindu culture, pseudo-spirituality, and vegan-vegetarianism. Classes and functions feature tangential storytelling and mundane jokes.

*“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 what 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, while using 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 government aided schools to improve good food and promote education. Philosophy: Food is a fundamental right. Inadequate nutrition not only affects physical, mental, emotional health adversely but also restricts their learning ability, development opportunities, 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 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?*"

### **RESTORED INTERN'L SOCIETY FOR KRISHNA CONSCIOUSNESS**

Srila Prabhupada's international society for spreading Krishna consciousness has become corrupted, resulting in massive defections of sincere followers who can no longer find the strength or rationale to continue as its supporters. Increasingly it is understood that Srila Prabhupada's ISKCON has developed deep-rooted aberrations and anomalies that have defied correction despite the courageous efforts of many. The corrupted hierarchy resists reform with determination.

It is time to boldly and cooperatively restore Srila Prabhupada's Mission. It could be *Restored International Society for Krishna Consciousness*, phraseology seen in branches of Christianity. Restored ISKCON would attract affiliation, participation from existing ISKCON centers and devotees, and gradually the old ISKCON will die out, the new one having Srila Prabhupada's mercy. It is necessary to understand the instructions of our Acharya Srila Prabhupada, immemorialized in a legal Constitution to delineate specific reforms learned from experience with deviations since 1978.

A Restored ISKCON Constitution including all materials and principles discussed in Ch. 15 may be used by anyone, anywhere to participate in a restored Divine Mission. It is to be based on voluntary affiliation and independent decentralized centers centered on the *shaktyavesha* avatara His Divine Grace AC Bhaktivedanta Srila Prabhupada. Thus Srila Prabhupada's spiritual movement can be restored by principles, not by politics. New centers will have no hesitation or fear to elect a proper GBC if the role and purposes of a GBC as instructed by Srila Prabhupada are followed. A Reformed ISKCON Constitution will provide a solid, defined philosophical basis and *siddhanta*, and rules, policies, and which will not be subject to change, interpretation, and corruption as had been done after 1977. The basis is Srila Prabhupada's books, and the "reform principles" are enshrined in a Constitution to correct and prevent a relapse of the past deviations.

There is now a great urgency to Restore the Mission of Srila Prabhupada, such mission of respiritualizing human society having been compromised by demonic agents. Such restoration will involve, but is not limited to:

(1) The sole use and reprinting of His Divine Grace's pre-1978 unedited books, free of unauthorized alterations

(2) Dissemination of philosophical and editorial tracts for consideration by honest devotees everywhere, and free discussion and debate by Vedic etiquette standards

(3) New "Prabhupada-centered" temples, communities, farms, and preaching projects worldwide affiliated under an elected, limited GBC

(4) Use of DOM, July 9 Order, Final Will, and Srila Prabhupada's *siddhanta* and guru-tattva, in a "restored and reformed" Divine Mission

(5) The poisoning of His Divine Grace established with full, proper legal and devotee investigations into his physical departure in 1977

(6) Determining and implementing Srila Prabhupada's instructions for future initiations after 1977

(7) Guarding against the replacement of His Divine Grace as the living, current link Founder-Acharya of his own Mission and ISKCON, regarded as the most prominent and pre-eminent personality, being the non-replaceable focus and center point in all his centers, programs, etc

(This issue is separately explored, discussed in Vol. 9 and 10).

(8) The correction of all other anomalies.

---

## CHAPTER 27: ISKCON IS A CRIMINAL ENTERPRISE

*"All warfare is based on deception."* (Sun Tzu)

*"The greatest subjugation of devotees in Vaishnava history may be the GBC's invention of the lie that 'Prabhupada wanted appointed vote-authorized gurus.'" (Naveen Krishna das, 2022)*

### QUASI-FASCIST CRIMINAL ENTERPRISE

Fascism can be more properly called corporatism because it is the merger of state and corporate power. Similarly, ISKCON is now a *quasi-fascist criminal enterprise*, with the merger of a thoroughly corrupted pseudo-spiritual institution and a for-profit guru franchise system.

Selective reporting, omission of key facts, demonization of alternative opinions, unaccountability, financial fraud of a gurocratic



tyrannical regime, deliberate neglect and exploitation of children and members, harboring of child sex abusers, and overall disobedience and misconstruance of Srila Prabhupada's teachings: this makes today's GBC a criminal enterprise that must be taken down, never to happen again. Hridayananda das, a key leader in decades of GBC corruption, actually himself denounced the corrupt condition of the GBC:

*"I think there is a lot of hypocrisy if I can just be honest, a lot of nonsense with masquerades of advanced Krishna consciousness. [...] They were incapable of even minimal courtesy,... when they meet together something goes very horribly wrong. [...] clearly they have major, major problems in dealing properly with devotees of Iskcon. I would say many of the GBC are nice people, I think they are trying to serve Srila Prabhupada sincerely. Some of them I think actually have problems of the type, you know... They have serious problems. [...] The GBC fits very neatly into the profile of an oligarchy that cares more about protecting itself than actually helping people. I know many zones with just awful GBC leadership, whether it's incompetence, bullying and [...] if you're not with him you get punished. There are [...] pockets of tyranny in Iskcon, little Banana Republics. Dictatorships. There's no question of following Prabhupada's statement that Iskcon is meant to train devotees to be independently thoughtful."* (podcast Aug. 6, 2021)

**Dhira Govinda:** Hridayananda Maharaja makes some astute observations, but, for those in ISKCON leadership positions to publicly make critical comments on ISKCON leadership and the GBC, etc., is a *dime a dozen*. And, from the perspective of the disciples or students of the "leader" who comments in such a way,

*"Yes, the organization is so corrupt and unprincipled, it's a terrible mess, but my guru/mentor is the one who stands courageously, boldly speaking truth, is an inspiration."*

I read posts of Jayapataka Swami followers citing the miserable failings of ISKCON GBC leadership, but they assert,

*"We can have hope, because our guru, in the midst of all the institutional corruption, shines like a beacon of light, standing for integrity, truthfulness, reform."*

Over the years I've heard the same in regards to well over 20 of the leaders/gurus from their disciples.

*"Yes, ISKCON is a dysfunctional mess, and the GBC has failed, and the leadership lacks credibility. But my guru/mentor, fearlessly and with unbreakable determination, is committed to truth and the highest principles of integrity."*

So, I'm not seeing anything worthy of note in Hridayananda's

statements. Now, if amongst his statements I were to read something like, *"The leadership has for decades blatantly concealed and covered up the truth about Srila Prabhupada's Disappearance Pastime"* --that would capture my attention. Below is a piece I posted on a FBook thread related to child protection, in 2021, that relates to these same themes:

**Sanaka Rsi:** *I divide ISKCON leaders in 3 groups. In the first there are those who have personally abused children. In the second, are those who intentionally covered up child abuse and defended the perpetrators. In the third, are those who knew or know about child abuse and choose inaction, they just look the other way. As much as people like to protest that their guru is better, in my experience there really aren't any that I'm aware of that fall distinctly outside of these three classes.*

**Saraswati:** *The third group can be divided into 3 more groups: 3.1: Those who knew and intentionally chose inaction, 3.2: those who didn't know (or duped by Group 2) and unintentionally chose inaction, or 3.3: those who wanted to make positive change but were outnumbered.*

**Dhira Govinda das:** *On occasion I encountered a dynamic during my years as director of ISKCON Central Child Protection Office (1998-04) and also since then. This phenomena significantly contributes to the systemic lack of a culture of accountability in the institution, in regards to child protection, and, from what I've seen, in many other areas too. A member of the organization will experience some awareness-raising in regards to child protection/child maltreatment, as it relates to the organization, past and present. They come forward, arm-waving, tears flowing, righteous rage- "ISKCON must have no tolerance for child abusers of any kind. Zero tolerance." Their unquestioned assumption is that their mentor(s) is and always has been squarely in category 3-3.*

*Then [...] as actual truth gets revealed, that all turns out to be far from the case, cognitive dissonance rules the day, and "never mind..." As long as such consciousness persists, the chances of organizational transformation is close to nil. And let's note, that the psychology above described is about the grass roots, and not intrinsically related to those in leadership positions. In that sense, the grass roots of the organization, are responsible, and have the opportunity for being responsible for meaningful change, through transforming their paradigm. (END)*

Albert Einstein once stated as follows:

*"The world is a dangerous place to live - not because of the people who are evil, but because of the people who don't do anything about it."*

### **AINDRA'S CALL TO ARMS**

Aindra das was an ardent, decades-long, practicing kirtaneer living in Vrindaban's ISKCON temple, and he attracted large crowds of local

and foreign devotees in 24 hour kirtans. He became a celebrity of sorts, especially very popular with younger devotees, and he was pointedly critical of ISKCON's phony gurus and bureaucracy. He spoke freely his assessment of the state of affairs with ISKCON and its misleaders, and one day he died, presumably murdered, locked in his room with a gas leak. ISKCON claimed it was an accident. From Aindra das' writings:

*"Let the over-intelligent, doggedly resorting to materially contrived managerial stratagems, injudiciously undermine the essential principle of keeping single-minded confidence in the Founder-Acharya's lucid instructions; they'll have to learn the hard way –as will the attendant implicated! Let hundreds of heedless sanniyasis and guru-figureheads plunge from their pompous pedestals owing to their often sentimentally justified, inappropriately frequent, and overextended proximity in dealings with their female disciples and so on. Why should we lament or bother ourselves to condemn or condone; these things are going on... Let the upper-organizational oligarchy essay to save face by repeatedly rehashing their clandestine attempts to cloak the pitiable transgressions of the institutionally rubberstamped guru-figureheads.*

*"Iskcon's Religio-Institutional Psywar Against Its Members-Principles of psychological disempowerment: (1) Convince the enemy [us, the laity] there is no war –so, no cause for alarm. (2) Make us believe that they [institutional power elite] are stronger than they really are, and make us believe that we [grassroots] are weaker than we really are. (3) Hide the truth -cover-up, distort, lie, confuse, falsify, divert, pervert, put down, and demonize the truth- to manipulate the history, present and future of society. (4) Quell the resistance before it has a chance to raise its ugly head. Slander, scorn, and/or eliminate dissenters [the audacious few who break the code of silence] to demoralize further potential protests. (5) Intimidation -compel by unilateral communication of increasingly ever-constraining institutional law. (6) Supplant multi-angular philosophical discussion with sophistical dogma.*

*"The institutional power elites are few but considerably organized and dominant, though not very popular. We, the unvoiced majority, are potentially powerful but misinformed, under-educated, apathetic, disarrayed, and disorganized -too busy with our dumbed-down pursuit of our daily fare to think very deeply about anything. The power elites, by exercising their political leverage, have quite a handle on the temporal institutional facilities [men, money, social and organizational infrastructure, media or spin control, etc.] They are parasitic in behavior, fat, corrupt, speculative, deceitful, increasingly sluggish, and paranoid. We the laity control very little of the institutional hardware.*

*“It will be very difficult for us to erect a power structure as they have to counter their political advantage within the context of ‘their’ establishment. Yet those of us who are awake to the power elite's misguided agenda to stealthily hijack, dysfunctionalize, and derail, from within, the Krishna consciousness movement by incremental trans-sectarian interfaith homogenization can and must assiduously acquaint ourselves and others with the true principles of sampradaya as per the Gaudiya-siddhanta according to the statements of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and the previous acharyas.*

*“Wake up prabhus! Everything is not alright. We are being purposely steered off course. Do not acquiesce to any so-called leader's [or group] deviant philosophical misconstructions. Understand the issues: errant material control systems, corporatization, centralization, bureaucratization, social liberalization, rubber-stamped guruship, psychologically coerced communal compliance, marginalization of nama-sankirtana, contractual institutional commitment, etc. Understand the ramifications: guru-avajna; crippling of individual striving, creativity, and expression; decline of pure devotional ethos into obscurity, vulnerability to broad multi-level globalist infiltration. They rely on our ease-loving ignorance, our tendency to gravitate through the supposed path of least resistance, and our lazy disinclination to stand up against all odds to fight for truth on behalf of our predecessor acharyas.*

*“We must blame ourselves for our lack of Krishna consciousness. We must think with our own minds - not with theirs. Understand their tactics. Increased awareness of the truth brings with it increased spiritual power, which puts strength and time on our side. Temporal institutional might does not make right, as the clandestine manipulators of institutional affairs nefariously usurp the external institutional set-up, they can neither usurp our souls nor will they ever win our heartfelt comradery. It is time for revolution -a **revolution of consciousness**. Let the institutional power brokers beware. The increasing numbers of we who are on to their antics will have revolution with or without their consent or cooperation. The biggest bubble of maya can doubtlessly be burst by the minutest pinprick of genuine Krishna consciousness.*

*“The critical mass of our spark-like grass-roots Krishna consciousness will ultimately prevail and conflagrate their insinulative billowing-cotton-like mayic institutional tyranny. **A CALL TO ARMS:** (1) Intelligently fight institutional maya with the most powerful weapon of the Holy Name. (2) Form local daily nama-sankirtana cells worldwide. (3) Regularly congregate for prolonged mass hari-nama-sankirtan demonstrations. (4) Start chanting a minimum of Holy Names daily. (5)*

*Confront local, regional, and zonal institutional authorities and convince them to do the same - it's either shape up or ship out. (6) Organize a grass roots signature campaign to express the general lack of confidence in the current institutional leadership. (7) Transition from the problem-think to the solution-think mind-set. (8) Be Krishna conscious in all circumstantial success or failure. If we are not part of the solution - we're part of the problem. The solution is simple [for the simple]: Harer-namaiva-kevalam. Take shelter of the Holy Name as your only business. Nothing to lose - everything to gain.” (END)*

### TESTIMONIES

Panchadravida Swami, an ISKCON GBC/guru, pal of the ISKCON guru hardliners, gave a parting statement as he left ISKCON in 1986:

*“The entire GBC should resign because it has served detrimentally for the last 9 years. Anyone involved with so much of the politics that went on shouldn't be in that position in the future. We need an entirely new GBC without any of the former members. One cannot know about everything that goes on behind the scenes, right? Godbrothers may choose an individual to be reconfirmed who is implicated in a lot of the things that went wrong in the society. Rather than run that risk, it would be much better to start out with an entirely new group of leaders. We have a lot of Godbrothers in this society who are qualified spiritually. I don't see where they'll commit the same mistakes that we did... I feel the whole position established by the gurus over the last nine years is a complete deviation from the philosophy that Prabhupada presents in his books... We have to take some very positive action—and quickly—to keep this movement from deviating from what Prabhupada intended...”*

And even from Tamal's 1997 Perils of Succession:

*“And they [zonal acharyas] were not the only ones to be humbled. The GBC itself, 'ultimate managing authority,' had its own authority collapse, only to be resurrected by a 'lower house' of temple presidents. Assuming extraordinary powers, the temple presidents made the GBC submit to the judgement of its own committee of 50 non-GBC Godbrothers, thus in effect temporarily suspending itself, something that only Prabhupada while alive could have done. This action put the GBC and everyone in ISKCON on notice that no individual or group was beyond scrutiny. Even 'ultimate authorities' have limits.”*

### WEAK CONFESSION BY HANSADUTTA

([https://www.youtube.com/watch?v=\\_WVcjM\\_MxSU](https://www.youtube.com/watch?v=_WVcjM_MxSU)):

In 2017 Hansadutta spoke about the 1977 guru takeover of ISKCON. He made a very weak confession of what happened, and surely he had much more to tell. But it was not a bunch of innocent,

immature devotees who were trying to serve Srila Prabhupada. It was a *conspiracy* by little Ravanas who poisoned and tortured Srila Prabhupada in order to criminally takeover the movement for their own personal material benefit. Hansadutta at least admitted that the eleven were to be only ritviks, but he does not explain how the gurujacking went down. There is no reason to suspect he knew about the poisoning.

**Hansadutta:** *The real point is that Prabhupada gave prescription for what's to be done when he leaves this planet, which is to act as ritvik representative of the acharya... We don't see, we don't find any last letter where Prabhupada tells, "These persons shall be my acharyas, or they shall act as diksha-gurus." He doesn't write that.* **Devotee:** *So how all the gurus and yourself, how did you all decide to be gurus?*

**Hansadutta:** *It was a kind of... It's just like a young boy wants to be like his father. So one day he walks into the living room and he has his father's shoes on, and he is only 3 years old, and he has his hat on, and everyone has a good laugh... Child is **imitating** his father...*

[**Comment:** But ISKCON history was not child's play. It included the attempted murder by lethal poisoning of the Founder-Acharya, the hijacking of his movement, the deviation from Srila Prabhupada's teachings, the abuse of devotees, and so much chaos and offenses. We have seen other former successor acharyas also minimize the horrendous acts they perpetrated, such as Bhagavan, Hridayananda, Harikesh, etc.]

### **CRIMINAL HISTORY OF ISKCON'S POST-1978 GBC LEADERS**

A solid legal case can be made that since 1978 ISKCON has been run as a *criminal enterprise*, engaged in various illegalities, akin to organized crime, embezzling of non-profit funds, charity scams, tax evasion, money laundering, scandals cover-ups, aiding and abetting the poisoning of the society's Founder-Acharya, and child sex abuse (direct or indirect). Under the guise of a religious organization, ISKCON's GBC-gurus alienate assets and siphon off funds, as racketeering and embezzlement, to benefit individuals with secret accounts. An estimated \$250 million has been taken under false pretenses, cheating the religious institution's members in a colossal fraud.

Also, in reaction to a mountain of forensic, legal, and anecdotal evidence, ISKCON misleaders have covered up:

(1) The poisoning of its own Founder-Acharya, with prominent leaders as the main suspects, and the GBC endorsing a phony, fraudulent investigation by the suspects (see Vol. 1, 7),

(2) The scandals and illegalities of its own managers club which includes child sexual molestation and physical abuse,

(3) Rewriting Srila Prabhupada's books, and

(4) The illegal guru's ISKCON takeover coup in 1978 (see Vol. 5).

There is no financial accountability for the ruling elite gurus, who fraudulently accumulate thousands of disciples and millions of dollars a year. Financial scandals are hidden, and millions disappear into secret bank accounts by Harikesh, Naresvara, Tamal, Giriraja, Gopal Krishna, Kirtanananda, Radhanath, etc. The guru regime forced out their God siblings and was refilled with their own disciples. Over half of them have been disgraced in "falldowns" while others disregard the standards, make false representations to congregations, as their plunderings become more polished, sophisticated, and concealed. However, private or government investigators would quickly discover the broad parameters of ISKCON's complex corruptions, hypocrisy, embezzlement, fraud, and religious scam operations. ISKCON is a farce and a criminal guru business enterprise which must be exposed and cleaned up.

*"So I want that all centers follow the following procedure for handling the money. Whatever income is there, every cent must be given to the treasurer. Immediately he records it in the book. Then daily he deposits everything in the bank. For the expenditures he withdraws from the bank the petty cash by checks signed by himself and the president. Then the expenditures are checked by the president to see how the money is being spent. [...] whatever is spent, that also is withdrawn from the bank. This will **stop the embezzling** that is going on. (SPL Sept. 9, 1975)*

[But in ISKCON it is estimated that 75% of funds are unaccountably siphoned off by the gurus and sannyasis into secret private accounts.]

#### **WHY IS ONLY A FRACTION OF CHILD ABUSE LEGALLY PURSUED?**

**Question:** *"Why does the ISKCON Child Protection Office or victims seldom report cases of child abuse to secular authorities? And is this why most abuse is hidden from us, and why ISKCON leaders have not yet been held accountable for their complicity and neglect?"*

**Answer:** (from Dhira Govinda das, 2023):

*"I was employed by the State of Florida 1993-2003 as Children and Family Counselor with the Dept. of Foster Care, Social Work Services Case Manager with Children's' Medical Services, and Medical Social Worker with the Dept. of Health and Rehabilitative Services. In all of my time with the State I of course scrupulously followed local and federal laws related to reporting to law enforcement and social service agencies, in cases where there was reasonable cause to suspect that a child was being neglected or maltreated, physically, sexually, emotionally, or in other ways. I also established the Association for the Protection of Vaisnava Children (APVC, or ISKCON Central Office of Child Protection, or CPO) in Mar. 1998, and served as director til mid-2004.*

*“I and others in the CPO followed the local laws regarding reporting to social service and law enforcement authorities, in instances where there was reasonable cause to suspect that a child was being abused, neglected, or maltreated. [...] One statement, from Mr. Steven Johnson, a lawyer who, as of the late 90s, had more than thirty years of experience with cases related to confirmed and alleged child abuse, is:*

*“I have been very impressed with the efforts of the APVC on behalf of ISKCON International in dealing with child abuse situations. I reviewed their adjudicatory process, their procedures, their definitional sections and the training involved in becoming judges in that adjudicative process. I find that process to be one which affords due process to the person who is the alleged perpetrator, as well as opportunities for rebuttal, and strikes the necessary balance between fundamental fairness and the search for truth. In this regard, APVC’s initiative is a very important one. The APVC shows sensitivity to the victims as well as understanding of the perpetrators and provides for opportunities for those perpetrators to make amends and continue on their spiritual path, while making sure the children are protected.”*

*“Due to the laws in various jurisdictions, related to reporting cases of suspected child maltreatment, [...] calling and reporting to law enforcement or social service authorities, when the parents/ caregivers/ guardians of the child don’t give permission to do so, and when they might be against doing so, may, and often, definitely does, become a source of great pain and harm, to the family, and to the victims. In so many ways, related to embarrassment, shame, privacy, etc., it often does a lot more harm than good, to call governmental authorities in such situations, even considering the good intentions of those government representatives. I’m not minimizing the importance to take action, and report to government authorities, when a child is suspected in danger.*

*“[...] Once four young devotees shared with me that they were repeatedly, over a period of time, about a decade or so previously, sexually abused by a prominent person in the community- a director/minister of ISKCON Education for North America. So, we dealt with that case, and that included so many interviews, dozens and dozens of hours, etc. But when I personally went with one of them to the Alachua County Sheriff’s Office, the sheriff said, ‘To pursue this, either a victim of the child abuse or one of your parents, need to file charges.’ None of the four victims and none of their parents chose to file charges against the perpetrator. They realized that to pursue the case, they’d need to attend court hearings in California, New York, Texas (the abuse was not in Florida). Various jurisdictions have different statutes and laws for*



*processing such cases, and paying big money for lawyers, etc. So, in this instance, none of the victims, or their parents, chose to pursue it. So it is not as simple as, “Why not report the case to the police?!” And, there are nuances, exceptions, aggravating, mitigating circumstances, etc. [...]*

*“I’m 99.999% certain that where the perpetrator spent time in prison, the abusers went to prison because the victim or the parents reported to authorities, and they pursued the case, through the court system. In some of those instances, the young adults, and / or parents, consulted with me, received counseling from me, towards getting clear on how they wanted to proceed.”*

**[Comment:** As seen with Bhavananda, for all his years of child abuse, most of it sexual, and with many Bengali minors, he was only disciplined by the CPO for a few cases of *physical abuse*, and he never was tried or convicted in any court. He got away with 98% of it. And the complicity of the GBC in ISKCON’s history of child abuse is still unresolved due to an institutional unaccountability and cover-up culture. Most abused Bengali boys did not file complaints either.]

### **ISKCON’S LEADERS ARE CORRUPT**

The real, fundamental problem ISKCON has is a totally corrupt, ineffective, and dishonest GBC who are not fit to manage Srila Prabhupada’s society. That ISKCON still exists, even in a form that is unrecognizable compared to what Srila Prabhupada gave us, is a miracle. Why do we still trust them with anything anymore? For decades many trusted the GBC’s official narrative that they cleaned up the child abuse in Mayapur and elsewhere. This has proved false and can no longer be denied, although of course the GBC and various leaders are resorting to damage control rather than face the truth that they have hidden and tolerated for decades.

E.g., Bhavananda was “punished” by the CPO in 2000, but since then much more evidence of his child abuse has surfaced, that he has hidden and was not “punished” for. And the GBC doesn’t care; he is still in Mayapur as a prominent “consultant.” Another GBC cover-up example is Prabhavishnu, who the GBC knew to have been visiting Bangkok since 1991. They confronted the issue twice, in 2001 and 2009, with unpublished resolutions. Then his disciple apparently caught him red-handed in Bangkok, and the GBC suspended him, but only after he was publicly exposed. He is back in the guru business wearing white.

The GBC’s guru-initiation system is a farce, and many other issues as well. The primary poisoning suspects secretly paid for and organized for their own disciples to do a sketchy, fraud whitewash, a so-called investigation of themselves- how can we trust this? Why do we trust

them with anything? We no longer trust the GBC with the “Krishna children” after so many cover-ups and useless investigations, so how can we trust their poison “investigation” cover-up the truth?

The official GBC resolution, *"There is no evidence at this time to support the allegations of poisoning of Srila Prabhupada,"* makes a mockery of ISKCON leadership. If we actually read Srila Prabhupada's words and listened to the taped discussions from 1977, we will find convincing, substantial evidence of poisoning. Srila Prabhupada never said he was *not* poisoned. Tamal asked Srila Prabhupada *"Who is it that has poisoned?"* Tamal and the caretakers all acknowledged Srila Prabhupada felt he was being homicidally poisoned. (see Vol. 1, 2, 3, 7)

The GBC has disqualified themselves with the mess they have made. ***They must be totally removed*** and let the more honest secondary leaders deal with all the suppressed issues, and honor the concerns and realizations of thousands of devotee victims, men, women, and children. ISKCON needs a fresh start, a full reboot, without the ruinous conflict-of-interest of managers who are in the guru business exploiting ISKCON to increase their disciples, worship, bank balances. Only those outside ISKCON can see this due to ISKCON's cover-up culture. All problems are swept under the rug, given Band-Aids, or covered up. The GBC is incapable of solving problems and actually they are the cause of all these problems anyway, due to disobeying Srila Prabhupada's teachings.

The summary is that the GBC has failed miserably. E.g., although Srila Prabhupada gave many clear instructions on how to display the universal construction of planets in the Mayapur Planetarium, as described in the Bhagwatam. But the Mayapur authorities, with GBC consent, decided in 2023 to instead conform to modern scientific theories, as an obvious sell-out to public opinion and another betrayal of the Founder-Acharya's instructions based on transcendental science.

The ISKCON GBC is untrustworthy and unfit for continued leadership because they are a false guru club with a history of suppressing and covering up their own scandals, and they are only interested in their guru business. An unhealthy body is prone to disease, so also ISKCON GBC's deviations for the last 46 years has resulted in a growing, festering societal disease. The root problem is minimizing Srila Prabhupada and disobeying his instructions. We need a time of healing, study, istagosthee, and open gentlemanly discussions to discover Srila Prabhupada's guidance (and not more GBC deviant doctrines) to properly restore the divine mission and Hare Krishna movement.

### **GBC PROMOTE THEMSELVES DISHONESTLY**

IRM in 2019 published an article about Sivarama Swami engaging a

team of 10 disciples to promote himself on social media and the internet to reverse how “ritvik” sites appeared in a Google search of his name.

*“Maharaja was saying, you know, ‘We can't do anything, because this poison is spread everywhere. So, we're very happy that in just over a year and half, that front page has been cleared of any ritvik sites. [...] Radhanath Swami had the same problem, and he spent \$200k to fix that. We created an online community of 280k English, 90k Hungarian, and 12k Turkish followers, and the videos are over 50 million.”*

However, this was achieved with videos about secular topics such as "guns," "plastics," etc., boosting Google responses, with no mention of Krishna. Also, they advocated no "blood milk," contrary to Srila Prabhupada's teachings on consuming commercial milk. ISKCON's leaders hide the truth and work on technical “solutions” to block access. When ISKCON's leaders respond with *suppression* rather than *knowledge*, it means they are scared and already defeated. Radhanath Swami's disciple Radha Madhava Fitch, son of Srila Prabhupada disciples and initiated as Rasikananda das, developed doubts in his “guru” and rejected him. He designed the cover of Radhanath's book and formerly headed his media team, posting on FB in 2017:

*“I told Radhanath Swami he had to clean up his internet image. I was his disciple at the time, and his book was coming out and when you Googled his name the only thing that came up was ‘Radhanath Swami Murder Conspirator.’ Once we launch your book the first thing they will see is that article. You have to have positive information out there to counteract the negative. He gave me \$2k and told me to take care of it. We built a website with a few of his videos, but it didn't have much impact. He then hired a Seattle PR firm for \$10k to create fake websites with fake reviews about him written by non-devotees. That didn't work, so we engaged a **hacker to try to take down the article**, but that didn't work either. So he engaged his entire Mumbai congregation and around the world to create as many websites as possible, and their devotional service was to every day click on the links in all the websites and write glowing reviews. He also had them all to pre-purchase his book on Amazon as soon as it came out so it would become a bestseller.*

*“I met the brand ambassador for Google and introduced Radhanath Swami to him. They have made arrangements for his total Google domination in the search results. Since then I have become disillusioned with Radhanath Swami, and have seen that the articles which he was trying to cover up are actually true, as I have witnessed from his character, behavior and choices. When my sister approached him to tell him about the child abuse she underwent, he covered it up and shut her*

*down. I tried to speak to him about it, but he would not speak to me, even though I followed him around the entire world for a year. It was later confirmed by other contacts that he was directly involved in abusing them. I have since renounced any connection to him, and recommend anyone who has any interest in him to please do their research first.”*

### **SECOND TIER MANAGEMENT CAN STOP THE DEVIATIONS**

The GBC will have to submit to the overwhelming pressure from the second tier leaders. This happened in 1985-87 when the ISKCON membership rebelled against the established order of the guru hierarchy, again in 1995 with the groundswell of protest from the temple presidents about GBCs’ involvement with Narayana Maharaja. The same will happen once again. ISKCON’s secondary leaders must remove the corrupt gurocracy and seek out a new, honest leadership that does not have the basic conflict of interest problem that has ruined ISKCON- that of managers who are operating private guru franchises which are nothing more than criminal operations and fraudulent scams. Tax evasion, false pretenses, hypocrisy, cheating, all an illegitimate Kali yuga cult.

### **RESTORE THE MISSION BY TRUTH-TELLING**

*“It appears that Srila Prabhupada being fed poison has become widely accepted and will soon be seen as history. It is evident from the final videos of His Divine Grace, and hearing how it affected his voice. Apart from your scientific evidence, the talk Srila Prabhupada had with Abhirama's wife when she found him so weak and he asked her to cook with the instruction that ‘no man should assist you even in shopping.’ Also, in his last films, his dark complexion and changed voice, point to poison that you have identified as cadmium. Jahnava Nitai das of Orissa was also told by a mystic with divya drishti, ‘Did you know Prabhupada was poisoned?’” [Patita Pavana dasa & Abhaya Mudra Dasi, 2021]*

## **CHAPTER 28: RESTORATION REVOLUTION**

(1) *“The devotee, therefore, must serve the Lord sincerely, and Krishna is always in the background to protect him and, if need be, to equip him fully to fight with his enemy. For devotees there is no scarcity of knowledge or material requisites for spreading the Krishna consciousness movement.” (SBhag 7.10.66 Purport)*

(2) **Devotee:** *We have to appraise that if Your Divine Grace leaves*

*us, what will be the result both to ISKCON society, to each of you disciples individually, and to the entire planet. SP: That I am thinking that such a big society, the aims and object may be dismantled. I am thinking from that vision. (SPConv Oct. 26, 1977)*

If we are to restore Srila Prabhupada's mission, ideally inclusive of ISKCON too, first we as individuals must be restored to proper spiritual health. We will need purity, strength, intelligence to effect a restoration revolution in the Hare Krishna movement. Eating only Krishna prasadam, 16 rounds of japa daily, the 4 regulative principles, studying Srila Prabhupada's books, associating with strict and honest devotees, and leading a clean, healthy lifestyle are prerequisites for successfully meeting the great challenge of restoring Srila Prabhupada's Hare Krishna movement back to the proper standard. "*Physician, heal thyself!*" Next, we must learn to cooperate and work together with like-minded devotees towards mutually compatible goals.

There are some unalterable, foundational principles around which we must rally, as sufficient grounds to work in concert, which is what makes us "like-minded." Our minor differences should not prevent our cooperation for realizing a common aim of restoring the mission as Srila Prabhupada made it, based on his instructions and not on our speculation or motivated interpretations. Together, Srila Prabhupada's followers can remove ISKCON's corrupt leadership just as the Iron Curtain and communism collapsed in the face of the people's desire for freedom. *Tyranny has an expiration date.* Meanwhile, our work lies in the brave dissemination of truth in the face of opposition, ridicule, and criticism.

(1) "*Those who fail to timely undertake peaceful revolution against tyranny will eventually make violent revolution inevitable.*" (unknown)

(2) "*Chaitanya Mahaprabhu did massive kirtan for six hours a day and then distributed prasadam to the masses. He only spoke philosophy to His most confidential associates. Who would understand other than Them? We see the same thing today- everybody has his own philosophy, guru, or 'spiritual' club, and the only common ground or point of overlap for all of them is public kirtan. So let's emphasize kirtan, prasadam, friendly dealings, and speak about Srila Prabhupada siddhanta with those who are interested to hear. Lord Chaitanya will do the rest.*" (Damaghosh das, 2016)

(3) **Devotee:** *A great shame there are these anomalies in Srila Prabhupada's institution. Very difficult, unfortunate situation. Bhakti Vikas Swami: Is it rectifiable? Seems it would take "an act of God."*

(4) One account in 2018 described this situation: "*I had two meetings this morning with 'gurukulis' who are now over 40. Neither*

*had any concept that one could accept Srila Prabhupada as guru. All their influences and training around ISKCON for the last 40 years, and their own peer association, leads them to think that Srila Prabhupada lived long ago, and is no longer relevant in their lives or ISKCON today. They talk about finding their way with the help of this person, that temple, counseling, etc. But I don't detect any bhakti in them to Srila Prabhupada as a living spiritual experience. I've been seeing this with the younger devotee generation for 25 years now. As such I'm more sure than ever that we will find new and better followers of Srila Prabhupada outside of ISKCON circles, and that attempts at internal reform are besides the point. If we want to just associate with ourselves and keep our devotion to Srila Prabhupada strong, with like-minded association, fine. The older devotees still in ISKCON, and their kids, are out of reach for bringing back to Srila Prabhupada. To me, it is hopeless to expect any change now; things are too far-gone. The youth in general, at least here, have no respect for senior devotees' opinions on the guru topic. They are not philosophers, they are engaged in the struggle for existence, and Krishna West or Radhanath Swami is as cool to them as anybody else's' approach."*

#### **DIFFERENTIATION BETWEEN FOLLOWERS AND DEVIANTS**

Around the world there are many branches of the Hare Krishna movement, and one may be sometimes wonder who is bonafide and authentic. Those who follow the instructions and teachings of Srila Prabhupada's are for sure bonafide and authentic. Most others have deviated from the delineated path of Krishna consciousness. Many Krishna bhaktas believe they have found another pure devotee, such as a swami in the Gaudiya Math, etc., in which case they do not belong in ISKCON, and they are given all best wishes. Overall, 99% of those who have not taken Srila Prabhupada as their primary guru have been bewildered by the GBC-Gaudiya Math "living-guru" idea, and have been cheated, discouraged from developing a relationship with Srila Prabhupada. Good luck to them in their bhaktiyoga practice.

Some of the areas where critical differences occur are:

- (1) **Standard Of Sadhana:** Different camps have varying standards.
- (2) **Studying Prabhupada's Books** on a regular basis,
- (3) **Addition Of Other Practices** that Srila Prabhupada did not give us to follow, such as Hindu rituals, customs (Ganesh puja, Sivaratri, etc)
- (4) **Minimization Of Srila Prabhupada's Position** by various misconceptions such as the "living guru" philosophy, putting forward others to take Srila Prabhupada's position, or taking him to be simply an irrelevant historical figure, or "supplementing" him with others.

- (5) *Worship Of Conditioned Souls* who pose as diksha guru  
 (6) *Worship Of Demigods*, such as Shiva, Durga, Ganesh, Hanuman  
 (7) *System Of Deity Worship Has Been Changed*, such as offering worship, food to Krishna first then the Acharya Srila Prabhupada last.

### BRING BACK THE DEVOTEES

(1) *"Everyone should be friendly for the service of the Lord. Everyone should praise another's service to the Lord and not be proud of his own service. This is the way of Vaishnava thinking, Vaikuntha thinking. There may be rivalries and apparent competition between servants in performing service, but in the Vaikuntha planets the service of another servant is appreciated, not condemned. This is Vaikuntha competition. There is no question of enmity between servants. Everyone should be allowed to render service to the Lord to his best ability, and everyone should appreciate the service of others. Such are the activities of Vaikuntha. Since everyone is a servant, everyone is on the same platform and is allowed to serve the Lord according to his ability."*  
 (SBhag 7.5.12 purport)

(2) *"We can reject anyone, that is very easy, but to reform him that requires great skill and tact and if you can reform him by kind words and dealings that is best."* (SPL Madhudvisa Aug. 24, '72)

(3) *"Our policy should be to keep members as much as possible. We should not flatly say 'You must leave'. That is not our policy."* (SPL Jayapataka Dec. 8, 1969)

(4) *"It is our purpose to respiritualize the whole world, socially and politically. Of course, this is just our ideal. At least if we individually take up this respiritualization process, our lives become perfect."*  
 (unknown devotee)

### SRILA PRABHUPADA'S GREAT LOVE AND COMPASSION

(1) *"I personally observed that Srila Prabhupada would always try to engage all his Godbrothers. Even Puri Maharaja told me that Prabhupada wanted him to go to America with him on the boat. He's a Vaishnava. No devotee wants to be alone. We are all Krishna's servants, part of the spiritual family. So I asked Puri Maharaja why he didn't go. He said he thought about it many times and finally concluded that Krishna must have wanted Prabhupada to take all the credit. In 1975, Srila Prabhupada wanted to go to the Big Island of Hawaii. There was a farm that the temple owned. [But] That wasn't his motive to go there. He didn't care about this farm. So just Prabhupada and I got on a plane to the Big Island. When we landed, Narasimha das who was in charge of the temple farm property came to take us there. But Prabhupada said to me, 'Where's Gaurasundara?' I said that I don't know. Prabhupada said,*

*‘Can we find out?’ I asked him, ‘Why are you after Gaurasundara?’ He said, ‘I like that rascal.’ Two weeks later Gaurasundara showed up in the Honolulu temple while Srila Prabhupada was still there.*

*“He had heard that Prabhupada was looking for him. I snuck up to the room to hear their conversation. Prabhupada was sitting out on the veranda area [and] with tears in his eyes, said, ‘Why have you left? What did I do, it must be me. It has to be me. Please forgive me’. Prabhupada was crying, begging him to please come back. Now, today’s GBC, do they want anybody to come back? Do they care? Prabhupada was crying for this one devotee, blaming himself that he had left. This is a Vaishnava. He is thinking what he can do. Prabhupada said, ‘Please forgive my offenses’ with tears. When I saw this my faith increased. I understood what is a real devotee. So my advice to the present GBC, ‘Go get the Godbrothers,’ with a straw in your teeth. They are not envious. That will please Srila Prabhupada very much.” (Gurukripa das, 2010)*

**(2)** *“Our only tie is love of Godhead. It should be our definite policy that nobody is ill-treated that he may go away. We recruit a person to join us after spending gallons of blood. Everyone comes for reformation, you cannot expect everyone to be perfect, rather it is our duty to make everyone perfect as far as possible. So we shall be very much cautious and careful in this matter.” (SPL Tamal Aug. 23, 1973)*

## **WE ARE SRILA PRABHUPADA’S FAMILY**

All of Srila Prabhupada’s followers are part of one spiritual family. We will eventually all go back to Godhead and live with our divine master and assist him in his pure devotional service to Lord Krishna. We are closely related as Godbrothers and Godsisters. There should be no envy, party spirit, rivalry, just lots of kirtan. E.g., there are four different but bona fide Vaishnava sampradayas. Although there are significant differences in rituals, names, culture, etc, all those in one sampradaya highly respect those in the other sampradayas, because they are all closely related in philosophy and practices. *“All the sampradayas are related with one another because the conclusion is the same: that Lord Krishna is the Supreme Personality of Godhead and the living entities are His eternal servants.” (SPL Nityananda das Nov. 12, 1971)*

Similarly, the heart-initiated disciples of Srila Prabhupada, who are in the millions on this planet alone, should not quarrel over details. With a proper leadership, the Hare Krishna movement will inspire devotees to work together, love and trust each other, and cooperate. Differences will be respectfully and appropriately discussed, resolved, and tolerated, if this one basic principle is accepted: Srila Prabhupada’s instructions and teachings are our life and soul, we need not change them, deviate from



them, add to them, falsely interpret them, or neglect them.

### **EVERYONE WILL COME TO SRILA PRABHUPADA ON THEIR OWN**

Srila Prabhupada's books and vani are so spiritually powerful and perfect that practically nothing in contradiction can stand before them. All the deviations in the mission are gradually being understood and exposed for what they are, to those who seriously study Srila Prabhupada's teachings, which have the mystical, spiritual potency to dissolve all illusory energies and coverings over the soul's original Krishna consciousness. There is an interesting phenomenon re: the evolution of devotees under and around Srila Prabhupada's influence:

*“Madhu Pandit at Bangalore ISKCON told me that once an ISKCON devotee in India reaches about the 10 year mark, they start to lose faith in their so-called ISKCON guru, and then don't even call him by his name or title anymore. After about 10 years they start waking up and so the 'iskgurus' need to continually make new 'disciples,' to keep their show going. Devotees start to question things after some time and gradually take more shelter of Srila Prabhupada. So, amongst older ISKCON devotees, there may be a high percentage of closet Prabhupada Anugas, especially in India, who are just biding their time to follow their advancing convictions that Srila Prabhupada is the real diksha guru. We should just provide basic, factual information to all we can, trusting Srila Prabhupada will eventually attract everyone away from the cheaters to his own lotus feet. This is almost an unavoidable choice that all devotees are naturally confronted with.” (Narasimha das, 2017)*

### **CAN A BROKEN HEART BE HEALED?**

*“So many devotees, especially those who came during Srila Prabhupada's presence or shortly thereafter, had their hearts broken by tragic experiences in ISKCON. Many call ISKCON as ITS GONE, meaning that the transcendental society Srila Prabhupada gave us no longer exists. Largely due to the insanity, deviations, and fallen nature of the misleaders, almost all of Srila Prabhupada's “original” disciples have left the institution and maintain Krishna consciousness elsewhere. Their experiences included sexual abuse, exploitation, neglect, violence, arrogance, heavy-handedness, hypocrisy, rape, beatings, threats, insults, and everything under the Sun one would never expect to find in a community for love and devotion to the Supreme Lord and His children.*

*“Many see ISKCON as having been taken over by demoniac persons and as a mundane institution. “Sadly, after going through so much abuse and the aftermath of ISKCON, I wonder about my heart. It USED to be very sweet, but I think it is now bitter-sour. I find myself praying to Srila Prabhupada to help me to turn that now bitter heart, into the heart it*

*USED to be, but will it ever return to what it once was? Srila Prabhupada said somewhere in a CC purport that ‘the heart is like a clay pot, and once broken, it is very difficult to mend,’ what to speak if it was so many times smashed to bits.” (Mahamegavati dasi, 2000)*

### **URDHVAGA DAS: WE HAVE TO STRUGGLE AND KEEP GOING ON**

*“We must expose ITS GON crooks and helping others to relieve their pain. Srila Prabhupada himself suffered and complained that they had given poison to him. Why did he say: ‘My only request is that you do not torture me and put me to death’? They wanted so bad to sit in his seat. Srila Prabhupada had to endure all of this, and us little souls too. The homosexuals amongst our ISKCON leadership has perverted everything: the purity was lost, as Rakshasa leaders abuse women, mothers, and children. They dovetailed their perverted activities with our spotless philosophy and adulterated Srila Prabhupada’s original books. These GBC-perverts claimed their Homo-Leaders were guru successors, links in a chain of pure devotees, gopi assistants. It is disgusting.*

*“They openly preach bogus philosophy, such as the ‘voted in successor acharyas,’ with a ‘less than liberated guru thesis,’ and a ‘minimum qualification theory,’ for adapting their ‘homosexual pedophile guru lineage’ of conditioned souls into the pure guru-parampara. The karmis show more emotions dealing with each other. I have never seen so many artificial and zombified-out people like in ISKCON, perverted and emotionally crippled, full of inferiority complexes, guilt feelings, and still they talk of Bhakti -unbelievable. Many of them urgently need a psychiatrist, are psychopaths, or belong in a mental institution. Many ISKCON devotees adopt artificial Vaishnava-identities, or as kali-chelas, and deceive themselves and others.*

*“The problem is hypocrisy, dishonesty, upholding an image, rather than be real humble people who are struggling like so many others to develop their Krishna consciousness. A major problem in ISKCON is the pretentiousness and conceit, starting from the leaders, downwards. They try to live up to some false image of being ‘advanced.’ My personal bad experience with ISKCON bogus successor-gurus has similarly affected my soul. I used to be a nice innocent devotee, but after going through the hell of the guru-successor era after Srila Prabhupada’s disappearance, I lost so much, many good qualities; I will not recover in this life. My heart was like a beautiful vase, smashed to the ground, the pieces glued together, broken and scarred, I try to go on. There are many devotees with broken hearts, which turned to bitter-sour and sarcastic like me.*

*“They broke the hearts of the gurukulis. Some committed suicide. Still, these ISKCON cheating gurus are worshipped today with their*

*perverted philosophy. I do not want such association and live on my own. No more hypocrites, artificial ISKCON. I would rather be a fallen stray dog and remain truthful to Srila Prabhupada. It is all so crazy. Speak the truth, and these demons try to kill you. Their followers are as crazy or worse. Fanatics. What remains now is disappointment, resentment and bitter feelings. That I did not end up in the mental hospital is really Srila Prabhupada's causeless mercy on me.”* (My Experience in ISKCON, Urdhvaga das, Aug. 2000) **(END)**

*“These sad testimonies are too numerous, and many devotees have suffered spiritually, privately, alone and forlorn somewhere. For those of us with the strength, it is our duty to Srila Prabhupada to try to help these lost brothers and sisters by sharing Srila Prabhupada's mercy. One night I awoke from a sound sleep at 1:30 am to the ring of Prabhupada's bell. Entering his room, dark except for a small light, he was sitting reading from a large red Bhagavatam. He motioned for me to sit down. His voice cracking and tears forming in his eyes, he began talking to me about the glories of Prahlad Maharaja and the true meaning of being a Vaishnava, about how Prahlad's only desire was for others to be rescued from this world of birth and death. He described the compassion of the Vaishnava for the fallen souls and, seeing how hard he worked to spread Krishna Consciousness, I could feel his heart overflowing with this form of intense Vaishnava love.*

*“I could only think: why me? I did not deserve such intimacy. If only the world could know Prabhupada's glory, a Mahabhagavata, a nitya-siddha, eternally liberated soul, whose thoughts day and night focused on how to free the conditioned souls from their bondage. Para duhkha duhki, Prabhupada uttered softly while contemplating the incomparable qualities of a true Vaishnava, which he exemplified perfectly. If there is another person living with these attributes, I have not met him.”* (Journey to the Pacific Rim by Bali Mardan das, 1996) **(END)**

*“I agree, it is best to have an istagosthee with all persons concerned about cooperating to serve Srila Prabhupada in the way he desired. That istagosthee should be conducted in a very harmonious setting, with full access to Srila Prabhupada's teachings, directions and orders so that every issue can be discussed and we can all then benefit. Getting angry and walking out and feeling insulted is something that we should avoid by dealing with each other in friendly and loving ways. In such a discussion, we should come with an open mind to deepen our understandings.”* (Bharata das, 2017, on resolving differences) **(END)**

Every devotee deserves to be heard and have the loving association of his Godsiblings. Meetings for discussion or *istagosthee* are part of

Srila Prabhupada's system for devotees to communicate and learn to work together. We should not criticize behind other's backs nor harbor ill will towards our family members. We should learn to meet, discuss, have kirtan together, give and take gifts and prasadam, and share our thoughts for Srila Prabhupada's service. We should try to bring Srila Prabhupada's followers back into our family with love and trust. Reach out to someone you know and share some Krishna consciousness, just as Srila Prabhupada would do. Listen, be kind, try to help, chant together.

### **IS THERE HOPE FOR RESTORING THE MISSION? By Nityananda das**

*“Many see no urgency or crisis in the movement, as they are not well informed of the issues facing ISKCON. They have heard a bit about the guru, initiation, or poison issues, but avoid controversy or discord, and focus on a peaceful life. ISKCON and having a guru is more of a social status than a spiritual one. For many Hindus it is about the piety.*

*“On the other hand, Srila Prabhupada's pre-1978 disciples are mostly lost, scattered and disconnected, discouraged about the Sankirtan Movement and its condition. They remember ISKCON when Srila Prabhupada toured the world, temples, and Rathayatras. Now they feel isolated and alone, and cannot relate to today's ISKCON. They remember the 60's and 70's with nostalgia, but they have no hopes of restoring the Hare Krishna Movement to what it was in the 'early days.' A devotee wrote in 2016: 'The problem I see is that our whole movement has been adversely affected by sahajiya philosophies and deviant behaviors, based on the nonsense idea that Srila Prabhupada, the current acharya, is dead and non-available [guru mara vidya]. This has spread worldwide like a poison.'*

*“Although we are respectful to all Vaishnavas, we should not be blind to the many forms of maya that proliferate today. Srila Prabhupada's poisoning, the endless book changes, devotee abuse, defective doctrines, and minimization of Srila Prabhupada's true stature as the Jagat Guru for the Golden Age-- these things must be corrected. Why did Bhaktivinode Thakur kindly write extensively about all the apasampradayas if there was no need to point out their serious defects? All Vaishnava sangas are not bona fide or without serious faults simply because they do kirtan and wear tilak.*

*“The primary anomaly in today's Hare Krishna world is the minimization of Srila Prabhupada. The idea he is dead and gone, he was a saintly but imperfect devotee, and his mercy is no longer available to us, that he is now replaced by others—this is detrimental to our spiritual success. The odds do not look good for a meaningful restoration of Srila Prabhupada's original mission, so we have to keep both options open:*

*restoring or rebuilding. Either way, it will be done one step, one dollar, one brick, one truth discussed, one deviation corrected, one devotee at a time, starting with ourselves.” (END)*

### **RESTORE THE ASSETS AND TEMPLES TO SRILA PRABHUPADA**

When the devotees in Bangalore uncovered the truth of Srila Prabhupada’s instructions for the future of his movement, they returned everything to the glorification of the pure devotee rather than pretentious imitators. This will happen everywhere that there are sincere followers of Srila Prabhupada. Bound together, the common devotees have the power to take back what belongs to Srila Prabhupada, liberating his assets from the cult of robbers posing as Srila Prabhupada’s inheritors. Action is required to clean away the web of lies, deceit, and errant philosophy spun by mayic cheaters, to remove the GBC’s oppressive regime wherein no open debate, questions, or discussions are tolerated. The false indoctrinations can thus be undone and the devotees educated in the self-evident truths of Srila Prabhupada’s teachings.

*“This happened in New Vrindaban in 1970 when the new sannyasis subtly preached that Srila Prabhupada was really God. Gradually, by discussions, study of the books, things were cleared up and everyone became stronger and some time of pain.” (Nityananda das)*

Devotees, congregations, local leaders, and defectors from the corrupted ISKCON will remove the GBC misleaders and celebrate an era of freedom of study, thought, and service with the Acharya in the center. After GBC elections, Srila Prabhupada’s precious temples and deities will be returned to the service of the Yuga Acharya, and pretenders will be denied further use of ISKCON for their guru businesses.

### **RESTORE SRILA PRABHUPADA TO HIS RIGHTFUL POSITION**

Over the years, sincere devotees in ISKCON have tried to partially restore Srila Prabhupada to his rightful position in ISKCON, such as mandating Srila Prabhupada’s picture on the temple altar be larger than any ISKCON guru’s picture or by having only Srila Prabhupada’s guru pranam mantras sung in temple kirtans, and so on. But these Band-aid, symbolic measures do little to cure the ISKCON disease of minimizing Srila Prabhupada (see Vol. 6). A 2013 GBC resolution requiring Srila Prabhupada’s photo to be prominent on all ISKCON temple websites, with obvious links to his life biography, books, videos, and kirtans, has largely not been complied with. The GBC passes ever more resolutions but nothing changes and everyone becomes numb to the farce of it all.

The entire institution has been *poisoned* with an array of deviant policies and a general consciousness that allows diseased men to falsely pose as the next link in the sampradaya after Srila Prabhupada. Access to

the parampara is through *them*? How does make-believe or wishful thinking actually work? As Srila Prabhupada often said, “***the poison is personal ambition***,” which is now institutionalized. The GBC-gurocracy is promoting themselves, not Srila Prabhupada, except when it enhances their profile, credibility, prestige, and mask of guru-bhakti.

“*Oh, Maharaja is so dedicated to Srila Prabhupada...*” (while taking all the money and disciples for himself...) Slick con-artists. The ISKCON misleadership, for the sake of the future of Srila Prabhupada’s movement, its devotees, and the world, must ***be removed***. They have proved to be incapable, rascals, incompetent, and corrupt. (see Vol. 5, 6) The conflict of interest hidden in plain sight is that most ISKCON GBCs and sannyasis are or will become gurus, worshipped as if spiritually effective next links in the disciplic succession from the Supreme Lord Sri Krishna. The hypocritical gurus protest threats to their guru business and rant about detractors “jumping over” when it is they that embarrass and disrupt the parampara. The primary qualification for the new set of elected leaders in a restored ISKCON must be their complete lack of interest in becoming false diksha gurus.

#### NO GURUS EXCEPT SRILA PRABHUPADA IN ISKCON

ISKCON has adopted a policy of Srila Prabhupada being only the primary *siksha* guru, and that he can no longer give *diksha*, or the enlightenment of the soul, because he is “dead and gone.” (see Vol. 9, 10) This is the GBC’s “living-guru” philosophy. However, gradually the realization that Srila Prabhupada is the *siksha* ***and*** *diksha* guru for his followers is spreading through the ranks, and this realization deepens in spite of all attempts to prevent it. It is a natural conclusion that develops over time when one takes Srila Prabhupada’s mercy and studies his teachings. If someone insists on being in the guru business, let him do it somewhere else than in Srila Prabhupada’s mission and institution, where Srila Prabhupada is the Founder-Acharya, the current link.

“*For sure, is that for those who do wish to follow Srila Prabhupada exclusively and be counted as his followers or disciples, they need their own society where everyone agrees that Srila Prabhupada is the current, real acharya for this age.*” (Narasimha das, 2016)

While in the forest, one cannot see the forest for the trees. It will take time and a concerted enlightenment program to undo the misconceptions, lies, frauds, concealments, and false indoctrinations that have been foisted upon devotees for the last 46 years. Each devotee may choose his study program, with open discussions and debates, and the correct *siddhanta* will slowly rise to the top. As darkness cannot stand in front of the Sun, when the repressive GBC regime is swept aside, their

false doctrines will evaporate as their tyranny and gurocracy will end. Devotees are directly experiencing the vani, mercy, and spiritual ecstatic potency of Srila Prabhupada, the saviour of the whole planet.

### EMPHASIZE THE TEACHINGS, NOT DEATH

Srila Prabhupada remarked that Christians emphasize Christ's death but do pay enough attention to his teachings. In some ways modern Christianity is like a death cult. But the investigation into Srila Prabhupada's poisoning is not an unnecessary dwelling on death, but is, rather, to establish a historical truth which will restore the Hare Krishna Movement to purity of potency and purpose. Srila Prabhupada was poisoned due to unholy, dreaded acharya disease, the ambition to take the seat and assets of the acharya. This has spoiled the Mission with Prabhupada-imitators and their desire to be "as good as God."

All leadership corrupted by the acharya disease and who have disobeyed the Acharya's vital instructions must be removed and disallowed from ever resuming leadership roles again. Those implicated in illegal activities must face the penalty of the laws of the state as well.

### ISKCON MUST BE RESTORED, NOT DESTROYED

Often, ISKCON itself is written off in the minds of many due to its corrupt, deviant GBC. Someone wrote that if tape doctoring was proven, *"ISKCON will be finished."* In response to this, one devotee wrote:

*"We are not out to finish ISKCON or hurt ISKCON in any way. Our fight is with the GBC and their puppets. ISKCON is a transcendental mission, according to a couple of Srila Prabhupada's purports. Some suggest that the guru-parampara now depends solely on ISKCON's rectification, but ISKCON may be in fact the destined main branch of Lord Chaitanya's tree. We should be hoping to revive the real ISKCON- and not be out to finish it. **The phony, failed GBC is what needs to be finished.** Maya-Iskcon should be respected. Hanuman never thought, 'This is only a maya Sita, so let Ravana have her.' He chastised himself for thinking, at first, that he might find the maya Sita among Ravana's harem. Let us try to restore Srila Prabhupada's ISKCON to please Srila Prabhupada."* (Narasimha das, 2016)

*"When devotees have finally had enough, they will take action. When upset devotees reach a critical mass, then something changes. Tyranny can only exist when good people do nothing to stop it. Otherwise most of the time nobody wants to get involved because that means they have to study an issue, get informed, come out of their comfort zones and do something. Most devotees only give knee jerk reactions to problems so obvious even karmis are repulsed. They still*

have not understood the real problem of why ISKCON went downhill so fast after Srila Prabhupada left. Somehow we need to fill that lack of understanding. It is going to take a while before things return to what was there in ISKCON before 1977.” (Damaghosh das, 2017)

### ISKCON IS A TRANSCENDENTAL MOVEMENT

(1) “Everyone should use his money to spread the great **transcendental movement** of Krishna consciousness.” (SBhag 5.26.36)

(2) “The Krishna consciousness movement is not based upon bodily designations. It is a **transcendental movement** on the platform of spiritual understanding.” (CC Mad 25.193)

(3) “...and His **transcendental movement** embraced all varieties of people beginning from the most erudite scholar brahmanas to the one...” (SPL R. Prakash June 22, 1951)

(4) “I shall invite all responsible guardians of this country to understand this **transcendental movement** and then give us all honest facilities to spread it for everyone's benefit.” (SSR 3)

(5) “...am very much hopeful of your future glories in the matter of propagating this **transcendental movement**...” (SPL Feb. 8, 1968)

(6) “...Lord Chaitanya taught us to surrender unto Krishna. His **transcendental movement** of chanting the Holy name of Krishna and Rama is the sublime movement...” (SPL Feb 25, 1968)

(7) “I think Krishna is giving you the required intelligence how to spread our **transcendental movement**. This is the right way, as you have adopted.” (SPL Hansadutta June 21, 1968)

(8) “...pleased to see it, because our little Sarasvati is also taking part in our **transcendental movement**. That is the practical proof how great is this movement.” (SPL Mukunda Feb 17, 1969)

(9) “...if we can convince them even a very little of our **transcendental movement**, it will be a great stride....” (SPL Damodara Aug 16, 1969)

(10) “...young men and girls may take advantage of this **transcendental movement** for their ultimate welfare and highest education...” (SPL Vishnujana Jan 8, 1971)

(11) “I beg to thank you for your nice appreciations of this **transcendental movement** which I have been trying to present to you on request of my Guru Maharaja...” (SPL Jan 10, 1971)

(12) “...but if we can remain pure, nothing will be able to stop this great **transcendental movement** from spreading God consciousness all over the world.” (SPL Sridama May 5, 1972)

(13) “Our movement is the greatest gift to the human race. They may not immediately appreciate it, but time will come and history will



*give evidence that this movement saved the human society from being fallen into barbarianism.” (SPL Nov. 13, 1969)*

However, a different point of view: *“It is amazing that some of our Godsiblings still support the fetid institution that remains. Hansadutta recently pointed out to me that never in history has an institution become corrupted and then cleaned up. [Is this accurate?] The old, rotting structure has to be removed and the real ISKCON needs to be reborn like a Phoenix of truth.” (Anuttama dasi, 2017)*

### **HOW SHOULD SRILA PRABHUPADA’S MISSION BE RESTORED?**

Srila Prabhupada gave us the DOM, his transcendental books, letters, lectures, conversations, July 9 Order, his Final Will, his pastimes memorialized by followers who had his personal association, a morning spiritual program, deity worship, daily guru-puja where he is present in his own deity, and the Hare Krishna Mantra. Simply by making Srila Prabhupada and his gifts fully available to all sincere souls (not force or repression, fear or politics), the Hare Krishna movement will be restored, and flourish again. If we simply protect Srila Prabhupada’s legacy from changes, deviations, obscurement, then it will act on its own for spiritual success. The ongoing ISKCON minimization of Srila Prabhupada denies the fallen souls their spiritual good fortune, and should be corrected.

*“Yes it has come down to this- after so much evidence of what the rurus have done- how can ISKCON be fixed? We can come up with different scenarios, but only one formula will work: Obedience to God and Guru. It comes down to that. Historically, after Chaitanya Mahaprabhu disappeared with all His empowered associates, the whole affair receded for 300 years and devolved into a sahajiya movement until Bhaktivinode Thakur came. It is now time for faithful disciples to remove the misleaders. On account of minimization, impudent imitation, disobedience of the acharya's orders and instructions, the Iskcon gurus are doomed, like the demigods who disrespected their guru. Srila Prabhupada told Nanda Kumar das that after him there will be no more acharyas and that only Chaitanya Mahaprabhu can help this movement. So it boils down to obedience to God and Guru.” (Damaghosa das)*

### **SRIMAD-BHAG: 6.7.21: INDRA OFFENDS HIS SPIRITUAL MASTER**

**Translation:** *Lord Brahma said: O best of the demigods, unfortunately, because of madness resulting from your material opulence, you failed to receive Brhaspati properly when he came to your assembly. Because he is aware of the Supreme Brahman and fully in control of his senses, he is the best of the brahmanas. Therefore it is very astonishing that you have acted impudently toward him.*

**Purport:** [...] *Lord Brahma wanted to impress upon the demigods*

*that one's guru should not be disrespected under any circumstances. When Brhaspati entered the assembly of the demigods, they and their king, Indra, took him for granted. Since he came every day, they thought, they did not need to show him special respect. As it is said, familiarity breeds contempt. Being very much displeased, Brhaspati immediately left Indra's palace. Thus all the demigods, headed by Indra, became offenders at the lotus feet of Brhaspati, and Lord Brahma, being aware of this, condemned their neglect. In a song we sing every day, Narottama das Thakura says, cakshu-dana dila yei, janme janme prabhu sei: the guru gives spiritual insight to the disciple, and therefore the guru should be considered his master, life after life. Under no circumstances should the guru be disrespected, but the demigods, being puffed up by their material possessions, were disrespectful to their guru. Therefore SBhag (11.17.27) advises, acharyam mam vijaniyan [...] the acharya should always be offered respectful obeisances; one should never envy the acharya, considering him an ordinary human being.*

**Comment:** One wonders if Srila Prabhupada has left ISKCON, as Brhaspati, after being gravely offended, left the demigods.

### RESTORATION REVOLUTION

As ISKCON history has shown, if the devotees have poor knowledge of Srila Prabhupada's instructions regarding key issues on the management, philosophy, and future of the movement, the leadership becomes corrupted. ISKCON leaders can only be held accountable by an enlightened body of sincere devotees, which unfortunately are:

(1) distracted by the materialistic civilization of the demons, (2) not aware of their spiritual rights, (3) handicapped because their misleaders do not represent them, (4) feeling they are powerless to effect change, (5) unaware how to hold leaders accountable to Srila Prabhupada's teachings, (6) slack in studying Srila Prabhupada's teachings.

ISKCON is sliding ever deeper into authoritarianism and gurocratic tyranny as a no-discussion organization where one must go along or get out. The organization is steeped in hypocrisy and pretense where honesty is a deficit. Everything facilitates the exclusive guru club, and they have all the protection while the devotees are denied their rights. Members can choose from amongst many ISKCON gurus but if someone prefers Srila Prabhupada, he is thrown out as a dangerous and shameful heretic.

After an indefinite time of enlightenment and healing, of awakening from the darkness of soul-corrupting indoctrinations, with the GBC disbanded, and ISKCON managed under an interim temple presidents' council, a comprehensive ISKCON Constitution must be compiled and approved by the members, based on Srila Prabhupada's instructions and

teachings. This can be done by an “open” Global Convention with debate and discussion to generate finely realized conclusions from the study of Srila Prabhupada’s legacy. A restoration revolution will be completed with inauguration of a Constitution, a “Prabhupada Codex” of essential *siddhanta*, and with the regular and necessary GBC elections.

### THE STRUGGLE AGAINST IMITATORS

*“The imitators have been trying to create a disturbance in the teachings of Sri Chaitanya for the last 450 years. Almost immediately after the disappearance of Sri Chaitanya, the weeds of imitation began to sprout up and choke the creeper of pure devotion. By the time of Srila Bhaktivinoda Thakura, the imitators had almost completely ruined the reputation of the Gaudiya Vaishnavas. By his untiring service and uncompromising dedication to the pure precepts of Sri Chaitanya, Bhaktivinoda Thakura, and after much difficulty, he brought dignity and respect once again to the Gaudiya Vaishnavas. He wrote many books, commentaries, and songs eliminating false conceptions and establishing the proper conclusions. After the disappearance of Bhaktivinoda Thakura, the imitators, with a concocted concept of siddha-pranali, entered the line of Bhaktivinoda, but fortunately were detected and exposed by Srila Bhaktisiddhanta Saraswati.”* (unknown)

So, the post-1977 guru imitators that hijacked ISKCON are not a new phenomenon, but a continuation of attacks by Kali Yuga. Perhaps just as the conflict between the demigods and demons is always ongoing, so also is the struggle against bogus gurus. In *Monkey On A Stick* (1988) is a remarkable early assessment of ISKCON:

*“...there are hundreds of sincere, gentle devotees who are chanting Hare Krishna in countries around the world. The gurus who succeeded Prabhupada theoretically accepted the premise that to find God, the ego must be defeated. Yet with few exceptions they had huge egos. Religious scholars say that a crisis occurs when the charismatic leader of a new religious movement dies. The success or failure of the movement depends upon how the successors spread the teachings of the founder. To a large degree, Krishna consciousness is in shambles because too many gurus did not want to spread Prabhupada’s teachings; they wanted to **BE** Prabhupada.*

*“So, the Hare Krishna movement degenerated into a number of competing cults that have known murder, the abuse of women and children, drug dealing, and swindles... Since 1987, reformers in the movement have worked to purge ISKCON of the horrors... They hope to restore the spiritually powerful principles on which the movement was founded. But this is the story of... how gurus claiming to embody*

*Krishna's mercy behaved with no mercy. And no power, as we will discover, corrupts as absolutely as fanatical religious power."*

The 1987 pseudo-reforms (Vol. 5) eliminated only some of the overt criminal corruption, the rest of which then became institutionalized and formalized as hidden disobedience and deviation from Srila Prabhupada's instructions. At first, the zonal gurus each self-destructed in their wild insanity. Then slowly, ISKCON polished its show and the problems became more esoteric and philosophical. Today, cleaning up the mess of deviations will require many more devotees to become educated in Srila Prabhupada's instructions for ISKCON's management, initiations, gurus, etc. The jury is still out on whether the original ISKCON institution can be restored, purified and cleansed of all serious deviations, and once again become the vehicle for delivering Srila Prabhupada's unrevised original books and direct mercy to the fallen souls on this planet. So, sincere devotees should continue to work outside the corrupted ISKCON, at least until ISKCON may be restored.

One day soon a new worldwide institution, truly representative of Srila Prabhupada's mission, definitely will amalgamate from many diverse groups and pockets of devotees with the blessings of Lord Krishna, Srila Prabhupada, and the devotees. Meanwhile it may be wise to devote the majority of our efforts to home programs, association with like-minded devotees, furtherance of our own spiritual advancement, and support-participation in any of many alternative Prabhupada-centered groups or institutions. We should act whenever an opportunity arises for the restoration of the original ISKCON, but meanwhile carry on with Srila Prabhupada's true mission, without deviation and *apasiddhanta*.

### **RESTORATION SUCCESS STORY**

A group of Srila Prabhupada's followers known as Hare Krishna Community (HKC) in India (main center in Jaipur) has implemented the DOM provisions, including the regular elections of its managers:

*"HKC is a registered charitable trust whose aim is to fulfill the same objectives for which His Divine Grace A.C. Bhaktivedanta Swami Prabhupada founded ISKCON. All donations are exempt. The trust deed was executed as per Srila Prabhupada's DOM as how to run ISKCON. Each center has three officers- President, Secretary, Treasurer. The full time devotees are general members of each center. There will be elections every 3 years where general members will elect officers of each center. GBC will be elected from the body of temple presidents and every 3 years the GBC will be re-elected. There are also many other clauses in the HKC legal trust deed which are according to DOM, such as: 'This trust shall be dissolved and merged with ISKCON whenever ISKCON*

*starts following the ritvik system and the “Direction of Management” given by [...] Prabhupada, the Founder & Acharya of ISKCON. Ritvik system of initiation is mentioned in a 9th July 1977 letter and “DOM” is a document signed by Srila Prabhupada himself in 1970.’”*

## THE ULTIMATE SOCIETAL RESTORATION

It is interesting how Srila Prabhupada spoke strongly about restoring the Vedic civilization, about destroying the materialistic civilization, just a day before his severe, acute poisoning episode on Feb. 26, 1977, a sad event which was confirmed by 2002-05 hair tests (see Vol. 1, 7).

**Tamal:** *Gradually some of the people are beginning to understand what you’re up to, Srila Prabhupada. Some of these big demons in America especially, they are beginning to understand that you are the most dangerous personality in the world to them. SP: To kill “demon-crazy,” LSD. (laughs) Yes, that is my mission. That is Krishna’s mission, paritranaya sadhunam vinasaya ca duskrtam, to kill all these demons, crazy demons. I have no such power; otherwise I would have killed them. Either establish Krishna conscious government or kill them— bas, finish. I would have done that, violence. Tamal: Yes, when good argument fails... SP: Kill them. Finish. Just like Parasurama did. Kill all them, 21 times. [...] No consideration. Kill them. Due to Parasurama, the ksatriyas went to European side, fled away. From India either they were driven away or killed when they become inconsistent with Vedic rules. So these ksatriyas and associates... These parts of the world were resided by aborigines, means uncivilized class. So for so many years associated with them, they have learned killing the animals... Otherwise they’re Aryans. Tamal: Fallen Aryan culture. (SPConv Feb. 25, 1977*

## CHAPTER 29: SUMMARY CONCLUSIONS

(1) *“Only Lord Chaitanya can take my place. He will take care of the movement.”* (Hindi SPConv Nov. 2, 1977)

(2) *“Tolerance becomes a crime when applied to evil.”* (Thomas Mann) (3) *“The poison is personal ambition...”* (SPL, Nov. 1, 1970)

(4) *“During times of universal deceit, telling the truth is a revolutionary act.”* (George Orwell) (5) *“The secret of freedom lies in educating people, whereas the secret of tyranny is in keeping them ignorant.”* (Maximilien Robespierre)

The GBC has proven itself to be incapable of protecting Srila Prabhupada's legacy and mission, and their legitimacy is zero. The dictates of illegitimate leaders are illegitimate. Everything they have done with ISKCON is also illegitimate and must be scrapped. We must revert to the situation on Nov. 14, 1977, and, without interference from the personally ambitious, hopelessly corrupted, failed GBC, carefully ascertain how to go forward according to the will and instructions of Srila Prabhupada. The poisoners' heirs, as aiders and abettors during and after poisoning must be removed permanently. The bureaucratic regime cannot pass the blame for ISKCON's poisoned condition to anyone else.

### RESTORE THE MISSION

*"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

Srila Prabhupada spoke about success: *"As soon as you become successful, there will be many enemies. That is natural. That is the sign of success."* (SPConv Nov. 3, 1973)

Similarly, the movement to restore Srila Prabhupada's mission to its proper condition of following his instructions properly, especially in regards to the guru issue, has been rather successful so far and has been met by ferocious resistance from ISKCON. The future of Srila Prabhupada's mission belongs to those who are faithful to his instructions, not those who exploit his assets for their self-interests and their material motivations.

It may not be possible to rescue the ISKCON institution from the grip of those attached to unauthorizedly taking the seat of the Acharya, so alternative plans and actions to rebuild Srila Prabhupada's mission separate from ISKCON must be pursued. Srila Prabhupada said in CC Adi 9.18 purport: *"Our International Society for Krishna Consciousness is one of the branches of the Chaitanya tree."* This implies there are and will be many other branches, some bona fide, some not.

Also in SBhag 10.3, the last portion Srila Prabhupada translated, he spoke about the wider Hare Krishna movement: *"The Hare Krishna movement is also an incarnation of Krishna..."* and *"...although the Krishna consciousness movement and Krishna are not different..."* So, by following Srila Prabhupada strictly, even outside of ISKCON, we can be part of the wider Hare Krishna movement, and hopefully the original ISKCON institution will not become a stunted or dead branch of the Chaitanya tree. But if it is not restored to its healthy condition, and

remains poisoned by deviations (see Vol. 6), it will surely fade away.

*“Every time an ISKCON official gurus initiates his own disciples, that is a slap in the face of Srila Prabhupada and a furthering of the wrongs that started back in 1978. If the GBC really wants to serve Srila Prabhupada, they had better fix the mess in ISKCON and ban all these official gurus from initiating their own disciples in Srila Prabhupada's ISKCON. ISKCON is for followers of Srila Prabhupada. If these ISKCON sannyasis want to initiate their own disciples, they need to start their own temples and organizations. ISKCON is Prabhupada's movement, not to be hijacked by ambitious individuals looking to live a lavish life as an official ISKCON guru with his rubber stamped qualifications from some bogus GBC.”* (Ksamabuddhi das, Nov. 2023)

A very appropriate memory by Yamuna dasi: *“After settling in Oregon with my Godsister Dinatarine, Srila Prabhupada, while pronouncing us ‘independent’ to a concerned Godbrother, at the same time twice rebuked us when we approached him to leave. ‘You westerners are so restless,’ he admonished. ‘Why can’t you remain in the same place? Stay where you are.’ We questioned, ‘But Srila Prabhupada, they are saying that if we aren’t in ISKCON, we lose your blessings and cannot make advancement.’ Prabhupada replied, ‘ISKCON is where you are chanting the holy name—that is ISKCON.’ We rejoined: ‘They are saying we don’t have any association here and are therefore in maya.’ He replied: ‘Association can be two or 200. If you are 2 and compatible, you can become perfect in Krishna consciousness. If you are 200 and are not, then no one will make advancement.’”* (Unalloyed Devotion, Yamuna dasi)

Below is a restoration formula for Srila Prabhupada’s ISKCON, the transcendental Sankirtan Movement, and the Divine Mission.

### **(1) REMOVAL OF THE PRESENT ISKCON GBC**

By any of the methods discussed, the criminal enterprise of the ISKCON GBC must be ended, all of them removed permanently, never to lead others again.

### **(2) SOCIETY-WIDE ISTAGOSTHEE**

See Ch. 19 regarding open discussion, interregnum of enlightenment, a campaign for open discussion and enlightenment, countering 50 years of false propaganda and indoctrination.

### **(3) DIRECTION OF MANAGEMENT, CONSTITUTION**

Regular DOM elections for a GBC, for any group or institution, and all managers to be thoroughly trained in Srila Prabhupada’s instructions.

### **(4) ORIGINAL BOOKS AND BBT**

BBTI is shut down, the original 1972 USA BBT is re-activated, all copyrights are returned here, amendments made to the trust deed to prevent any future editing of Srila Prabhupada books, save for minor corrections, and only pre-1978 books printed, distributed. See Part One.

#### **(5) DEVIATIONS FROM HIS TEACHINGS, INSTRUCTIONS**

Actual ISKCON history to be made widely known, deviations in post-1977 ISKCON to be exposed, a Prabhupada “Codex” of his guru tattva and *siddhanta* to be compiled, an institutional Constitution to be compiled and finalized, see Ch. 15.

#### **(6) GUROCRATIC REGIME, BOGUS GURU BUSINESS**

Part of the society-wide Grand Istagosthee process should determine and reach a consensus upon what Srila Prabhupada intended for gurus and initiations after his departure, and for sure it was not to have a gurocracy and a confederation of separate guru franchises...

#### **(7) MINIMIZING SRILA PRABHUPADA**

See Ch. 23 and Vol. 6. Srila Prabhupada’s glories should be broadcast far and wide and he should be installed as the living, current-link Founder-Acharya of ISKCON and other institutions that follow his teachings. See Vol. 9 and 10 for more on the guru-initiation issue.

#### **(8) COVER-UPS OF SRILA PRABHUPADA’S POISONING**

ISKCON should encourage and not impede any honest private or secular investigation into Srila Prabhupada’s 1977 homicidal poisoning. The truth in this issue must be established as fact.

#### **(9) DEITY WORSHIP AND KIRTAN**

Srila Prabhupada’s standards should become the devotee norm.

#### **(10) VARNASHRAMA IMPLEMENTATION**

Real farms and varnashrama established.

#### **(11) HINDUIZATION, MUNDANE SOCIAL WELFARE**

These non-spiritual considerations must be abandoned.

#### **(12) SAHAJIYA-MAYAVADI POLLUTION**

Srila Prabhupada’s followers must not take to these things.

#### **(13) ABUSE OF MEN, WOMEN, CHILDREN, AND COWS**

Appropriate safeguards must be implemented to prevent abuse.

#### **(14) SECULARITY, LIBERALISM, ACADEMIA**

These mundane distractions should not be part of bhakti-yoga.

#### **(15) FINANCIAL SAFEGUARDS & ACCOUNTABILITY**

Full financial accountability for BBT, temples, GBC men, sannyasis, and false gurus. Rescue ISKCON assets from the corrupt



institution, steal them, influence them, convert them

## (16) OTHER ANOMALIES AUTOMATICALLY RECTIFIED

By strictly adhering to the teachings of the pure devotee, bona fide spiritual master of the whole world, Srila Prabhupada, there will be no anomalies in or deviations from the path of Krishna consciousness.

## (17) NO MORE SNAKES IN SAFFRON SANNYASIS

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 an initiating guru, which requires far more qualifications than being a sannyasi.

*“This should be strictly outlawed, no more sannyasis. And those sannyasis who have fallen, you get them married, live like a... No more this showbottle, cheating. It is very ludicrous. [...] And this kind of hypocrisy- they have taken sannyasa and mixing with woman. This is not to be allowed. If you want woman you get yourself married, live respectfully. We have no objection. But **this hypocrisy should be stopped**. There have been so many fallen down. **First of all there will be no sannyasi anymore**. I have got very bad experience. And at least, we are not going to create new sannyasis. And those who have fallen down, let them marry, live like respectable gentlemen.”* (SPConv Jan. 7, 1977)

Afterwards Srila Prabhupada gave only 3 more sannyas initiations, all in May 1977, which he had already promised, so he went ahead with them. They were Bhakticharu (later rumored having an affair with his secretary’s wife), and two others, both who publicly fell down.

**Comment:** Because of the endless history of sannyasi scandals, better to let them stay grihastha or brahmachari and only allow sannyas in very old age, perhaps 70 years old. Vol. 6 includes examples of sannyas scandals. The history of snakes in saffron in ISKCON clearly demands that there be no more sannyasis until old age, if at all. In the beginning Srila Prabhupada made sannyasis at early ages because it was an emergency and he had to establish the movement, somehow or other and it was like a battlefield commission in extreme circumstances.

## CONCLUSION

Although the Hare Krishna movement has experienced serious setbacks since Srila Prabhupada’s physical departure, by the Will of the Supreme Lord all these paltry setbacks will be washed aside with more spiritual mercy. It is guaranteed as it is predicted in Vedic shastra that

Lord Chaitanya’s movement will spread all over the world for 10,000 years. The desire of the pure devotee Srila Prabhupada will be realized, with ISKCON restored to the condition as it was intended by Srila Prabhupada. It is inevitable. But there are many pitfalls and cheaters on the road to Vaikuntha, which can be successfully traversed only by the sincere, good-hearted devotee who abides by the teachings of the current Acharya, Srila Prabhupada. Therefore it is so essential to study his teachings in the association of honest devotees, with open discourse and with *istagosthee* come to the correct *siddhantic* conclusions.

In Srila Prabhupada’s introduction to Sri Sikshastakam, we notice: “...*due to the unbreakable disciplic succession...*” And although Srila Prabhupada elsewhere explains about how and why there are sometimes “*gaps in the disciplic succession,*” they are temporary: “*The time gap mentioned by you is inevitable, because the disciplic succession sometimes becomes disconnected, as we find from the Bhagavad-gita. This is the influence of material energy, and to link it up again, it takes some time. That some time may appear to our calculation a big gap, but in relation with the eternal time, it is not even as instant. So this big gap or small gap of time is relative.*” (SPL Rupanuga Mar. 14, 1969)

Although we may not know exactly when or how Lord Chaitanya’s transcendental movement will be re-established properly, it is our mission, duty, destiny, and credit to work towards effecting this, now, without delay, for our own sake, for all of humanity, and for Srila Prabhupada. The problems are the errant GBC and unawakened devotees. The French Revolution is an good example of the ***court of public opinion***: the revolutionaries did not wait for the King to come up with a Constitution, but they removed him and thousands of those around him. Once the mass of regular devotees and secondary leaders join together, the present GBC will be removed, physically driven out. And an awakening will ensue to restore Srila Prabhupada’s movement.

---

## APPENDIX 1: SHARP SWORD FILMS AND BOOKS

### Video One: “Kill Guru, Become Guru: The Forensic Breakthrough”

<https://youtu.be/PIBqNBMbPvY> 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 message was that SP's poisoning had now been definitely proven with hard scientific proof.

### **Video Two: "Poisoning Objections Answered"**

<https://www.youtube.com/watch?v=gOLeHjRhZMc> On June 27, 2017 PTC released a second film of 41 minutes. 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: Poisoning Prabhupada"**

<https://www.youtube.com/watch?v=IMuUqqZDqTQ> A third film was released by PTC of 31 minutes on Aug. 28, 2017. 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. It called upon devotees elect new leaders 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.

### **Video Four: In Pursuit Of Prabhupada's Poisoners**

<https://www.youtube.com/watch?v=6unXi7jzSiI> This film (25 min) came out Oct. 5, 2017. This film focused on the suspects and the evidence implicating them, and is the most watched film, with interest in the evidence implicating the prime suspects in Srila Prabhupada's poisoning.

### **Video Five: "Reward On Prabhupada's Poisoners"**

[https://www.youtube.com/watch?v=GZg\\_rNP6HiY](https://www.youtube.com/watch?v=GZg_rNP6HiY) A short film was released Oct. 13, 2017. It offered a US\$50,000 cash reward for information leading to the felony conviction of anyone for poisoning Srila Prabhupada.

### **Video Six: "We Could Have Done That (Poison Prabhupada)"**

<https://www.youtube.com/watch?v=XoRz1ENORFg> This 24 min. film came out July 25, 2018. 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.

## **WEBSITE AND BOOKS ON THE POISON EVIDENCE**

(1) **WEBSITE:** <http://killgurubecomeguru.org>

(2) **Private distribution only:** *Srila Prabhupada's Hidden Glories: His Inconceivable Tolerance and Mercy* (2022, hardcover 2 book set, 880 pg each, ask for free PDF by email); Book One: *His Inconceivable mercy and Tolerance*, Book Two: *Inevitable Restoration of His Divine Mission* (contact: srigovinda@gmail.com)

(3) *TKG's Diary* (1998, by Tamal, his doctored version of events as his own efforts at a cover-up of the poison evidence) 350 pgs

- (4) *Someone Has Poisoned Me* (1999, out of print) 400 pgs Book  
(5) *Not That I Am Poisoned* (2000, GBC book of denials, cover-up)  
(6) *Judge For Yourself* (out of print) book) 300 pgs Book with CD of the poison whispers and more  
(7) *Kill Guru, Become Guru* (2017, see website) 800 pgs, EBook  
(8) *Deception: Poison Conspiracy Fraud* (2020, from GBC's agent).
- 

- BOOKS ON AMAZON:** (7) *Personal Ambition* series of 12 volumes.  
Vol. 1: *Srila Prabhupada: Triumphant Departure- Complete Book of Poisoning Evidence:* <https://www.amazon.com/dp/B0BBPPFMFV>  
Vol. 2: *Anti-Prabhupada: Deviant Impact of Tamal Krishna Goswami*  
<https://www.amazon.com/dp/0923519149>  
Vol. 3: *Pursuit of Srila Prabhupada's Poisoners- The Suspects*  
<https://www.amazon.com/dp/0923519181>  
Vol. 4: *Srila Prabhupada's Mysterious Health Decline 1976-77*  
<https://www.amazon.com/dp/0923519203>  
Vol. 5: *ISKCON Hidden History: Coup, Scandals, Schisms, Utopia Lost*  
<https://www.amazon.com/dp/092351922X>  
Vol. 6: *Deviations Spoiling the Sankirtan Movement- Corruption, Cover-ups, Treachery, Acharya Betrayed*  
<https://www.amazon.com/dp/0923519246>  
Vol. 7: *Kill Guru Become Guru- Poisoning The Greatest Modern Day Saint:* <https://www.amazon.com/dp/0923519289>
- 

## APPENDIX 2: FORENSIC HAIR TESTS REPORT

### A BRIEF HISTORY OF THE KEY "POISON ISSUE" HISTORY

- (1) Up to July 1976 Srila Prabhupada had very good health.  
(2) Then Srila Prabhupada's health declined relentlessly and no doctor could tell why. (3) Immediately upon his departure, 11 leading disciples hijacked ISKCON as zonal acharyas. (4) For 10 years these gurus and ISKCON's managing body (GBC) caused havoc and huge damage.  
(5) In 1987 the GBC admitted there was no appointment of new gurus- it was a hoax. (6) In 1997 caretaker whisperings of poisoning were found on a bedside audio recording of Srila Prabhupada's last days.  
(7) Attention focused on discussions between Srila Prabhupada and his caretakers, about him being homicidally poisoned. (8) Srila Prabhupada said someone had poisoned him. (9) ISKCON's GBC appointed Balavanta as a special investigator; after 30 months his findings were inconclusive.  
(10) Balavanta arranged a NAA hair test, finding elevated, health-adverse but non-lethal arsenic levels. (11) The "poison whispers" were

forensically tested by many top audio labs, confirmed to be about poisoning.

(12) GBC denied there had been a poisoning and the suspects organized a sham GBC book of denials. (13) *Someone Has Poisoned Me (2000)* and *Judge For Yourself (2003)* honestly presented the poison evidence.

(14) These books were condemned by the GBC and they banned discussion of the topic in ISKCON. (15) In 2002-05 hair samples arranged by the GBC were tested and found to have lethal cadmium levels.

(16) In 2017 *Kill Guru, Become Guru* was posted online with updated evidence of Srila Prabhupada's poisoning.

(17) In 2020 a GBC loyalist published *Deception*- full of deceit meant to discredit the poison evidence. (18) 2022: a hardcover two book set was released as a reference library on the poison issue, the gurujacking of the transcendental movement, etc, titled *Srila Prabhupada's Hidden Glories*. (19) 2022: *Srila Prabhupada- Triumphant Departure* released on Amazon.

(20) 2023: A shorter summary was released as **Volume 7, Kill Guru Become Guru- The Poisoning of the Greatest Modern day Saint** (Amazon).

For devotees who have faith in Srila Prabhupada's words, his statements about being poisoned are solid proof that he was given poison with homicidal intent. For others, the levels of heavy metals in Srila Prabhupada's hair is scientific and final proof of his being poisoned with homicidal intent. Add it all up: the heavy metals in the hair, the medical symptoms unique to cadmium/arsenic poisoning, the witnesses and testimonials, the forensically certified poison whispers, the discussions about malicious poisoning, Srila Prabhupada's complaints of being poisoned, the motives of the suspects, the institutional cover-ups and non-cooperation, Tamal's bizarre mercy-killing interview, the four kavirajas concluded poisoning, and more evidence – there can be no further doubt: Srila Prabhupada was poisoned with intent to murder.

The Founder Acharya of ISKCON, His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada, was homicidally poisoned by heavy metals in 1977, involving a clique of ambitious disciples who took his seat and assets by falsely assuming the posts of “enlightened” guru-acharyas. In the last 45 years these poisoners and heirs reaped the spoils of the “crime of the millennium” with vast wealth, power, fawning disciples, and prestige. ISKCON corruption must be rectified.

### **ISKCON GBC WILL NOT BE EXCUSED**


A possible outcome of the growing, widespread acceptance that Srila Prabhupada was maliciously poisoned in 1977 by his own caretakers is that ISKCON's GBC will be compelled to concede that, yes, this may have happened. But then they will say: (1) this crime did not involve present-day institutional leaders, since it was done 50 years ago, maybe by Tamal and Bhakticharu, who are now dead, (2) by

denying the evidence, the GBC was only trying to protect the movement, and now that the poisoning evidence seems conclusive, it can be

accepted, (3) however, all should continue in ISKCON unchanged, (4) meanwhile, they will stall until Bhavananda, Jayapataka, others pass away, since remaining suspects are now very old and frail.

We must be prepared for this further deceit by the GBC. Srila

Prabhupada's poisoners hijacked the institution and introduced poisonous doctrines and deviant siddhanta, causing horrible spiritual pain and chaos for countless devotees. They poisoned Srila Prabhupada's books,



**Research Reactor Center**  
University of Missouri-Columbia  
Research Reactor Center  
1513 Research Park Drive  
Columbia, MO 65211

J. Steven Morris  
PHONE: (573) 882-5265  
FAX: (573) 882-6360  
e-mail: [moris@missouri.edu](mailto:morrisi@missouri.edu)

November 23, 2015

Nico Kuyt  
PO Box 903  
Savusavu, FIJI

Dear Mr. Kuyt:

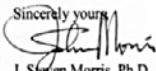
Pursuant to your August 19, 2015, request I have combined the results from three previous reports on the neutron activation analysis of human hair specimens for arsenic (As), cadmium (Cd), antimony (Sb) and mercury (Hg). The three previous reports from which the concentration data are combined here are:

November 11, 2002: J.S. Morris to Nico Kuyt  
July 21, 2005: J.S. Morris to Nico Kuyt  
July 25, 2005: J.S. Morris to Nico Kuyt

All element concentrations are reported as micrograms of the element per grams of hair (µg/g), which is equivalent to parts per million (PPM), the concentration unit used in the data table below. The error in the element concentration reported has been estimated from consideration of the sample mass measurement and the counting statistical error. These error estimates are expressed as 95% confidence intervals and are given in [ ].

Sample ID	Mass (g)	Analysis start date	As (PPM) [95% CI]	Cd (PPM) [95% CI]	Sb (PPM) [95% CI]	Hg (PPM) [95% CI]
"D"	0.00072	March 4, 2002	0.640 [0.064]	19.9 [2.0]	0.661 [0.066]	3.72 [0.56]
"A"	0.00064	April 15, 2002	0.200 [0.020]	12.4 [1.2]	0.186 [0.019]	5.16 [0.77]
"J" (77-3)	0.00085	May 15, 2002	0.082 [0.021]	< 2.3	0.080 [0.020]	1.62 [0.41]
"ND-2"	0.00310	June 11, 2002	0.141 [0.021]	0.206 [0.052]	0.013 [0.007]	1.85 [0.46]
"M"	0.00077	November 6, 2002	0.357 [0.036]	<1.45 [0.22]	0.100 [0.010]	5.37 [0.81]
Q-2*	0.00012	July 19, 2005	0.85 [0.49]	14.9 [3.8]	not measured	

\*Sample Q-2 was recovered from electric hair clippers and included a few clippings approximately 2 mm in length with a combined mass of 0.00012 grams.

Sincerely yours,  
  
 J. Steven Morris, Ph.D.  
 Sr. Research Scientist

his instructions, his movement, and the minds of innocent devotees. They perpetuated devotee and child abuse either themselves or by allowing such in a club of abusers. They have turned countless millions away from Srila Prabhupada to themselves as false gurus, and when they are exposed as fallen, then Srila Prabhupada is given out as a consolation prize, as the "grandfather." The present GBC-guru elite has inherited their positions due to Srila Prabhupada's poisoning. They cannot keep their ill-gotten, illegal positions, any more than accomplices of a bank robber can keep the bank's stolen money.

***All Glories to His Divine Grace Srila Prabhupada!***