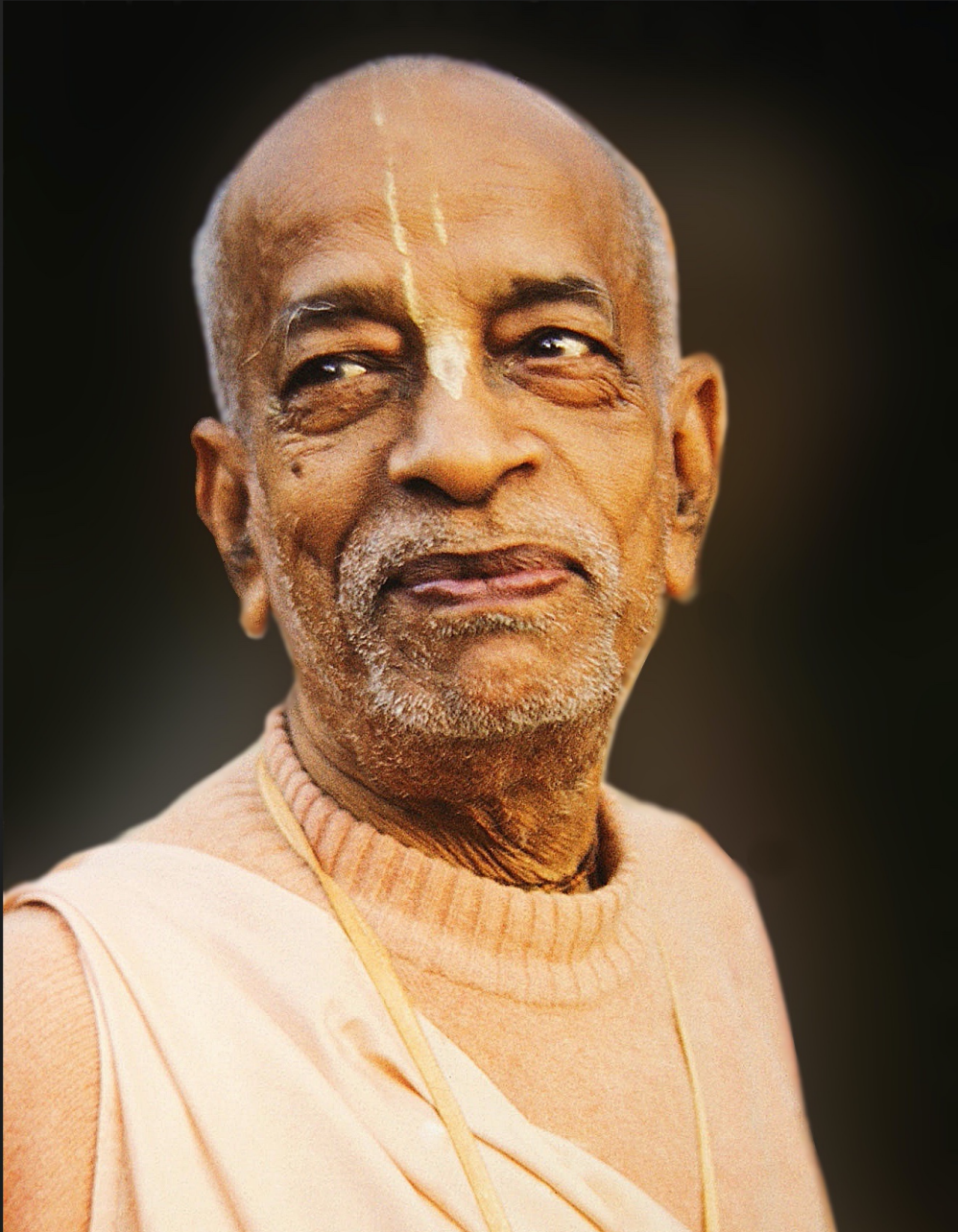


# Srila Prabhupada His Movement And You



His Grace Hansadutta Das

# Dedication

Dedicated to my spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Acharya of the Brahma-Gaudiya Vaishnava Sampradaya, Founder-Acharya of the Hare Krishna Movement.

“He lives forever by his divine instructions, and the follower lives with him.”

*mukam karoti vachalam pangum langhayate girim  
yat-kripa tam aham vande sri gurum dina tarinam*

“By the mercy of the Guru even a dumb man can become a great speaker, and even a lame man can cross mountains.”

“All my disciples will take the legacy. If you want, you can also take it. Sacrifice everything. I, one, may soon pass away. But they are hundreds, and this movement will increase. It is not that I give an order, ‘Here is the next leader.’ Anyone who follows the previous leadership is the leader.... All of my disciples are leaders, as much as they follow purely. If you want to follow, you can also lead. But you don’t want to follow. Leader means one who is a first class disciple. *Evam parampara praptam*. One who is following is perfect.”

(Srimad Prabhupada, Back to Godhead magazine, Vol. 13, No. 1-2)

# Phalgun Krishna Panchami

By His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

The following is an offering of five prayers glorifying special characteristics of Srila 108 Bhaktisiddhanta Saraswati Goswami Thakur. Presented on the commemoration of his appearance at the Radha-Damodara temple, Vrindavan, India in 1961.

## First Vasistya

1. On this day, O my master, I made a cry of grief; I was not able to tolerate the absence of my guru.
2. On this auspicious day I have come with this offering just to worship you, remembering your lotus feet.
3. Sri Chaitanya Mahaprabhu's judgment is that renunciation is most important. Not only that, but such knowledge of renunciation must be delivered to every conditioned being.
4. The beginner in devotional service has no ability to solve this dilemma, but you are a maha-bhagavata. You have given us direction.
5. One bewildered by ignorance, what kind of renunciate can he be? He will only be a "phalgu-vairagi," renouncing externally.
6. Renunciation is actually the result of real spiritual emotion. Without such feeling it is simply known as show bottle.
7. But there is another "show bottle" for the purpose of preaching. That is the Lord's sannyasa, by which the Mayavadis are defeated.
8. Lord Chaitanya's philosophy is beyond Varnashram; it is Bhagavata-dharma, for putting an end to all cheating processes of religion.

9. Performing dry renunciation, there can be no real preaching. Therefore “yukta vairagya” is given as the highest essential understanding.

10. “That sannyasa which I have given you” is for preaching in devotion. The faithless sense enjoyers are unable to understand this.

## Second Vasistya

11. Generally the sannyasis renounce everything and go and stay in the mountain caves, but you, O master, keep your sannyasis in mansions of marble.

12. To see a sense enjoyer is just like drinking poison, but you, O my master, go far and near, even abroad, to give them your darshan.

13. Mlecchas and Yavanas are forbidden to enter the Hindu temples, but you, my Lord, make them chairmen and sit them in the assembly of devotees.

14. Hindus are not allowed to cross the ocean, but you send your devotees overseas to preach.

15. In the cities of Kali-yuga, the instructions of the bona fide spiritual preceptors are forbidden. Still you remain here in any way possible.

16. The devotees want to hide in a secluded place to perform their bhajan. You, however, do not accept this in your judgment.

17. Whenever there is an increase in population, there in that place preaching work is to be found.

18. In London you want a student hostel. You explain that it must be very first class.

19. In the land of barbarians, a student hostel for preaching Hari-katha! Who can understand the significance of these things?

20. To resolve all the apparently contradictory statements is not the play of some incompetent fool.

21. If everyone simply sat down together and considered these things, what nice preaching there could be.

22. That is your order also, that everyone coming together should merge in your message and preach it to the world.
23. If everyone just initiates, then there will only be a contradictory result. As long as it goes on, there will be only failure.
24. Now even, my god-brothers, you return here to the order of our master, and together we engage in his puja.
25. But simply a festival of flowers and fruits does not constitute worship. The one who serves the message of the guru really worships him.
26. The service of the message is the real meaning of the Vedas. Don't be proud, brothers, come back to this.
27. Kalidas Nag (a learned man who was defeated by Srila Saraswati Thakura and later became his disciple), that master said in public forum one day
28. That Kali's mission was to kill the entire world while the essential meaning of Lord Chaitanya's message was kept locked up in a cage.
29. O shame! My dear brothers, aren't you embarrassed? In the manner of businessmen you increase your disciples.
30. Our master said to preach. Let the neophytes stay in the temples and ring the bells.

### **Third Vasistya**

31. All these things are not our spiritual master's preaching methods. These are all the things done by the caste Goswamis.
32. But just take a look at the terrible situation that has arisen. Everyone has become a sense enjoyer and has given up preaching.
33. In the temples they have also begun to lock the doors. Preach this Bhagavat-dharma, don't hesitate.
34. Within this world there is another world, whose sound is the unequalled, penetrating force.

35. The preaching that “the mullah (Muslim priest) only goes as far as the mosque and no further” should be put to an end today.
36. From the seas, across the earth, penetrate the universal shell, come together and preach this Krishna consciousness.
37. Then our master’s service will be in proper order. Make your promise today. Give up all your politics and diplomacy.
38. Everyone come together on this very day and make your valued comment. The five of you get together and decide what should be done.
39. You have become renouncers, brothers, so renounce everything. But if you also renounce the order of the spiritual master, then what kind of renunciation is that?
40. The one who renounces the guru’s order (guru tyagi) and the one who tries to enjoy the assets of his spiritual master (guru-bhogi) are two kinds of useless persons. First become a servant of your spiritual master (guru-sevi), and then you will understand things clearly.

#### Fourth Vasistya

41. If there is only one Supreme Lord, then a true sadhu, if his faith increases, he give up the desire for profit, distinction and adoration in the material world.
42. Your gold, brother, is the father of sense gratification. This meaningful statement was spoken by Srila Prabhupada himself.
43. Give up your wealth for preaching. Sit down together and make some special judgment.
44. The Supreme Lord Himself says that everything is Mine. Don’t protest. Just unite and preach.
45. Srila Prabhupada [Srila Bhaktisiddhanta Saraswati Thakur] gave this final message himself. Take great care to follow that completely in all respects.
46. Otherwise, your sannyasa will be wasted and useless. O saintly ones, be careful; afterwards you will regret.

47. So what is the difficulty for all of us to come together in this way, and why do all these things even have to be said to you?

48. Give up your stubbornness. There is no time. Come, all my brothers, on this auspicious, holy occasion.

### Fifth Vasistya

49. When will that day come, when there will be a temple established in every house in every corner of the world?

50. When the big court judge will be a Gaudiya Vaishnava with tilak beautifully decorating his forehead?

51. A Vaishnava winning votes will be elected President of the land and preaching will spread everywhere?

52. The demons simply plunder the Lord's wealth. The hapless populace cry "Hai Hai" in distress.

53. The demons want so many plans just to cheat the people. They sell wheat flour at 32 rupees a mound.

54. Will opening a factory fill a hungry man's belly? Being oppressed by starvation, they will eat grass and mango pits.

55. Wearing a two-paisa string, a man is called a brahman. Wearing a saffron cloth, he has become a sannyasi.

56. The householders beg from the sannyasis, and why not? The sannyasis have tens of millions of rupees in the bank.

57. As the days pass, the influence of Kali-yuga increases, and the poor are crying in distress.

58. Ten thousand cows are killed daily, and the nation's expert leaders are all eating untouchable foodstuffs.

59. People of muddy intelligence increase day by day. A man and his wife separate on a mere word.



60. Everyone has become a witch by the influence of this age. Everyone is unhappy, due to the absence of the mercy of the Vaishnavas.
61. The Vaishnavas are famous as “para dukhi dukhi.” This fame will increase as the preaching increases.
62. If eternally pure devotional service to Krishna is awakened in everyone, then Kali will flee, screaming of his own accord.
63. “Praninam upakaraya”— do work for the benefit of all living beings. This is Mahaprabhu’s teachings. This is the storehouse of happiness in this life and the next.
64. So much work has fallen into your hands, so gather together and do it.
65. Vasudeva Datta said to the Lord, paying his obeisances, “Save all the living beings in the material world.
66. “Give all their sins and suffering to me, who am the lowest of all. In this way, all the suffering and miseries of the fallen will end.”
67. He was the best of Vaishnavas, para dukhi dukhi. He knows that there is not real happiness in gratifying the senses.
68. And what kind of mercy can the non-Vaishnavas give? They simply make offenses by their Daridra-Narayana philosophy.
69. The mercy of the Vaishnavas is scientific and authorized; without their mercy this world is simply insurmountable maya.
70. If there is a kingdom of Vishnu and Vaishnavas on the surface of the earth, then the world will be happy—so say all the great sages and rishis.
71. Why is everyone crying for Ram-rajya? The only way it can be had is if there is a Vishnu-centred kingdom.
72. Lord Krishna enthroned King Yudhisthira; then the whole world was rich and fortunate due to the qualities of a Vaishnava.
73. The streams, rivers, trees and fields and mountains were all full of fruits and flowers. The milk-laden cows were floating in abundant milk.



74. The birds, beasts and lower creatures were all non-envious. Material life in the Vaishnava kingdom was regulated and perfect.
75. All immersed in bliss, sing the glories of Hari. The hearts of the Vaishnava dance in ecstasy to see this.
76. The entire world is filled with the use of material objects without a trace of devotion to the world.
77. Still they are searching after peace. Preach Krishna consciousness. Fulfill their desires.
78. Today, my brothers, get to this task. Save the battered souls by your preaching.
79. Srila Prabhupada, please be merciful today. This time have compassion. You are not a conditioned soul of this material world.
80. Whatever independence we have, let it be cast to the waters. The lowly Abhay offers this presentation today.

Vrindavan Radha Damodara

## Preface

**VYASAPUJA OF HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPADA,  
22 August, 1992, Singapore**

Today is the appearance day of His Divine Grace A .C. Bhaktivedanta Swami Prabhupada, my spiritual master. He is the Founder acharya of the International Society for Krishna Consciousness, or the Hare Krishna movement. And he is the spiritual master of everyone, actually, because Srila Prabhupada is the pioneer in our time who has taken Krishna consciousness out of India and brought it to every nook and cranny of the world, to every town and village all over the world.

Srila Prabhupada has made Krishna consciousness available by translating the essential books: Bhagavad-Gita and Srimad-Bhagavatam, Chaitanya-charitamrita and other books as well. He has translated into English and other languages, and his disciples have distributed those books all over the world.

I am one of those fortunate disciples of His Divine Grace, and I had a chance to help him translate books in German and Russian and other languages, as well as distribute his books. I also had a chance to preach and recruit many disciples for Srila Prabhupada in Germany and other parts of the world, to help him execute his mission.

But foolish disciple that I am, I became puffed up and lost my head and lost my way in Krishna consciousness, and I was diverted for some time. But now, gradually everything is clearing up, and it's obvious to me that my duty and my engagement in Srila Prabhupada's service is to recruit devotees and train them to be Krishna conscious, on behalf of Srila Prabhupada. In that way, you are all coming to understand Krishna consciousness.

Of course, there is a lot of confusion about this business of preaching and training disciples and initiating them. But for me there is no confusion. For me it's very clear that I'm always just an assistant to Srila Prabhupada. I'm his disciple, and it's my business to preach what I have learned from him everywhere, and bring people to his lotus feet and encourage them to worship Srila Prabhupada and understand the greatness of Srila Prabhupada by reading his books, by following the instructions of those books. That is my service to Srila Prabhupada, plain and simple. It always has been, and it always will be.

As far as the new disciples coming, of course everyone likes to have personal access to someone for instructions and guidance, and that's also necessary. For that I may be available, and I may give instructions, but still we should always remember that Srila

Prabhupada is the central figure in our association. He is the Prabhupada, or “the master at whose feet all other masters take shelter.” If we accept this arrangement and understand this properly—and I am determined to make you understand it properly—then our association will be very happy, healthy and successful. I wish you to understand this very perfectly. Anything other than that will not be successful and will neither please Srila Prabhupada, nor please me. If you have any regard for me at all, then try to understand this point. Whatever I do, I am doing it on Srila Prabhupada’s behalf only.

So you are in fact his servants, his students or his disciples. And I am just like a monitor in the class. While the teacher is away, the senior student becomes the monitor in the class and conducts the class, gives advice. It should be understood in that way.

Hansadutta das

## Apology to the Devotees

The following letter written to a friend most correctly expresses my sincere, heartfelt regrets. I publish it herewith as a humble attempt to address and offer my sincere and humble apology to all the devotees worldwide. – Hansadutta das

Dear Urdhvaga Prabhu:

Please accept my most humble obeisances. I received your letter dated 22 March 1993. I did not write, because before doing so, I wanted to fathom the actual depth and cause of my complete degradation and disgraceful behavior after the disappearance of Srila Prabhupada, especially in connection with the illegal assumption of the initiating zonal Guru Acharya activities in which I played such a destructive role.

Although I see everything in a sane, sober and proper perspective now, it has taken me more than 10 years of painful, anguished and repentant soul searching to understand my problem—a problem which to you and many sincere disciples of Prabhupada was obvious from the moment (and even before that) Prabhupada left this mortal world in 1977. Being completely overwhelmed with the fever of pratistha (desire for name and fame), obsessed with the ambition to be a guru, in short to be the lord and master of the devotees, I consequently became completely blind to the order of Srila Prabhupada, which he clearly expressed in his letter to the GBC and temple Presidents, dated July 9, 1977. In that letter he named 11 devotees and made it clear that they are to act as his rittvik representatives (deputies) for initiating new disciples on behalf of the Founder-Acharya A.C. Bhaktivedanta Swami Prabhupada. Srila Prabhupada never sent any other directive, newsletter or written document thereafter indicating that any one of his disciples should be an acharya or guru in any way. His letter of July 9, 1977, naming 11 senior disciples or rittvik representatives stands alone as the only order Prabhupada ever issued before his disappearance (four months later) in November of that year, 1977.

For years since, falling down from the standard of devotional service, I have suffered grievously, knowing I caused the spiritual ruin of hundreds and thousands of sincere, aspiring devotees, whom I stole away (kidnapped) from Srila Prabhupada (the Founder-Acharya) by presenting myself as a bonafide acharya, spiritual master, when in fact I was not even able to control my senses any more than an ordinary *karmi*.

Why has it taken me so long to write this frank and honest letter? Because the hankering and ravenous hunger for honor and prestige as a guru, acharya and holy man is so strong in my heart it is only in the last year that by the grace of Prabhupada and the attentive

chanting of the Holy Name that the fever of *pratistha* has subsided to the point where I can clearly see and express myself in this regard honestly.

I am humbly prostrating myself before you, Urdhvaga, and all the devotees everywhere, especially those who were subjected to the unhappy relationship of accepting me as their guru and thereby being completely broken in their faith and enthusiasm to perform devotional service.

I know that simply writing a letter of apology is not enough. I shall spend the rest of my life doing everything I can to re-establish Srila Prabhupada as the Founder-Acharya and modern-day Vyasadeva of the Brahma Gaudya Vaishnava Sampradaya, as expressed in the enclosed paper, *Prabhupada, His Movement and You*.

I suggest that those new devotees who have been erroneously initiated by ISKCON gurus who like myself have fallen down or who present themselves as anything more than *ritvik* representatives of the Founder-Srila Prabhupada, can be properly initiated once and for all simply by accepting Srila Prabhupada as their guru and *sampradaya* acharya by sitting in on a *ritvik* initiation performed by a devotee who is properly situated in the order of Srila Prabhupada, as per his July 9, 1977 letter authorizing *ritvik* representatives to initiate on his behalf.

The bottom line is simply this: The senior disciples should have continued to do after the disappearance of Srila Prabhupada what they were already doing for years while Prabhupada was present: act as Srila Prabhupada's menial servants in the matter of initiations. They were *ritviks* while he was present, and they should have continued to be *ritviks* in his absence. Anything more than this is nothing more than the ambition to be guru, which is one of the two last traps of maya—the other being the desire to be Krishna. That you have written me such a heartfelt, sincere and honest letter has helped me so much. Meanwhile, I have made connection with Yasodanandan, along with a number of other devotees who have helped me very much in my fallen condition. Their association gives me hope and strength that I maybe able to do some service in the future to help rectify the deteriorated condition of Prabhupada's movement.

I know you are always my true friend, and I am very sorry that I hurt you so much over so many years. Please forgive me. I hope we will meet again soon and begin a new chapter of our friendship in the service of Prabhupada. Please forgive me. It has taken so long for me to come back down to earth.

Your humble servant and friend,  
Hansadutta das

## Letter to a Devotee Friend

In regards to gurus, Prabhupada left only one document giving policy direction and individual names for initiation process, and it is clearly stated they will act as *ritviks*. Prabhupada left other policy documents, such as the BBT trust, the GBC direction of management, MVT, and he also recorded a last will and testament. But none of these formal policy documents says anything about acharyas or gurus initiating after his demise. The only document dealing with the issue of initiations is the letter of July 9, 1977. As for tape recordings of conversations Prabhupada had with various GBCs prior to his departure, they cannot be accepted as evidence in regards to this issue, because Prabhupada would discuss a particular point with his disciples from many different angles. BUT WHEN MAKING MAJOR POLICY CHANGES OR INTRODUCTIONS, Prabhupada was very deliberate and careful to formulate such policies on paper with signatures. Prabhupada was very businesslike and did not do things whimsically or carelessly. Certainly the most IMPORTANT QUESTION in his mind and in the mind of his leading disciples at the time of his disappearance was who will initiate and under what circumstances such initiations will take place. The answer is plain and simple in his letter of July 9th, 1977. However, Prabhupada's disciples, being filled with ambition for more than merely continuing to act as his representatives (*ritviks*) or deputies, simply exaggerated their position and justified this ambitious fever by disregarding the letter dated 9th of July, 1977 and magnified some conversations which took place prior it.

But Prabhupada never gave instructions to his worldwide ISKCON movement through vague, hissing tapes. Prabhupada wrote letters (7,000 at least) and recorded trust documents, and ultimately he left a last will and testament. Why should we focus on a vague, hissing tape?

In 1979 or 1980, Topanga Canyon, California, I was present with Tamal Krishna Goswami when he admitted publicly before a large assembly of devotees:

Prabhupada never appointed any gurus. He did not appoint eleven gurus. He appointed eleven *ritvik* [officiating priests]. He never appointed them as gurus. Myself and the other GBCs have done the greatest disservice to this movement for the last three years, because we interpreted the appointment of *ritviks* as the appointment of gurus...

[What Srila Prabhupada said was], "All right, I will appoint so many," and he named them. He made it very clear that they [new members] were still to be his disciples. At that point it was very clear in my mind that they were his disciples...

Now I understand that what he did was very clear. He was physically incapable of

performing the function of initiating physically; therefore he appointed officiating priests to initiate on his behalf. He appointed eleven and he said very clearly, "Whoever is nearest, he can initiate."

This is a very important point, because when it comes to initiating, it is not "whoever is nearest." It is wherever your heart goes, to whom you can repose your faith in. But when it is officiating, it's "whoever is nearest," and he was very clear: "Whoever is nearest will check you out. Then, on my behalf, they will initiate."

If it had been more than that [officiating priests], you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end about how to set up this thing with the gurus... But he did not, because he already said it a million times. He said, "My Guru Maharaja did not appoint anyone. It is by qualification." We made a great mistake...

You cannot show me anything on tape or in writing where Prabhupada says, "I appoint these eleven as gurus." It does not exist, because he never appointed any gurus. This is a myth. – Tamal Krishna Gosvami, Pyramid House, Topanga Canyon

Even in a court of law such evidence as tapes would not hold any weight in the presence of written documents. Prabhupada used to say, "You can say anything, but don't put it in writing."

So the conclusion is simple, if we simply agree to accept it. Prabhupada appointed eleven *rittviks* for initiating on his behalf. If anyone can produce a document or a letter stating otherwise, let it be seen. But putting so much merit on vague, hissing tape recordings in regards to such a serious issue as guru and acharya is completely out of order. Because rank and file devotees are innocent, they have unquestioningly accepted the overblown, exaggerated proposal made by their senior god-brothers, but judging a thing by its result, we can understand now after 16 years that it was the fever of *pratistha* which induced the senior god-brothers to overestimate and overstep the actual role that Prabhupada ordered them to play—namely as deputies, representatives, *rittviks*, or in other words monitors in the class in the absence of the teacher.

Any sane, humble devotee can see this, and all devotees can live and serve Prabhupada harmoniously under this management. But to have dozens of so-called acharya-gurus, each with their small band of fanatic, neophyte followers will result only in chaos, confusion and ULTIMATELY DISINTEGRATION of Prabhupada's preaching mission worldwide.

Actually, that has already happened in the USA. That has been demonstrated full-blown. It is a matter of time only before the same disintegration of the unified ISKCON preaching mission will take its toll in all the countries of the world.



## Introduction

*He [Srila Bhaktisiddhanta Saraswati Goswami Maharaja] never recommended anyone to be acharya of the Gaudiya Math... If Guru Maharaja could have seen someone who was qualified at that time to be acharya, he would have mentioned, because on the night before he passed away he talked of so many things, but he never mentioned an acharya.... Therefore we may not commit the same mistake in our ISKCON camp.*

*Srila Prabhupada in a letter to Rupanuga das, April 28, 1974*



When a NON-LIBERATED person takes leadership (material or spiritual) without being under the guidance of a liberated soul, the end result is always destruction and failure. Initially there may be fabulous success, like in the case of Hitler and Napoleon or as in our ISKCON, in the case of Bhagavan, Bhavananda, Rameswara, Jayatirtha, myself and most recently Kirtanananda, but ultimately everything will collapse and the FOLLOWERS aware

of the leader's imperfections ABANDON HIM. This is not a criticism, but an observation of the facts and realization through personal experience.

We want and we need a perfect person to follow: the ACHARYA, then others acting under his charge can be accepted as guides in as much as they are submissive and experienced under the authority of the ACHARYA.

Therefore Prabhupada emphatically advised us: "I wish that each and every center shall keep the ACHARYA (i.e. Srila Prabhupada) in the center and keep their separate identity." (Srila Prabhupada's Letters, 1967)

In our *sampradaya* there MUST BE AN ACHARYA at all times (living or departed), like Brahma, Narada, Vyasa, Madhvacharya, Lord Chaitanya, the six Goswamis, Bhaktivinoda Thakura, Bhaktisiddhanta Saraswati Thakura and Srila Prabhupada, whose commentaries on the standard Vaishnava texts the aspiring candidate can refer to as a YARDSTICK in order to ascertain the BONAFIDES of his chosen GURU (representative of the ACHARYA); otherwise the *sampradaya* becomes over-crowded with pretenders, and everything falls into chaos, as is the situation now—each a guru claiming to be bonafide. But the practical result is dozens of provincial camps with fanatic followers claiming allegiance to his particular leader as all in all.

If the necessity of the SAMPRADAYA ACHARYA is understood, the neophyte followers in any or all camps would or will see Prabhupada as all in all and their PROVINCIAL GURU as a servant of Prabhupada, experienced to some degree and capable of helping the newcomer in the philosophical and practical application of the ACHARYA'S TEACHINGS. Just as in the UNIVERSITY the great ACHARYA EINSTEIN is understood under the guidance of an experienced professor, but the professor is never equated with such giants as Einstein, Newton, Galileo, etc. Even if a person is a great, liberated soul, he should present himself as nothing more than representative of the Acharya, if only for the sake of unity in the *sampradaya*.

It is actually a very simple concept to understand. The reason our leaders fail or find it so difficult to comprehend is because their minds and hearts are CLOUDED with the AMBITION to be the guru, to be Prabhupada, rather than the AMBITION to BE THE GURU'S SERVANT or to be PRABHUPADA'S SERVANT TODAY as MUCH as they were in Prabhupada's physical presence. This is the SUM and SUBSTANCE of all ISKCON's problems.

If this simple problem is solved, the whole ISKCON PREACHING MACHINE can begin to roll again, as it rolled BEFORE with Prabhupada at the wheel.

Even if some personalities are UTTAMA ADHIKARI (within or without ISKCON), on the highest platform of realization in Krishna *bhakti*, such persons would have no objections to

acting as representative of the ACHARYA, because they would have no attraction for wealth, women and FOLLOWERS. Naturally such highly elevated souls would come down to the MADHYAM ADHIKARI platform to preach as the representatives of the ACHARYA in order to keep the UNITY, seeing it as necessary for making organized propaganda on the material plane within the SAMPRADAYA under the AUSPICES of the SAMPRADAYA ACHARYA.

ISKCON preaching MISSION means ORGANIZATION, and that requires strategy, which necessitates co-operation and unity, which is possible only if there is one ABSOLUTELY PERFECT PERSON, the SAMPRADAYA ACHARYA, under whose divine lotus feet all the Vaishnava leaders (*ritvik* representatives of the acharya) can work harmoniously, and all the disciples in the various camps under diverse *ritvik* leadership can be as brothers and sisters of one family: the BRAHMA GAUDIYA VAISHNAVA SAMPRADAYA. All the numerous camps can be united under one authority, the Brahma Gaudiya Vaishnava Sampradaya Acharya, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness, which is the modern-day name, known traditionally as the Brahma Sampradaya.

His books will be accepted as the standard texts for all Vaishnava devotees throughout the world for the next 10,000 years, and thus ISKCON can truly be “a house the whole world can live in.” But neglecting this essential understanding (seeing Prabhupada as the Sampradaya Acharya), the ISKCON will become a house NO ONE can live in, NOT EVEN PRABHUPADA, ITS FOUNDER-ACHARYA.

It should be noted with concern that of the eleven original so-called gurus named by Srila Prabhupada in his July 9th, 1977 letter, six have fallen down. The remaining five acharyas (?!), Harikesh Swami, Tamal Krishna Goswami, Jayapataka Swami, Hridayananda Goswami, Satsvarupa das Goswami were all strong supporters of those who fell, in many cases justifying or covering up the gross deviations exhibited by their colleagues. All of the five remaining acharyas (?) have come under close scrutiny—some being suspended from performing initiation, due to exhibiting doubtful behavior.

Then what are we to think of those new gurus who have been appointed by these five remaining doubtful GURU ACHARYAS?! If the root is rotten, how will the tree grow? These questions should be given serious thought.

# Some Statistical Reflections on the Awesome Stature of the Acharya

## WHAT THE ACHARYA, SRILA PRABHUPADA, DID IN TEN YEARS:

- Srila Prabhupada translated and wrote purports to 18,000 verses of Srimad-Bhagavatam. Reading one verse with purport daily would take the reader 49.31 years to complete.
- He translated and wrote purports to 700 verses of Bhagavad-Gita. It would take the reader approximately two years to complete.
- He translated and wrote purports to 17 volumes of Chaitanya-Charitamrita (2,170 pages, or 11,555 verses). Reading one verse with purport daily would take the reader 31.6 years to complete. Reading one page daily would take the reader 5.9 years to complete.
- He wrote Teachings of Lord Chaitanya, a synopsis of Chaitanya-charitamrita; and wrote Nectar of Devotion; Ishopanishad.
- He created a monthly magazine, Back To Godhead, which at one point was distributed in excess of one million copies per month.
- Under his explicit direction and inspiration, hundreds of artful illustrations were published in all the above-mentioned books.
- He wrote over 7,000 personal letters to his disciples, published in five volumes of books;
- He gave lectures on Bhagavad-gita, compiled into seven volumes of books.
- His darshan conversations have been compiled into 42 volumes of books.
- He produced phonograph records.
- He established 108 temples (including Mayapur, Vrindaban, Bombay—with hotel or guest houses, Hyderabad temple, New Vrindaban and Gita Nagari farm communities).

- His published books total some 160. Reading one book per week would take three years, or one book a month, thirteen years. One book every two months equals twenty-six years of reading, about twice the time it took Prabhupada to write them. Probably we will not live that long. If one started reading today, he would not finish till the year 2019. Think of it!

All the while, Prabhupada was constantly traveling, going around the world at least twelve times from the age of 70 until 80 years. Plus he recruited from countries all over the world over 5,000 young boys and girls as his disciples, who served him enthusiastically, giving up sinful life and chanting Hare Krishna in towns and villages world-wide.

The ACHARYA is one who sets a milestone in the evolution of the SAMPRADAYA, as Srila Vyasadeva did by recording all the Vedic literatures, as Chaitanya Mahaprabhu did by introducing the *sankirtan* movement and as Thakur Bhaktivinoda and Srila Bhaktisiddhanta did by introducing and utilizing all modern facilities for preaching the message of Krishna consciousness. Srila Prabhupada took that message and presented it to the whole world in English, subsequently translated in all languages of the world, his purports being so clear and concise that anyone reading his books seriously today becomes transformed and awakened to Krishna consciousness. Therefore he is the ACHARYA, because he has made all the people of the world conscious of Krishna by bringing Krishna in the form of His books.

All others are his servants—*ritviks* of the Acharya—and that is a very honorable, respectable and prestigious post. But to pose as a guru-acharya in the light of all this is ridiculous. “Where there’s smoke there’s fire,” and this is a lot of smoke for persons claiming to be guru-acharyas! Prabhupada used to say, “Caesar’s wife must be above suspicion.” But here we have some very suspicious Caesars.

Here is an excerpt from a conversation with Srila Prabhupada in Nairobi Africa:

**INDIAN MAN:** When did you become the spiritual leader of Krishna consciousness?

**PRABHUPADA:** What is that?

**BRAHMANANDA:** He’s asking, When did you become the spiritual leader of Krishna consciousness?

**PRABHUPADA:** When my Guru Maharaja ordered me. This is the guru-parampara.

INDIAN MAN: Did it—

**PRABHUPADA:** Try to understand. Don’t go very speedily. A guru can become guru when



he's ordered by his guru. That's all. Otherwise, nobody can become guru.

INDIAN WOMAN 2: (Hindi)

**PRABHUPADA:** (Hindi) Sadhi mam prapannam. "I am surrendered to you. Whatever you say, I shall carry out." That's all.

**INDIAN MAN:** When did he tell you to—

**PRABHUPADA:** What is the business, when did he tell me? And why shall I disclose to you? It is so very insignificant thing that I have to explain to you?

**INDIAN MAN:** No, I am just curious when—

**PRABHUPADA:** You should be curious within your limit. You should know that one can become guru when he is ordered by his guru, this much.

The point is: when the guru orders, then only one becomes guru. For instance, in the ashram, if the spiritual master does not ask or order his disciple to take food, then the disciple should fast. That is the discipline. Prabhupada ordered some disciples to "act as *rittvik* representatives of the acharya," but he never ordered, "You become full guru-acharya of ISKCON" to any disciple. Where is the order? It does not exist! The authorities Srila Prabhupada created are meant to obey and support the orders he gave. When the authorities fail in that function, no excuses, benefits of the doubt (as we gave in the case of so many gurus before) or word jugglery should be accepted to justify their deviation. They must immediately be brought to account for their discrepancies, in harmony with the teachings of the Founder-Acharya, Srila Prabhupada.

Hansadutta das

*Rittvik* representative of the Acharya, Srila Prabhupada, ISKCON Founder-Acharya

Do as Srila Prabhupada would do!

*We are already united!*

1996 Prabhupada Centennial

**What would Prabhupada think? What would Prabhupada say?**

**What would Prabhupada do?**

8 June 1993, Geyserville, California

Dear Lokanath Maharaj:

Please accept my most humble obeisances. All glories to Prabhupada. It was nice to see you in L.A. Thank you for allowing me to associate with you and for asking my opinion regarding the Prabhupada Centennial and the re-uniting and reconciliation of Prabhupada's disciples. Because you suggested I put something in writing, I will try to summarize what we discussed in L.A.

**DO AS PRABHUPADA WOULD DO!** Act in his spirit. What would Prabhupada do?! The inspiration which comes to us in the mood of such thinking can be understood to be "the spirit of Prabhupada." Faith in Prabhupada means to act under such consideration and subsequent inspiration. This is your duty as Prabhupada's representative. To practice with FAITH, thinking, saying and doing what Prabhupada would do! That is called FAITH in Prabhupada. Not that we always pass the responsibility by saying "Yes! Prabhupada could do like that, but we cannot, because we are not Prabhupada." Then what need was there for Prabhupada to teach us both in words and EXAMPLE? Is your representation of Prabhupada merely to mouth the words of his exalted and noble teachings? But you cannot practice what he showed as EXAMPLE. You can only say, "Prabhupada said this, Prabhupada said that." What about DOING LIKE PRABHUPADA? Without doing like Prabhupada, you become nothing more than PROFESSORS of philosophy and religion. The professors of religion in the university also teach philosophy and religion. But actually they have no FAITH in the teachings they PROFESS. Therefore they do not practice what they teach. To earn a living they have adopted the subject of PHILOSOPHY and RELIGION (they teach *bhakti* also) as a PROFESSION. In other words, they are PROFESSIONALS. For earning money (or demonstrating their scholarship), such professors MOUTH the teachings of great ACHARYAS and PROPHETS, but there is NO EXAMPLE, NO FAITH, NO SUBSTANCE, NO SPIRIT and thus NO RESULT, no change of heart. Prabhupada warned us of professional Bhagavatam reciters. Don't just preach as Prabhupada; **DO! AS PRABHUPADA WOULD DO!** He used to say, "**DO AS I DO.**"



As an ISKCON leader, you must practice the highest principles of spiritual life, not merely mouth them. If that was all we required, a tape recorder would be sufficient. The books of Prabhupada would be sufficient. In fact, they are, because Prabhupada says in the purport of Srimad-Bhagavatam (First Canto, Chapter 2, Verse 18):

“There are two types of *bhagavats*, namely the book *bhagavat* and the person—the devotee *bhagavat*. Both the *bhagavats* are competent remedies, **and both of them or either of them can be good enough for eliminating the obstacles... Book bhagavat or the person is identical.**” (Srimad-Bhagavatam, Canto One, Chapter Two, Verse 18)

However, since you have assumed the office of guru-acharya, representative of Srila Prabhupada and the disciplic succession, your function as guru-acharya is to teach by example. Acharya means he teaches by example, not merely by words, committees, resolutions or creating another minister, Centennial minister. Why was Lord Jesus so highly regarded? Because his teaching and his example were parallel. When he uttered, “Forgive them, for they know not what they do,” in spite of being cruelly mistreated by crucifixion, he set the example of compassion. **HE IS AN ACHARYA.**

So all this talk in regards to re-uniting, reconciliation and surveys of Prabhupada’s disciples for the 1996 Centennial is simply bogus, an unnecessary diversion from the real issue at hand, which is that **we are already united as Prabhupada’s disciples. No devotee will say he doubts Prabhupada’s purity or integrity. All devotees love Prabhupada, and they know Prabhupada loves them.** This issue is not in question. The question is: “Do Prabhupada’s GBC, guru-acharyas love Prabhupada’s disciples?” And if they do, then let them **SHOW IT BY DOING AS PRABHUPADA WOULD DO!** If you can’t think, speak and act like Prabhupada, then how can you present yourselves as Prabhupada’s representatives?? Or is it that your ambition is to corral Prabhupada’s disciples into your dying institution? When Prabhupada was present, devotees like Tamal Krsna Goswami, Hridayananda Goswami, Satsvarupa das Goswami, Jayapataka Swami and others were actually respected and accepted as Prabhupada’s representatives. Their word was as good as Prabhupada’s word. Today devotees laugh at these so-called guru-acharyas. No one cares for them. Why? **Because they do not think, they do not say and they do not do as Prabhupada would do!**

The best of Prabhupada’s disciples have drifted away or been thrown away. Why? If Prabhupada were standing before us today, **what would he think? What would he say? What would he do?!** So if you really want to RE-UNITE and make RECONCILIATION with Prabhupada’s disciples and STRENGTHEN Srila Prabhupada’s ISKCON movement, then you must **DO WHAT PRABHUPADA WOULD DO.** Otherwise, whatever you do will simply be a waste of time. At best a sentimental, mundane re-union, perhaps pleasing to the foolish and unintelligent, but having little or no spiritual substance, which is after all the aim of our association and endeavor to be Krishna conscious.

I hope you are well. Let me know what you think.

Your humble servant,  
Hansadutta dasa

[To date (25 October 1993), I have received no reply to the above correspondence from Sri Lokanath Swami, ISKCON's Minister for the Prabhupada 1996 Centennial Celebration to reunite and strengthen Srila Prabhupada's disciples and the ISKCON movement.]

# Srila Prabhupada, the Brahma Sampradaya Acharya

## Dubious Tapes Vs. Clear Documents

The endless controversy over whether Prabhupada appointed gurus, acharyas or rittvik deputies can be satisfactorily concluded by pointing out that Prabhupada left written instructions.

Srila Prabhupada left a last will and testament. He left a BBT document regarding the continued publication of his books. He left a GBC document outlining how the movement is to be managed. And he wrote a letter on July 9, 1977, appointing eleven senior devotees as rittvik gurus, officiating deputies, to continue the process of initiating new members on behalf of "the Founder-Acharya" Srila Prabhupada. All the men named in that letter already had been doing these rittvik initiations on Prabhupada's behalf for a number of years. Therefore, there was no need for Prabhupada to write an official letter in this regard, save and except to make it clear that these senior disciples should perpetuate the rittvik responsibilities they were already performing in the future, as in the absence of Srila Prabhupada, which at that time was apparently very near at hand.

In a court of law, doubtful, barely audible, hissing tape recordings regarding the last will and testament of a deceased party would never be accepted as substantial evidence to contradict a clearly written document with appropriate signatures of the deceased and a leading family member (Tamal Krishna Goswami). Therefore, the questionable "appointment tapes" should be dismissed as entirely irrelevant in the presence of Srila Prabhupada's clearly-worded letter regarding initiation and the position of those performing the initiation function.

The letter dated July 9, 1977 is all the EVIDENCE that exists from Prabhupada's hand, establishing his policy with regard to this all-important question as to who will continue initiations and how they should be conducted in Prabhupada's absence.

Why not accept Prabhupada's last word in his July 9th, 1977 letter as final? Why not have faith in Prabhupada? Why entertain endless arguments from so many doubtful sources? Why not accept the final dictation and order as per the July 9, 1977 letter sent by Prabhupada to his senior disciples, stating his desire for them to act as rittviks? Do we have to accept the word of irreputable authorities, some of whom have long ago proven their disqualifications by obvious disgraceful behavior, and others who are strong supporters of the now fallen gurus? What is the harm if we place full and unflinching faith in the words of Srila Prabhupada? Who but a fool would dare to dismiss or argue against the order of the Founder-Acharya, Srila Prabhupada?

On the other hand, to accept the dictation of Prabhupada's letter of July 9, 1977 as final and conclusive would be poison for those persons who entertain the ambition to take the post of guru. Such persons will forever present vague and contradictory arguments to keep alive their ambitious fever for being the successor guru-acharya! But those who harbor no such ambition can understand the order of Prabhupada plain and simple, as he wrote it down in the July 9th, 1977 letter, ordering his disciples to function as deputies or *rittviks* on behalf of the Founder-Acharya of the community of Vaishnavas worldwide within and without ISKCON, and that order is like a breath of fresh air for the drowning man.

ISKCON

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

July 9th, 1977



To All G.B.C., and Temple Presidents

Dear Maharajas and Prabhus,

Please accept my humble obeisances at your feet. Recently when all of the GBC members were with His Divine Grace in Vrindavana, Srila Prabhupad indicated that soon He would appoint some of His senior disciples to act as "ritvik" - representative of the acarya, for the purpose of performing initiations, both first initiation and second initiation. His Divine Grace has so far given a list of eleven disciples who will act in that capacity:

His Holiness Kirtanananda Swami  
His Holiness Satsvarupa das Gosvami  
His Holiness Jayapataka Swami  
His Holiness Tanal Krsna Gosvami  
His Holiness Hridayananda Gosvami  
His Holiness Bhavananda Gosvami  
His Holiness Kamsadutta Swami  
His Holiness Ramesvara Swami  
His Holiness Harikesa Swami  
His Grace Bhagavan das Adhikari  
His Grace Jayatirtha das Adhikari

In the past Temple Presidents have written to Srila Prabhupad recommending a particular devotee's initiation. Now that Srila Prabhupad has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupad by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupad has done. The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representatives. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before. The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupad, to be included in His Divine Grace's "Initiated Disciples" book.

Hoping this finds you all well.

Your servant,

Tanal Krsna Gosvami

Tanal Krsna Gosvami  
Secretary to Srila Prabhupad

Approved

A.C. Bhaktivedanta Swami Prabhupada

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His Holiness Jayapataka Swami

His Holiness Tamal Krishna Goswami

His Holiness Hridayananda Goswami

His Holiness Bhavananda Goswami

His Holiness Hamsadutta Swami

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Hoping this finds you all well.

Your servant,

Tamal Krishna Goswami

Secretary to Srila Prabhupada

Approved: A.C. Bhaktivedanta Swami Prabhupada

[Srila Prabhupada's signature appears on the original.]



# Letter to Hansadutta - 10 July 1977

ISKCON

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS  
Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



July 10th, 1977

My dear Hansadutta Maharaja,

Please accept my humble obeisances at your feet. Srila Prabhupad has received your letters dated July 4th and July 5th, 1977 respectively, and has instructed me to reply them.

Srila Prabhupad was very pleased to hear how you have organized everything in Ceylon, and that so many people are now taking interest seriously is proof of the effectiveness of your preaching. His Divine Grace said, "You are a suitable person and you can give initiation to those who are ready for it. I have selected you among eleven men as 'ritvik' or representative of the acarya, to give initiation, both first and second initiation, on my behalf." (A newsletter is being sent to all Temple Presidents and GSC in this regard listing the eleven representative selected by His Divine Grace. Those who are initiated are the disciples of Srila Prabhupad, and anyone who you deem fit and initiate in this way, you should send their names to be included in Srila Prabhupad's "Initiated Disciples" book. In this way the Temple Presidents will send their recommendations for initiation direct to the nearest representative who will give a spiritual name or chant on the Gayatri thread just as Srila Prabhupad has been doing.)

Srila Prabhupad smiled very broadly when he heard of the successful program organized by the local people in which 2000 persons attended. When he heard that you have introduced a full feasting program on Sundays, he said, "You are a good cook, so teach others now how to cook just as I taught you."

Regarding the printing going slowly, His Divine Grace stated, "Never mind. Go surely. It doesn't matter slowly." I inquired from Srila Prabhupad about the Sinhalese translation which you mentioned. He said that "Ten Chanting Hare Krishna Mantra" was translated into Sinhalese and that translation is in his trunk in Bombay. We will try to get it to you as soon as possible. I do not know if Gopal Krishna has any Tamil manuscript, but if he does when I see him in about ten days, I will tell him to send it to you. You may also write him directly. *Prabhupada says it may be faster just to get a new translation - it is only 1 page.*

Srila Prabhupad was very glad to know that you would try to bring some Ceylonese devotees to Mayapur and said, "Oh, that is very good!" He did not know whether the story about Bhaktisiddhanta's disciples seeing a man eating a rat was true or not. Regarding the exact position of Sri Lanka, this is the opinion of some people. Srila Prabhupad advised that we not discuss this matter publicly at this time. Prabhupad also recommended that from Hari Sauri you take ghee. He said that you could have one fifth of whatever Hari Sauri sends to India. Regarding whether you should use the name Swami or Goswami, Srila Prabhupad said, "Stick to one. Swami is better."

Your servant,

*Tamal Krishna Goswami*

Tamal Krishna Goswami  
Secretary to Srila Prabhupad

His Holiness Hansadutta Swami  
c/o ISKCON Colombo

/tug



My dear Hamsadutta Maharaja:

Please accept my humble obeisances at your feet. Srila Prabhupada has received your letters dated July 4th and July 5th, 1977 respectively, and has instructed me to reply them.

Srila Prabhupada was very pleased to hear how you have organized everything in Ceylon, and that so many people are now taking interest seriously is proof of the effectiveness of your preaching. His Divine Grace said, "You are a suitable person and you can give initiation to those who are ready for it. I have selected you among eleven men as "ritvik" or representative of the acharya, to give initiations, both first and second initiation, on my behalf." (A newsletter is being sent to all Temple Presidents and GBC in this regard, listing the eleven representatives selected by His Divine Grace. Those who are initiated are the disciples of Srila Prabhupada, and anyone who you deem fit and initiate in this way, you should send their names to be included in Srila Prabhupada's "Initiated Disciples" book. In this way the Temple Presidents will send their recommendations for initiation direct to the nearest representative who will give a spiritual name or chant on the Gayatri thread just as Srila Prabhupada has been doing.

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sends to India. Regarding whether you should use the name Swami or Goswami, Srila Prabhupada said, "Stick to one. Swami is better."

Your servant,

Tamal Krishna Goswami

Secretary to Srila Prabhupada

[Note: Signature appears on original.]

# Letter to Kirtanananda Maharaja - July 11, 1977

ISKCON

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS  
Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



July 11th, 1977

My dear Kirtanananda Maharaja,

Please accept my most humble obeisances at your feet. His Divine Grace Srila Prabhupada has just received the latest issue of Brijabasi Spirit, Vol. IV, No. 4, which brought him great joy. As he looked at the cover showing Kaladri performing a fire ceremony, he said, "Just see his face how devotee he is, so expert in everything." When Srila Prabhupada opened the first page, his eyes fixed on the picture of Radha-Vandavana Candira, and he said, "Vandavan Bihari—so beautiful. There is no danger wherever Vandavana Candira is." After enjoying the whole magazine thoroughly, Srila Prabhupada said, "It is printed on their own press. It is very good progress." His Divine Grace very much appreciated the article "How I Was Deprogrammed" by the young devotee boy. Prabhupada was feeling great sympathy when he heard his story and said, "If one man is turned like this boy then this movement is successful. There is good prospect, good hope. You all combine together and push this movement on and on. Now I am assured that it will go on." While going through the magazine, Srila Prabhupada also saw your good photo on the page "Istagoshti" and Srila Prabhupada bestowed a long loving look upon your good self expressing his deep appreciation for how you have understood the Krishna consciousness.

A letter has been sent to all the Temple Presidents and GMC which you should be receiving soon describing the process for initiation to be followed in the future. Srila Prabhupada has appointed thus far eleven representatives who will initiate new devotees on his behalf. You can wait for this letter to arrive (the original has been sent to Ramesvara Maharaja for duplicating) and then all of the persons whom you recommended in your previous letters can be initiated.

His Divine Grace has been maintaining his health on an even course and most amazingly has doubled his translation work keeping pace with the doubling of book distribution. Hoping this meets you well.

Your servant,

*Tanai Krishna Goswami*

Tanai Krishna Goswami  
Secretary to Srila Prabhupada

His Holiness Kirtanananda Swami  
c/o ISKCON New Vrindavana

/tik

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Your servant,

Tamal Krishna Goswami

Secretary to Srila Prabhupada

[Signature appears on original.]

## ISKCON

**Founder-Acquire :** His Divine Grace A.C. Shaktisengupta Swami Pradyumnadasa



My dear Sansadutta Maharaja,

You have written to Srila Prachupad saying you do not know why has chosen you to be a recipient of His mercy. His Divine Grace immediately replied, "It is because you are my sincere servant. You have given up attachment to a beautiful and qualified wife and that a great benediction. You are a real preacher. Therefore I like you. (then laughing) Sometimes you become obstinate, but that is due of any intelligent man. Now you have got a very good field. Now realize it and it will be a great credit. No one will disturb you now. Make your own field and continue to be sincere and act on my

India Prabhupada listened with great enthusiasm as I read to him newspaper article. His divine Grace was very pleased: "This article will increase your prestige. It is very nice article. Therefore newspaper has spared so much space to print it. It is very nice. It to be published in Back to Godhead. Now there is a column in the Godhead called Prabhupada Speaks Out. Your article may be entitled 'Prabhupada's Disciple Speaks Out.' Yes, we shall publish this certainly. Let this rascal be fooled before the public. I loved this article very much. I want my disciples to speak out backed by complete reasoning. 'Brahma suta samisthita,' this is my. Be blessed. All my disciples go forward. You have given message. They cannot answer. This Dr. Huxford should be invited on Dr. Svarupa Kanadkar's Convention on 'Life comes from matter' to learn something at this scientific conference."

"You should certainly get some ISHON Food Relief money. I mean, \$5000 money collected and sent for food relief is my goal. 500 people coming is no joke. You got so many good registrations. I would like to eat but I can't eat. I cannot eat simply bearing these names (ofpregnancy). I am just thinking like nothing of you and now

1986-07-10

to the world since 1914 and his stalwart  
have been the men throughout the world spreading the  
message of this needs you well.

Yours sentent,

Generalissimo Francisco Franco  
Generalissimo Franco  
Secretary to General Franco

Swami Mang, Vrindavan, Mathura, (U.P.) India—phone 178.  
Hare Rama Hare Rama, Rama Rama Hare Hare

My dear Hamsadutta Maharaja:

Please accept my most humble obeisances at your feet. I have been instructed by His Divine Grace Srila Prabhupad to thank you for your letter dated July 25th, 1977.

You have written to Srila Prabhupad saying you do not know why he has chosen you to be a recipient of His mercy. His Divine Grace immediately replied, "It is because you are my sincere servant. You have given up attachment to a beautiful and qualified wife and that is a great benediction. You are a real preacher. Therefore I like you. (then laughing) Sometimes you become obstinate, but that is true of any intelligent man. "Now you have got a very good field. Now organize it and it will be a great credit. No one will disturb you there. MAKE YOUR OWN FIELD AND CONTINUE TO BE RITVIC AND ACT ON MY BEHALF."

Srila Prabhupad listened with great enthusiasm as I read to him the newspaper article. His Divine Grace was very pleased: "This article will increase your prestige. It is very nice article. Therefore the newspaper has spared so much space to print it. It is very nice. It must be published in Back to Godhead. Now there is a column in the Back to Godhead called Prabhupad Speaks Out. Your article may be entitled, 'Prabhupad's Disciple Speaks Out.' Yes, we shall publish this article certainly. Let this rascal be fool before the public. I have enjoyed this article very much. I want my disciples to speak out... backed by complete reasoning. 'Brahma sutra sunisthita,' this is preaching. Be blessed. All my disciples go forward. You have given the challenge. They cannot answer. This Dr. Kovoov should be invited ... for Dr. Svarupa Damodar's Convention on 'Life comes from Life.' He can learn something at this scientific conference.

"Yes, you should certainly get some ISKCON Food Relief money. For your program American money collected and sent for food distribution. That is my proposal. Three hundred people coming is no joke. You mentioned so many nice preparations. I would like to eat, but I cannot. At simply hearing these names (of preparations) is satisfying. Just thinking this morning of you, and now you have written me."

[Last paragraph illegible]

Your servant,

Tamal Krishna Gosvami

Secretary to Srila Prabhupad

[signature appears on original.]



## How to Recognize the Acharya

The pioneer in any field always gets the greatest credit, because it is he only who opens the door to a new world, a new thought, a new horizon—like Columbus, who innocently chanced upon America, the New World, while searching for India. Columbus opened the door for a whole migration of humanity from Europe and all the world to eventually form the New World, or the United States of America, the most powerful nation on Earth.

So everyone after Columbus, however great he may be, owes his regards to Columbus for opening the door to the New World, and Columbus is never obliged to any late-comers or new-comers. Like Columbus, Prabhupada set out from India and opened the door to the spiritual world for the whole world, and every transcendentalist thereafter is obliged to Prabhupada. Prabhupada is never obliged to those coming after him, however great they may appear as individuals. Neither is he obliged to his contemporaries. That is the unique position of Prabhupada as the acharya of the entire Gaudiya Vaishnava Sampradaya.

With this view in mind, everyone should see their way clear for uniting harmoniously under the lotus feet of Srila Prabhupada, the acharya of the Gaudiya Vaishnava Sampradaya, for preaching the great mission of Krishna consciousness all over the world as Srila Bhaktivinoda Thakura and Srila Bhaktisiddhanta Saraswati envisioned it. Any individual or group obstinately remaining stuck up in their petty, egocentric conception of preaching Krishna consciousness is surely doomed to fail.

Here we wish to present some *shastric* evidence in support of the afore-mentioned conclusions. The following excerpts courtesy of Atma Tattva dasa:

**The Sampradaya Acharya is distinguished from all other acharyas, and his qualities and activities are outlined in the shastras:**

*tabhyas sarvajana trata sarvasrestatamo dhruvan  
dina abhaya pradanartham visadikritya bhutale*



Among all acharyas, certainly he who is the deliverer of all people, who appears in this world for the purpose of removing the fears of the fallen souls (dina-abhaya) is the most perfect.

*gitacharyokta tatvartha charamartha prakasanam  
rishiproktapramananam kritva vyakhyanamuttamam*

*He sheds light on the ultimate meaning of the philosophical conclusions spoken by Krishna, who is the speaker of Bhagavad-gita. He also gives perfect purports to the evidences given by the rishis.*

*divyaprabandhan lokebhya sarakopadibhi paryantam  
arthopadesa paryantam vardhayaitva cha sasvatah*

*He propagates everywhere the meanings and purports of the songs of the previous acharyas.*

*natharyadi gurunam cha satakopadi yoginam  
ahrtya vyasa sutranam artham lokahitaya cha  
sribhasyadi mahagrantham vidhaya karunarnaya  
nirjitya sarvasamayan vadena sataso'subhan*

*He, the ocean of mercy, contributes great books for the welfare of the people that explain the meaning of Vedanta strictly in line with the previous Vaishnava acharyas and devotees. In this way he conquers all, defeating hundreds of different kinds of inauspicious philosophies by his arguments.*

*ityadibhir yatisresta karye lokahite rata  
nathadidesike tebhya pradhano bhavati dhruvam*

*Because of engaging in the welfare of the people of the world, that perfect and topmost mendicant is certainly the most important Founder Acharya (pradhana). (Prapannamrita Tarpana 62.47-53)*

## Who is Representing Srila Prabhupada?

The recent proliferation of gurus, both within and without ISKCON, appears to be like the proliferation of ambitious kings who were eventually annihilated by Krishna on the battlefield of Kurukshetra 5,000 years ago. Kings who are not subordinate to an enlightened emperor will fight with one another for wealth, women and personal aggrandizement. Gurus also will fight with one another for wealth, women and prestige, if they do not submit themselves as deputies of the prominent Sampradaya Acharya, namely Srila Prabhupada.

The acharya is the topmost authority over all gurus in the Gaudiya Vaishnava line or school. Vyasadeva, Madhvacharya and Lord Chaitanya are such acharyas. Today that acharya is Prabhupada, without whom none of the present and future gurus would/will have any standing. It is therefore absolutely necessary for every preacher and guru, regardless of which camp he rules over, to act as the humble representative of Srila Prabhupada, the world acharya of the Gaudiya Vaishnava Sampradaya. Failure on anyone's part to do so will result in creating unwanted factions, thereby causing dissension in the world community of Krishna devotees.

In *Easy Journey to Other Planets*, Srila Prabhupada outlined twenty favorable practices for a disciple, and Number Thirteen reads:

He must not take on unlimited disciples. This means that a candidate who has successfully followed the first twelve items can also become a spiritual master himself, just as a student becomes a monitor in class with a limited number of disciples.

“Monitor” means on behalf of the teacher. A disciple is always under the authority of his spiritual master, living or absent. If the disciple is not initiating on behalf of his spiritual master and in fact on behalf of the whole disciplic line of spiritual masters, for whom is he doing the initiation?? For himself? Are the initiates his property, his personal servant, his fans (fanatics)—just as movie stars and pop stars have fans? Or is the “monitor spiritual master” initiating his disciples directly on behalf of Krishna, thereby jumping over not only his spiritual master (Srila Prabhupada), but all spiritual masters in the disciplic succession?

All preaching endeavors can be harmonized by uniting in one front under the authority and blessings of the present *acharya*, Srila Prabhupada. What the emperor is to provincial princes and kings throughout the world, *the acharya* is to the many gurus, uniting their effort as one school or *sampradaya* worldwide. By serving the Sampradaya Acharya, all devotees can harmoniously serve Krishna as one family, although the individual devotees may be under different gurus in different parts of the world. There may be many commanders in the field, each conducting a campaign on a different enemy front, but all of them are subordinate to the commander-in-chief, who directs each commander accordingly.

It is the failure of ISKCON leaders and Gaudiya Math leaders to properly understand the significance and function of the Sampradaya Acharya, which continues to create an undesirable proliferation of self-motivated gurus who do not serve the Acharya and thus do not serve Krishna, but in fact utilize the name, fame of the Acharya and Krishna to attract followers whom they exploit for wealth and prestige in the guise of guru.

Of course, everyone will say, "We have Prabhupada in the center," and that is a fact, but what is the underlying motive for such Prabhupada-centered show of devotion? Duryodhana and Arjuna both had Krishna in the center, but Duryodhana was envious of Krishna and was interested only to use the assets of Krishna. Arjuna, on the other hand, was interested simply to love and serve Krishna. He was not interested in Krishna's assets. Similarly, we hear everyone say, "Srila Prabhupada in the center," but what we see is that everyone uses the assets (books, temples, devotees, name and fame) of Prabhupada, but each serves only his personal ambition to occupy Prabhupada's post of *guru-acharya*, instead of using Prabhupada's assets to serve Prabhupada. This is the pivot of the whole problem.

The guru is Krishna Himself, and all should serve him. One who claims to be a guru disqualifies himself, because by such claim he impudently announces that he is God or Krishna. This is the mystery of the *acharya*. We can recognize the *acharya* in that person who presents to the world the conclusive Truth, setting aside all doubts, and who stands out amongst all other men as a living example. "By their fruits you shall know them."

When Parikshit Maharaja was cursed to die, he called all the *rishis*, yogis, mystics, learned scholars and devotees to inquire what he should do to prepare for death. Every one of them offered so many conflicting opinions. However, when Sukadeva Goswami arrived, all

parties submitted themselves to him (even Vyasadeva, his father). Sukadeva Goswami was accepted as the topmost transcendentalist. Thus there was harmony, and he spoke *Srimad-Bhagavatam* for the whole world. Similarly, before the appearance of Srila Prabhupada, there were so many contending camps, even in the Gaudiya Math institution. Srila Prabhupada, like Sukadeva Goswami, presented the *Bhagavatam*, dispelling all contention, confusion and pretense.

Now that Srila Prabhupada is gone, again so many gurus, camps and contenders have come forward, seeking to step into Srila Prabhupada's shoes. In response to a question to Srila Prabhupada *re* Ramakrishna Swami, Srila Prabhupada replied that *maybe* Ramakrishna was Krishna, but we can know it for certain that Bhagavad-gita is Krishna, so why take risk? Similarly, we know it for certain that Prabhupada is *nitya-siddha*, so why take risk in taking shelter of conditioned souls posturing as pure devotees? Let us therefore accept Prabhupada as the Sampradaya Acharya and re-establish a united Brahma Vaishnava Sampradaya. What is the harm in that?

## Gaps in the Line

The following is a quotation from Srila Prabhupada regarding the importance of the prominent acharya.

*Regarding parampara system: There is nothing to wonder for big gaps. Just like we belong to the Brahma Sampradaya, so we accept it from Krishna to Brahma, Brahma to Narada, Narada to Vyasadeva, Vyasadeva to Madhva and between Vyasadeva and Madhva there is a big gap. But it is sometimes said that Vyasadeva is still living, and Madhva was fortunate enough to meet him directly. In a similar way, we find in the Bhagavad-gita that the Gita was taught to the sun god some millions of years ago, but Krishna has mentioned only three names in this parampara system-namely, Vivasvan, Manu and Ikshvaku; and so these gaps do not hamper from understanding the parampara system. We have to pick up the prominent acharya and follow from him. There are many branches also from the parampara system, and it is not possible to record all the branches and sub-branches in the disciplic succession. We have to pick up from the authority of the acharya in whatever sampradaya we belong to. (Letter to Dayananda, dated 12 April, 1968)*

And in a lecture given in India, 1972, Srila Prabhupada also said:

*Which you can do only if you follow the acharyas, not these rascals. Do not follow any rascal. You follow the acharyas, you get the benefit of Krishna consciousness. Ramanuja Acharya commentary is there, Madhvacharya commentary is there, so you take advantage of them, and read them very nicely. (Lecture given in Visakapatnam, India, February 20, 1972)*

### Prescription Takes Precedence Over Book Knowledge

I am aware of the fact that devotees will bring so many quotations from Srila Prabhupada's books to support conclusions contrary to the *rittvik* representative system prescribed by Srila Prabhupada in the July 9, 1977 letter.

To such devotees we must point out that Prabhupada's books are the standard books for everyone in the Brahma Gaudiya Sampradaya, just as the law books or medical books are standard books in their field. Still, when the judge hands down a judgment or the physician writes a specific prescription for the patient, that takes precedence over the book knowledge. Although Prabhupada wrote so many books, his prescription for his immature disciples in the last days was "Act as *rittvik* representative of the ACHARYA, DEPUTIES and MONITOR of the ACHARYA."

Having run the full course of this race, this point is very clear by realization born of the fire of ordeal. I am not philosophizing; these are my realizations by the grace of Prabhupada and Krishna.



# ISKCON is Like the Great Holy River Ganges

Here I would like to humbly suggest a positive alternative for the future development of ISKCON, which necessitates an understanding of what ISKCON is. Everyone says, "ISKCON, ISKCON, ISKCON...." But what is ISKCON?—That is the question.

ISKCON is like the great holy river Ganges. The discrepancies we see there should be considered just like the foam or stool and dead bodies we see occasionally floating in the holy river Ganges. They never contaminate the river Ganges; rather, Ganges can absorb unlimited contamination and sins of unlimited sinful persons, and still it remains pure.

As the mighty Ganges flows down from Vaikuntha and Lord Shiva, through the Himalayan mountains, through the plains of India, ending finally at the Bay of Bengal and apparently enters the salt water ocean, but in fact does not merge into the salt water ocean but goes underwater and descends to other lower planets, returning eventually to Vaikuntha, so similarly, ISKCON flows down from Goloka Vrindavan through the mighty mountain peaks of the great acharyas, through His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and his disciples who appear to be merged into the mainstream of the human society for preaching Krishna consciousness and who are all destined to go back to Godhead.

No one has any proprietorship over the Ganges. However sinful one may be, no one can throw him out of the Ganges. That would be ridiculous.

If we accept the holy river Ganges as being analogous to the flow of transcendental teachings coming down from the spiritual world to the material world via the disciplic succession (Brahma, Narada, Vyasa, Madhvacharya, Bhaktivinoda Thakur, Bhaktisiddhanta and Srila Prabhupada), then some of the incongruities which we as devotees sometimes experience in ISKCON may be resolved in a realistic way.

We have already pointed out that although garbage, debris and dead bodies are to be seen floating in the holy Ganges, it is understood that the Ganges never becomes impure or polluted on that account. So ISKCON may also have apparent undesirable and non-spiritual aspects, even demons amongst its members—still ISKCON should be accepted as pure always. As with the Ganges, we simply push the undesirable debris and garbage

aside and take our bath, similarly, in ISKCON we may brush aside or avoid the apparent non-spiritual members and their effects and try to dip deep into the instructions of Srila Prabhupada (books, instructions, etc.). Another consideration is that the river bed on the Ganges may be very broad, but that does not mean if we simply sit on a sand bar “where the river obviously is not flowing,” we are dipping in the Ganges River. So ISKCON, as an institution, has a very wide bed, but in many parts of the ISKCON institution there may be no flow of transcendental instructions or life.

The actual flow of the Ganges River is always changing. So Ganges means only where there is an actual flow of water. Where there was water last year there may be no water this year. So in ISKCON, what was spiritually vibrant at one time may have become completely dry and mundane at another time.

Although one may bathe regularly in the Ganges River, at no point in time does one ever become Ganges, nor does one ever have the right to restrict others from bathing in the Ganges. So a devotee does not become ISKCON. He is either a sincere recipient, practitioner and distributor of ISKCON's transcendental knowledge coming from Prabhupada, or he is simply motivated to take material advantages by associating with ISKCON members. Some people may be fishermen and earn their livelihood from the Ganges in that way, thus receiving little or no benefit at all from the Ganges.

The Ganges River is most clear, uncluttered and consistently flowing nearest its earthly origin, Gangotri in the Himalayan mountains. Srila Prabhupada can be accepted as the mouth of the Ganges, known as Gangotri.

The early pioneering devotees who assembled around Prabhupada and engaged to help him push his ISKCON world-wide can be compared to pilgrims who trek to Gangotri for purification. Some of such early devotees eventually became known as ISKCON leaders. However, no provision has ever been made by Prabhupada to give any of such leaders authority to be *guru-acharyas* or to restrict, cast out, or “excommunicate” any devotees from the association of ISKCON, just as a pilgrim reaching the mouth of Ganges, Gangotri, does not have any right to restrict or cast out or “excommunicate” other pilgrims from bathing in the holy Ganges River, nor does he automatically become their guru, simply because he has trekked to the mouth of Gangotri.

All rivers entering the Ganges become Ganges. All rivers flowing away from the Ganges become non-Ganges. That is to say, they lose their spiritual power. But also, we should know that sometimes within the Ganges riverbed several separate streams of flow may be seen. So ISKCON may have diverse flows of spiritual activities in its one institution. Sometimes Ganges goes underground, so also may ISKCON go underground.

Sometimes Ganges floods beyond its banks. Similarly, ISKCON will flood beyond its normal institutional banks. In all cases, we must remember that as the holy river Ganges is not to be controlled by anyone, not even by her own river banks, similarly ISKCON is not an institution to be controlled by anyone. It is completely spiritual, and therefore everyone under all circumstances should be encouraged to dive deep into the transcendental flow of ISKCON's teachings (as per Prabhupada's books, etc.), and thereby be saved from material existence.

All kinds of persons take advantage of Ganges. Some ply their boat from one side to the other, taking passengers to and fro, thereby earning their living in that way, some earn their living as fishermen, and others use the river waters to irrigate their crops. Indeed, the British filled their ocean-going vessels with Ganges water, knowing of its unusual qualities. And lastly, some persons simply bathe in the waters of the Ganges with full faith in her transcendental power to wash away their sins. So it may be with ISKCON or as we say, "a house in which the whole world can live."

The conclusion is that everyone, under all circumstances, should be encouraged to dive in deep into the transcendental flow of the river of Srila Prabhupada's instructions. If someone helps us in that endeavour, we would offer the appropriate respect due. But we should always remember that for such assistance we are not obliged to become blind followers to be exploited by such helper gurus for money, prestige, or other material enjoyments in the name of Prabhupada and ISKCON.

Sometimes pandas [extortionists] post themselves at popular bathing ghats along the Ganges river or popular temples like Jagannatha Puri. They take money from innocent pilgrims, bewildering them to believe that without their intervention or assistance, no blessings are forthcoming from the river or the gods. In our ISKCON, we see many such panda- like gurus—those who pose themselves advantageously for extracting wealth, honour and sense gratification from innocent disciples, bewildering them to think Prabhupada's and Krishna's mercy is only available if one submits to them. Such gurus may

be compared to dead bodies floating in the river Ganges. The materialistic activities such as gurus introduce for collecting money from the innocent public may be seen as garbage and debris floating in the holy river Ganges. The preaching these *panda*-like leaders do to encourage and perpetuate such practices can be compared to the stool and foam seen floating on the surface of the Ganges. It can be easily brushed aside. However, when dealing with dead bodies or garbage and debris, it is advisable to wait till they float by until entering the holy river.

Actually, anyone can have full access to the flow of transcendental instructions of Srila Prabhupada, which are just like the great holy river Ganges flowing uninterruptedly down from Vaikuntha, through the disciplic succession. Those who have set themselves up as *pandas* for regulating and extorting the innocent public should be avoided.

A temple may be compared to a *ghat* along the river Ganges, which is built for the convenience of the pilgrims. But sometimes it is seen that these *ghats* become so crowded with materialistic men looking to exploit innocent pilgrims, it is often better to enter the Ganges at some secluded or less crowded place. In other words, it is advised by Lord Chaitanya, Bhaktivinoda Thakura and Srila Prabhupada that it is better to remain at home and practice Krishna consciousness by following the principles and chanting the Holy Name than to prematurely abandon one's social position to join a temple or math, thinking thereby, "I am a first-class devotee." Such thinking should be avoided.

## Last Minute Thoughts

The *guru parampara* is broken not by following the *acharya's* order, but by disobeying and neglecting it. Having totally disregarded Srila Prabhupada's express wishes, ISKCON GBCs and *guru-acharyas* have effectively cut off ISKCON from its Founder-Acharya, Srila Prabhupada.

These are some last minute thoughts in continuing the first edition of *Srila Prabhupada, His Movement and You*.

During Tamal's conversation at Topanga Canyon, Tamal Krishna Goswami admitted that "you cannot show me anywhere where Srila Prabhupada appointed gurus. He only appointed *ritviks*.... This appointment is a myth...."

Certainly Prabhupada made gurus! But seeing their immaturity, he qualified them as *ritvik* representatives of the Acharya. One certainly must have a guru, but to understand the calibre of one's guru, the standard for judgment of measure is there in the person of the Acharya, Srila Prabhupada. Otherwise, why did Prabhupada say, "Ramanuja Acharya is there, Madhva Acharya is there, and their commentaries are there. You follow the Acharya; don't follow any rascal"?

Tamal then said the *ritvik-vadis* (his phrase in the *ISKCON Journal*, Vol. 1, No. 1) throw aside volumes of evidence on the bona fide order of the disciplic succession in the Vaishnava Sampradaya and take to the Christian's blind faith in direct communication with the Founder-Acharya throughout all history, thinking that anyone "who believes" will be personally accepted by Srila Prabhupada and therefore the regular system of *guru parampara* after Srila Prabhupada should be abandoned.

First of all, neither Srila Prabhupada nor we say *guru parampara* should be abandoned. Rather, Srila Prabhupada has given specific instructions how it should be continued and its integrity preserved.

Secondly, should we think that Srila Prabhupada has thrown aside volumes of evidence to

contradict his spiritual master and the disciplic succession? Tamal's argument in *ISKCON Journal* (Vol. 1, No. 1) leads to that logical conclusion. It is Srila Prabhupada himself who has given the directive "Act as *ritvik* representative of the Acharya." Not anyone else has concocted this system of *ritvik* representation. Certainly Srila Prabhupada did not leave it to anyone to concoct or speculate what should be done. He gave the clear, specific order in his letter of July 9, 1977. Those who have concocted are the very persons who have set his order aside and gone ahead to become *guru-acharyas*.

The *guru parampara* is broken not by following the *acharya's* order, but by disobeying and neglecting it. Having totally disregarded Srila Prabhupada's express wishes, ISKCON GBCs and *guru-acharyas* have effectively cut off ISKCON from its Founder-Acharya, Srila Prabhupada.

Srila Prabhupada pointed out in a lecture in Seattle, "One who follows the instructions of Jesus Christ under the guidance of some priest—he is a disciple of Jesus Christ." Direct communication is possible with the Acharya by following the guidance of his empowered representative, the *ritvik acharya* (he is the link to the disciplic succession) or simply by reading Srila Prabhupada's books. In the Bhagavatam Srila Prabhupada writes:

There are two types of Bhagavatas, namely the book Bhagavata and the devotee Bhagavata. Both the Bhagavatas are competent remedies, and both or them or either of them can be good enough to eliminate the obstacles.

*Ritvik* does not mean abandonment of *guru parampara*; it means continuance, but under his specific prescription—not under our erroneous, ambitious assumption.



# Disciple's Role to Support the Order of the Acharya

Srila Prabhupada said, "I don't say I am liberated. I am conditioned. But because I am following the instructions of Bhaktisiddhanta, I am liberated. This is the distinction between conditioned and liberated: when one is under the direction of a liberated person."

So Srila Prabhupada's direction was: **"Act as representative of the Acharya, act as rittvik."** We should follow that order and be liberated and thus continue the disciplic succession. The *rittvik* is also a living guru.

In fact, every quote ISKCON brings forth to support their claim to full guru-acharya or to deny the *rittvik* system we also quote to support the *rittvik* system and to deny their full *guru-acharya* system. So what is the difference? Srila Prabhupada named eleven devotees to act as *rittviks* of the Acharya. They (ISKCON gurus) brush this aside and present quotations from *shastras* to contradict the order given by Prabhupada, saying it was never done before and if that is what Srila Prabhupada intended (for these eleven *rittviks* to continue after his departure), then "WHY DID HE NOT SAY SO?" By this challenging remark, they imply that he either forgot to say and therefore is depending on them to correct him or ad-lib for him or that he left it to all the neophytes to speculate and interpret his intentions. But we say that he made it clear and in writing, because he designated these eleven men to act as *rittviks* and did not indicate that after his departure they would be immediately empowered *guru-acharyas*. It must be accepted that *rittvik* representative was all the authority he saw them fit to handle. **Discipline means if the guru forgets to ask the disciple to take food, the disciple should fast and not take food. That is disciplic succession.**

By quoting endless shastric injunctions (often out of context), ISKCON gurus impudently suggest that Srila Prabhupada forgot or left it open to speculation and interpretation of all his neophyte disciples. *Yasya deve para bhaktir yatha deve tatha gurau, tasyaite kathita hy arthah prakasante mahatmanah*: "One who has unflinching faith in the words of the spiritual master and Krishna—to him all the imports of Vedic knowledge are revealed." His last written words were: **"Act as rittvik representatives of the Acharya."** That is his order, his arrangement for the continuance of the disciplic succession. Even if it was never done before, he did it, and it will work. Those who have, without authority, taken the post of *guru-acharya* have failed. **Six out of eleven have fallen, and the remaining five are in**

**serious doubt, having supported and institutionalised major philosophical deviations and deviant behaviors.**

“Ours is not to reason why! Ours is but to do or die!” Just follow the order, and become guru. Although Shankaracharya taught so many things, his last instruction was “*Bhaja Govindam! Bhaja Govindam!* Just worship Govinda!” But because it was not in line with what he taught before, his followers neglected it and continued to be Mayavadis.

Srila Prabhupada said he wanted all his students to become qualified gurus and often said it was simple: all one had to do was repeat what he had heard from his guru. When Srila Prabhupada was preparing to leave this world, he said, “Act as *ritvik* representative of the Acharya.” But no one follows this; therefore, how are they guru?! They do not repeat or follow this last important directive, but attempt to discredit Srila Prabhupada’s own order, saying, “There is no precedent. It was never done before.” They quote Srila Prabhupada to contradict Srila Prabhupada. They quote His Holiness Narayana Maharaja to contradict Srila Prabhupada. Why? **A disciple’s duty is to find evidence to support his guru’s order—not to be over intelligent, quoting authorities to contradict his spiritual master’s orders.**

## Better to be Safe

Without being ordered, no one can become guru, just as a military officer cannot assume the rank of general or commander unless ordered to do so by higher authority (commander-in-chief).

In time of emergency, one may assume the responsibility of commander, if one's own commander is absent or killed. But still the official rank is conferred by higher authority. Only in the complete absence of authority can one assume the rank without sanction. **Srila Prabhupada's situation was like that.** He simply had to assume the post, because there was no one to confer the acharya post on him. It was conferred by the Divine Authority, Krishna and the disciplic succession.

But we should not EQUATE ourselves with him. That would be presumptuous and offensive. Better to be safe, remain as humble *rittvik* representatives of His Divine Grace, the Sampradaya Acharya.

Srila Prabhupada cautioned:

If one remains always a servant everlastingly of guru, then he is liberated. And as soon as he thinks that he is liberated, he's a rascal. That is the teaching of Chaitanya Mahaprabhu.... You must be ready always to be chastised by guru. Then he's liberated. And as soon as he thinks that "I am beyond this chastisement, I am liberated," he's a rascal.... Why this Gaudiya Math failed? Because they tried to become more than guru. He [Srila Bhaktisiddhanta Saraswati Thakura], before passing away, he gave them all direction and never said that "This man should be the next acharya ." But these people, just after his passing away, they began to fight, who shall be acharya. That is the failure. They never thought, "Why Guru Maharaja gave us instruction so many things, why he did not say that this man should be acharya?" They wanted to create artificially somebody acharya, and everything failed. They did not consider even with common sense that if Guru Maharaja wanted to appoint somebody as acharya, why did he not say? He said so many things, and this point he missed? The real point? And they insist upon it. They declared some unfit person to become acharya. Then another man came, then another, acharya, another acharya. So better remain a foolish person perpetually to be directed by Guru

Maharaja. That is perfection. (Srila Prabhupada, August 16, 1976, Bombay Conversations with Srila Prabhupada, Vol. 26, p. 59-60)

We always hear “*ritvik* is not in our tradition.” But we reply it is Srila Prabhupada’s order, and to assume he forgot to elaborate on it is impudence on the part of the disciple. So is the attempt to contradict Srila Prabhupada’s order by searching out quotations from Srila Prabhupada’s books, others’ books or other gurus. We have seen the result of neglecting Srila Prabhupada’s directive “Act as *ritvik* representative of the Acharya.” Six fell, five are under serious suspicion. There can be no harm in admitting that we do not know what is the tradition. All we know is the July 9th, 1977 letter is the last instruction Srila Prabhupada gave regarding initiations. We accept it literally, without question. So what harm can there be in that? **What do we lose by accepting the order of the spiritual master verbatim, without addition, without subtraction?** We tried the way of speculation, interpretation and concoction. What have we to lose at this point? Practically everything is already lost.

Even if we accept that Srila Prabhupada’s order breaks the tradition, are we so high that we can risk questioning Srila Prabhupada’s arrangement? Should we think Srila Prabhupada was unaware of the tradition? He needs us to correct him? And then again, is this apparent break of tradition all so important in consideration of his underlying intention? Should we think Srila Prabhupada’s discernment and intention were ill-motivated? Or under the influence of illusion, imperfect senses or cheating propensity or a mistake on his part?

If we accept Srila Prabhupada as the Sampradaya Acharya, then whatever he does becomes the law or becomes the standard. Why should we presume to know his intention? All these questions must be addressed.

Judging by the Result Narayana Maharaja says there is no need to write a letter to give appointment. So why Srila Prabhupada wrote a letter? Interpretation is necessary when something is unclear. They assume/suggest Srila Prabhupada forgot to elaborate!

Srila Prabhupada’s direction in the July 9th, 1977 letter was very clear. “Act as *ritvik*” was his order. That cannot be denied. ISKCON neglected this and took an alternative route. That has proved to be a disaster. Now they want to concoct another alternative. Why not just follow the order?

Some say Srila Prabhupada intended *ritvik* only for the time being. Suppose we accept that premise, what was his intention for after his departure? And what did ISKCON actually do in the immediate aftermath of his physical departure? What was the result? And what are we doing now?

We tried to pull on as *guru-acharyas*. Six out of eleven failed. Five remaining are under serious suspicion. All other gurus are the creation of these original eleven, six of whom are fallen and five about to fall. If the root is rotten, how will the tree grow?

Everyone uses Srila Prabhupada's translations and commentaries for preaching, but does not act as his representative. They utilize his ASSETS and LEGACY for personal PRESTIGE. Why Govinda's camp, Tripurari's camp? Gour Govinda, Tamal—all are competing for the post of the Acharya. NONE SUBMIT as menial servant of the Sampradaya Acharya. DISCORD, CHAOS.

If everyone just initiates, then there will be only a contradictory result. (Srila Prabhupada, Phalgun Krishna Panchami)

Now there are 70 gurus. Srila Prabhupada was one guru. We know what he has done. In 16 years, what have all these 70 new gurus done? Have they done 70 times as much as Prabhupada? Have they done 10 times as much? Have they done twice as much? Have they done anything?!!!

What is the definition of guru? Monitor in the class? Is he perfect or imperfect?

Why did Srila Prabhupada appoint *ritviks*? Because he saw his disciples unfit, immature. So like a master may give an apprentice some limited responsibility, Srila Prabhupada made some gurus (*ritviks*) with limited responsibility. In due course, the apprentice may become a master himself by obediently acting under his guidance.

The order is there: "Act as *ritvik*." We are either obedient, or we are disobedient. Discipline means do not add, do not subtract. We should surrender to Srila Prabhupada's order, act as *ritviks*. Do not try to figure out, "How will it work?" Just do it. Srila Prabhupada wanted to go to Govardhana Hill. Tamal and others argued with Prabhupada, as if he were feeble and

in need of their guidance. We are either obedient – DISCIPLINED, or disobedient – UNDISCIPLINED.

One who has accepted the spiritual master has NOTHING LEFT TO THINK ABOUT. (Sri la Prabhupada)

MASTER and DISCIPLE—he orders, we follow. Adjustment, speculation and concoction are the cause of FAILURE.



## Acharya Creates the Tradition

If Srila Prabhupada is shakti-avesha avatar (which we do recognize that he factually is), he can do anything, and it becomes LAW. Because the fully liberated soul is always in touch with Krishna, whatever he does or says is shastra, law, absolute, non-different from Krishna. Because we do not understand does not mean it is incorrect.

*“Except for God, no one can establish the principles of religion. Either He or a suitable person empowered by Him can dictate the codes of religion.” (purport, Srimad-Bhagavatam 1.3.43)*

Many things were never done before. Ramanujacharya engaged dacoits for collection, then had them killed. Madhvacharya pummeled his opponents. Chaitanya Mahaprabhu sang and danced in public—never done before by *sannyasis*. Buddha rejected the *Vedas*. Srila Bhaktisiddhanta Prabhupada created a GBC to manage his preaching mission, leaving no successor *acharya*, as was traditionally done. Srila Prabhupada made the same arrangement. In both instances, the order was disobeyed, and in both instances the result was the same—chaos, confusion and disintegration of the Acharya’s mission. Great *acharyas* like Srila Prabhupada do establish the principles of religion according to time, place and circumstances.

In Ravindra Svarupa’s “Cleaning House and Cleaning Hearts, Reform and Renewal in ISKCON,” he admits that both Srila Bhaktisiddhanta Saraswati Thakur and Srila Prabhupada broke the Vedic tradition of appointing a successor *acharya* to take charge of their missions after their disappearance in favor of a modern institution of management known as the GBC (Governing Body Commission), a term and concept borrowed directly from the British management of the Indian railway system. Ravindra writes, “With its corporate form of organization, ISKCON thus represents a modernization of a religious tradition.” Ravindra then writes:

*Upon the demise of his predecessor, the successor acharya would take the seat at the head of the institute. That successor acharya would be ritually elevated over all other disciples of his guru (his god-brothers), and all of them would bring new members to him for initiation.*

ISKCON, however, represents a departure from this archaic form of organization. Srila Prabhupada repeatedly stressed his intention that ISKCON would not, after his departure, be managed by a single acharya, but rather by the board of directors, the Governing Body Commission that he formed and began to train in 1970. Srila Prabhupada's intention and his departure from the tradition of the institutional acharya is shown in a striking way in his will. Traditionally, it was in the first article of his will that an acharya named his successor, passing on his institution to his heir, as if it were his personal property. The first article of Srila Prabhupada's will reads: "The Governing Body Commission (GBC) will be the ultimate managing authority for the entire International Society for Krishna Consciousness."

Ravindra next writes the various suggestions and proposals for "Guru Reform" made in 1986. By that time it had become abundantly clear that the *guru-acharyas* and GBCs simply could not resolve the two conflicting concepts of absolute authority to which each felt they were entitled. The GBC, as ultimate managing authority of ISKCON, felt they should be the authority, and the *guru-acharyas* felt they were the absolute, divine authorities over not only their own disciples, but even over the god-brothers, including the GBC. The institution was disintegrating over the clash of absolute power each group claimed as its right.

Ravindra writes:

It was my conviction that we could retain in ISKCON the full-fledged position of guru as delineated by the scriptures, a position that did not essentially involve being the autonomous, autocratic head of an institution, did not essentially disallow discussion, consultation, revision and adjustment and did not forbid collegial decision-making as a kind of *lese majeste*.

Does anyone know what *lese majeste* means? My guess is it means "to have your cake and eat it too." I'm open for reader response.

*The zonal acharya position had asserted it was intrinsic to the position of guru to be absolute, and it professed that the gurus would voluntarily sacrifice that position for the sake of the movement. This implied that by working with a GBC the gurus were doing something unnatural or artificial, and of course their "voluntary sacrifice" seemed increasingly pro forma. To counter this conception of the guru I argued that there was a significant way in which it was essential for the bona fide guru to be relative. After all, that there was a significant way in which it was the essential qualifying characteristic of a guru is*

*that he strictly follow the order of Srila Prabhupada, who had decreed that all of us must serve co-operatively under the authority of the GBC. Accepting the authority of the GBC board was not a voluntary option. Because it was Srila Prabhupada's order, it was necessary to guru-hood itself.*

What is guru-hood? Is it something like Robin Hood? Steal from the rich and give to the poor? Reader response requested. Help!

If Srila Prabhupada broke the traditional arrangement of appointing a successor *acharya* (as Ravindra Svarupa Prabhu has so clearly pointed out) by establishing a board of management (GBC) as the ultimate management authority of ISKCON, then it just stands to reason and is plain common sense that Srila Prabhupada would not create a competitive authority to clash with his ultimate managerial authority, the GBC, by appointing eleven *guru-acharyas*. If he did not want a single *acharya*, why would he appoint eleven *acharyas*? Rather, he again broke with tradition and appointed eleven *rittvik* representatives of the Acharya, who would continue initiating new disciples after his departure under the authority of the GBC (ultimate managing authority of ISKCON), just as they did for years in the presence of Srila Prabhupada and the GBC. Instead of accepting this completely self-evident, logical and authorized arrangement, Ravindra Svarupa Prabhu and other ambitious devotees continue to juggle words like "reform" and "renewal" in an attempt to maintain their mistakenly assumed postures and prestigious titles of "guru-hood".

In other words, the fact that Srila Prabhupada so strongly stressed the GBC as the ultimate managing authority of ISKCON proves that Srila Prabhupada intended his *rittvik* arrangement to continue functioning after his departure exactly as it functioned so successfully under himself and the GBC while he was present.

This formula—Srila Prabhupada as the Sampradaya Acharya, the GBC as the ultimate managing authority of ISKCON and the *rittvik* representatives as initiators on behalf of Srila Prabhupada (Sampradaya Acharya)—is clear and perfect. It can be confusing only to those who have mistakenly assumed that after Srila Prabhupada's disappearance ISKCON leaders must automatically become *guru-acharyas* in imitation of Srila Prabhupada (which is exactly what happened). Seventeen years later, everyone admits that this assumption was a colossal mistake. Instead of seeing the simple truth in Srila Prabhupada's personal letter of July 9th, 1977, wherein he appoints eleven *rittviks* to initiate on his behalf,

Ravindra Svarupa et al are still trying to find a way to “have their cake and eat it too”.

Ravindra Svarupa plainly admits Srila Prabhupada departed from the Vedic tradition. Why not simply surrender to the order of the spiritual master and stop all this wrangling, speculation, reform and renewal, which aims at nothing more than maintaining the mistakenly assumed posture of *guru-acharya* by men whom Srila Prabhupada authorized to act as *ritvik* acharyas? The Vedic **tradition** is created by the *acharyas*, and therefore Srila Prabhupada’s (the Sampradaya Acharya’s) arrangement for the GBC to act as head of the institution and consequently *ritvik* representatives of the Acharya for continuing the disciplic succession is perfectly in keeping with Vedic **tradition**. **It is the acharyas who set the precedents which become the tradition, or it is the acharya who creates the Sampradaya; not the Sampradaya which creates the acharya.** Just as the king creates the kingdom; not the kingdom creates the king. **And the king can do no wrong.**

The conclusion is if we accept Srila Prabhupada as the Sampradaya Acharya, pure devotee, *shakti-avesha avatar* and his writings as the law books for the next 10,000 years, then we should have no difficulty in accepting his arrangement of *ritvik* representatives, initiating on behalf of the Acharya, Srila Prabhupada.

# Queries and Replies

## A Christian Idea?

Whatever we know of Vaishnava tradition, we know it only because Srila Prabhupada taught us.

Singapore, 4 November 1993

Dear Rahugana Prabhu:

Please accept my humble obeisances.

I faxed you a number of pages, mostly regarding Srila Prabhupada as the Sampradaya Acharya and his *rittvik* representatives directive for continuing the disciplic succession. I shall also forward you by mail *Srila Prabhupada, His Movement and You*, plus another publication consisting of a collection of letters.

The primary purpose of publicizing these two controversial issues is not to convert or contend with my god-brothers and others; rather, for the purification and confirmation of my own heart. I was compelled to formulate these realizations as I have done. The second reason for publishing the above-mentioned material is to address all the devotees who were unfortunate enough to have come into my orbit of egocentric madness, thereby having suffered the devastating pain, frustration and loss of faith that comes with the betrayal of responsibility and confidence.

I beg you to forgive me for all the disappointments, insensitive, harsh, arrogant, disgraceful and deceitful behavior I heaped upon you and Nada. Till now I could not understand how grievous and destructive my activities have been. I am too proud, arrogant and foolish, so it has taken so many years to come out of the long, dark tunnel of lust, envy and greedy desires. Especially the desire to "BE THE GURU." But by the mercy of Srila Prabhupada, Krishna and many well-wishing devotees, this long, dark journey into night has come to an end. Where is that end? At the lotus feet of Srila Prabhupada (where else?!), as his

insignificant, menial servant, nothing more today than the day I was accepted by Srila Prabhupada at my initiation ceremony in 1967 in New York. "Simply add 'Dutta,'" Srila Prabhupada said. I was disappointed. I thought I would (should) have received a more noble, high-sounding name like Hanuman or Haridas.

Thinking back now to 1977, when I received the July 9th, 1977 letter of Srila Prabhupada's *rittvik* appointments, I was enlivened to read my name there, but disappointed to note that we were only to "be *rittvik* representatives of the Acharya." We were simply to continue to initiate on Srila Prabhupada's behalf. Srila Prabhupada had written and spoken so many times about the simplicity of being guru. "Simply repeat what your guru said, simply follow, the perfect follower becomes the leader." But now the moment of truth had arrived, and we were not going to be full gurus with our own disciples, we were being restricted. Srila Prabhupada said, "Act as my representative, continue to become *rittvik* of the Acharya." It was disappointing. We expected more.

Therefore, when Srila Prabhupada actually left the planet, this desire to be a guru like Srila Prabhupada, the ambition and hankering for more than merely acting as an official *rittvik* priest, accepting disciples on his behalf, burst forth like a tidal wave, which swept over the whole ISKCON and caused devastation everywhere. And it has not yet stopped its destruction. That wave continues to roll. Presently it is rolling through New Vrindaban.

Somehow or other, I have survived this devastation, although I thought I would not survive. Indeed, I wanted to die, commit suicide. But intelligence told me of the futility of such an act. Many years have rolled past me. But Srila Prabhupada mercifully has opened my eyes. The solution to all this chaos and confusion is simple. Srila Prabhupada is the Acharya for everyone, and everyone can act as his representative, thus keeping "a house the whole world can live in" peaceful, happy and in perfect harmony.

For a long time I wanted to write you or speak with you, but not till now have the words and conclusions been forthcoming. Everything has its time and place.

Sometimes devotees think *rittvik* representative is something like the Christian system of priests or apostles and find this repulsive and vehemently object to it (although in fact ordered by Srila Prabhupada). In fact, the *rittvik* representative arrangement is exactly like the system the original apostles (disciples) of Lord Jesus followed, especially Paul, who personally never had any physical connection with Jesus. It was in fact the other apostles, like Peter, who fell into the trap of assuming titles and postures of divinity and holiness, much like Srila Prabhupada's so-called guru-acharyas have after his disappearance.



The reason our devotees recoil at the thought of being compared to the Christian system of worshipping Christ as the central figure is not because there is anything wrong with this arrangement, but because the so-called priests, popes, bishops and worshippers actually do not worship or represent Jesus Christ and those precepts and examples he taught.

The system of keeping the Founder-Acharya in the center as the worshipable servant (Acharya) of the Lord is practiced by all religious schools. The Buddha is worshipped as the Founder-Acharya, Jesus is worshipped as the Founder-Acharya, Mohammed is worshipped as the Founder-Acharya and Chaitanya Mahaprabhu is worshipped as the Founder-Acharya. But in each case we find that the worship is hypocrisy, or in name only, without real inquiry, submission and service—without which the whole show is a farce. “Faith without works is dead.”

But on the other hand, unqualified (not liberated) men posing as guru-acharyas is simply pretension or misrepresentation—so how is it better? At least in the former system (*ritvik*), the neophyte follower has a standard (the Acharya and his commentaries) by which to judge the actual spiritual substance of his spiritual leader or representative of the Acharya. In the pretentious guru-acharya system, the disciple is intimidated to think of the so-called guru as infallible and perfect, as good as God and therefore not subject to examination or doubt, for fear of committing Vaishnava *aparadha*.

Anyway, the bottom line is what the Acharya actually ordered or prescribed, not what we foolishly speculate or concoct in our attempt to satisfy our imperfect mind and intellect.

I doubt that my god-brothers will find much use for the ideas expressed in my publication, but they were not written to please them; they were written to please Srila Prabhupada, whom I have so displeased for so, so long a time. If he is pleased with my attempt to correct my mistakes and offences at his lotus feet, then my life is whole, healthy and spiritually successful.

With this in mind, I humbly request you to go through the enclosures with an open mind and heart and give me your blessings and most of all forgive me for all my offences. I look forward to seeing and speaking with you in Vrindaban. Yes! Two-way conversation, not one way, like “one hand clapping.” Hari bol.

With your blessings, I remain your humble servant,

Hansadutta das

# Danger of Overstepping Authority

San Francisco, November 4, 1993

Dear Hansadutta Das:

Please accept my humble obeisances. All glories to Srila Prabhupada and all Vaishnava Preachers.

Thank you for your letter. I have already forgiven you, if I have any forgiveness to offer. I always pray for your spiritual satisfaction and advancement, and I continue to do so. I do not completely share your opinion of how terrible you have been. Please do not throw your baby out with your bath water. While your realization that you are acting as Prabhupada's representative maybe deep and profound, I personally find that it may not be the final or complete foundation for your continued spiritual progress. In your capacity as our spiritual master you were a medium for many divine and spiritually enlightening instructions. If I may be so bold as to say your achar, or activities, did not always live up to that divinity. Most prominent, though, in impacting your spiritual life, I feel, again if I may be so bold as to say, was not thinking yourself guru but rather Vaishnava aparadha. Every spiritual teacher, guru, etc. confirms the danger of pride and offending of a Vaishnava. This is the single most dangerous thing to one's spiritual advancement.

While I believe that your current consciousness and realizations are true and significant progress for you, I strongly feel that they are only a stepping stone for some higher and broader realizations yet to manifest themselves. That fertile ground is our humility and submission. Srila Prabhupada is a shaktavesha avatar empowered to fulfill the mission of Lord Chaitanya and the desire of Thakur Bhakti Vinod and Srila Bhakti Siddhanta. There is no contention of his exalted position. However, it is dangerous for any Vaishnava to adopt a bold mood and boldly state that no other guru or acharya has the purity or is a bona fide via medium for the absolute truth, Sri Krishna. Please be careful not to adopt this dangerous assumption but rather maintain the humble posture that you may not be such a person or be qualified at this time. Please also remember that it is within the power of the Lord and Sri Chaitanya Mahaprabhu to make you qualified. I do not feel that Srila Prabhupada wanted only that you become a *rittvik*. I think he very clearly wanted you to become guru. He wanted all his disciples to become guru. Of course we all know that this will not be the case. I feel that it is clear and not in contention that Prabhupada appointed *rittviks*; but that does not mean that he did not want one or all of his disciples to become guru. This is the challenge. I agree, of course, that no one should falsely adopt the

position of guru, and that madness has created insurmountable turmoil and anxiety to the devotees and needs to be corrected. However, in the process we must protect our Vaishnava tradition and *siddhanta* and not, as you mention, adopt Christian ideas. The whole process of spiritual evolution and advancement depends on sadhu *sanga*. Based on the quality of that *sanga*, our opportunities to access the spiritual world and develop the qualities necessary to travel there rest. Lord Chaitanya states one should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw on the street, devoid of all sense of false prestige and always ready to offer all respects to others. If this is the consciousness we are trying to adopt, then surely there is association which can help guide and nurture our spiritual lives, and that should be our focus. That association will naturally reinforce, extend and broaden our faith in Srila Prabhupada. We cannot limit Chaitya Guru as he is above our boundaries. We must adopt a warm and open heart. Perhaps we can discuss this further in Vrindavan.

By the way, Nada and my daughter are accompanying me with Gaura Nataraj and his wife and sister-in-law. We look forward to seeing you there. In the meantime I also ask you to keep an open heart and mind, and please do not directly or indirectly or accidentally commit offenses to Srila Sridhar Maharaj or Srila Govinda Maharaj whom in all honesty and humility I feel to be also representing Srila Prabhupada and the Sampradaya. This is my humble request. Please forgive this letter if I have been bold or assertive. My mood is that actually I am your servant, but in all honesty my service now, may be to repay some of my previous debts to you by sharing with you some of the good fortune I have received by the mercy of Srila Prabhupada, Srila Sridhar Maharaj and Srila Govinda Maharaj. Although I am extremely fallen and unqualified, I have received a causeless mercy of their association and my path to advance in Krishna consciousness has never been so clear by their mercy.

I wish you well. May Srila Prabhupada continue to bless you.

Your servant,  
Rahugana das

## Disconnected Spokes of the Wheel

Some persons now say, “Srila Prabhupada just happened to be in the right place at the right time.” By this, they mean to say that anyone could have done what Srila Prabhupada did. By chance, he just happened to be in the right place at the right time. But we should ask, “Why was Srila Prabhupada in the right place at the right time?” Why were you or I or anyone else, for that matter, not in the right place at the right time? The answer is because Krishna is all time, and He is in all places. Therefore, because Srila Prabhupada was qualified as the sincere, transparent, faithful, pure devotee of the Lord, Krishna put Srila Prabhupada in the right place at the right time. In other words, it was not a fluke chance happening, as some envious, ungrateful rascals suggest.

Others have said, “The hippies have made Prabhupada successful.” Meaning to say, without the hippies becoming his followers, Srila Prabhupada would have remained

insignificant and unknown and therefore forgotten in the oblivion of time. But Srila Gaura Kishore dasa Babaji had no hippie followers, nor did he publish any books, and still he is remembered as a great Vaishnava devotee of the Lord. The fact is Srila Prabhupada was, is and will be worshipped as the great Acharya of the Golden Age, regardless of circumstances past, present or future.

Another set of ingrates say, “Prabhupada’s last directive (July 9th, 1977) for continuing the disciplic succession by appointing *ritvik* representatives of the Acharya to initiate on his behalf was never done before and therefore it is not in our tradition. They dismiss Srila Prabhupada’s instruction in favor of their ambition to be guru-acharyas—which has resulted in chaos, confusion and disintegration of Srila Prabhupada’s ISKCON movement.

Whatever we know of Vaishnava tradition, we know it only because Srila Prabhupada taught us. However, now some ungrateful disciples have become more intelligent than Srila Prabhupada, suggesting that he was unaware of Vaishnava tradition. So we must now accept the impudent, ungrateful disciples as higher authorities than Srila Prabhupada, the Sampradaya Acharya, author of more than 150 books, founder of more than 100 temples, farm communities and guest houses and over five thousand disciples world-wide? Srila

Prabhupada needs to be corrected by his over-intelligent, ungrateful disciples?

Others point out that ISKCON is having great success over in Russia and Europe, and therefore no one should criticize. That is like a man infected with gangrene in his legs insisting that he is quite well because his hands and head are free from infection.

In 1961, Srila Prabhupada pointed out the consequence of neglecting the arrangement made by his spiritual master:

“If everyone just initiates, then there will only be a contradictory result. As long as it goes on, there will be only failure.”

And in 1969, Srila Prabhupada wrote to one of his god-brothers:

I have also read specifically your articles on the matter of acharyas, wherein on the 14th paragraph I see the acharya shall be entitled to nominate in writing his successive acharya. But we do not find any record where our Srila Prabhupada nominated any acharya after him. Different persons have interpreted on this point, and every one of our god-brothers are acting as acharya, so this is a controversial point which I do not wish to enter into while we are proposing for co-operation.

After Srila Prabhupada's disappearance, the leading disciples attempted to enjoy the wealth and prestige of the post of guru-acharya. When their activities of gross sense gratification were detected by the rank and file devotees, the so-called acharyas adopted a show of renunciation, giving up the opulent worship, Vyasasans and personal *pranams*. However, on close examination, we find this renunciation to be the typical *bhoga-tyaga*, or enjoyment and renunciation syndrome of the conditioned soul.

The positive devotional service with full submission and surrender to Srila Prabhupada as the Sampradaya Acharya remains missing from their life. Thus, without worshipping Srila Prabhupada as hub of the wheel of the Gaudiya Sampradaya, the devotees world-wide, who are like the spokes of the great wheel, remain dangling and ineffective for practical preaching work as a world-wide mission envisioned by Srila Prabhupada. Srila Prabhupada said, “I want that each and every center should remain independent, keeping the Acharya in the center.” In this statement, clearly he was referring to himself as that Acharya. Keep Srila Prabhupada as the Sampradaya Acharya. The wheel needs a hub, then many spokes can carry the weight. Without a hub (Sampradaya Acharya), the whole thing is useless.

# United We Stand

Singapore, 5 November 1993

Dear Rahugana das:

Please accept my humble obeisances. All glories to Srila Prabhupada.

I think we agree in all respects, except perhaps there is some lingering apprehension due to my use of language and my intentions. I know that Prabhupada wanted his disciples to be gurus. He once said precisely that to me in Sweden. "I am training you to be perfect, I'm training you to be guru." But on his departing, he saw the training was incomplete, so he made some **conditional** gurus, "*ritviks*", like apprentices or on-the-job training. In fact, I used to think of it in that way, even then. I'm sure in time all will become pure devotees and thus guru, but it will take CATHARSIS—a lot of CATHARSIS for some, less for others.

Regarding Srila Sridhar Swami and Sri Govinda Maharaja, I agree that Krishna can manifest through anyone, and he certainly does so. The real underlying point of my insistence on Srila Prabhupada being accepted as the Sampradaya Acharya is that it is necessary to have a perfect central person, Shaktavesh Avatar, if we want to organize the entire Vaishnava community world-wide into one effective preaching mission. To point out and accept Srila Prabhupada as that pre-eminent Sampradaya Acharya does not mean there will be no pure devotees or even acharyas. That is not the point. There will be gurus, acharyas and sadhus of all calibers, from the highest to the most neophyte. The Founder-Acharya is distinguished from all others inasmuch as he sets a milestone in the evolution or progress of the Sampradaya, as Vyasadeva did by compiling the Vedas, which before him were passed down by hearing and chanting. It was never done before. Similarly, Prabhupada took the essence of those *Vedas*, *Bhagavad-gita*, *Srimad-Bhagavatam*, *Chaitanya-charitamrita* and *Bhaktirasamrita-sindhu* outside of India, presented them in such a way that the lowest of human beings could understand and practice them in daily life. Therefore he is Acharya and for all practical purposes (preaching world-wide Vaishnava mission), we must (pure or impure devotees) rally around him, as the great commanders rally around the "Commander-in-chief," in order to give unity, harmony and direction to the preaching mission world-wide.

Perhaps in my euphoria and new-found life—spiritual life—I may sound or appear a bit fanatic. I have tried to express myself with all logic, reason and authoritative quotations. Your warning about Vaishnava aparadha is well taken. My determination is not to confront

or offend. But I also think that if a devotee is actually pure, transparent and without personal ambition, he must recognize the principle of submission and service under the authority of the Sampradaya Acharya. Otherwise, why have a Sampradaya? Everyone can simply conduct their mission individually as they see fit. My impression of Prabhupada's efforts is always that he wanted a UNITED Vaishnava community, not many small, separate temples or maths without orchestrated cohesion and direction. Without uniting under the Acharya, everyone's effort remains provincial and without direction. That was how the British took over India. Each prince or king was pulling on independently, sometimes at odds with neighboring princes or kings. So by flattery the British could easily win them over, one by one, setting one against the other. Had they been united under one EMPEROR, this could never have happened. Similarly, what the emperor is to princes and kings world-wide (like Yudhisthira), the Founder-Acharya is to gurus, sadhus and even acharyas. You say Prabhupada is Shaktavesha Avatar, so all the more reason to act under his auspices. That is my real point. I never said there are no gurus or pure devotees (some, of course, are definitely NOT gurus ), but I say they should unite. That is possible under Prabhupada, the Sampradaya Acharya—unless you have someone more qualified. Your letter inspired me. "But united we stand, divided we fall." Thank you.

Your humble servant,

Hansadutta das

P.S. I think you have to think a little deeper on what you call "the Christian ideas." The idea of following Christ under the guidance of an apostle or priest is actually Vedic in every way. In fact, in Seattle (October, 1968) Srila Prabhupada remarked, **"One is the disciple of Christ, if he follows his instructions under the guidance of some priest."**

Perhaps it is my German nature, but the compulsion for world-wide harmony under one Sampradaya Acharya (*Führer*) obsesses me. Prabhupada injected this vision into our blood and over and above everything else that is my concern in writing and wrangling with my god-brothers. I could stay holed up in Cloverdale if it was simply a matter of maintaining some semblance of a preaching program. But this is not what Prabhupada wanted from us, at least not from me.

Therefore, having said my piece, I am now going forward positively and doing what I think will bring about unity in diversity, under the lotus feet of Srila Prabhupada. I am not for or against anyone, but I see my function, my service to Srila Prabhupada as our effort to draw



everyone's attention to this important conclusion.

Your letter is great, inspiring, very thoughtful and also kind. Thank you. Continue to be so bold and let me know your thought. "*Dhadati prati grinati*." Revealing the mind, Vaishnava association. There is nothing more blissful than that. Look forward to seeing and speaking with you, Nada, Gauranataraj. Express on the way.

# Counterfeits Spoil the Integrity of the Genuine, Authorized Sampradaya

Singapore, 1 December 1993

Dear Rahugana das:

Please accept my most humble obeisances.

On the morning of November 21st, Sunday, when you were supposed to meet me, while I was waiting for you, I wrote down the following points which I wanted to present to you for your consideration in order to impress upon you the importance and necessity of worshipping Srila Prabhupada as the Sampradaya Acharya. Please bear with me and let me know what you think. Perhaps we can meet in the States.

## Why There Must be a Sampradaya Acharya, and Why He Must be Prabhupada?

There is no history of any *acharya* before who has done so much in so short a time as Srila Prabhupada has done.

The original *acharya* was Brahma, next Narada, then Vyasadeva, who recorded all the Vedic wisdom—therefore, Vyasapuja. We worship the person (guru) who perfectly represents the written conclusions of Vyasadeva. Without Vyasa's writings, there would be no knowledge of *Vedas* in the present-day world. Next came Madhvacharya, then Lord Chaitanya and the six Goswamis, without whom we would have no Sankirtan movement, no science of devotional service ( *Bhakti Rasamrita Sindhu* ). The six Goswamis excavated the places of *lila* in Vrindaban, so it is by their mercy we are in Vrindaban. Then came the modern-day *acharya*, Srila Bhaktivinoda Thakur, who pioneered Krishna consciousness towards the western world by publishing in English language and sending books to McGill University, Emerson and Tolstoy. His son, Srila Bhaktisiddhanta, further pioneered modern-day preaching by utilizing auto, press and foreign missionaries, and **at last the attempt initiated by Thakur Bhaktivinoda and Srila Bhaktisiddhanta bore fruit completely in the personality of Srila Prabhupada, who synthesized the whole VEDIC CULTURE by writing, speaking and demonstrating all the VAISHNAVA CONCLUSIONS so PERFECTLY that all the people of the world are able to assimilate them and practice them in daily life almost instantly. There is no history of any Vaishnava acharya who in so short a time was able to BROADCAST and convert so many people to the worship of Krishna throughout the whole world community.**

There is no preacher today who would have any standing had the door not been opened up for him by Srila Prabhupada, just as no one would have any access to Vedic knowledge had Vyasadeva not recorded them five thousand years ago.

The conclusion is: anyone who preaches Krishna consciousness today must present himself as the servant and representative of the SAMPRADAYA ACHARYA, Srila Prabhupada, because failing to do so, one becomes an INGRATE and makes the greatest offense, namely disregarding the Acharya, which Krishna says "is My very Self."

This one adjustment in the Sampradaya—to recognize, worship and honor Srila Prabhupada as the Sampradaya Acharya—has the potential to correct the greatest number of problems facing the Vaishnava community world-wide today. It can immediately unite all contending parties and demonstrate to the non-devotional world the power and efficacy of *bhakti-yoga*. Without establishing this principle of ACHARYA WORSHIP in our Sampradaya, all these so-called gurus must be seen as the worst kind of offenders, pretenders and religious charlatans, because their activities, although apparently Vaishnava, holy and pure, aim at nothing more than improving personal FAME, FORTUNE and SENSE GRATIFICATION (gross or subtle). Just as one who prints and passes counterfeit money causes the greatest damage to the economy and welfare of the society. Although counterfeit money may be very expertly produced, it has no value, because it is not backed by the authority of the government.

Unless one is a government agent, it is almost impossible for the ordinary citizen to detect counterfeit money, because it may be identical in all respects—paper, engraving, color, printing. The only difference is in the authority behind the currency notes. It is also the case with gurus and preachers. They are either authorized by the Sampradaya Acharya or they are not. Therefore Prabhupada says, "**Don't just follow any rascal. Follow the acharyas. Their commentaries are there.**" Then one has the YARDSTICK whereby which he can actually measure the spiritual status and substance of a person. Without this, one is sure to be misguided.

As counterfeit money introduced into the economy destroys the value of genuine money, similarly unauthorized preachers allowed to pose as bona fide devotees wreck the unity and purity of the Sampradaya. That is what is happening today. The Gaudiya Vaishnava Sampradaya is in SHAMBLES, all because we do not insist on everyone, especially the leaders, being authorized by the Sampradaya Acharya. Why do we not insist on this qualification (credential)? **Because everyone is aspiring to take the post of the acharya himself.** The last such aspirant, Kirtanananda, is now on the way out. The most recent aspirants, Gour Govinda and Govinda Maharaja are on the way in. So this ASPIRING and EXPIRING will go on. But if we want real shelter and progress in spiritual life, all that we

require to do is either take shelter of the Sampradaya Acharya, Srila Prabhupada (tried, tested and proven, indisputable) or any sincere devotee who perfectly understands this point and thus serves the SAMPRADAYA ACHARYA as his representative.

Guru parampara is a strict hierarchy, even more precise than the chain of command in a military organization. No one can preach Krishna consciousness and simultaneously keep himself and his followers aloof from submission and service to the SAMPRADAYA ACHARYA (like a loose cannon on deck), however erudite he may be.

But this is precisely the situation that exists in the world today. Dozens of so-called gurus all rounding up disciples, like cowboys rustling wild horses on the range. **“If everyone just initiates, then there will only be a contradictory result. As long as it goes on, there will only be failure.”**—Srila Prabhupada, *Phalgun Krishna Panchami*

This is not what Srila Prabhupada wanted. Nor is it Vedic culture. Nor will it awaken Krishna consciousness. We take it as our personal service to Srila Prabhupada to address this problem and to preach on the basis of this vision and understanding. We have spoken with senior devotees, especially Puri Maharaja, and he has confirmed this essential point and encouraged us to broadcast it to the best of our ability, within and without ISKCON.

The *ritvik* question is automatically addressed and resolved by establishing this all-embracing Sampradaya Acharya conception.

The heart’s function is the most fundamental of all organs in that it pumps blood to all parts of the body, thereby keeping it strong and healthy. Similarly, the SAMPRADAYA ACHARYA is the heart of the Vaishnava community. His commentaries on the standard Vaishnava texts (*siddhanta*) are the life blood of the devotees of the Sampradaya. Thus all must worship and represent the Acharya in their preaching.

Those who neglect the SAMPRADAYA ACHARYA are in a diseased condition of spiritual life, just as any part or organ of the body not receiving regular circulation of fresh blood supply from the heart must inevitably become diseased and lose its power to function.

We must not simply take from the Sampradaya Acharya. We must also give, just as blood gives life and nourishment to all parts of the body but it also must be served by infusion of *prana*, as it circulates through the lungs. In this way the whole body remains fit and strong. Those who take advantage of the Sampradaya Acharya but do not give proper respect and worship to the Acharya are committing *guru avajña* and *sadhu ninda*, the two most dangerous kinds of Vaishnava *aparadha*. In other words, unauthorized preachers—those utilizing the assets and gifts of the Sampradaya Acharya but failing to honor and worship him—are just like PIRATES or DACOITS. Such persons, although exhibiting a wealth of Vedic knowledge and culture, cannot help us, because their assets are all like stolen treasures, illegally obtained.

## Jumping Over the Sampradaya Acharya

Regarding *rasatattva*, *raganuga* and other highly esoteric subject matters fashionably discussed now in some circles, it is meaningless to speak of *rasatattva*, *raganuga* when the speaker and hearers have failed to perfect even the most basic and preliminary stages of SADHANA BHAKTI.

**Adau shraddha sadhu sangha.** They do not even exhibit faith in their spiritual master. Thus they commit *guru avajña* and *sadhu ninda*, which renders them adrift from the shelter of the spiritual master, on the sea of endless mental speculation. Thus they concoct a patchwork or smorgasbord of contradictory philosophical speculations and offer these concoctions as RAGANUGA BHAKTI, daring to say that their spiritual master (the SAMPRADAYA ACHARYA) had little time and could not teach the higher truths of *bhakti*. Self conceited, impudent and ungrateful, they create a mockery of the science of devotional service as it was taught by Lord Chaitanya and the six Goswamis. The Lord never discussed RAGANUGA BHAKTI, save and except for Swarup Damodar, Ramananda Raya and a select one or two other devotees. Even with Raghunath das Goswami he would not discuss *rasatattva* or *raganuga*. *Raganuga* is never discussed by any *acharya*, because unless one has actually attained the platform of *bhava bhakti* (preliminary to PREMA), there can be no question of RAGANUGA. We can talk of honey, but by that process we cannot get the taste. We can see the honey through the glass, but we cannot get the taste.

We find that the so-called RAGANUGA BHAKTI enthusiasts cannot or have not even come to the platform of *anartha nivritti*. They have no taste for *namam*. They have therefore not realized yet the absolute nature of the Holy Name of Krishna, form, qualities, pastimes. They give hari nama initiation, but they personally have not realized what is the Holy Name and thus have no name to give. The sign of a devotee who is actually situated in the Holy Name is he has an exclusive taste for chanting and is always absorbed and eager to chant such name uninterruptedly.

To TALK of RAGANUGA has no value, because unless one has performed the preliminary renunciation, austerity and rigid purification by perfecting his practice of *sadhana bhakti* up to the stage of *bhava*, he cannot possibly enter into the TASTE of *raganuga bhakti*. It will, of course, have some charm and attraction, because it appears like the male and female matters of the material world, but he will get no spiritual taste and after some time

such immature dabblers in *raganuga rasatattva* will reject everything as worthless and waste of time and leave the spiritual endeavor altogether, like the FOX who could not reach the GRAPES by jumping and declared, "THE GRAPES WERE SOUR ANYWAY." One may have the bottle of honey in his hand, and one may see the honey through the glass, but seeing the honey and tasting the honey are worlds apart. So hearing and speaking about *raganuga rasatattva* is exactly like that.

The process for removing the lid from the bottle of honey is to "have full faith in the words of the spiritual master and the Supreme Lord—to such persons all imports of Vedic knowledge are revealed." And simply put, this means first of all, do the basic preliminary TRAINING, SADHANA BHAKTI—rising early, sixteen rounds minimum, four regulative principles, and one must please the spiritual master by INQUIRY, SUBMISSION and SERVICE. If he is pleased and gives blessings, everything will come, as water comes gushing out of an Artesian well.

Such *raganuga, rasatattva* persons have no FAITH in their GURU, Srila Prabhupada. They have abandoned their own guru and proclaim another guru is higher. Their guru Srila Prabhupada, was inferior or incapable. So what position do such faithless ingrates hold?

As for myself, I am not independent. After a long, trying and humiliating ordeal, I have found my way back to the lotus feet of my spiritual master, Srila Prabhupada, and I intend to remain firmly fixed there, proclaiming his glories and pre-eminence over all others in the world Vaishnava community. Also, I shall do what I can to convince you and others of the ABSOLUTE necessity to surrender at the lotus feet of Srila Prabhupada, thereby having his blessings and shelter, making all into "**one house the whole world can live in.**"

According to Srila Prabhupada, one of his god-brothers was the cause of destruction of the Gaudiya Math, and he also planted the seeds of destruction of Srila Prabhupada's movement when from the beginning the unsuspecting leaders of ISKCON went to him for advice regarding the GURU ISSUE. Instead of instructing ISKCON's leaders to follow Srila Prabhupada's explicit order, namely to **act as rittviks of the Acharya (as per his July 9th, 1977 letter) and continue to INITIATE disciples on behalf of Srila Prabhupada, as they had been doing all along**, Srila Prabhupada's god-brother fanned the fire of ambition in their hearts (ISKCON GBCs and gurus) to be gurus by advising them in a way contrary to Srila Prabhupada's actual instructions. Thus everything is now in chaos and confusion, and this chaos and confusion will only increase with time, except for those fortunate enough to simply come back to the lotus feet of Srila Prabhupada and ADOPT the process he outlined for his disciples and those disciples they may initiate in the future.

I hope you are well.

Your humble servant,

Hansadutta das

# Worship of the Sampradaya Acharya Endorsed

Upendranatha das from Vrindaban, after reading *Srila Prabhupada, His Movement and You*, claimed the term “Sampradaya Acharya” is a concoction. What follows are quotes from Srila Prabhupada’s books and conversations which clearly show the term and concept is very bona fide.

Madhva Sampradaya, the same, and Rudra Sampradaya and Sri Sampradaya..., Sri, Rama, Kumara Sampradaya. These are four sampradayas. So we should hear from the **Sampradaya Acharya by disciplic succession**. As Krishna recommends in this Bhagavad-gita.

(Lecture on Bhagavad-gita, Hyderabad, November 30, 1972)

The four Kumaras are parampara spiritual masters of the Vaishnava Sampradaya. Out of the four sampradayas, namely Brahma Sampradaya, Sri Sampradaya, Kumara Sampradaya and Rudra Sampradaya, the disciplic succession of spiritual master to disciple known as the Kumara Sampradaya is coming down from the four Kumaras. So Prithu Maharaja was very respectful to the **Sampradaya Acharyas**.

(Purport, Srimad-Bhagavatam, Canto 4, Chapter 22, Text 4)

There are four sampradayas, parampara: the Ramanuja Sampradaya, Madhvacharya Sampradaya, Vishnusvami Sampradaya, Nimbarka Sampradaya. So we belong to the Madhvacharya Sampradaya. Fortunately, all these acharyas, even Shankaracharya, they appeared from South India. This sampradaya, acharya sampradaya, is going on all over India. So every sampradaya has got his commentary on the Brahma-sutra.

(Lecture on Bhagavad-gita 13.8-12, Bombay, September 30, 1973)

So we have to follow Prahlada Maharaja. He is our guru, purva acharya. Narada is purva acharya. He is disciple of Narada. Therefore he is acharya, and his disciplic succession.... There are sampradayas: Brahma Sampradaya, Kumara Sampradaya.... Anyone who is bona



fide acharya, he can create his own disciplic succession, but one disciplic succession and the other disciplic- they are not different. They are of the same conclusion. The Vaishnava acharyas, just like our Ramanujacharya, Madhvacharya and Nimbarka and who that? Rudra Sampradaya? Vishnu Swami.

(Lecture on Srimad-Bhagavatam, Canto 7, Chapter 9, Text 12, Mayapur, February 19, 1976)

That is acharya. Acharya gives some way for simple understanding. The same conclusion, but according to the time, circumstances, they give a very easy method to understand. That is acharya. Acharya is following strictly the previous acharya, but according to the circumstances, he may make little changes. That is... That change is not change from the original idea.

(Lecture on Srimad-Bhagavatam, 7.9.12, Mayapur, February 19, 1976)

**PARAMAHAMSA:** Sometimes people ask, though, they say, "Why is it that even among the acharyas sometimes we find there is a difference of opinion?"

**PRABHUPADA:** They are not acharyas. They are not acharyas. There is no difference of understanding between acharyas. What Madhvacharya understands, we also understand. Suppose you are present also. So there is no difference. What Ramanujacharya understands, we also understand. What Chaitanya Mahaprabhu understands, we also understand. So where is the difference? Difference should be that the fact that he is not acharya. As soon as he differs from the previous acharyas, that means he is not acharya. Otherwise there is full agreement between all the acharyas. Just like Krishna is the Supreme Person, all acharyas agree. Where is the difference? Does Ramanujacharya differ from Madhvacharya or Madhvacharya differ from Chaitanya, Chaitanya differs from—no. There is no difference. That is Vaishnava. All the Vaishnavas understand that Vishnu is the Supreme. There may be, sometimes, such as Krishna is understood as incarnation of Vishnu, and sometimes they understand Vishnu as the incarnation of Krishna. That is sampradaya. That is sampradaya. But either Krishna or Vishnu, He is Supreme. That is accepted by all.

(Evening discussion, Perth, May 6, 1975)

O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree (vancha-kalpataru). When acharyas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them.

(Srimad-Bhagavatam, Canto 10, Chapter 2, Text 31)

Thus it is the duty of the acharya to publish books that will help future candidates take up the method of service and become eligible to return home, back to Godhead, by the mercy of the Lord.

(Purport, Bhag, Canto 10, Chapter 2, Text 31)

The acharya gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord's lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord. This method is called acharya-sampradaya. It is therefore said, *sampradaya-vihina ye mantras te nisphaamatah* (Padma Purana). The acharya-sampradaya is strictly bona fide. Therefore one must accept the acharya-sampradaya; otherwise one's endeavor will be futile. Srila Narottama dasa Thakura therefore sings: *tandera charana sevi bhakta sane vasa/janame janame haya, ei abhilasa*: One must worship the lotus feet of the acharya and live within the society of devotees. Then one's endeavor to cross over nescience will surely be successful."

(Purport, Bhag. 10.2.31)

**PRABHUPADA:** *Evam parampara-praptam.*

**RAMESVARA:** *It's clear that for the first time these scholars are understanding the difference between the Bhagavad-gita and the Mayavadi conception. It's clear that now you have saved them. Previous to this, all they knew about is this impersonal concept.*

**PRABHUPADA:** *That is the business of acharya:*

*sampradaya-rakshana, to save the sampradaya from falling down.* Sampradaya.  
Sampradaya rakshana.

**RAMESVARA:** After centuries of rascaldom, you are giving them the first clear choice.

**PRABHUPADA:** Yes. That was the desire of my Guru Maharaja. I am just trying.

(Room conversation with Sannyasis, Bhuvaneshvara, January 22, 1977)

**PRABHUPADA:** So a similar counterpart leaflet you should, that “International Society for Krishna Consciousness, world organization, established by His Divine Grace, and anyone can come here and take foodstuff. We have got arrangement,” like this. In suitable words you write and issue another pamphlet.

**TAMAL KRISHNA:** Bengali.

**PRABHUPADA:** In Bengali and in English. Which may not touch there, but we write in our own way that “by the order of his guru he went to America. Then he....” That’s a fact. What is the fact, that should be written. Give the list of the books and so on, so on.

**TAMAL KRISHNA:** List of the temples.

**PRABHUPADA:** Yes, temples. And “**He is the Acharya of the present Gaudiya Sampradaya.**”

(Room conversation, Mayapur, January 19, 1976)

**PRABHUPADA:** I don’t care for them. Immediately kick out. That is, **sampradaya vihina ye mantras te vi(pha)lah matah** . If he is not coming by this parampara system, whatever he says, all nonsense.

**TAMAL KRISHNA:** What about those who are coming in these other sampradayas, like Ramanuja Sampradaya...?

**PRABHUPADA:** They are bona fide if they are actually following.

**TAMAL KRISHNA:** I was referring to them, that they are not preaching very widely.

**PRABHUPADA:** Then they are useless.

**TAMAL KRISHNA:** Yeah, because if they wanted to, Krishna would have facilitated it.

**PRABHUPADA:** Ramanuja preached. **All the acharyas preached.**

**TAMAL KRISHNA:** Yeah, either in writing or by traveling and preaching. You have done both, though.

**PRABHUPADA:** That is the duty of acharya. Otherwise he is not... Not that three dozen acharyas in Mayapura. Each one has a temple and a few dozen... Not few dozen; one dozen disciples. Bring some rice and eat. They are acharya. That day I said that, khai laya khasi bhaja (?), then everybody became angry. Collecting some money, taking to the holy place, collecting fifty rupees and keeping twenty rupees and spending the thirty rupees. This is... In this way they are making livelihood, acharyas. They say, "Whatever is in our capacity, we are doing." The capacity means when they are speaking that the cockroach is as good a bird as the Garuda. Cockroach is also a bird, and Garuda is also a bird.

**TAMAL KRISHNA:** Quite a difference, though.

**PRABHUPADA:** How the cockroach can say, "I am also as good as Garuda?"

**TAMAL KRISHNA:** THAT IS CALLED INSANITY.

**PRABHUPADA:** (Laughs) So they want to say like that.

(Room conversation, Bombay, April 10, 1977)

## Nam Hatta: The Onus is On You

In Chaitanya-charitamrita, Madhya-lila, Chapter Seven, Lord Chaitanya's method of preaching and Prabhupada's comments regarding the process of preaching Lord Chaitanya practiced while traveling throughout South India (a period of about two years) are very necessary for all devotees to study and understand clearly.

Because of the circumstances under which most of Prabhupada's early disciples joined the movement, a widespread misunderstanding has become a great obstacle for people in general to accept and practice Krishna consciousness in a realistic and progressive way under all circumstances. That misunderstanding is that a serious candidate for accepting and advancing in Krishna consciousness must abandon his worldly environment and responsibilities to join a temple ashram and live a communal or communistic life style under the rigid authority of an ISKCON GBC or guru. Nothing could be further from the truth, as we can plainly understand from the following descriptions of Lord Chaitanya's preaching method and Prabhupada's purports, which clearly support and obviously encourage the process introduced by Lord Chaitanya in His dealing with the Kurma brahmana and everyone He encountered throughout His two years of traveling and preaching in South India.

Text 125: "My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified."

Text 126: The brahmana begged Lord Chaitanya Mahaprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life."

PURPORT by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada:

This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama das Thakur has confirmed this statement: *samsara visanale, diva-nisi hiya jvale*. He states that the materialistic way of life causes a burning in the heart. One cannot make any provisions for the troublesome life of the material world. It is a fact that one may be very happy as far as riches are concerned and one may be very opulent in every

respect, yet one has to manage the visayas to meet the demands of the body and of so many family members and subordinates. One has to take so much trouble to minister to others. Narottama dasa Thakura therefore prays: *visaya chapiya kabe suddha habe mana*. Thus one must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the brahmana named Kurma was materially very happy, for he expressed his family tradition as janmakula-dhana. Now, being glorified, he wanted to leave all these material opulences. He wanted to travel with Sri Chaitanya Mahaprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vrindavan to devote the rest of his life to the service of the Lord.

Text 127: Sri Chaitanya Mahaprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Krishna always.

PURPORT: It is not advisable in this age of Kali to leave one's family suddenly, for people are not trained as proper brahmacharis and grihasthas. Therefore Sri Chaitanya Mahaprabhu advised the brahmana not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Krishna maha-mantra regularly under the direction of a spiritual master. This is the instruction of Sri Chaitanya Mahaprabhu. If this principle is followed by everyone, there is no need to accept sannyasa. In the next verse, Sri Chaitanya Mahaprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Krishna mantra and teaching the same principle to everyone He meets.

Text 128: "Instruct everyone to follow the orders of Lord Sri Krishna as they are given in Bhagavad-gita and Srimad-Bhagavatam. In this way, become a spiritual master and try to liberate everyone in this land."

PURPORT: This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the maha-mantra: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If one is a little literate and can read Bhagavad-gita As It Is and Srimad Bhagavatam, that is so much the better. These works are now available in an English translation, and are done very authoritatively to appeal to all classes of men. Instead of living engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Krishna maha-mantra at home with their families. One should also refrain from sinful activities-illicit sex, meat eating, gambling and intoxication. Out of these four items,

illicit sex is very sinful. Every person must get married. Every woman especially must get married. If the women outnumber the men, some men can accept more than one wife. In that way there will be no prostitution in society. If men can marry more than one wife, illicit sex life will be stopped. One can also produce many nice preparations to offer Krishna—grain, fruit, flowers and milk. Why should one indulge in unnecessary meat eating and maintain horrible slaughterhouses? What is the use of smoking and drinking tea and coffee? People are already intoxicated by material enjoyment, and if they indulge in further intoxication, what chance is there for self realization? Similarly, one should not partake in gambling and unnecessarily agitate the mind. The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the summum bonum of spiritual realization. The Krishna consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Sri Chaitanya Mahaprabhu in His advice to the brahmana Kurma. That is, one should stay at home, chant the Hare Krishna mantra and preach the instructions of Krishna as they are given in Bhagavad-gita and Srimad-Bhagavatam.

Text 129: Sri Chaitanya Mahaprabhu further advised the brahmana Kurma, “If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company.”

PURPORT: This is an opportunity for everyone. If one simply follows the instructions of Sri Chaitanya Mahaprabhu, under the guidance of His representative, and chants the Hare Krishna mantra, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vrindavana, Navadvipa or Jagannatha Puri or in the midst of European cities where the materialistic way of life is very prominent. If a devotee follows the instructions of Sri Chaitanya Mahaprabhu, he lives in the company of the Lord. Wherever he lives, he converts that place into Vrindavan and Navadvipa. This means that materialism cannot touch him. This is the secret of success for one advancing in Krishna consciousness.

Text 130: At whosoever’s house Sri Chaitanya accepted His alms by taking prasada, He would convert the dwellers to His sankirtan movement and advise them just as He advised the brahmana named Kurma.

PURPORT: The cult of Sri Chaitanya Mahaprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn’t matter. One only has to follow the instruction of Sri Chaitanya Mahaprabhu, chant the Hare Krishna maha-mantra and instruct



relatives and friends in the teachings of Bhagavad-gita and Srimad-Bhagavatam. One has to learn humility and meekness at home, following the instructions of Sri Chaitanya Mahaprabhu and in that way one's life will be spiritually successful. One should not try to be an artificially advanced devotee thinking, "I am a first-class devotee." Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Krishna maha-mantra and preaching the principles enunciated by Sri Chaitanya Mahaprabhu. Thus one can become a spiritual master and be freed from the contamination of material life.

There are many sahajiyas [pretenders] who decry the activities of the six Goswamis Rupa, Sanatana, Raghunatha das, Bhatta Raghunatha, Jiva and Gopala Bhatta Goswamis who are the personal associates of Sri Chaitanya Mahaprabhu and who enlightened society by writing books on devotional service. Similarly, Narottama dasa Thakura and other great acharyas like Madhvacharya, Ramanujacharya and others accepted many thousands of disciples to induce them to render devotional service. However, there is a class of sahajiyas who think that these activities are opposed to the principles of devotional service. Indeed, they consider such activities simply another phase of materialism. Thus opposing the principles of Sri Chaitanya Mahaprabhu, they commit offenses at His lotus feet. They should better consider His instructions and instead of seeking to be considered humble and meek, should refrain from criticizing the followers of Sri Chaitanya Mahaprabhu, who engage in preaching. To protect His preachers, Sri Chaitanya Mahaprabhu has given much clear advice in these verses of Chaitanya-charitamrita.

Text 131-132: While on His tour, Sri Chaitanya Mahaprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the brahmana named Kurma. He adopted this process until He returned from His South Indian tour to Jagannatha Puri.

Text 133: Thus I have described the Lord's behavior elaborately in the case of Kurma. In this way, you will know of Sri Chaitanya Mahaprabhu's dealings throughout South India.

Text 134: Thus Lord Sri Chaitanya Mahaprabhu would remain at night in one place and the next morning, after bathing, start again.

(Chaitanya-charitamrita, Madhya-lila, Chapter Seven, Verses 125-134)

This is the process which was actually practiced by Lord Chaitanya. It was also taught by Bhaktivinoda Thakura. In fact, he wrote a small booklet called *Nama-hatta*. *Nama-hatta* means the marketplace of the Holy Name. In that book he drew an analogy between the preaching of the Holy Name and a marketplace where one buys and sells commodities.

The description given in that book is exactly like what we would call today multi-level marketing, such as practiced by Amway or Shaklee, where a friend comes to you and says, "Look, you buy soap, right?" and you say, "Yes, of course," and he says, "So why not buy your soap from me?" He sells his friend soap, and his friend can also sell to his friends and relatives, and in this way make some money, and he can get the soap for practically nothing. And he tells his friends and relatives the same thing: "Look, you can sell to your friends and relatives." In this way, multi-level marketing has become a dynamic way for American entrepreneurs to distribute their products.

Even companies like MCI have contracted Amway to sell their products. This is a natural, simple and convenient way for people to enterprise and circumvent the big corporate structures that have monopolized American industry. Similarly, 100 years ago, Bhaktivinoda Thakura suggested that the preaching of Krishna consciousness should be done in this way.

Just as Prabhupada came to us and taught us to chant Hare Krishna and follow the principles of Krishna consciousness, how to cook prasadam and he published these books, we in turn told our friends about it in those days, during the 60's and 70's. Of course, in those days, we did not have a home. We were in the street, having rejected society, so we did not have a social circumstance. We did not have an economic situation. We had given up society, because we were so frustrated and confused. But times have changed, and people are not wandering the streets like they were in those days. In the 60's, Prabhupada gave us a home. He took us in, and we slept on the floor in the temple, and ate chapatis and rice and went about chanting Hare Krishna and convinced some of our peers to take up Krishna consciousness.

Unfortunately, many of us continued to project this method onto the whole world that people have to shave up and move into the temple and give up their car, bank balance, wife and kids and as a result, the Krishna consciousness movement is not spreading. In fact, it is disintegrating—not because there is something wrong with Krishna consciousness, but because in our shortsightedness we have failed to see the broader application.

There is no use of going to the forest for one who has failed to control his mind, because he only takes his uncontrolled mind with him. The best course of action is to remain situated in that environment where one finds himself due to the arrangement of Krishna and practice chanting the Holy Name of Krishna, expecting the mercy of the Lord in due course of time.

Everything depends on practice, and through practice of chanting the Holy Name a taste develops for hearing the transcendental vibration of Krishna's Holy Name. Thus one

naturally becomes indifferent to his family attachment, although he may be in the midst of such attachments (wife, children, house, car, etc.).

This method of practicing Krishna consciousness should be encouraged—not the misleading method of premature renunciation, which misleads one to mistake the abandoning of one’s material circumstance with renunciation. True renunciation is a side product of true attachment or taste for chanting the Holy Name of Krishna.

Simply making an external show of abandoning the troublesome objects of the senses (wealth, woman, prestige) will not help one to taste Krishna consciousness. It only creates pride and envy.

Some points to consider: One cannot abandon his mundane responsibilities. One cannot enjoy his mundane responsibilities. One should focus on the vibration of the Holy Name. We are in the midst of the ocean of material action and reaction. One wastes his valuable time and energy combatting the waves of the ocean. The aim is to come out of the ocean. Chant Hare Krishna, speak of Krishna, think of Krishna, serve Krishna—everything connected to Krishna. The flow of material activities is incidental. It will go on.

Devotees keep asking themselves, “How will the Krishna consciousness movement spread under the present circumstances?” They observe the lame leadership and feel personally helpless to make any change or contribution toward rectifying the situation or themselves. The answer to this debilitating state of thought is to see one’s self in the correct spiritual perspective. The devotees who helped Prabhupada spread his movement ISKCON are the same ones who can and will spread Krishna consciousness now and in the future. All that is required is that each individual devotee see himself as the servant of Prabhupada, now exactly as he was then (when Prabhupada was present). Act as *rittvik* representative of the *acharya* His Divine Grace Srila Prabhupada, who said, “All of my disciples will take the legacy. If you want, you can also take it.”

Having been in this movement since 1967, practically twenty-six years, my personal experience watching the movement going through different transitions has convinced me that *Nam-Hatta* is the alternative, the way Krishna consciousness can be spread successfully. And it can be spread without any effort, avoiding the many problems we are experiencing now. The *Nama-hatta* approach will circumvent the power structure of the preaching institution. Our devotees have become so encumbered with managerial demands that they can no longer perform the simple, menial and humble task of telling people how to be Krishna conscious. Preaching is actually very easy. Anyone can do it, and we are organizing in this way, hoping that it will revive the momentum and spirit, the dynamic mood of the Krishna consciousness mission started by Srila Prabhupada. In

conclusion, we quote Srila Prabhupada:

The temple center is started just to present an example to the neighboring residents, how they can make a small temple in each and every home. It is not necessary that hundreds and thousands of people will live in our temple, but if we can make effective propaganda, then the neighboring residents, householders, will be inclined to be initiated and follow the modes of temple life. So you can encourage the visitors, boys and girls, as well as married couples, to understand the value of life and how they can peacefully and happily live if they follow the routine worship method in the temple and establish this in their home to be happy in all respects.

(Srila Prabhupada, letter to Tamal Krishna, June 1, 1969)

# Go Back to the Beginning: Allegiance Belongs to Prabhupada

How do we worship Srila Prabhupada?

The Acharya is the leader of the devotees of the Brahma Gaudiya Vaishnava Sampradaya. This conclusion is more important than anything else. All honor, all worship and all glories should be given to Srila Prabhupada, and automatically the servants are included. Because this is neglected, the whole Sampradaya is in shambles.

Puri Maharaja said we should publish a book to show by comparison to other *acharyas* what Srila Prabhupada has done and what other *acharyas* have done, so that people can understand who is Srila Prabhupada. The devotees are so foolish. They don't understand. They go to this swami that swami, that baba, this and that. These men have done nothing at all. They are just unfaithful and ungrateful, because **had it not been for Srila Prabhupada, there is no question of going to anybody for anything.** Just like Columbus. Columbus discovered America, and everyone thereafter is indebted to Columbus. Srila Prabhupada opened up the door to devotional service, to Krishna consciousness. He gave us the key to enter into the teachings of Lord Chaitanya and the previous *acharyas*, and unless we carry ourselves with complete humility and subservience to his lotus feet, we become offensive. This is a very important point.

In this way, to that degree that someone actually represents Srila Prabhupada, we know what his spiritual standing is, and we honor him accordingly. **To that degree that he actually represents Srila Prabhupada, worships Srila Prabhupada and teaches people to worship, to love and to follow Srila Prabhupada, to understand Srila Prabhupada and serve Srila Prabhupada—to that degree we can know what a person's actual spiritual merit is.** We should not accept a person blindly, simply because he says that he is a guru or an *acharya*, or because he has a hundred thousand followers. A hundred thousand followers is not the sign of the *acharya*. The sign of the *acharya*, the sign of the sincere follower is that he perfectly presents himself as a menial servant of the *acharya*. That is the real sign.

If we don't follow this guideline, we will be misled, misguided. We will be cheated.

Some devotees argue, “My guru is showing me how to surrender to Prabhupada, and he is worshipping. We are doing *guru-puja* for Prabhupada. We are chanting his glories. Is that not worship?”

Yes, everyone will say that. But why are you all in disagreement? Why are you all in discord? Why is the mission not growing but collapsing? Why have all of Srila Prabhupada’s disciples gone away? Why do you keep them away? Why don’t you bring them back, if you actually are worshipping Srila Prabhupada? **Why are you so interested in these neophyte followers? Why are you not interested in your own god-brothers’ spiritual welfare?** Why don’t you go to their door and beg them to come back and give them whatever they want? Whatever they want, whatever it takes to bring them back, give them. Everyone will say, “Yes, we’re worshipping Srila Prabhupada,” but my point is, where are Srila Prabhupada’s devotees, then? Where are they? Why have you driven them away and collected all these new people who worship you but don’t worship Srila Prabhupada?

They don’t even read Srila Prabhupada’s books. We talked to one so-called disciple of Bhagavan who has been in the movement for over five years, yet he has not read all of Srila Prabhupada’s books. We said, “So what do you do? What do you know? What is your spiritual life? How do you have a spiritual life—you have not read all of Srila Prabhupada’s books? What do you understand? What do you mean by spiritual life? Is it just that you put on a *dhoti* and some *tilak* and shave your head and ring a bell and wave incense? Is that spiritual life?” This is the situation of these so-called followers. They don’t worship Srila Prabhupada, because they don’t read his books.

They don’t even have them. Srila Prabhupada’s books are going out of print. Srila Prabhupada’s samadhi is not finished. That’s how we know that you don’t worship Srila Prabhupada. You have your own house, but Srila Prabhupada has no house. How is that? A world-wide movement. He gave everything, and you have built yourself a very nice place. Your followers have built for you, but nothing is built for Srila Prabhupada. Why is that? We don’t think you do worship Srila Prabhupada. You definitely don’t worship Srila Prabhupada.

Now there is much propaganda about the upcoming 1996 Centennial and re-union of Srila Prabhupada’s disciples. The SRILA PRABHUPADA RE-UNION is not a re-union with each other, like a sentimental high school or family re-union, but the re-union is a re-union of each individual disciple with his spiritual master, Srila Prabhupada—which is at once effected when the disciple resolves to once again obey and serve Srila Prabhupada in the same submissive mood of awe and reverence that he was in at the time of his original initiation by Srila Prabhupada.

This revival of the disciple’s determination to be obedient and faithful to Srila Prabhupada’s

instructions immediately brings or revives our spiritual life, and we are automatically re-united with all other surrendered disciples of Srila Prabhupada. This kind of re-union is wanted—not the pseudo re-union of warm bodies coming together under the pretense of spiritual life. The body is never alive. It is the soul which lives, and only through the principle of surrender and faith in Srila Prabhupada can we, as his disciples, have any association with Srila Prabhupada's devotees.

The emphasis must be on RE-UNITING, REVIVING, RE-CONFIRMING our ALLEGIANCE to SRILA PRABHUPADA, as his surrendered servant—not simply a re-union of material bodies for one or two days in an atmosphere of hysterical, sentimental pseudo spiritualism. The uniting is to be with Srila Prabhupada—not with each other for love, friendship and society. Each devotee must re-unite himself with Srila Prabhupada by surrender and obedience to his order. Then automatically through Sri Guru, the Sampradaya Acharya (hub of the wheel), such sincere, surrendered disciples will be united. But to have re-union without embracing this principle of Acharya worship is like putting leaves back on the tree after they have withered, dried and fallen from the tree.

In the following letters, the devotees have expressed their realizations, doubts, experiences and heartfelt sentiments openly and freely. It is in this spirit that Srila Prabhupada wanted us to associate with one another, keeping always in the context of pure devotional service under the direction of Srila Prabhupada. We have included these letters in this publication because on the whole they point to the necessity of re-uniting the devotees with Srila Prabhupada in the center as the Sampradaya Acharya—"I wish that each and every center shall keep the Acharya (i.e. Srila Prabhupada) in the center and keep their separate identity." (Srila Prabhupada, 1967) Srila Prabhupada is the one person who is capable of resolving all our questions, all our doubts to everyone's satisfaction, because all the devotees trust that they are able to repose their faith in Srila Prabhupada without reservation.



# Letter to my Elder Godbrother

From Hansadutta das, Singapore

2 October 1993

Dear Kirtanananda Maharaja:

Please accept my humble obeisances.

I thought now is the time to remind you of what you said to me upon meeting you at New Vrindaban after my fall from Guru and Sannyas. Seeing my condition, and anticipating the ensuing chaos and confusion amongst the new disciples, you said, **"This is why I suggested so strongly that ISKCON should adopt the RITTVIK process of initiation for the new Gurus!!"** It has been a long time since then, but after all is said and done, I have personally realized the truth of this statement. *Rittvik* representatives is all that PRABHUPADA ever sanctioned us to be—not ACHARYAS or GURUS. After years of anguish and confusion over this issue, I have by the mercy of Prabhupada, come to take shelter in his instruction: **"Act as Rittvik of the Acharya."** I think it is time for me to repay the debt I owe you for giving me shelter when I was so broken and lost in my spiritual life.

I humbly suggest you consider the fact that Prabhupada never authorized us to be gurus, but restrained our ambition by designating some men to act as his deputies, or *rittvik* representatives. Better late than never. Give up the false posture of *guru-acharya* and consider acting as the humble servant of the Acharya, as a *rittvik* representative. That is the solution for you and all the ISKCON gurus.

If you step back, resume your *sadhana* and service attitude towards Srila Prabhupada as his *rittvik* representative exactly as you used to do for him when he was still physically present, then most devotees will probably stand by you. Many will return to your guidance. You have nothing to lose by taking this humble position, except the false prestige of being a *guru-acharya*, which is haunting you like a ghost.

New Vrindaban is a wonderful place, and it was built under your charge, but only because the devotees were empowered by Prabhupada, on account of their sincere desire to serve him (Srila Prabhupada). In other words, they enthusiastically accepted so much sacrifice, penance and austerity to help you build New Vrindaban, because they saw your sincere determination and desire to please Prabhupada.

Of all the god-brothers, you have accomplished the most monumental task by the building and development of New Vrindaban community. On the other hand, you now stand on the precipice of the total ruin of all you have accomplished, if you obstinately stick to your false posture as the *acharya* and guru. The god-brothers are waiting like vultures to devour you, New Vrindaban and all the devotees, because more or less all of them are haunted by the same ghost of false prestige, thinking, "I am the guru, and all should serve my feet." Prabhupada has remarked the last two pitfalls of *maya* are to think one's self as God and the other is to think one's self as guru.

By taking your proper position as Srila Prabhupada's menial servant, no better today than the day you first met him in New York, you will save yourself and possibly your example could save the whole ISKCON movement.

You said you want to save ISKCON, but that requires saving yourself first.

As your younger god-brother, I have taken the liberty to attempt to instruct you. Please excuse my impudence. Whatever I have written is my deep, heartfelt concern for you, all the devotees with you, the wonderful creation of Prabhupada's Palace of Gold and of course, Srila Prabhupada, our beloved spiritual master, by whose mercy we have all been awakened to the highest ideal of preaching love of Krishna to the whole world. As the first and foremost of Prabhupada's disciples, be the first to demonstrate yourself as his *ritvik* representative. I am prepared to help you in every way, if you do the right thing.

I sincerely hope you are well. I mean you no ill will. I always admire you, but at this time I feel compelled to give you this important advice.

Your humble servant,

Hansadutta dasa.

# Reader Response

## Appreciations

From Brahmananda das

Vaishnava Scholarly Press

7 October 1993

Hansadutta Prabhu:

Your letter to Kirtanananda was profound, transcendental and true. Srila Prabhupada is guiding you on how to save him and the movement, and he is speaking through you. Gargamuni says it's because you love Srila Prabhupada. Gargamuni also says please send money.

Yours very truly,

Brahmananda das

From Chandrashekhara das

ISKCON Prison Ministries

8 October 1993

Dear Hansadutta Prabhu:

Jai Radhe Shyama! Please accept my respects. All glories to Srila Prabhupada!

I was thrilled to receive your letter and package of materials, *Prabhupada, His Movement and You* magazine. Your sincerity and humility touched my heart.

Certainly Prabhupada is smiling upon you, his dear son, who is struggling so diligently to rectify himself and go back home.

I'm honored to be your god-brother, and I'm excited about the development of this wonderful movement, Nama Hatta. Because you're coming closer to Krishna every day, you're useful right now. All glories to Srila Prabhupada!

Your servant and friend,

Chandrashekhar das

From Brahmananda dasa

Vaishnava Scholarly Press

20 October 1993

Dear Hansadutta Maharaja:

Please accept my humble obeisances. All glories to Srila Prabhupada. Thank you for your kind letter.

I was sorry to learn that Kirtanananda appears not to be able to appreciate your letter. I have received a letter from Hrishikesh dasa, who has written a letter to K Swami, expressing his disappointment in K's flip-flopping, and on seeing that he is still accepting daily worship, expresses his intention to sever all connection.

So far you and I are concerned, I always saw you as a sincere servant of Srila Prabhupada. Srila Prabhupada liked you and your service. How could I not like you? You are competitive and unconventional, but always it is on the platform of devotional service. Srila Prabhupada accepted this competitiveness in us; it greatly amused him. So, how can I not appreciate this in you? Srila Prabhupada always brought out the best in us, even though we are full of the worst. That was his greatness, and only he could do this.

When you all meet in India, you should organize some practical program for a Prabhupada-focused movement. This will be more constructive than just pointing out all the anomalies in the movement.

Now we in the Archives are introducing a program to establish 1,000 complete libraries of all books, tapes and videos in homes and temples for the 1996 Srila Prabhupada Centennial. This is what I am working for now.

I wish you all the best in your mission. All glories to your service.

Your servant,

Brahmananda dasa

From Brahmananda dasa,

Vaishnava Scholarly Press

20 October 1993

The "Reward" is brilliant marketing of an idea. The faxes of course will reach only the managers, but the devotees will be reached by book distribution. The philosophical statements in Srila Prabhupada's books are used to justify the appointment of gurus, but this requires an assumption that we are qualified to act in the capacity stated in the philosophy. But, one becomes "qualified" when he receives the order of the spiritual master; "on my order...." For instance, in the *ashram*, if the spiritual master does not ask the disciple to take food, then the disciple fasts. This is the discipline. You are correct in challenging everyone to produce Srila Prabhupada's written order. Where is the order, the mandate?

Your servant,

Brahmananda dasa

From Rasananda das

Hare Krishna Land, Hyderabad, India

25 October 1993

Dear Hansadutta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada.

I have received *Srila Prabhupada, His Movement and You*. Especially the sections "How to recognize the Acharya" and "ISKCON is like the Great Holy River Ganges" are very exact and to the point, clearly and lucidly written. After reading them, I felt honored to have been sent a copy.

Hoping this meets you well.

Yours in service,

Rasananda das

# Downfall of New Vrindaban

From Hansadutta das, Singapore

20 October 1993

Dear Hrishikesha Prabhu:

Please accept my humble obeisances. Brahmananda faxed your letter to him and your letter to Kirtanananda to me today. He also said he would send you my letter to Kirtanananda.

Having gone through the ordeal Kirtanananda is now enveloped in and being surrounded by friends, god-brothers and initiates like yourself at that time of my fall, I can understand exactly what is happening and what is going to happen to Kirtanananda and the New Vrindaban community. Bearing this in mind, please patiently try to see and understand the calamity that is unfolding before your eyes now at New Vrindaban.

I know that you are very intelligent. Whatever I have written in the enclosed *Prabhupada, His Movement* and *You* is the result of realization born of the pain and humiliation that I suffered on account of my disobedience to the order of my spiritual master, Srila Prabhupada. The conclusions are the realizations coming out of the fire of ordeal. What you are going through and still have to go through is not unique to New Vrindaban and Kirtanananda. Every so-called guru and his disciples have already gone through this painful awakening. Those who still obstinately cling to their false prestige of *guru-acharya* and their followers in and around ISKCON cannot but meet the same unhappy end as we have seen in the past and you see before you now.

Therefore I make only one suggestion, a warning. Do not try to correct this mistake of accepting Kirtanananda as *guru-acharya* by making another mistake—accepting the official ISKCON Guru-GBC authority as good as or better than the Founder-Acharya, Srila Prabhupada. The leader is Srila Prabhupada. (Almost all ISKCON gurus have the same disease Kirtanananda has. Therefore they could not help him, cannot help him now and cannot help one another. They are blind men leading the blind.) Srila Prabhupada is the Sampradaya Acharya for everyone within ISKCON, without ISKCON. The authorities he created are meant to obey and support the orders he gave. When they fail in that function, no excuses, benefits of the doubt (as we did in the case of so many gurus before) or word jugglery should be accepted to justify their deviation. They must be immediately brought to account for the discrepancies in their harmony with the teachings of the Founder-

Acharya, Srila Prabhupada.

I'm sure you understand me. Enclosed are some letters written to my old friend Chakravarty, whom I met in Kuala Lumpur. Please try to save the devotees from unnecessary pains and sufferings by understanding the enclosed conclusions. Any questions, you can call or fax (65-382-8753) or write to me in Singapore. Leaving for India on the 29th, evening. Returning to Singapore on December 1st.

Your humble servant,

Hansadutta das

P.S. Please show this letter and enclosures to Paramahansa Krishna Swami, Sudhama, Advaita and others in need of understanding. I hope all goes well.

From Hansadutta das, Singapore

1 November 1993

Dear Advaita Prabhu:

Please accept my most humble obeisances. The enclosed material may be illuminating for you.

I already sent the same material to Kirtanananda Maharaja and Hrishikesha Prabhu. I have received no response from Kirtanananda Maharaja. Here Chakravarty and I met several times, and I was happy to associate with him after so many years.

So much energy has gone into the creating of New Vrindaban; it should not be lost. Bhaktivinoda Thakur says, "It is a foolish critic who cries, 'Abandon everything and start anew.' Better to adjust and use the old road to carry us back to the true path." I think you are intelligent enough to understand the situation. Now it is up to you and other senior devotees there to take the correct path.

Prabhupada often said, "Krishna glorifies the mistake of the devotees." So my negative experience can be a plus, and Kirtanananda's negative situation could be turned around to become a GIANT PLUS, not only for New Vrindaban, but for all of ISKCON. Everyone is infected with the same deadly FEVER, the fever of *pratistha*, AMBITION—"I am the guru." This has to be treated to "I AM THE GURU'S SERVANT FOREVER." That would be glorious for Kirtanananda and all the devotees around the world. If Kirtanananda could not prevail, how will others who have got the same disease?

I look forward to hearing from you.

Your humble servant,

Hansadutta das



## Call for Action

From Gupta das aka Joseph Fedorowski of Oxford Law Firm

Inglewood, California

25 October 1993

Dear Hansadutta Prabhu:

Jai Nitai. Hare Krishna.

Regarding your fax dated 10/25/93: I also pledge US\$1,000. Send details re transfer. No small financial struggle this quarter (Saturn retrograde, you know), but by week's end I may be able to commit more Lakshmi per your request. Based on review of fax excerpts, I have no need for any further content approval, but appreciate your offer.

I admire your efforts in taking on this leadership role. I only wish all of us now associated on these issues had been able to co-operate earlier to begin to put a halt to the insidious, criminal misuse of Srila Prabhupada's assets and legacy.

With regards,

Gupta das

From Bhakta das, Bangkok, Thailand

4 November 1993

Dear Gour Mohan das Prabhu:

Please accept my most humble obeisances at your feet. All glories to His Divine Grace Srila Prabhupada! Thank you very much for your letter of yesterday.

Hansadutta is printing his booklet *Srila Prabhupada, His Movement and You* professionally in Singapore right now. I believe it will be done today. 3,000 copies are being printed, and there are numerous additions which are probably not in the copy you have received. So, although there is certainly no harm for you to circulate what you have, if you wait a little while you'll have a super first-class presentation to give. Prabhupada made Hansadutta a LIFETIME BBT TRUSTEE because he is one of the most creative men in the publishing field.

We will look for Brahmarata Prabhu in Vrindaban and take advantage of his association.

I really feel there is no use in discussing ISKCON anymore. It is wasted energy. We know what Prabhupada wants, and we are willing to submit to his final orders, i.e. HE is the *acharya*, he is present in sound vibration, and we should teach the entire world how to become his followers. ISKCON will dry up and die just like a tree that is not watered, because ISKCON does not follow Prabhupada's final instructions on this most crucial point.

When we don't follow the *acharya*, we feel the effect of the modes of material nature upon our minds and therefore constant problems and no bliss. When we are serving the *acharya's* order, then we remain always in a liberated state.

Devotional relationships are based upon mutual desire to serve the Supreme Lord by serving His servants. All that needs to be known about relationships is explained by Rupa Goswami in the 4th verse of the Nectar of Instruction. Revealing our minds to each other, exchanging gifts, giving *prasada* and accepting *prasada*. My own experience with the ISKCON devotees is that they are always ready to take my money, my time, my life, but they are never willing to give anything. I can say with honesty that in the last 12 years I have gone to ISKCON maybe 50 times and practically have never been offered *prasadam*, but am always asked to give Laxmi! So it is one sided and therefore not palatable for very long. This morning I listened to Srila Prabhupada speaking in NY in 1966, and he strongly stresses that we must not only accept but must give. Then there is proper reciprocation.

But because we are all influenced by false egoism, we all want to think we are saintly persons, when the truth is that our hearts are full of ambition, we hide behind the posture of being a great soul. When we see another advancing in devotional service, instead of being happy for him and seeking his blessings, we become envious and start to be critical and look for faults.

The leaders of ISKCON are the worst examples. They are universally pretending to be something they are not. How can they possibly relate to each other or to the masses? As far as I am concerned, their association is worse than death.

Because they all desire to be number one, they do not help each other. Instead, they help destroy one another while promoting their own projects. Why? Because they are all on the mental plane, due to not following the *acharya*, Srila Prabhupada! It is very simple to understand. Spiritual life means to serve the order of the *acharya*. Anything else is mental speculation. Since November 1977 they concocted their own way and the result is slow disintegration, chaos, etc. KRISHNA is not reciprocating purely with these men or their followers.

Now the Nama Hatta movement is to present Prabhupada as the *acharya* and us as humble souls trying to serve him, not become him. We agree that we are all fallen, sinful, full of holes and faults, but Prabhupada is perfect, and by following him we too will become

perfect.

I know that these “relationship” conferences, etc. are going on all over. I am not much interested, and I know that Yasodanandan, who is very close with the leaders of this, finds it totally without spiritual basis. Relationships are for service, not for sense gratification. We are not meant to just flatter one another and tell each other that we’re OK. No. We are meant to help each other serve the *acharya*. If someone is not willing, then we can just pray for them, wish them well, but not become sentimental. My own experience is that if devotees chant Hare Krishna always and eat nice *prasada*, then they remain enthusiastic and happy. When they neglect attentive chanting and hearing and try to enjoy, then the taste for devotional service evaporates, and they try to find some happiness in material relationships again.

Prabhupada said that 95% of his students were not interested in going back to Godhead. They just wanted a peaceful life in goodness and a birth on the heavenly planets. That’s all right, but for those who want to go back home, that association is not beneficial.

It is a shame you are not able to go to Vrindaban and hear from Puri Maharaja.\* His purity is so strong that he can quickly remove all confusion from our hearts if we are submissive.

The devotees should of course meet together as often as practical and hold gigantic *harinam* and *prasada*. But we should also know that if we are serving the orders of Srila Prabhupada, then we are always united beyond time and space. Prabhupada always told us how he never felt separation from Bhaktisiddhanta Thakura, so similarly if we are sincerely serving then we will never feel the pangs of material life.

It takes time. If we have surrendered to Prabhupada’s instructions, then in time our consciousness will be revived. Prabhupada says that it is just like planting the tree. When the seed is planted, we don’t see anything for some time. Then finally a tiny sprout appears, then a small tree, etc. We cannot jump to the high level any more than that little seed can give fruits. Enthusiasm, patience, perseverance, etc. is required.

We are all impersonalists in the sense that we have all come into this world to imitate KRISHNA. I know that I am definitely an impersonalist, and I am trying to become a personalist. I am always concerned with my sense gratification first. It is a diseased condition, and I am taking the medicine of *harinam* to get better.

The problem with ISKCON’s leaders is they don’t seem to know that they are sick. They think they are cured already!

If you will simply continue what you’ve been doing the past 8 years, chanting, reading, preaching, serving *prasada*, teaching your family to be nice devotees, then the whole world will follow you. Prabhupada has blessed you already fully, that is sure.

Tomorrow night I am off to Vrindaban! Can't wait to roll in the dust.

Your humble servant,

Bhakta dasa

\*Editor's note: This BV Puri Maharaja is not to be confused with Bhakti Pradeep Puri Maharaja.

# Leaving Prabhupada

From Bhakta das, Bangkok, Thailand

10 December 1993

Dear Rama das Prabhu (formerly Rahugana das):

Please accept my most humble obeisances at your feet. All glories to His Divine Grace Srila Prabhupada!

Thank you very much for visiting my home during your very brief visit to Bangkok. I apologize for perhaps being over emotional and ask your forgiveness if I have offended you at all.

I will not attempt to change your realizations. You must follow your own heart and try to save yourself from the cycle of birth and death.

Still, I am convinced that you received the *bhakti-lata-bija* in an authorized way from Hansadutta Prabhu so many years back. What you received was Prabhupada's mercy coming through him. He was potent at that time, and you know as well as I that you got a deep taste for the Holy Name. I remember dancing in the *kirtan* with you, and the ecstasy you felt cannot be imitated or expressed by any pretender.

Now you have taken *diksha* from one of Srila Prabhupada's god-brothers, but was the necessity really there? You already had a very nice spiritual name, and you already had received all the instructions needed to fly yourself back to home. What is a new spiritual master going to give you that you have not already received from Srila Prabhupada?

I can understand the need to take association with pure devotees, to get their blessings, etc. But why take another initiation?

Does your new initiator instruct you to hear from Srila Prabhupada, to read Prabhupada's books and follow the instructions contained therein? If so, then what new gift has he given you that you had not previously received?

After Prabhupada's disappearance, suddenly so many god-brothers stepped forward to glorify him and utilize his disciples. Yet when Prabhupada was begging them for their help in the middle 1960's and early 1970's, all they could do was find fault with him and try to destroy his work and his relationship with his disciples.

In my search of all the records, I find that Prabhupada only took his disciples to live with

Srila B.V. Puri Goswami in Visakhapatnam in February, 1971. prior to that, on December 12, 1970, he wrote to Srila Puri Maharaja, **"You are my only god-brother who is not envious of me. This I understand by the actions of all the others."** You can look up this letter yourself. Now, you told me that others claim that Puri Maharaja is not Bhaktisiddhanta's disciple? Why would they say this? Why do they now want to discredit another pure devotee? Had he not been a disciple of Bhaktisiddhanta Thakur, why would Srila Prabhupada address him as such? Why did Srila Prabhupada go to him and remain with him when he first left his wife in the 1950's? To repeat these offensive words regarding Srila Puri Maharaja is quite dangerous....

... I tried to express to you my deepest desire: to see the *sankirtan* movement united as one, as it was in the days prior to Srila Prabhupada's physical disappearance. For only this reason I see the great necessity of non-perfected souls giving up their position as absolute and come down to a platform of being teacher on behalf of the greatest acharya to ever step on this planet, His Divine Grace, Srila A.C. Bhaktivedanta Swami Prabhupada. The more we give the population at large the chance to hear directly from Srila Prabhupada and to worship him directly, the faster the HARI NAMA will be established as the YUGA-DHARMA. I know this is the truth, and it is not a mental concoction based upon speculation and word jugglery. It is "reality, distinguished from illusion for the welfare of all". I cannot change what has been realized by the grace of Prabhupada and all the Vaishnavas. It is the absolute truth. Whether anyone else chooses to accept it or not is not my concern. That is Krishna's will. When He wants to reveal Himself and His supremely perfect devotee, then He will do it within the heart of the sincere truth seeker. It is not in my power.

I still firmly believe that you should help Hansadutta's preaching on behalf of Srila Prabhupada. I am doing it, and I feel the flow of mercy from Srila Prabhupada increasing daily. Whether Hansadutta is well situated in *sadhana* or has been faithful for long enough is not a concern. He is following his vows, he has been reinstated in devotional service by the Supreme Lord and Srila Prabhupada, so who are we to have doubts? If Krishna and Prabhupada have accepted him, how can we not? As long as he preaches the message of Prabhupada on behalf of Prabhupada, what is the difficulty? He admits to being not free of false ego, as do I. But neither of us is claiming to be the savior. Only we are trying to bring others to the lotus feet of Srila Prabhupada. That is real.

What preaching mission does your new acharya have? How will you serve the *sankirtan* movement now?

During our talks, I heard repeatedly you use the words "I think." These words are not the words of certainty. They are words of speculation. You are thinking about Krishna and going back to Godhead, that is very nice. But we should not speculate upon the order of the *acharya*. His orders are clear, and there is no room for speculation. Either we accept

them, or we don't. Prabhupada did make clear final instructions. There is not any question of it, if one reads them with an open heart, free of guru ambition. Just his leading secretaries violated his instructions and concocted their own way. That does not mean that the instruction is not valid. It still stands, and whoever follows it will at once have Prabhupada's full mercy, which is manifested by the complete loss of interest in material enjoyment (*vairagya* ) and simultaneous enlightenment with perfect knowledge (*vidya*).

I may not be expert in expressing my realizations, but they are real and factual, and anyone who desires to live with me 24 hours a day can judge for themselves. I just say that the proof of the pudding is in the tasting, and no one who does not surrender their entire mind, body, words and heart to Srila Prabhupada will get a full understanding of Prabhupada's message. *Ye yatha mam prapadyante*: "As they surrender unto Me, I reward them accordingly."...

... Hoping this greets you in perfect health and blissful spirits, I beg to always remain,

Your well-wishing brother,

Bhakta das



# Restore Kirtan

From Dinadayadri devi dasi

Ferndale, Michigan

16 December 1993

Dear Hansadutta das:

Please accept my most humble obeisances. All glories to His Divine Grace Srila Prabhupada!!!

I have just finished reading your publication *Srila Prabhupada, His Movement and You* and was compelled to write to convey my deepest, heartfelt thanks for shining this beacon of light and reason into the insane mire that unfortunately has enveloped our beloved spiritual father's divine mission for so many years. Frankly, I had given up hope of ever again seeing in print such a logical, *bhakti*-infused representation of the truth of these essential matters in this lifetime!

I don't recall ever meeting you personally, but I heard much about your glorious exploits in the service of Srila Prabhupada during the early days of ISKCON from my then husband, Naranarayana das. I also have always credited you to a great extent with saving the day during the near-disastrous 1970 Rathayatra Festival in San Francisco through your tireless chanting of the Holy Names, which went on for hours and resounded like a battle cry against the evil forces that seemed intent on disrupting the Lord's chariot ride through Golden Gate Park to the sea. Therefore, I would like to take this opportunity to encourage you to continue in that vein, because I think you could also do a lot to save the present-day circumstances through broadcasting the Holy Names as heard from the lips of our true Sampradaya Acharya, Srila Prabhupada.

I have long held the belief that much of the current philosophical confusion could be dissipated if devotees would simply return to practicing the congregational chanting and dancing of the Holy Names in the manner set forth by Srila Prabhupada. (As you said, DO AS PRABHUPADA WOULD DO!) After all, *kirtan* is the first and foremost method he gave us for purifying our consciousness so we could understand Vaishnava philosophy. Nowadays, the *kirtan* in the temple is usually so cacophonous, raucous and disjointed, it is very difficult for all but the most grimly determined to even take part. That's a far cry from the simple, enchanting melodies, steady rhythms and graceful dancing introduced by Srila Prabhupada that so captivated us and swept us up into the dust at his lotus feet and onto

the path back home, back to Godhead!

Thank you very much, Hansadutta Prabhu, for kindly taking time to read through this rather lengthy letter. I'm sure I haven't said anything that you don't already know and judging from your writings, you have probably already implemented a return to the pure form of congregational chanting as heard from Srila Prabhupada. Of course, the most important principle of chanting was given by Lord Chaitanya Mahaprabhu in His *Shikshastaka*:

*trnad api sunichena*

*taror api sahisnuna*

*amanina manadena*

*kirtaniyah sada harih*

I just happened to notice that when the devotees started trying to imitate the professional *kirtan* singers and *sahajiyas* they heard in India, something got lost in the translation. I thought one such as yourself, who was recognized by Srila Prabhupada as a very nice *kirtan* man, could appreciate and perhaps elucidate further on these points. I am subscribing to your newsletter *Inside Nam Hatta* with joyous anticipation!

Your god-sister,

Dinadayadri dasi

## Glow Worm Gurus

From Sriman Pandit das,

Santa Cruz, California

19 December 1993

Dear Hansadutta dasa Prabhu:

Please accept my humble *dandavats*! Thank you very much for your kind response and magazine about Srila Prabhupada. I especially liked the letter you composed while waiting for Sriman Rahugana Prabhu. I felt it very nicely covered the issue of consulting Srila Prabhupada's god-brothers and consequently changing camps. I recently met with Brahmananda Prabhu at Pusta Krishna's house and related to him how Govinda Maharaja has gained some strength, especially in Santa Cruz by using Srila Prabhupada without giving him the credit due. I personally feel, though, that their potency is only being exhibited because Srila Prabhupada's movement is so weak. It's kind of like the example Prabhupada gives about the glow worms: how they exhibit their light, but in the presence of the sun they are vanquished. And since, as you so expertly point out, because Srila Prabhupada's movement is lacking strong preaching and brahminical power, they are (Govinda Maharaja's group) having some success in gathering support. Also I feel because the devotees in general have fallen away from strictly following the regulative principles and chanting their rounds and staying fully engaged in Krishna's service, that no one really knows what the brahminical standard is anymore. Therefore devotees think when they see a devotee like Govinda Maharaja, who is a nice devotee, they think this is the standard now, and so undermine all the strict rules and regulations that Srila Prabhupada so strongly insisted upon.

I am so enlivened to hear you preaching again. It is music to my ears. Thank you also for cultivating the humble attitude. I remember when I was first trained up we were taught if we had a problem with a god-brother we had to go and offer our obeisances and beg forgiveness. In fact, I remember offering obeisances to all the devotees individually every day. And when I keep this attitude and remind myself of my personal falldown and offenses, I feel more Krishna conscious! I also feel that Krishna has given me another chance to serve Srila Prabhupada. I have become very serious about my *sadhana* and *sankirtan* preaching that I do here in Santa Cruz, and even though I am alone for the most part, it is special mercy because I am learning how to fly my own airplane. Hare Krishna!

Yours in the service of Srila Prabhupada,

Sriman Pandit dasa

From Gour Mohan das,

Braamberg, Holland

20 December 1993

Dear Hansadutta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada.

Thank you very much for the magazines. I think many devotees will appreciate it very much. I gave Anant Swarup Prabhu also a copy, and he said that "This is really approaching the truth." I will send you in due course some Lakshmi for the magazines.

The leader of the Hague Centre bought also one magazine and became very enthusiastic to preach this to all the people who visit the center. He asked me to ask you two questions, which he would like to have an answer. If the answers are satisfying, he said he will help you convince other people. His name is Guru Padma and was initiated by Srila Prabhupada in 1976.

The two questions are: 1) Is there any Vedic evidence that when a bona fide spiritual master is no longer physically on the planet, that he can still accept disciples? 2) The proof that Prabhupada has meant that after his disappearance those who become initiated are his disciples? Please be so kind to write a letter for Guru Padma and send it to me, and I will hand it over to him.

Your servant in the service of Srila Prabhupada,

Gour Mohan das

# Signs Pointing to the Sampradaya Acharya

From Yasodanandan das,

Badger, California, USA

23 December 1993

Dear Hansadutta das:

Please accept my humble obeisances. It was a pleasure to speak to you last night. Regarding some scriptural evidence for this special position of His Divine Grace Srila Prabhupada, you may consider the following.

## 1. As the Acharya of His Movement:

"I wish that each and every center shall keep the Acharya in the center and keep their separate identity."—Srila Prabhupada to Kirtanananda, 1967

## 2. His Unique Position as the Major Spiritual Literary Authority for the Golden Age:

"My books will be the law books for the next ten thousand years."—Srila Prabhupada, Los Angeles, 1976

## 3. Predicted by Lochana Dasa Thakura (Middle 16th Century):

Statement by Lochana dasa in the *Chaitanya Mangala* regarding the future appearance of a great *Senapati Bhakta* who would preach Krishna consciousness all over the world, i.e. Srila Prabhupada.

## 4. Predicted by Srila Krishna Dasa Kaviraja (Middle 16th Century):

Statement in the *Chaitanya-charitamrita*: *prithivite ache yadi nagaradi grama sarvatra prachara hoibe more nama*—"My Holy Name will be chanted in every town and village." Srila Prabhupada fulfilled that prediction by his factual accomplishments.

## 5. Predicted by Srila Vrindavana Dasa Thakura, Author of Sri Chaitanya Bhagavata (Middle 16th Century) and Srila Bhaktivinoda Thakura (Middle 19th Century):

The statement in the *Saj-Jana-Tosani* of Srila Bhaktivinoda Thakura, regarding the future appearance of a great personality who would come to the west and preach the message of Lord Gauranga and fulfill the prediction of Sri Chaitanya Mahaprabhu. This is a translation from the journal *Vaishnava Tosani*:

...Sriman Mahaprabhu did not descend with His associates to deliver a certain number of human beings in the land of India, but rather His purpose was to deliver and uplift all living beings in all countries of the world by preaching the eternal religion of all souls. He has personally said, *prthivi-parjanta jata ache desa gram/ sarvatra prachara hoibe mora nama*. "My Name will be preached in all the countries and towns that exist throughout the world." (Chaitanya Bhagavata Antya 4.126) There are many kinds of religion in the world, and among all of them the highest development of religion is the congregational chanting of the Supreme Lord's divine names. Of this there is no doubt. Alas! When will that day come when all greatly fortunate souls in countries such as England, France, Russia, Prussia and America will take up banners, kettle drums, mridangas and karatalas and thus cause the ecstatic waves of Hari Nama Kirtana and the singing of Sri Chaitanya Mahaprabhu's Holy Name to rise in the streets of their towns and cities? O when will that day come when pure and transcendental Krishna prema (love of God) will be the only religion of all souls and all tiny sectarian religions will meet in the unlimited and universal religion of devotional service to Krishna, as rivers merge into the great ocean? O when will that day come? (Saj-jana Tosani of Srila Bhaktivinoda Thakura, late 1800's)

And who fulfilled that wish and prediction of Bhaktivinoda Thakura? Srila Prabhupada.

**6. Statement by Srila Prabhupada in New York, 1968:** "After me there will be no more Acharyas."—recounted by Rohini Kumara Swami in July, 1989, November, 1991 and again in February, 1993.

The obvious intent of Srila Prabhupada was there would not be another acharya like him after his departure. But bona fide disciples who did follow the principles and knew the philosophy and could preach could act as acharya representatives. He was to be the prominent acharya for the next ten thousand years. Also see the quote re law books for ten thousand years.

**7. Explain the meaning of shakti avesha avatara, especially empowered personality. Only a super-empowered personality could do what Prabhupada has done.**

**8. Examples of the Lives of the Great Acharyas:**

Shankaracharya took sannyasa at eight years old and travelled by foot throughout the whole of India and re-established Vedic principles and chased Buddhism out of India.

Sri Ramanujacharya preached all over India and wrote commentaries in *Vedanta* and *Bhagavad-gita*. He re-established the Vaishnava *dharma* especially throughout South India. He made thousands of disciples and established many Vaishnava temples.

Sri Madhvacharya wrote 38 books and commentaries and established eight major monasteries in Udupi, and also made thousands of disciples. He also travelled throughout

India and preached strongly against the Mayavada impersonalist philosophy. He established Vaishnava philosophy in many places throughout India.

Sri Chaitanya Mahaprabhu personally preached throughout South India. He started a spiritual revolution that is still felt today.

However, all these *acharyas* stayed in India. Their literatures and temples were confined to the Indian sub-continent. Prabhupada is the first *acharya* of the Vedic lineage who has ever travelled out of India and made so many Vaishnavas. He has presented in his numerous purports the true essence of the teachings of all the Vaishnava *sampradayas*. Thus, in one sense, he is the greatest *acharya*, because he has accomplished what no one else has done, in a most difficult environment and very tenuous circumstances in 1965 in New York.

What Ramanuja is to the Sri Sampradaya, what Madhvacharya is to the Brahma Sampradaya, what Nimbarkacharya is to the Kumara Sampradaya and what Vishnusvami is to the Rudra Sampradaya and what Sri Chaitanya Mahaprabhu is to the Gaudiya Sampradaya and to all ....; what Rupa Goswami Prabhupada and Sanatana Goswami Prabhupada and Srila Jiva Goswami Prabhupada were in their times after the departure of Sri Chaitanya Mahaprabhu by their literary and devotional accomplishments and what Vishvanath Chakravarti Thakura and Sri Baladeva Vidyabhusana were in the 1700's—SRILA PRABHUPADA is today their bona fide representative, preaching the glories of Vaishnava philosophy all over the world throughout his books and teachings and through his bona fide disciples and followers.

It should be noted that most of these *acharyas* took decades, if not their entire lifetimes to accomplish their mission. But Srila Prabhupada, in a short span of eleven years, accomplished what no one else in the entire history of India had accomplished. HE HAS FULFILLED THE PREDICTION OF SRI CHAITANYA MAHAPRABHU.

#### **9. The Position of the Adi-Guru of the Sampradaya, as described by Srila Sac-cid-ananda Bhaktivinoda Thakura (Hari-Nama-Chintamani, Chapter 6, Text 22):**

*sadhu sampradaye acharya sakala siksha guru pratistha  
adyacharya yini guru siromani puji'tanra yathochita*

Within the community of saintly persons, all are teachers and established as *siksha* gurus or instructing gurus (*sakala siksha guru pratisthita*). He who is the original guru (Adi-acharya) of the Sampradaya is the crest jewel amongst all gurus (*guru siromani*). Thus it is proper to give him worship. Footnote by Bhaktivinoda Thakura:

*A community of Vaishnavas is a community of saintly persons. They are able to give instructions about the disciplic succession, mantra, the absolute truth and the practice of sadhus. One should choose a worthy guru from the Vaishnava Sampradaya, if he wants to*



*escape from such unbonafide sampradayas, such as Mayavada, etc.... The explanation of the first guru of the Sampradaya should be respected for his particular instructions. Srila Ramanujacharya, Srila Nimbarka and Sri Vishnusvami—these are the first acharyas of their own Sampradayas. Sri Madhvacharya is our original acharya.*

Just as the above-mentioned *acharyas* are the *adi-acharyas* of their respective *sampradayas*, Srila Prabhupada is the *adi-acharya* of the Bhaktivedanta Sampradaya for the world-wide community of Vaishnavas. He is not merely another acharya. He is the current acharya of the Gaudiya Sampradaya. He has proven it and established it, especially by three major factors:

- 1) His numerous and voluminous *bhasyas* and *tikas* and profuse practical arrangement to distribute these literatures all over the world in all kinds of languages.
- 2) By his powerful preaching and immaculate purity he has made thousands of Vaishnavas and Vaishnavis all over the world.
- 3) He has (had???) practically created the framework for a universal house of worship and a sanctuary in the age of Kali-yuga by establishing 108 *mandirs* or temples, *ashramas*, farms, Gurukulas, etc. and given specific, practical directions of how to manage these institutions for preaching the message of Lord Chaitanya.

One South Indian Ramanuja guru remarked in 1976, after viewing one of Srila Prabhupada's books and witnessing the preaching of some of his young disciples, "This person [Srila Prabhupada] is the *summum bonum* of all acharyas."

Thus it is the foremost duty of any sincere disciple and follower of Srila Prabhupada to emphasize the unique and distinct position and accomplishment of Srila Prabhupada as the *visva acharya* or the world Acharya, the actual *jagat guru*, by his accomplishments and not merely by a self-given title. He is the actual Sampradaya Acharya to be surrendered to and fully served by all Vaishnavas and all preachers and preceptors in the future.

**He lives forever by his divine instructions, and the follower lives with him.**

These are just a few of the many quotes and citations that may be presented to establish the unique position of His Divine Grace Srila Prabhupada.

Yasodanandan das

## ISKCON Bans Discussion

From Dasarath Suta das

Undated

Haribol Hansadutta Prabhu:

Jai Prabhupada!

Thanks for super speedy delivery of your after-thoughts. I still need a copy of *Srila Prabhupada, His Movement and You*, since the one I saw was someone else's. Or if you want me to give some away to earnest followers of His Divine Grace, send 1/2 dozen, if you can.

Enclosed is our N.B. list you requested. Their Lordships are very kind to allow us to glorify them in some tiny way.

Talking to you and then Yashodanandan Prabhu finally cleared up the small doubt I had. Now I can see you are following the proper conclusion. May you have all success in opening the devotees' eyes. Srimad Puri Maharaja is exactly right: "Just give Harinam and teach them to worship the Mahabhagavat."

Hope you are well and singing songs of Vrindaban consciousness.

Your servant,

Dasarath Suta das

From Saradiya devi dasi, New York

29 December 1993

Dear Hansadutta das Prabhu:

Please accept my respects. All glories to Srila Prabhupada!

Wow! Thanks for the magazine. I love it, really says it all. That is where my heart is, but can't reveal my heart to many. (In other words, let other devotees know how I feel about the guru issue.) Am so glad that you are also walking the walk, not just talking the talk. (I'm not even talking.) ....

Your servant,

Saradiya devi dasi

From Gauridas Pandit das

8 January 1994

Dear Hansadutta Prabhu:

Please accept my respectful obeisances. All glories to Srila Prabhupada!

Thank you so much for your magazines and newsletter. I must say both the quality of the printing and writing are first class. This is a magazine that will remain. It has integrity. You make a lot of great points that I have not heard before. That's why I feel it's very important that we network among like-minded devotees and keep the communication going. Your magazine should be read by all devotees. Any who don't accept it deserve to be cheated. What honest person can deny the simple truth?

I had a meeting with Hridayananda Maharaja the other day. I should have tape-recorded it, but it happened spontaneously. I went over to his apartment, and he was talking to Jagajivan Prabhu, who was pretty much going along with all of H.M.'s twisted explanations. H.M. said he is an *uttama adbhikari*. Every time we tried to ask a question, he would filibuster the conversation. He would not let me talk, and when I finally did get to say something, he would not address the real points. When Jagat Guru das *brahmachari* (*riddvik*-initiated) asked about Srila Prabhupada's statement that you had to be a resident of Krishna Loka to be a spiritual master, H.M. replied that all the temples are Krishna Loka; therefore, he lives in Krishna Loka! When asked about the statement in the will that all future BBT trustees should be Srila Prabhupada's disciples and how could they be disciples after the current generation is all gone, under the current ISKCON system, he replied that we were trying to derive a direct meaning out of an indirect statement. Talk about word jugglery! After talking to him and Jayadvaita Swami last week, I can see why the GBC refuses to discuss this topic anymore. They don't have a leg to stand on! H.M. told me in front of about 15 devotees that he would not respond to any of my questions anymore and was yelling and very angry. He lost his cool totally! Then I said that my main complaint was that the GBC wouldn't discuss the Guru issue, as called for in the 1990 GBC meeting in San Diego. I said the resolution called for an international meeting, but instead of having a meeting, they prepared their *ISKCON Journal*, which is a pack of lies, and declared that anyone who discusses *riddvik* will be kicked out of the temples. Fascism to the max! H.M. said, "'Pack of lies!' What are you talking about?" I said, "There are many—for instance, Satyadhanya Maharaja said that I was Tamal's servant, not Prabhupada's." At this, H.M. said that S.M. has

done more service than I could ever do for Prabhupada. I replied that he has molested young boys in the Gurukula. H.M. said, "I'm going to ask you a question before I kick you out of here. Do you think that when I said S.M. did great service I was referring to his child molestations?" I replied, "Of course not." I got up and said, "It's obvious that I'm not getting anywhere with you, and you're not getting anywhere with me, so I'll go, and I hope you all have a nice meeting. And by the way, a *rittvik acharya* is also an honorable position. Hare Krishna. All glories to Srila Prabhupada!" Instead of convincing our Jagat Guru Prabhu to join his camp, he left the Clearwater scene altogether and has now joined Yashodanandan Prabhu for now. H.M. also said that his disciples are more advanced than I, although the ones I know here are rude, sleep in, and one even beats up homeless people! Real advanced! His followers are fanatics. One said he could be a cowherd boy (he wears a cowboy hat). The other day, one of his "pastimes" was playing basketball! Well, I guess if you can't sweat in the *kirtan*, you can play sports?! Let's get real. *Rittvik* is reality.

We are looking forward to your Prabhupada festival in May. I hope you get the support you need to print all of your good works in glorification of His Divine Grace Srila Prabhupada!

Your servant,

Gauridas Pandita dasa

## Need a Living Guru?

From Riktaharshan (formerly Vrindaban Chandra das of Mt. Kailash, aka Eric Johanson),  
Beaverton, Oregon

13 January 1994

Dear Hansadutta Prabhu:

Please accept my most respectful obeisances. All glories to your *diksha* guru Srila Prabhupada, who I pay *dandavats* to as my *shiksha* guru.

I have just read the following excerpt in the "Merry Krishnas" issue (#6) of the PADA newsletter:

*Hansadutta Prabhu now initiates newcomers as Prabhupada's disciples, and a Prabhupada initiation ceremony was given by him recently in the Philippines [sic]. Simultaneously, he has advised all his former disciples to consider Srila Prabhupada to be their actual guru. They should consider the initiation [newsletter's italics] he gave them formerly as a rittvik initiation, done on behalf of Srila Prabhupada.*

I was surprised to read that you are (allegedly) pushing this new philosophy. As you may remember, in 1988, we mutually agreed to annul my 1978 initiation by you. Did I also receive a "rittvik initiation" from you at that time? I certainly don't consider Srila Prabhupada to be my *diksha* guru.

In that 1978 ceremony, as well as all the others you performed back then, you never spoke of this *rittvik* initiation. You instead preached strongly against anything like it, emphasizing that all genuine disciples must be initiated by a living guru.

The *rittvik* people attack this phrase, saying it's an offense (in effect, calling Srila Prabhupada a dead guru). Srila Prabhupada is still gloriously living, no doubt. Using the phrase "living guru" is just a common way of referring to a guru who is constantly manifest in what appears to be a physical body, that's all. Prabhupada has chosen not to do that since November of 1977.

Actually, Srila Prabhupada himself used the phrase "physical spiritual master."

**O'GRADY:** *The problem is to find this spiritual master.*

**PRABHUPADA:** *No. There is no problem. THE PROBLEM IS IF YOU ARE SINCERE. Yes. That is*

stated. Because actually you have got problems. But God is within your heart. *Isvarah sarva-bhutanam hrd-dese arjuna tisthati*. God is not far away. God is within your heart. So, IF YOU ARE SINCERE, then God will GIVE YOU SPIRITUAL MASTER. If He knows that now you are sincere, then He will give you a spiritual master.

**O'GRADY:** O.K. Thank you. That I know.

**PRABHUPADA:** Therefore, God is called chaitya-guru, the spiritual master within the heart. And the PHYSICAL spiritual master is God's mercy. If God sees that you are sincere, He will give you a spiritual master who can give you protection. He will help you from within and WITHOUT–WITHOUT in the PHYSICAL FORM of spiritual master and within as the spiritual master within the heart.

(Srla Prabhupada speaking with Desmond O'Grady, Rome, May, 1974)

As far as "initiating on behalf of Srla Prabhupada" goes, Prabhupada also used that phrase. Does that mean that you and your god-brothers have all actually been initiated by Srla Bhaktisiddhanta (with Prabhupada as a mere *ritvik* on his guru's behalf)?

You are all helping me in pushing forward this mission of Lord Chaitanya Mahaprabhu, coming down by disciplic succession to my Guru Maharaja. So, whatever you have spoken, it is simply due to them. **I am simply the via medium to receive them, ON BEHALF of my Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Gosvami Maharaja Prabhupada.**

(Srla Prabhupada, 21 August 1971)

As one of the devotees who knew you (to some extent), despite your personal problems, I was often impressed with your strength in speaking out against rationalized concoctions like *ritvikvada*. Generally, you had a very good understanding of the philosophy and preached it in clear terms, without compromise.

**In the Christian community, Jesus was initiated by a spiritual master, John the Baptist. The initiation process is essential... necessary in order to be recognized by God. A medical student has to follow the standard course under a recognized professor. Then he will get his degree. However, if the student goes to the library and reads all the books on his own, he will never be recognized as bona fide.**

(Hansadutta das, 14 January 1969, Berkeley)

How many students do you know who study under a departed and non-manifest professor on campus and still get their degree from that college?

This *ritvikvada* is following the path of modern-day institutionalized delusions posing as

religions. PADA hints this is the case:

*The priest is called a rittvik in Sanskrit. So PADA heartily applauds... an end to the need for re-initiations. Hey! Once you have your baptismal initiation, how many more do you need anyway? Do you need a new marriage certificate when the priest changes? No. So this soft approach to re-initiation is good. (PADA, issue #4)*

Diksha, however, is a personal affair, not something to be decided by across-the-board proclamations. Srila Gaura Kishora das Babaji and his sole disciple, Srila Bhaktisiddhanta, set the example—the guru and the disciple have to both formally accept one another.

Yet, with what they say is absolute authority, the *ritvik* party spirit waves a new flag. Anyone who picks up a bead bag and chants, “Jaya Prabhupada” soon becomes a formally initiated disciple of His Divine Grace. And Srila Prabhupada automatically takes his karma? And Srila Prabhupada will return to the physical plane to deliver him if he doesn’t reach perfection?

It’s not hard to believe that Srila Prabhupada left, at least in part, because he didn’t wish to accumulate any more of that.

Wouldn’t you have branded this *ritvikvada* as *sahajiya* at one time? It’s setting up a kind of First Church of Prabhupada, the Redeemer. And ironically, the man who is now spearheading the campaign received a very clear warning from Prabhupada himself: “IT’S CHURCH! IT’S CHURCH! IT’S CHURCH!” Ask him.

The real process is to become completely sincere. Then Krishna will descend to such a person in the form of the self-realized, pure devotee spiritual master. There is no substitute for this.

Neither the ecclesiastically appointed, voted-in, non-vetoed, post-holder, musical-chairs gurus nor the *ritvik*-churchianity material arrangements will work. They cannot deliver the goods.

If someone is not insane and finds that he has not been directly accepted by a manifest guru, then he should honestly draw but one conclusion: he has not yet become sincere enough in spiritual life! Any other conclusions are delusions. The *ritvik* arrangements discussed by His Divine Grace with his leading secretaries were meant to facilitate world-wide initiations during his manifest presence. Those instructions were no longer applicable after his disappearance. All these post-1977 initiations were and still are a sham and a mockery of the *parampara*. We should clean house, go back to square one and start over. We shouldn’t propose some new, further-flung falsity that will only create more factions.

Why can’t we encourage and facilitate people to become spiritually sincere? Are we frightened that they may actually find out a pure devotee? Are we frightened that



they may actually find out a pure devotee? Are we frightened that Paramatma may then dictate in our hearts that we should also approach such a pure devotee for *shiksha*? Instead, with *rittvikvada* we give the babies a mirror, get a reflection in it and then tell them they've actually captured the moon in their hands.

This is an open letter, so you can print it in PADA or elsewhere, if you choose to do that. I assume the afore-mentioned annulment applies to any new conception of initiation you may hold. I hope so. Kindly contact me if that is an incorrect assumption. Most of the things PADA is hammering down on I also despise. So I find the newsletter to be doing some good work and exposing things that fully require to be exposed. But this *rittvik* philosophy it pushes will spoil it.

Your eternal servant,

Riktaharshan

**P.S. "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."**

(Srla Prabhupada to Hansadutta, Vrindaban, 1967)

From Hansadutta das,

Cloverdale, California

Undated

Dear Eric Johanson:

Please accept my humble obeisances. If we simply accept Srla Prabhupada's last directive in the matter of who will initiate without interpretation, then all the confusion and speculation will vanish, as fog vanishes with the appearance of the morning sun. I hope you are well.

Your servant,

Hansadutta das

## Reports from Devotees Far and Wide

From Adridharan das of Calcutta, India

17 January 1994

Dear Bhakta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada.

I have received your fax dated 14th January '94 and have gone through the contents. It was unfortunate that I was not able to receive your association during your visit to Vrindavan. However, my U.S. trip was worthwhile, if you may call it that. I was able to meet some of the top specialized architects who do the kind of work we are attempting here in Calcutta. I saw many of their works and subsequently interviewed them and selected three prospective companies. I am waiting for their working proposals and then we will negotiate and select one company. We hope to begin work in the next few months.

I have just finished my traveling around the U.S., and it was quite a shocking experience. For me it was returning back to the U.S. almost after 15 years, when the times were very good. The situation is now in a dismal condition. Something like a consortium of many *maths* or more like an American version Gaudiya Math. Temples are struggling to maintain the deities, scarcity of devotees even to take care of the essential temple program, salaried workers in the garb of devotees. Small *kutumba* (family) of disciples, gurus are feeling comfort and secure in their relationships, oblivious of the house of ISKCON crumbling around them. It was very depressing. Most of all, the inabilities of the leaders to see that something is even fundamentally wrong made things unbearable. The solution is another matter, but unless we confront the truth that we have messed up can we move to the stage of correction. Preaching to the Americans is practically nil. The whole game plan is to strike at the Hindus, which is after all a soft target. We don't have the strength nor the potency of inspiration to strike at the real target, the Americans. Anyway, you already know everything. What else can I say? To me, the solution is as clear as crystal—unless we can put Srila Prabhupada back in the center, so that everybody can have relationship with him, I don't see a bright future.

Your servant,

Adridharan das

From Bhakta das, Bangkok, Thailand

19 January 1994

Dear Das Dasanudas devi dasi:

Please accept my most humble obeisances. All glories to His Divine Grace Srila Prabhupada!

Thank you very much for your fax letter which just arrived. For so many weeks I was wondering when I would receive copies of the magazine. I understand the problems of transportation. There is no cheap and efficient way that I know of, except to have them personally carried in a suitcase when a passenger flies between SIN and BKK. That is best. Any other way is not cost efficient.

I believe I will be stopping over in Singapore sometime in early March. The date is not yet established, but I will advise Bhima when the plans are confirmed.

Yesterday in the earthquake the Los Angeles Temple was destroyed. The deities were not damaged, but the temple room is finished. In 1973 I was present along with Jayatirtha when Srila Prabhupada was screaming at Jayatirtha and severely chastising him for making that temple room in deliberate disobedience to Srila Prabhupada's command. That temple room was never blessed by Srila Prabhupada, and now we see the effect 20 years later! We must be convinced of the absolute infallibility of every word Srila Prabhupada has spoken or written. He is perfect. He is our only source of perfect knowledge. If our senses support what we hear from him, then we can accept it, but if our senses tell us Srila Prabhupada is wrong, we must reject that as false knowledge. That is faith. Whatever he says I accept in total without doubt. If we have this conviction, then every easily we can understand who is Krishna, who am I and the process of devotional service to go back to home, back to Godhead.

Each day I am realizing how wonderfully simple Krishna consciousness is and how it is truly available for everyone, as much as the sunshine is there for everyone. Srila Prabhupada's mercy is not selective. It is only our receptivity that makes it appear that some are getting more mercy than others.

Whatever I write is just from my heart. I am a fool who disobeyed, ignored and threw stones at the face of my spiritual master for many years. By his causeless mercy only I have been picked up and allowed again to follow my vows and try to become an obedient child. This is not humility. It is fact. He is so kind, so good and so compassionate that again and again he forgives us our offenses and continues to implore us to take up the Harinama with determination. He certainly understands all our weaknesses and he knows that eventually the child will learn to walk! We can never find words sufficient to glorify His Divine Grace.

His glory is limitless. But, I know that he will be most satisfied simply when he sees us all chanting and dancing together, with tears of love in our eyes, our bodies shivering in bliss, the hairs standing up like sticks all over our body and our voices choked up as we realize our eternal position as servant of the servants of the servants of Sri Sri Radha Krishna.

Your name is very nice. Just like my name. Both have the same meaning. When Srila Prabhupada told me my name, he said, "Your name is Bhakta dasa. This name means that you are the servant of the devotees. The more you think of yourself as the servant of the devotees, the faster you will advance in spiritual life. The more you think you are becoming a master, the faster you will go to hell!" So the deep-rooted desire for personal recognition is one of the hardest *anarthas* for the aspiring devotee to overcome. Our mind starts to tell us how we are so advanced, and this is the most dangerous idea. We have seen what has happened to innumerable devotees by this thinking. So we must always beat our minds continually by remembering that we are nothing except infinitesimal particles of spirit embedded in *maya*, due to our refusal to surrender to the will of the Lord since time immemorial.

Please offer my respects and sincere best wishes to all the devotees with you.

Your servant always,

Bhakta dasa

From Dhamaghosa dasa,

Seattle, Washington

20 January 1994

Dear Hansadutta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada.

Thank you very much for your kind letter and sentiments. I would be interested in how you intend to distribute books, since I used to be a book distributor for years and years. But right now I am humbly trying to get a building for use as a temple. We had a very nice program going here for a couple of years until Gauridasa decided to fly South to sunnier skies. Now neither he nor us here have any semblance of the original program we once had. The program I do brings 5-10 or so dedicated souls weekly. But it would be much better if I had a building in a good location, which would bring in foot traffic as well as drive-bys.

Anyway, we use, you might be interested to know, those small *Bhagavad-gitas* you had printed years ago. I can't stand using the "new improved versions." Can you believe what these so-called devotees are doing to Prabhupada's books? Even now wanting to take out all his purports about the Gaudiya Math!

If you are ever coming North this way, I would very much like you to stay with us and give us your association.

Regarding the magazine you printed, I know many people who would be interested in seeing a copy. Have you mailed them to the "Gurus?" GBC? Just like in the media, the politicians lie again and again, until finally everybody believes them—like Bush, a master of denial. Similarly, we have to continue to tell people the **truth** about Prabhupada, until finally they get it, after much repeating even to the same people. So this magazine you've done is good. I will help you distribute it here and about.

Are you and others planning a get-together this spring or summer? If so, I would like to come down for it. Remember your old friend Dharmaraj? Well, he's now with Tripurari and Co., hook, line and sinker. You might want to drop him a line, a long one.

I really loved the "Challenge" in Vrindavan, just like the Dr. Kovoov days in Sri Lanka??? This kind of bold preaching is needed to combat all the nonsense going on everywhere. If I can be of any help, please let me know.

Sincerely yours

Dhamaghosa dasa

From Hrishikesha Prabhu

1 February 1994

Dear Hansadutta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada

Thank you for sending your excellent book, *Srila Prabhupada, His Movement and You*, which I had just finished reading. Sorry for taking so much time, but I had other things that needed reading and doing first. Bravo for your "Apology to the Devotees." The test of a really great man is not his accomplishments, but whether or not he will admit his mistakes and apologize for them. Even non-devotees understand this to a great extent, as I have learned from my own experience.

Enclosed is a letter which I wrote to my god-brother Sanatana Dharma das, which contains

excerpts from a recent class given by Kirtanananda in New York. You might find it interesting to hear what K is preaching now to his followers.

I saw Rahugana (Rama das now, I believe) a few weeks ago at Alachua. He appreciated your letters, but is not convinced. I think after time he will be more convinced by actions than by words.

He said he was going to New Vrindaban in mid or late February to try to "save" PK Swami. I wish Rama das good luck in this endeavor. PK is Kirtanananda's right-hand man now, at least in the West. Devamrita Swami is leading K's devoted disciples in the Orient, who are raising millions of dollars on the pick to increase the K's "preaching" mission.

The last time I talked to PK (November), he was researching Prabhupada's writings, conversations, etc. to find references supporting Kirtanananda's new philosophy—"Guru may not be perfect, free from material desires or desire to be God, but this doesn't matter, because what *guru* says is perfect. If the disciple simply follows what guru says (not necessarily what he does), the disciple will go back to Godhead."

I am in Florida just now on business/pleasure. Will be in Southern California next week, then return to Florida. Leave for India end of February. If necessary, messages for me can be left at the above phone number. Best wishes to you.

Sincerely your servant,

Hrishikesh

From Damodara dasa,

Portland, Oregon

2 February 1994

Dear Hansadutta Prabhu:

It has recently come to my attention that you have published some literature that deals with the final instructions of Srila Prabhupada, regarding initiations and how the movement was to proceed after his departure. I have been following the *rittvik* controversy since 1988, when I first met and spoke with Gauridas Pandita das in Seattle. It was then that he filled me in on what Srila Prabhupada had said to him, and after hearing his personal account, and following the course of events as related in various publications, I have become what might be termed as a "pro *rittvik* " supporter. It all seemed to make a lot of sense, but I still am not 100% sure. So I am writing to you to see if you have any information that will shed some more light on the subject. Is it really true that you are offering a \$108,000 dollar

reward for anyone that can prove that Srila Prabhupada appointed regular gurus instead of *ritvik gurus*? I think that was a very good idea.

As for me, I have been living in Portland for many years. I still stay in touch with devotees up here, but they are few and far between. Although things have started picking up in the last few years. There is an official ISKCON gathering place, but I don't feel very welcome there, given my views. The other place I started going to a couple of years ago but don't anymore, is the Gaudiya Vaishnava Society in Eugene. After associating with them, hearing their interpretation of the philosophy and rejecting offers to be "re-initiated," I am of the opinion now that they are business as usual and not much different than ISKCON, just with a Sridhara Maharaja twist. Needless to say, I am not very welcome there either. Ideally, of course, I would like to associate with people of like mind. I am sending a small contribution to cover for the literature and your time. Thank you so much for having the courage to stand up to all the lies and hypocrisies, and helping Srila Prabhupada's truth emerge.

Your servant,

Damodara dasa

From Kelilalita devi dasi

10 February 1994

Dear Hansadutta Prabhu:

Hare Krishna! Please accept my humble obeisances. All glories to Srila Prabhupada!

You're probably saying, "It's about time she wrote back!" I apologize for taking so long to respond to your letters and later, your enclosures, *Srila Prabhupada, His Movement and You*.... Since September my life has been in a pretty hectic situation.

I just wanted to write and tell you that I appreciate your desire and efforts to try and rectify the offenses you made against Prabhupada and the devotees. Whatever has been done is done, and whatever you're able to do to help re-establish Prabhupada within the community of devotees as our only leader and savior will help! I wish you well and pray that Srila Prabhupada keep you and your family—our whole devotee family—safely under the shelter, protection and guidance of his lotus feet.

Yours in the service of Srila Prabhupada,

Kelilalita devi dasi

P.S. Please don't give up!

From Sachisuta das,

Irmingham, West Midlands, UK

13 February 1994

My dear Hansadutta Prabhu:

Hare Krishna. Please accept my obeisances. All glories to Srila Prabhupada.

Have just finished reading your publication of 1993, *Srila Prabhupada, His Movement and You*.

Having read your letter to Nityananda Prabhu (dated July, 1992) a little while ago in VVR No. 18, September '92, in regards to your reply you received from Bhurijana Prabhu regarding your request for excommunication to be lifted, I was thinking to write you then. As a few of us Nama Hatta members attached to Birmingham, West Midlands ISKCON temple were still struggling with many dilemmas regarding acceptance of *ritvik acharyas*, etc., with our minds and ISKCON authorities, etc., I wasn't sure how or when to contact you, so left it for a while.

However, after noting carefully your "Apology to the Devotees," "Letter to a Devotee Friend," "Introduction," "Letter to New Initiates," etc., etc., I was moved to write immediately, as it is most evident that now you are back, and are determined to return ISKCON to His Divine Grace Srila Prabhupada, many sincere devotees world-wide will be eager to correspond with you, so perhaps before you are inundated with letters, etc., perhaps you may have time to write us a group letter? (Please do not feel obliged, however, although we would eagerly await). I think perhaps ISKCON GBC may rue the day they didn't grab you back when opportunity arose, for as you are now in complete understanding of Srila Prabhupada as Sampradaya Acharya and at your own position as his designated representative (July 9th, 1977 letter), and as you are first of "original eleven" (and aware of your preaching ability from the early days, German carts and Dr. Koor episode, etc.), who has returned back to Srila Prabhupada's lotus feet, I think reconciliation is now imminent.

My own "just initiation" ceremony was through Jayatirtha, 1980, yet even then I felt more attached to Srila Prabhupada, even though I was always living at home with wife and children, etc., having never lived in temple, although it took until middle of 1993 before I fully understood I was actually Srila Prabhupada's disciple. This came about after approaching one of our members here, Krishna Kantha Prabhu, who was first to contact Puranjana Prabhu regarding *ritvik*. When His Holiness Shivarama Swami GBC found out he was offering his findings to us, he informed ISKCON temples to ban him, so we all decided to have our programs away from Birmingham temple until such time ban is lifted.



We are currently in possession of 22-page paper from ISKCON Birmingham temple president, Govinda Bhasya Prabhu, covering many scriptural quotes and observations, and when he returns from India in March, we are invited to openly discuss issues, to some conclusion, hopefully. As he is taking initiation (third time) from Gour Govinda Maharaja on Lord Nityananda's appearance day, and accepting him as Guru Maharaja, his mind is already made up, so maybe little point in discussing?

So Prabhu, much to say how most pleased we are to see that you have triumphed over a diversity (hell and back, etc.), but will contain for now. Thank you so much for the enormous encouragement it is to us that you are with us. Very soon now Srila Prabhupada's ISKCON will be back with him, then all success assured. We would be most grateful for any instruction and advice, etc. you can give.

Your well-wisher,

Sachisuta das

Jai hari bol

P.S. Prabhu, I hope I have not been too familiar in this? For it may be that you are due more respect now than before, as it cannot have been easy to adopt lowly position. Only Prabhupada and Krishna know what's in our heart beyond externals, yet to have been honored with great pomp and ceremony, now to return to humble servant, shows much for your strength of character. Please forgive any offense.

Hare Krishna.

From Dinadayadri dasi,

Ferndale, Michigan

14 February 1994

Dear Hansadutta das:

Please accept my most humble obeisances. All glories to His Divine Grace Srila Prabhupada!

Thank you very much for your letter of February 9, 1994. Yes, I have been anxious to obtain several more copies of *Srila Prabhupada, His Movement and You*. There are a few people I've wanted to loan my copy to, but didn't, because I consider it so valuable and didn't want to risk not getting it back. Please let me know how much the magazine costs (the one I have was a gift from Puranjana Prabhu), and I will place an order for five more.

Personally, I think everyone connected with Srila Prabhupada's mission needs to read *Srila Prabhupada, His Movement and You*. It is very powerful, because it presents the truth with logic and devotion, but without the type of inflammatory rhetoric I've seen elsewhere. I agree with you that "We must go forward positively," but believe that all those who have falsely postured themselves as liberated souls and allowed others to think of them as such need to do as you have done, perhaps not so much to gain the forgiveness of we the assembled devotees, but to gain the forgiveness of Srila Prabhupada (the one who has been most grievously offended) and thus reopen their connection to the Brahma Gaudiya Vaishnava Sampradaya. Obviously the world is desperately in need of Krishna consciousness, and Srila Prabhupada's mission is very much in need of leadership that can unite all the differing factions within it. Your approach is the only one I can see that has much chance of accomplishing this.

I hope all the ISKCON "gurus", past and present, get the chance to read *Srila Prabhupada, His Movement and You*. I would be very interested to hear if any of them have read it and what kind of reaction you are getting from them (positive, I hope). I am especially concerned about Bhagavan, because he opened my home temple here in Detroit, initiated me in early 1970 as a *ritvik* representative of Srila Prabhupada, and several of my closest friends eventually became his "disciples." I also have a lot of affection for Kirtanananda, because he was always very kind and attentive to my parents when they visited New Vrindavana (which they did because they enjoyed it—I wasn't even there) and he arranged for them to meet Srila Prabhupada on one of their visits.

I wish you all success in publishing your *Inside Nama Hatta* magazine. I have sent in the postcard I found in *Srila Prabhupada, His Movement and You* for a subscription. As long as you continue to follow in the lotus footsteps of our beloved Srila Prabhupada, you have my full support. I pray this meets you in good health and happiness!

Your servant,

Dinadayadri dasi

From Shyamasundar das,

Cebu, Philippines

15 February 1994

Dear Bhima Prabhu:

All glories to Srila Prabhupada! All glories to Srila Hansadutta!

I received your letter dated 15 November 1993 with the magazine, *Srila Prabhupada, His Movement and You*. And also the letter of Hansadutta to the readers with it, Srila Prabhupada's centennial note, on the 12th of February, 1994. I just wonder why it took so long to reach here.

Anyway, it is so nice of you to send it to me, cause it gives me a new realization about this guru business, which is causing much chaos for the devotees (not all, of course). Especially these fanatic devotees which are so proud of their so-called survivor guru.

But anyway, as devotees of Krishna, our real aim is to go back to Him, back to Godhead, through this Krishna consciousness movement, which was introduced in the beginning by Srila Bhaktivedanta Swami Prabhupada by chanting this *maha-mantra*, Hare Krishna, Hare Rama, and following the four regs of spiritual life and reading his books. So this is it. This is all we have inherited from Srila Prabhupada, "the one spiritual master for this age." So why bother about it. Anyway, as I see it, it's just an influence of Kali.

So now that Srila Hansadutta has presented it clearly to all, the truth behind many speculations about this guru thing in ISKCON and outside as well, it's up for grabs for everyone who is sincere to Srila Prabhupada.

I just hope that when Srila Prabhupada's centennial comes, two years from now in 1996, all devotees would realize this bold and clear presentation of Srila Hansadutta Maharaja, that Prabhupada wants them to act as *ritvik* representatives and after some time, by following the order of Guru Acharya, they become fit to be guru!

Hari bol.

Your most unworthy god-brother,

Shyamasundar das

P.S. I'll try to find out about Radhanath and share this to him. We haven't seen each other for quite a long time. I'm also reaping so much bad karma nowadays (family trouble).

Anyway, (BG 2.14) *matra sparshas tu kaunteya*:

O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

From Damodar das of Portland, Oregon

21 February 1994

Dear Hansadutta Prabhu:

Please accept my obeisances. All glories to His Divine Grace Srila Prabhupada!

Thank you very much for responding so promptly to my last letter.

It's great to get a bundle of engaging reading material. I have read through everything twice, and I must say I concur completely with your conclusions. I think your presentation is the most direct and logical approach to date.

I was somewhat dismayed that I couldn't find my name on your list of initiated disciples, which led me to think that perhaps you may have me confused with one of the other Damodars on the list, which I can completely understand, considering that I don't think that we ever really associated much, and the little that we did was about 14 years ago. ... I have been struggling so long with this issue of where do I stand in relation to Prabhupada? you? ISKCON, etc. that I finally feel that the truth has emerged, and I want to be a part of it, and I suppose part of that for me is a recognition from you of my initiation. I also have an audio cassette of the entire ceremony, if that helps...

I had been searching for some association and spiritual guidance. What I got was a bunch of egocentricity, fanaticism and manipulation (and more debt). So I have just recently moved back to Portland and plan to think long and hard about any future moves, being aware that association is of paramount importance for any devotee, I just cannot afford another ill-planned decision. I would, however, like to drive down sometime and check out your program there in Cloverdale. If you could tell me a good time and give me directions, perhaps I could visit this spring sometime?

Meanwhile I sure would appreciate any other reading material that you might have. I have enclosed a small contribution herein. Again, thank you for everything. Hoping this meets you in the best of health.

Your insignificant servant,

Damodar das

From Sachisuta das,

Birmingham, West Midlands, UK

7 March 1994

From Sachisuta das,

Birmingham, West Midlands, UK

7 March 1994

Dear Hansadutta Prabhu:

Hare Krishna. Please accept my humble obeisances. All glories to His Divine Grace Srila Prabhupada.

Thank you for your thoughtful and personal letter (February 25, 1994) in reply to mine of February 13, 1994, received March 3, 1994. Much appreciate your latest thoughts and realizations, etc., included in "Letters" and *Excommunicated, Uncommunicated, Incommunicado*.

Our Sunday program at Birmingham University is only small. None of us expert in kirtan, etc., so are struggling to maintain this at the moment, hoping to get our own place eventually.

In regards to the Manor closing, to date, as far as we are aware, the order at council, etc. is restricting visitors only, so perhaps will continue for some time, as not sure how the Indian community will react, so if financial support dries up, will be little difficult to continue on same capacity as during large festivals and Sunday programs, etc.

I was telling you in last letter that Birmingham ISKCON temple president (now Govinda Bhakta, through Gour Govinda Maharaja) had formulated 22 page arguments against *ritvik*, before going to India, asking us to meet with him on his return to discuss. I received a message that he phoned Birmingham from India to let me know of "important events" at Mayapur and that he is sending me personal letter in this regard. If I receive before posting this, I will enclose photocopy for you. I still have "friendly" relationship with him, not sure how long will last, though, especially as this is third time "lucky" for him (Jayatirtha, Bhagavan, Gour Govinda Maharaja). Hope reconciliation possible, yet you seem doubtful, as do we all here. Especially after reading Sulochan's book, your strong opinions, my own personal encounters, etc. (Have you read Sulochan's book? What did you think of it?)

In my first letter I hinted that ISKCON GBC may rue the day they didn't grab you back in their "camp," had not realized how determined you are to fight for our beloved Srila Prabhupada and his movement. Now the giant has re-awakened, so I think somebody had better watch out, although as you say, you would like to move forward positively, I detect you are relishing the upcoming struggles??

So Prabhu, it seems that you may soon be considered a leader again as *ritvik* is firmly established as Srila Prabhupada's order. Perhaps you may or may not accept this

leadership position? Although sure you won't shirk any opportunity to establish Srila Prabhupada and the Sampradaya Acharya above all.

May I please bring in a note of caution? For as this contentious issue is resolved, the *pratistha* you have mentioned could reappear, couldn't it? Who knows what Mayadevi has up her sleeve, eh Prabhu? So although I am convinced that your humility, attained through the direct experience (your words) is genuine, as good management and strength of character will again be necessary, it's possible the same or similar tendencies may arise (no one more aware of this than you, perhaps, Prabhu?). In this regard, may I please urge you to be constantly vigilant, there is hope now, small light at the end of a dark tunnel. I hope this is not offensive, yet you and those like you have great responsibility. The horrendous events of the last 16+ years must never be repeated, else we are all finished. Sure you agree and are aware of this, however. Not sure of your Nama Hatta associates or your married situation, etc., so would you please convey my obeisances and best wishes to all? Thank you. *Jai Hari bol*. Hare Krishna.

Your well-wisher,

Sachisuta das

P.S. So Prabhu, am sending this of 3/12/94. No sign of letter from India. Thanks once again for last letter and the literature. Of course, would be most pleased to hear from you again with advice and suggestions how to proceed, yet please don't feel obliged, as you have much more important things to do. We are relying on you as strong support. Hope that is okay. *Jai hari bol*. Srila Prabhupada *ki jai*.

# Angry Means Defeated

From Bhakta dasa, Bangkok, Thailand

9 March 1994

Dear Das Dasanudas Prabhu:

Please accept my most humble obeisances. All glories to His Divine Grace Srila Prabhupada!

Yesterday I received five copies of the *Every Town & Village*. It is so nicely done in all respects. The glorification of Srila Prabhupada is sincere and direct. It carries real potency. Yesterday I also received a copy of the *ISKCON Journal* from Badrinarayana Prabhu. It is the GBC publication to justify the right of neophyte devotees to accept the position of acharya/spiritual master. Although they quote all Prabhupada's words, they use those words to promote themselves instead of Srila Prabhupada. Their publication left me feeling numb and disturbed, whereas the "ET&V" left me feeling inspired and full of hope. Really a world of difference.

Hansadutta Prabhu has made so many very excellent arguments. I especially appreciated the comparison with counterfeit money as being very appropriate. While counterfeit money looks quite genuine to the innocent, it is in fact poison, because it carries none of the support of the government. Self-made gurus are just the same.

Prabhupada repeatedly says, "UPON MY ORDER BECOME GURU," but he never gave the order. He said "Initiate for me." That simple order was never followed for one minute by anyone, and therefore they are in so many ways disconnected from the pure flow of mercy.

All those who love Prabhupada or at least who recognize that Prabhupada is a direct expansion of either Lord Nityananda or Srimati Radharani see clearly. Others seem to think Prabhupada was just some lucky Indian just like them. Because he plays the role of a humble, fallen soul should not bewilder anyone. We must look at what he did, then his supreme high position is understood.

I have been so busy lately, and my computer has crashed too. So I have not yet begun writing. I think about it all the time, and will get to the task soon, by the Lord's grace.

Have you heard any news from Bhima? I would love to know what has happened in Mayapur. Hope this finds you in blissful spirits. I remain,

Your servant,

Bhakta dasa

From Das Dasanudas devi dasi,

Singapore

9 March 1994

Dear Hansadutta Maharaja:

Please accept my most humble obeisances. All glories to Srila Prabhupada.

I have just received a phone call from Bhima. Seems that ISKCON is up in arms against your publications. He had left a stack of magazines with Rasabihari in Loi Bazaar to sell to devotees, but GBC passed out the order to the Krishna Balarama's temple president to warn Rasabihari that they would be black-listed if they would have anything to do with the sale or distribution of these magazines. So they have withdrawn the magazines from their shelf. At the same time, Rasabihari has been selling and continues to sell other books, such as Sridhar's group and Krishna Balarama Swami's nonsense books. But your magazines are too threatening. Lokasaranga Swami also does not dare to distribute. He has been told, since having been seen hanging out with you and the Nam Hatta devotees in Vrindaban last November, that he will be kicked out of India, should it be discovered that he is collaborating. And the Greek-German boy and Sudarshan das (Shyamapriya) refuse to distribute also (they asked Bhima for a donation of 2 lakhs).

Bhima said it looks like he will have to stay on a week longer in order to distribute the magazines. But I suggested to him to let Vrindaranya join him. He agreed, and I have spoken with Vrindaranya about it. He will book his flight for the 17th of March and prepare his visa first. Bhima leaves Vrindaban for Mayapur on the 19th, arriving in Mayapur on the 20th, then returning to Vrindaban on the 25th (arriving 26th).

Note: **To become angry means defeat.** On July 9, 1975, in Chicago, Srila Prabhupada said, "To become angry means defeat. If two persons are in argument, the man, the one party, he becomes angry, **that means he is defeated. Why one should become angry?** It is the argument, logic. They should continue. And to become angry and to go away, that means defeat." Here follows an account of what recently happened to some devotees while distributing *Srila Prabhupada, His Movement and You* while in India during the Mayapur Festival.



The following is from a devotee in Mayapur who wishes to remain anonymous. It is his reaction to the incident described in the following pages.

Anonymous

28 March 1994, Sri Mayapur

Dear Hansadutta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada!

The beating of the Singapore devotees is most deplorable, and I heard from three different sources how disgusting the devotees were when they witnessed the beating that took place. Even the mother of one 16 year old boy told me that her son saw everything, and he approached Mukunda Maharaja, asking him to stop the nonsense, but he didn't say anything. Of course, the boy lost the little respect and consideration he had for Mukunda. Actually, it is a fact that by their own actions they are killing themselves.

From Das Dasanudas devi das,

Singapore

May, 1994

Dear Hansadutta Maharaja:

Please accept my most humble obeisances. All glories to Srila Prabhupada!

Here is an account of what happened in Mayapur (Mayapur Festival, 1994):

On the 19th of March (a Sunday) Krishna Lila flew into Calcutta from Singapore and stayed one or two nights at the home of his music teacher there, until Bhima came down from Vrindaban on the 20th to meet him. On Monday, the 21st, the two of them, accompanied by one Indian devotee named Lalu (a resident of Vrindaban and the nephew of a well-known Sanskrit *acharya* in Vrindaban), took the train down to Mayapur for the day.

This was Krishna Lila's very first trip to India. It was also his first trial at book distribution.

They arrived at Krishna Nagar (30 km from Mayapur) sometime around 11:30 am. From the train station they took a three-wheeler to Mayapur. The three-wheeler stopped about 100 meters from the front gates of ISKCON, on the main road. Krishna Lila and Lalu got down and immediately entered the compound, slinging their heavy book bags over their

shoulders. They went straight to the guest house, slipping magazines under every door and proceeded outside, giving out magazines to everyone they met. They were distributing only to foreigners, not to local devotees. Within ten minutes they had distributed 150 magazines and headed back to the three-wheeler for more. They entered through the gates again and began to give out the magazines.

But when Krishna Lila was passing out the magazines in the *prasadam* area, the temple commander, Jayaram, came up to him and said, "What are you doing here? You can't do this. Who gave you permission?" Krishna Lila said, "No, someone at the gate said it's all right," and he continued to hand out magazines. Jayaram walked off towards the gate to check it out, but then returned and said they had to go outside. "No, no, you can't distribute here. Give me, and I'll distribute for you." Innocent Krishna Lila gave him a stack of magazines. (Later Jayaram admitted that he had brought the magazines straight to the GBCs to read.) Jayaram told them to go outside to distribute. So Krishna Lila and Lalu went just outside the main gates.

When Krishna Lila had finished giving out all his magazines, he went back to the three-wheeler to get more, and after a few minutes, Bhima and he both walked to the gates, looking for Lalu, but Lalu had apparently gone back inside the compound. Krishna Lila then went down to the river and passed out the rest of the magazines. Bhima waited at the three-wheeler.

Krishna Lila again went to the gates, looking for Lalu, but there was no sign of him, so Krishna Lila entered the gates, went around the guest house and *prasadam* hall, looking for Lalu. When he came out, Lalu was near the gates, being beaten up by five or six Bengalis. They were slapping him on the face and hitting his chest and back, asking him, "Where is Bhima das? Where is Bhima das?" But Lalu replied, "He's in Calcutta." Then they saw Krishna Lila and grabbed him. They began punching on his head, especially on the ear and face, as well as his chest, a few guys going at him all at once. One of the guards brought a stick, and the guy who had been whacking Krishna Lila's ear took hold of the stick and started beating his thighs. Krishna Lila tried blocking with his hands, and the stick was beating his fingers. Afterwards, Krishna Lila said that all the while, he did not feel any pain, but saw Srila Prabhupada in his mind. He was chanting, "Krishna! Krishna!" The guy who was beating him with the stick shouted, "Stop! Stop calling Krishna! Stop calling Krishna!" (Later this was to stick out in Krishna Lila's memory.) These men were all Bengali ISKCON boys. The same guy then asked, "Are you Bhima das?" Krishna Lila retorted, "What! You think Bhima das is so small??"

Meanwhile, the rickshaw drivers saw the commotion from outside the gates and ran towards Bhima, who was waiting by the three-wheeler, unaware of what was going on, but anxious why it was taking Krishna Lila and Lalu so long inside. He was outside the gates,

about 100 meters away. The rickshaw drivers came running and shouted in Bengali, "Go to Jog Pith! Go quick! Your friends... beaten... pain... Go! Go! Quick!" But they did not linger, seeing the commotion was spilling out from the gates. Immediately his own driver demanded payment of the fare and left the spot.

Several men came running and grabbed hold of Bhima's arms and neck and began beating him on the head and pulling him in three different directions—two men on each arm, two from behind. Bhima yanked his left arm free and so doing pulled off someone's watch. Momentarily they became confused, looking for the watch on the ground.

That's when the devotee who had been tormenting Krishna Lila came running, screaming from 30 metres away, "I'll kill you! I'll kill you! I've got a gun! I'll throw your body in the Ganga, and nobody will know!!" He whipped out a gun from beneath his dhoti and brandished it in Bhima's face. Everyone was more or less stunned.

Bhima asked, "But what have I done?" The Bengali boy accused, "You're giving out these magazines!" Bhima said, "But I'm not giving any magazines out. I've just arrived here. You can see my bag. I've just arrived in the Holy Dham, looking for a place to stay." The Bengali boy was uncertain, but he ordered Bhima to be brought to the office. So six or seven men all began to drag him, but he said, "Look, you don't have to drag me like an animal. I'll go with you." The Bengali boy signaled to the others, who then let go. At that moment, a Gurukula boy ran up to them and was asking, "What happened? What happened?" They told him, "He's (Bhima) against Prabhupada." Bhima picked up his bag and walked with them to the office.

Krishna Lila and Lalu were already in the office, and the temple commander, Jayaram, was questioning them. Jayaram asked, "You people have no permission. Why you are coming and doing this?" Krishna Lila answered, "You gave us permission. You said we can distribute outside the premises. We were outside the gate." Jayaram said, "No! You can't do there! I said you can come after the festival." When Jayaram saw Bhima, he asked, "Who are you? Are you Bhima das?" But Bhima avoided him, saying that he had just arrived in the Holy Dham and had not been distributing magazines. They looked inside his bag, but did not find any magazines. Back and forth, more questions.

Krishna Lila said, "Okay, we're sorry all this happened. But why you people start beating devotees? You gave us permission, then you people come and beat devotees." To his surprise, Jayaram then said, "No one beat you!" To the others Jayaram said, "Did anyone beat him?" They all said, "No, no. No one beat them." That was too much for Krishna Lila. His face, hands, chest and thighs were red, swollen and bleeding. He showed his bleeding hands and thighs to Jayaram. Jayaram backed down a little, saying, "Oh, we'll call a doctor for you. I'm sorry. There must have been some misunderstanding." Then one of the Bengali

boys present there said, "He (meaning Krishna Lila) beat up one of our devotees, so they beat him up." Krishna Lila protested, "Who would come to your temple—only three of us—and start to beat up your devotees?" Again Jayaram said, "We'll call you a doctor." The Bengali devotee who had pulled out the gun earlier agreed. But Krishna Lila said, "No." He put his palms together and said, "We'll be only too glad if you will let us go now."

Jayaram agreed to let Krishna Lila and Lalu leave. But Lalu could not find his shoes. In the delay, Bhima was held back. He was frightened that someone might recognize him. Just then, the temple president of Krishna Balarama Mandir in Vrindaban passed right by him, but somehow or other did not take notice of him. Bhima wanted to leave out the back entrance, in order to avoid being seen, but two Bengali boys were assigned to watch him and make sure he did not leave. Just then, Bala das from Mauritius, called out, "Hey Bhima!" However, the Bengali boys did not notice. Bhima spoke to Bala, "Please don't give me away. There's been some trouble here. Why don't you walk with me outside and speak with me." But Bala said, "Oh...no, no." And he disappeared. Bhima again tried to walk off, but the Bengali boys became upset, shouting, "No! You can't go!" So Bhima walked into the office and said to Jayaram, "Look, what's going on here? Why am I being held?" Jayaram said, "You can go. The others have gone already." So Bhima started to walk off, but the Bengali boys again stopped him. They were determined to hold him. So Bhima went back into the office and asked Jayaram to call them off. Finally he walked off, out the back entrance and met Krishna Lila and Lalu on the main road.

By that time, it was 1:30 pm. The same three-wheeler brought them back to the train station. All the way to the station, they kept looking back, worried that someone might be following and try to gun them down along the way.

They jumped onto the next train to Calcutta. They found a hotel, bought a new pair of shoes for Lalu, went looking for something to eat, and then Krishna Lila went back to the home of his music teacher, where he stayed another two nights, before flying back to Singapore. Bhima and Lalu stayed two nights in the hotel, then caught the train to Vrindaban.

For nearly two weeks after the incident, Krishna Lila heard continuous ringing in his ear, and his face and body were decorated with cuts and bruises. He told his wife that he had fallen from a train.

The devotees did not go to the police in Mayapur, because it is known that the police have been bought off by ISKCON. They were frightened to be detained for further questioning and then who knows what might have happened. There are stories of what happened to Killan in Vrindaban and others.

When Bhima had left Vrindaban to go to Calcutta, a devotee in Vrindaban had gone to

Krishna Balarama Mandir and overheard the Bengali devotees there say, "Oh, so Bhima has gone to Mayapur? He must be dead by now."

Krishna Lila and Lalu managed to distribute some 350 magazines. Another fifty had been taken by Jayaram, and later another fifty were confiscated. Later Bhima left magazines with several persons in Vrindaban to distribute slowly.

# Reviving Association

From Dinadayadri dasi,

Ferndale, Michigan

15 March 1994

Dear Hansadutta Prabhu:

Please accept my most humble obeisances. All glories to His Divine Grace Srila Prabhupada!

I'm not sure if you received my letter of February 14, 1994, so I'm writing again to request more copies of *Srila Prabhupada, His Movement and You*. My friend Karunika told me she was so deeply touched by this book that she and her husband, Dean, phoned you after they read it to offer you their support. These are very good people and enthusiastic preachers who unfortunately have suffered much mistreatment within ISKCON and have distanced themselves from the association of devotees, like so many of us have had to do to protect our sanity. So when people like us read your heart-piercing presentation of the inner truths about Srila Prabhupada's movement, we are moved to tears and we become filled with hope instead of despair. I am so encouraged by Karunika's reaction to your book (I have been trying to discuss the same issues with her for years but could not get through, I supposed because of my own impurity) that I would like to distribute more copies to other friends and see if we can get something good going here in the Detroit area. There are many other good devotees around here with resources and enthusiasm who have simply been languishing in materialistic life-styles for years because there is no pure force to draw them together (i.e. Srila Prabhupada is covered up and not very much manifest at the local ISKCON temple).

So please, Prabhu, let me know as soon as possible or have someone else let me know how I can obtain more copies of *Srila Prabhupada, His Movement and You*. If they are out of print, perhaps we could help get more copies published. One of the people I want to send a copy to is Naranarayana; I know he is going to love it and feel proud to be your friend.

If more copies are not immediately available, may I have permission to make a few photocopies to distribute? I pray this meets you in good health and transcendental bliss!  
Hare Krishna!

Your servant,

Dinadayadri dasi

From Dinadayadri dasi,

Ferndale, Michigan

2 May 1994

Dear Hansadutta Prabhu:

Please accept my most humble obeisances. All glories to His Divine Grace Srila Prabhupada.

Thank you very much for the generous shipment of books you recently sent me (ten each of *Srila Prabhupada, His Movement and You* and *Excommunicated, Uncommunicated, Incommunicado* plus two copies of *Every Town & Village*, Vol. 7, No. 4). Although you did not send an invoice or ask for payment, please find enclosed my donation of \$101 for your Nama Hatta World Sankirtan Party.

I would very much like to develop a Nama Hatta style community of devotees in this area and have been intensely desiring this for the past several years. Therefore I feel that your very potent books have been sent by Srila Prabhupada and Lord Krishna to help me fulfill this desire. Since trying to come back to Krishna consciousness in 1991, after eight years of foolishly trying to forget spiritual life by indulging in material sense gratification (I left ISKCON in 1983, because I couldn't cope with the pain of seeing Srila Prabhupada minimized within his own movement), I have found it very difficult to find like-minded devotees to associate with who aren't too much distracted by various mundane pursuits. Most devotees around here are quite apathetic about spiritual life, so I am hoping that together we can rediscover the fire Srila Prabhupada originally ignited in our hearts for serving the mission of Sri Chaitanya Mahaprabhu. I am no better off than anyone else and recognize my dire need for Vaishnava association to help me overcome the bad habits I have picked up in the past ten years. Regrettably, I just can't seem to find the strength at this point to once again take up practicing Krishna consciousness purely all by myself; hence my plan is to try to create some good association for myself with the help of your books to get started.

One issue I would request you to address when you get the *Inside Nama Hatta* newsletter going is the tampering with Srila Prabhupada's books by ISKCON that I have seen mentioned in your *Every Town & Village* and elsewhere (VVR and PADA). I would like to know if it is possible to document these changes by printing the original passages alongside the changed ones with comments about any philosophical ramifications of the changes. Even if the changes made so far aren't that significant and don't change the original meaning, I'm sure you would agree that this is a very dangerous precedent, and a great affront to Srila Prabhupada's divine *vani*. I very strongly feel that this policy of

hanging Srila Prabhupada's books must be stopped and that all changes should be returned to their original form.

Thanks again for all your help and inspiration, Hansadutta Prabhu. I pray that your endeavors to re-establish Srila Prabhupada as our true Sampradaya Acharya meet with all success, for the sake of us all.

Your servant,

Dinadayadri dasi

P.S. If ISKCON is reluctant to give specific information regarding changes made to Srila Prabhupada's books, do you think legal channels should be investigated to force them? I find the thought of legal recourse very distasteful—it reminds me of the Gaudiya Math's crooked path, which Srila Prabhupada was so critical of.

From Hansadutta das,

Cloverdale, California

2 May 1994

Dear Bhakta das:

Please accept my most humble obeisances. Thank you for your letter and check for \$108.00 donation. Today I received the letters and article you sent to Das in Singapore. Please forgive me for not replying you sooner. Veda Prabhu had donated the cost of a computer and printer, and I am just now using it to type my first letter to you. Needless to say, this computer technology boggles my mind. Anyway, I will give it my best shot.

May 20, 21 and 22nd we will have our first festival here. It would be nice to have a week-long festival every year here at the campground, or even two weeks. Devotees could come and go at their leisure, like Kumba Mehla at Prayag, India.

Since three weeks now we are going Friday night to Santa Rosa for *sankirtan* in the park at downtown Fourth Street. At 6:00 pm we take everyone to a rented space above a popular book store and conduct a standard program of *kirtan*, lecture and *prasadam*. The first week, about 15 punks, freaks, misfits and *varnasankara* type young people attended our program. The second week, the attendance doubled. Chitsukananda's son (23 years old now) showed up, beaming from ear to ear that some devotees had finally appeared in his neighborhood. Gauridas and his wife Sacimata have moved to our place, and because of him I was inspired to move my miserable, lazy body into *sankirtan* gear. I have become too



lazy and lethargic, but Krishna is so kind upon me, He has sent someone to help me get going.

As for trying to bring the ISKCON hard-liners to their senses, it is as impractical as trying to convert a typewriter into a computer. IMPOSSIBLE!

The future is in simply going out to the street or door to door, chanting the holy name and inviting people to participate in *Bhagavad-gita* classes and *prasadam* distribution. All these sophisticated plans and dreams of big preaching are really only products of our aversion to doing the simple task of presenting ourselves as the servant of Srila Prabhupada and the Holy Name. I was very enlivened to be in my element again, like in the old days. This is what we were trained to do, and this is what Krishna and Srila Prabhupada want us to do, and this is what the young, misguided generation of punks and misfits need to see and hear. It was good for us, it is good for them. It was what Lord Chaitanya did personally as an example, so we must do this. This is what Prabhupada also did for us, so we can continue the tradition in his name, to recruit.

I was thinking there is no need to open any centers, but new devotees should be kept in the consciousness of being traveling mendicants for as long as possible, as we were in the early days. I am convinced that there is a whole new generation of young people out there, starving for Krishna consciousness. It is up to us to appear on the scene and vibrate the Holy Name and the message of Srila Prabhupada. These youngsters see us like father and mother. We are not young anymore. We are old. That has a certain gravity, which we did not have before. Also, so many of our immature kinks have faded away. I feel a new wave, a renaissance coming on. What do you think?

We must abandon thinking and lamenting over the past. We must not expect anything from the god-brothers. Only Srila Prabhupada can help us. No one else can help us. No one has ever helped us, except Srila Prabhupada.

I hope that you are well, and that we will be able to see you soon here in USA. Also, I will practice the computer communication skills and be more in touch with you. Obeisances, and glories to Srila Prabhupada. My obeisances to Guru Kripa Maharaja.

Your humble servant,

Hansadutta das

## Reservations

From Kelilalita devi dasi,

Port Angeles, Washington

23 March 1994

Dear Hansadutta das:

Hare Krishna! Please accept my obeisances. All glories to Srila Prabhupada!

Thank you for your letter. I was happy to read how enthusiastic you are for purely distributing the holy name and glorifying Srila Prabhupada. Your ideas for preaching seem practical, and I'm sure Krishna will give you all intelligence to carry out your plans.

As far as my mailing list goes, I promised everyone that I wouldn't give out their names. In the past, several others had also requested my list, so I wrote my subscribers to see if they minded. A large enough majority said no, so I just decided not to give any out. It's not so hard to understand why. I'm sorry I can't help you in this way.

I'm doing fine. I feel Krishna has something planned for me up here in the far Pacific Northwest. It's exciting and scary at the same time to see how things are all going to come out.

Last weekend I went to Victoria to visit the devotees. They have a big house close to the university. There are 7-8 people who live there. They go on *hari-nama* every Saturday and have a Sunday feast with about 40 guests. It's a homey, personal atmosphere—nice preaching.

I hope this finds you and your family happy in KC and always at the lotus feet of our beloved spiritual master, father, friend and guide, Srila Prabhupada! I wish you well in your efforts.

Kelilalita devi dasi

From Dhanesvara das

5 May 1994

Dear Hansadutta:

Please accept my humble obeisances. All glories to Srila Prabhupada. Thanks for your participation in the Directory. I am happy to run your personal listing, but I cannot run your ads. I am keeping the editorial content to that which is in keeping with the “official” ISKCON. Sorry, I know you won’t agree, but although I like you as a friend, I disagree with the tactic you are taking on all this. I also do not subscribe to the *rittvik* philosophy. I hope that you will reconsider what you are doing.

I offered some advice to you several years back when we talked in LA sitting in your car. Remember? Why not just try pursuing a low profile and simple *sadhana*? Stop crying “poor me.” After all, you’re the one who has created the whole situation! Try to re-read *Srimad-Bhagavatam* Fourth Canto about Lord Shiva’s rift with Daksha—maybe some lesson in there that you can appreciate.

Your friend,

Dhanesvara das

From Hansadutta das,

3 September 1994

Dear Dhanesvara Prabhu:

Please accept my most humble obeisances. All glories to Srila Prabhupada.

Thank you for including our personal listing. I did not think you could publish my two advertisements for *Srila Prabhupada, His Movement & You* and *Excommunicated, Uncommunicated, Incommunicado*, because of your official ISKCON editorial policy.

I also think of you as a good friend and well-wisher. You are correct when you say, “After all –you are the one who has created the whole situation.” Therefore I am trying to rectify that unfortunate creation by publishing *Srila Prabhupada, His movement and You*.

To accept Srila Prabhupada’s last written doctrine to his leading disciples—“Act as *ritvik* of the Acharya”—means to be on the safe side, following the order of the spiritual master verbatim, without interpretation, speculation or doubt. But to interpret and presume to know better than the spiritual master is dangerous. In other words, it is safer to be foolish before the spiritual master than to think one’s self over-intelligent. Even Lord Chaitanya posed Himself as foolish and accepted the order of His spiritual master to simply chant Hare Krishna as if He were a neophyte devotee, unfit for study of Vedanta. What harm can there be in being humble and accepting Srila Prabhupada’s order to act as *ritvik* of the *acharya*?

It worked well while Srila Prabhupada was with us, and now that everyone has assumed the role of *guru-acharya* everything is in chaos and confusion. I hope you are well.

Your friend,

Hansadutta das

P.S. Yes! I did read, as you suggested, the incident of Lord Shiva and Daksha, and it has reinforced my conclusions and convictions.

From Basu Ghosh das, Bombay, India

8 May 1994

Dear Veda Guhya Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada!

It has been many months since we met at Vrindaban on the occasion of the annual observance of Srila Prabhupada's disappearance. Since then, I honestly had meant to write to you many times, but it didn't happen. I hope you will pardon me for that. Not only did I want to send you the enclosed pictures of yourself that I took at the temple, but I wanted to express my "humble" (I know I'm a puffed-up rascal) opinions on the "*ritvik* idea."

I continue to hesitate to accept the idea, not based only on my own reflection on the issue, but also from discussions that I have had with learned scholars (some of whom are not in ISKCON and not in our Sampradaya) and devotees.

Of course, it is a fact that Srila Prabhupada never appointed a successor. It is also an unfortunate fact that many unqualified persons became "guru" in ISKCON and created havoc for their "disciples" as well as themselves.

I know that there are logical points on both sides of the issue. But from my philosophical inquiries and "investigation" into this, the conclusion seems to point to some kind of "living guru," one who is present or "*prakat*" before our vision (although it may be material vision). The reasoning is that:

1. It is the accepted tradition to accept both "*diksha*" and "*shiksha*" from a "*prakat*" guru. It is accepted not only in Gaudiya Sampradaya, but in all of the other three Vaishnava Sampradayas. We have no example of a "*ritvik*" guru in Vaishnava history.
2. Srila Prabhupada's writings "taken on a whole," quite clearly indicate the need of a "*prakat*" guru. It is therefore that he has written in the *Upadeshamrita* that a *kanishta* or a

*madhyama* devotee can also initiate. Otherwise, he would have, in all his wisdom, clearly indicated that a “*rittvik guru*” would have been the most acceptable alternative.

3. A great, powerful acharya adapts Krishna *bhakti* and Krishna consciousness to *desh, kal* and *patra* (time, place and circumstances). Agreed. However, the basic tenets (*viddhis* or methods) are not changed. There are many examples in history of this.

Srila Prabhupada was quite clear on how a disciple should “surrender” to the guru and how he must “follow his instructions.” To the best of my very limited understanding, the problems (that have created a doubt about the position of the guru) have arisen from a violation of the “position” and/or “responsibilities” that go along with being a guru. Sorry to use this corny cliché, the *rittvik guru* answer to this problem seems to be the case of “throwing away the baby with the bath water.”

How, then, to stop the abuse of the position of guru? This would seem to be the question. Of course, the GBC is charged with the responsibility of “monitoring” the ISKCON institution. The ultimate responsibility seems to rest with them. On a subjective level, we must be able, by “composite” understanding of Vaishnava Siddhanta, to distinguish between someone who is sincerely guiding innocent and ignorant souls on the path of Krishna *bhakti* and a cheater who is only after name, fame and sense gratification and makes a show of being a guru to obtain these material objects.

The “cheating guru” profession seems to be as old as any other profession. Hence Srila Prabhupada’s pointing out that a sincere person is sent to a sincere guru (by Krishna within the heart as Paramatma), and one who wants to be cheated will be sent to a “cheating guru.” But why eliminate the guru? There may be different levels of teachers in the educational system—but teachers are required nonetheless for all types of students. The function of the guru is like that, is it not?

Anyway, Prabhu, I very much enjoyed visiting with you last year—especially the nice *prasad*. Once again I am coming to the USA. I am leaving tomorrow from Bombay to the Middle East, London and then Washington D.C. is my first destination in the US around the end of June. Maybe I can visit you at that time, and then you can really give me the sauce!

I hope this meets you and your family in the best of health and jolly spirits.

Your servant,

Basu Ghosh das

# No Replacing Prabhupada

From Bhakta Steve

9 May 1994

Dear Hansadutta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada, your spiritual master, whom you serve so nicely by preaching his correct intention.

Just got to my P.O. box after two months away. What a pleasure to receive the materials. Your position has the ring of truth and the strength of conviction of nice Vaishnavas like yourself and Yashodanandan Prabhu.

As you write, six of the eleven are "out" of ISKCON. Did Prabhupada make an error in judgment? No! Conditioned souls misinterpreted Prabhupada's desire. By Krishna's grace, a few like yourself see things as they are.

Please keep sending me stuff. I look forward to meeting you someday. All glories to the transcendental truth of Srila Prabhupada's mission.

Steve Aminoff

From Hansadutta das,

Cloverdale, California

26 May 1994

Dear Bhakta das Prabhu:

Thank you for your letter dated May 13, 1994. I thank you also for the check of \$108 for the Nama Hatta publication works.

Yashodanandan Prabhu and I were on the way to Santa Rosa to purchase some computer cable when your letter came, so we both read it with great ecstasy and relish. Ananda has been filling up my computer with the various programs and customizing everything for easy use.

We have been associating since May 20th. The weekend of May 20, 21 and 22nd many devotees came here for our first Nama Hatta festival. Dhamaghosh, Rathayatra and wife,

even Dristyadhumnya and Gupta made an appearance on Sunday. Gupta will purchase and donate a good copy machine for our use in the publication of the *Inside Nama Hatta* newsletter. I find that Gupta is very generous and also thoughtful.

I am happy to know that Gour Mohan is still with us. Please ask him to send some report and pictures of his Nama Hatta activities in Benelux.

When we were kids in New York City, the restaurants used to employ derelicts to carry a sandwich sign board to advertize their restaurant—"EAT AT JOE'S." Simply by walking up and down the city streets with their sandwich board sign, customers would come to their place and business would increase. In a similar way, Srila Prabhupada would engage us in the service of his mission to save the fallen souls. We had no personal qualifications (we still don't have any qualifications), but by having us cruise the streets dressed in dhotis, shaved head, *tilak* and chanting the Holy Name of Krishna and distributing his books, so many new devotees came to him. In that spirit we have to go out to meet the public—not with ambition and prestige in our hearts. It is certainly a humbling engagement. When we think that we are deserving of more and attempt to secure some rewards for our street walking, it is then that we fall into difficulty.

Another point that struck me the other day is that when the gurus were detected in their attempt to enjoy gross sense gratification, they offered a reform by making a show of renunciation in giving up *vyasasans*, *pujas*, *pranams*, etc. In this way the foolish ones were satisfied, but this is the *bhoga-tyaga* syndrome (enjoyment and renunciation).

The positive service to the spiritual master is the missing element in all this *bhoga-tyaga*. Therefore Srila Puri Maharaja stressed that we must emphasize the worship and glorification of Srila Prabhupada as the Sampradaya Acharya. In fact, when we were together during the festival, Yashodanandan, Dhamaghosh and I decided that we would publish a book for the centennial celebration of Srila Prabhupada, describing how great Srila Prabhupada is. This book, unlike other books written about Srila Prabhupada, will contain factual information (statistical) of his accomplishments in terms of books published and sold, magazines, works of art, temples, guest houses, farm communities and reviews of his writings by prominent scholars and religionists. It should have photos of Srila Prabhupada with famous personalities and profound quotes, including, "They never went to the moon." If you have any original photos of Srila Prabhupada, please keep them aside for future use. Your suggestions for this publication are welcome, and of course, so is your Lakshmi. This book should be made so that even *karmis* will like to read it and appreciate, "Here is a great personality." Everyone always says, "Swami Maharaja has done very nicely," but they never say HOW NICELY and HOW GREAT HE HAS ACTUALLY DONE.

Also we are planning to make a world tour (Nama Hatta World Sankirtan Party), stopping in

the Philippines, Singapore, Bangkok, India, Europe, Russia and various cities in the USA. Perhaps you will like to come along?! If we meditate on this, I am certain that Krishna will provide all the necessary ingredients. I think this is what Srila Puri Maharaja would want us to do.

I hope this letter finds you well. Obeisances to Guru Kripa and all the devotees there with you.

Your humble servant,

Hansadutta das

From Rasamanjari devi dasi

1 June 1994

Dear Hansadutta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada. I am not a very good disciple of Srila Prabhupada. My life-style, practices and realizations are not of a very high standard, and I have only a minimal desire to improve. So what I have to say is not anything that any respectable devotee will take note of, because of who I am. At best, I hope to be included as a speck of sand in the association of those who specifically desire a society of devotees with Srila Prabhupada in the center and all others radiating out from him.

Unfortunately, to be an advocate of this is seen as quite controversial by even the most liberal, gentle and fixed-up *bhaktas*. Speaking of putting Srila Prabhupada back in the center brings accusations of sectarian ideas where there were none before, removing the chance for personal guidance from new initiates, becoming like the Christians, offending other pure devotees (especially in regards to Indian-born), neglecting to see that some of the new ISKCON gurus are quite pure, etc., etc.

My grateful appreciation to Yashodanandan, Bhakta das, Puranjana, Pradyumna, Gauridas Pandita, Sulochan, Nityananda, Krishna-Balarama Swami and so many others.

It is wonderful that you have come to the conclusion that *rittvik* is what you were supposed to have been performing all along. That you now acknowledge it is a huge step in the right direction for us all. Thank you for producing and distributing two very attractive literatures which present your conclusions nicely for the glory of Srila Prabhupada and the education of society.

I left a box of your literature with the *gurukulis* in New Dwaraka. One of them just had a



dream where Srila Prabhupada held out his hands to her, clasped her hands and she began to cry—so hard that when she woke up she was crying. When I asked her what he was communicating to her, she said she thought he was thanking her and the small group of *gurukulis* who are regularly chanting and hearing; asking for more surrender and impressing that they are his movement's future (as he is their future).

My partner Amrita, whom you met, says that what you are promoting makes “perfect sense,” and I think of our perfect process for attaining the perfection of life and know that your current direction is non-different from Srila Prabhupada. I feel like I'm getting Srila Prabhupada back through your group's endeavors, and I cry long and deeply. I can't thank you enough. My centennial plan is to assist you. I feel a permanent celebration coming on for the whole universe. His Divine Grace belongs right smack-dab in the center of us all. How could we have lost this vision?

Thank you and others for being so friendly and encouraging. But most of all, thank you again for caring to put Srila Prabhupada back in the center.

I feel as if I am receiving a dear relative back from the dead or like the “one” has placed in front of all my zeros. I feel like the sun has begun to shine after years of cloudy, cold weather. When you wrote in your “Apology to the Devotees” in *Srila Prabhupada, His Movement and You*, “Being completely overwhelmed with the fever of *pratistha*,” I felt very sad because of my fever, too. My humble apologies firstly to Srila Prabhupada, and secondly to all his followers.

Once I had a dream about Srila Prabhupada. A good friend was considering joining the Sridhar group. I was bewildered. That night, in a dream, I asked Srila Prabhupada what he thought about his disciples who had accepted Sridhar. He said, “They have replaced me.” I said, “I don't think I need anyone but you, Srila Prabhupada,” and he said, “You don't need anyone but me.”

I shared the dream, and I never accepted anyone but Prabhupada directly, but I've accepted their reasons for replacing him. Thus I've been ill.

I found a copy of the much-used photo of Srila Prabhupada standing with Sridhar. I decided I'd cut it and just keep the photo of Prabhupada. Then I looked at the look on his face and compared it to the relaxed, joyful photo of him with his disciples dancing at San Francisco Rathayatra, 1972 or '73. I couldn't even keep just Prabhupada's photo—he looked so uncomfortable. It amazes me to think that he prefers the association of his *mleccha* disciples to others with various qualifications. He really loves us—fools that we are.

The Prabhupada party in Los Angeles was nice, but without establishing **Srila Prabhupada as the only acharya of ISKCON**, such parties are reminiscent of diseased persons going to

a feast and believing themselves well while they partake of the delicious foodstuffs. Unfortunately, after the party is over, the party-goers still find themselves in an unhealthy state. The root cause of our sickness must be understood and rectified for us to be truly healthy.

You call yourselves Nama Hatta to differentiate from the society which disobeys our guru's instruction, but you are the real ISKCON. Several suggestions: if they agree, publish the names, addresses and phone numbers of supporters for questions, encouragement and sharing feelings of ecstasy as the bliss emanating from the lotus feet of Srila Prabhupada sweeps over us due to our pleasing him.

How can I serve this most glorious endeavor?

JAI SRILA PRABHUPADA! HARE KRISHNA!

Your humble servant and friend,

Rasamanjari devi dasi

From Dhanvantari Prabhu

Undated

All glories to the Nama Hatta devotees of the Lord. Please accept my fallen obeisances.

I am writing at this time to attempt to begin the process of "networking" with other devotees in Nama Hatta's field of activity. If this results in any type of response in return, then my desire for association will be fulfilled.

Very recently, after reading *Srila Prabhupada, His Movement and You*, my mind seems to have cleared regarding many unresolved question that, until now, remained as unseen stumbling blocks haunting my mind. It seems a case of something blatantly obvious and essentially very simple remaining elusive to those not wanting to accept something that would upset a predetermined conclusion, upon which had been based other conclusions and situations advantageous for whatever reason to that person.

In my case, the lack of a bona fide authority meant easy justification of all types of sense gratification. As an example of just how very simple this fact (the fact of eleven *ritviks* initiating on Prabhupada's behalf) is, just read the translation of "Sri Guru Parampara" in *Songs of the Acharyas* song book.

In every verse we are told who SERVED which guru, beginning from Lord Brahma. As each link in the parampara is given, we are told who is the DISCIPLE, who SERVED, who

RECEIVED the devotional science, who RENDERED SERVICE, who FOLLOWED. In verse after verse, each link in the chain is added by submitting to the previous acharya, not by self-proclamation, but by serving, following and accepting instruction from the previous link.

Where is the loss? For myself, I am glad to accept Prabhupada as my guru. I feel unworthy, and unfortunate to have never been in his physical presence. But where else to begin but to hear from those more fortunate? What else to do but to try and practice what Prabhupada has clearly laid out for us in his books?

Your fallen servant,

Dhanvantari das

# Who Qualifies to be Guru?

From Bhakta das,

Bangkok, Thailand

5 July 1994

Dear Trivikram Maharaja:

Please accept my most humble obeisances at your feet. All glories to His Divine Grace, Srila Prabhupada. I have just received your welcome letter, dated June 23, 1994, in reply to my letter of April 26, 1994. Thank you very much for taking the time to further enlighten me.

It seems that everyone who hears from *guru*, *sadhu* and *shastra* gets some difference in realization. I am not going to argue with you or spend time referencing quotations with which you are obviously vastly familiar with. Nor did I ever intend to act or even think that I was your teacher. I am very, very sorry to have given you that impression, even accidentally.

Obviously I made innumerable mistakes, sins, offenses over the years, and by the mercy of Srila Prabhupada and other Vaishnavas, slowly I am being allowed to see more clearly.

I think both Srila Prabhupada and Lord Chaitanya have big enough hearts for all of us, in spite of all our inadequacies, so Maharaja, I wish only good fortune and success in your continuing efforts to propagate the chanting of Hare Krishna to every corner of the globe.

I have one question: you have quoted that "The bona fide spiritual master is he who has received the mercy of his guru." (SB 8.16.24, purport) This is certainly right.

In another place, in Nigeria, Prabhupada said, "No one can be a guru unless he is ordered by his guru. Don't go quickly." Did you receive such an order or mercy? Or is it just a "blanket order" that everyone should become guru? In lectures I have heard Prabhupada state that in the famous *Chaitanya-charitamrita shloka* "Upon My order, become guru," the words "Upon My order" are very important. So yes, the shastras do say that a *madhyam* or second-class devotee may become a guru, but they also say that his guidance is insufficient.

This morning, I listened to a 1969 *Bhagavad-gita* class in which Srila Prabhupada talks about how the scriptures (*Vedas/Puranas*) do not reject anyone, but have divisions for those in *tamas*, *raja*, *sattva* *gunas*, etc. They are the desire tree. So you want to be guru, and

that is your service, the shastras are supporting you. But there are others who also have *shastric* support.

You may not know that after 1980 I never spoke with Hansadutta Prabhu for thirteen years! He is a special soul, and at least now he is trying to preach again. I find his current mood rather blissful. Puri Maharaja has told me that Hansadutta is qualified to preach. Puri Maharaja has not had much complimentary to say about the ISKCON *acharya* system as it currently exists. For myself, he has encouraged me to chant Hare Krishna, go out on Hari Nama regularly and to hear *Srimad-Bhagavatam* every day, etc. He has told me to not think about the past or the future, and to simply focus all my attention learning to chant the Hare Krishna mantra without making offenses. He is not “my Puri Maharaja.” He is a wonderful senior Vaishnava, a real god-brother of Srila Prabhupada, and he has helped me to become a more obedient son of Srila Prabhupada after many years of neglect. I am, of course, grateful for his help.

In your letter, you reference Prabhupada’s conversation in Vol. 22, p. 82-83, about a guru being the one who does not cheat. This is a very nice quote. So if all of you “initiating gurus” are presenting yourselves as peon messengers of Srila Prabhupada only and have not added or subtracted anything, and are not at all ambitious to collect disciples, have money, have temples, etc., then indeed you are doing a wonderful service.

Maharaja, I am always hankering for the association of sincere devotees. That association is my life and soul. I do feel that I am part of Prabhupada’s society now and always have been. I certainly have no friends who are not engaged in devotional service.

If, by chance, you happen to come through S.E. Asia, please know that you are most welcome to camp at my house for a day or two or more. I will be much honored to try and serve you in any menial manner. If, by chance, there is any service I may do from here for your Polish devotees, please let me know. Thailand is a good place to buy rice!

Hope this greets you in perfect health and very ecstatic spirits. I remain,

Your obedient servant,

Bhakta das

From Bhakta das, Bangkok, Thailand

6 July 1994

Dear Srila Trivikram Maharaja:

Please accept my most humble obeisances at your feet. All glories to His Divine Grace, Srila Prabhupada!

After thinking a bit about the content of your holiness's letter a bit longer I thought to share a few excerpts from Srila Prabhupada's books with you also.

When Srila Prabhupada writes (*Nectar of Instruction*): "THEREFORE A DISCIPLE SHOULD BE CAREFUL TO ACCEPT AN UTTAMA-ADHIKARI AS A SPIRITUAL MASTER," those words are about as clear and direct as I can find.

Similarly, in the *Chaitanya-charitamrita Madhya-lila*, wherein Lord Chaitanya specifically orders Sanatana Goswami to explain the qualities of the bona fide spiritual master, Srila Prabhupada has quoted from the *Padma Purana*: "THE GURU MUST BE SITUATED ON THE TOPMOST PLATFORM OF DEVOTIONAL SERVICE."

So it would seem that only referring to the quotes in your letter and the other numerous quotes wherein it is deemed that one should serve and surrender to an uttama devotee, there is contradiction? Is it meant to be confusing?

In *Easy Journey to Other Planets*, Srila Prabhupada mentions a type of "monitor guru," which is how I relate to the concept of *ritvik* guru, or *madhyam adhikari guru*, whatever you might like to call it, the point is honesty with all regarding the factual level of one's own realizations.

In the *Phalgun Krishna Panchami* (Verse 23) of Srila Prabhupada, written in 1961 as an offering to Thakur Bhaktisiddhanta Saraswati, Srila Prabhupada clearly states: **"If everyone just initiates, then there will only be a contradictory result. As long as it goes on, there will be only failure."**

There is no doubt that Srila Prabhupada desires for each and every one of his children to become perfectly realized souls and thus actually be empowered with the mercy of Lord Chaitanya to distribute the pure name of Krishna. But since he disappeared, there was so much concoction. Instead of worshipping the acharya and preaching how he was omnipresent in sound and serving his divine orders, we all tried to become initiating spiritual masters, and now we have 70 or 80 or 90 families of gurus and their children, all of whom seem to think, "My guru is better than your guru" and will come to physical blows over this subject from time to time. Not only that, but their beloved "gurus" seem to encourage this type of thinking in their children.

Your holiness is undoubtedly a very sincere devotee and is dear to Srila Prabhupada. But please do not think that Srila Prabhupada has given up his relationship with those of us who are living without the umbrella of the GBC over us. I can only speak for myself, but I can assure you that I do not feel any separation from his Divine Grace any longer, because I

am trying with every ounce of my being to be his obedient son. I realize that it may take many, many more lifetimes of practice, but I know that I am rightly situated under the dust of his divine feet again.

Undoubtedly, Srila Prabhupada's pleasure is seeing the mutual respect and co-operation of his children to distribute the holy name of Krishna to every home on this planet. So I continue to pray that the day will come when all of us will fully surrender to our beloved spiritual master and will give up all the desires which are keeping us from mutually glorifying him.

I beg you to mercifully tolerate and forgive any offense I might commit knowingly or unknowingly at your lotus feet.

Your humble servant,

Bhakta das

## Let the Healing Begin

From Shyamasundar das,

Cebu, Philippines

Undated

Dear Hansadutta:

Hare Krishna! It's nice to hear again from you through your most enlightening magazine I received from Bhima das, *Srila Prabhupada, His Movement and You*. I was so happy to know about your realization of this guru thing. I just hope that everything will go fine, especially that not everyone is into this *ritvik* scene, which even is the truth, I know for sure that Krishna knows and He wants the *ritvik* system for all the devotees all over the ISKCON world. As you have said "ISKCON is the flow of Prabhupada's instructions." Like the Ganges River. So shall it be. Sometimes I share these realizations of yours with my god-brothers, and they are happy to know this. Most likely they are waiting for the time when you can come here to meet us again in person.

I happened to talk to Vasista, and he asked me about you. I suggested it would be better if he wrote to you, and I gave him your address. He said deep in his mind he knows you are coming here soon. Could you please send him a *Prabhupada, His Movement and You*?

Hari bol,

Shyamasundar das

From Krishna-Balarama Swami

21 August 1994

Dear Hansadutta das:

Please accept my humble obeisances in the dust of your lotus feet. All glories to Srila Prabhupada and the chanting of Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Thank you so much for publishing your two magazines, *Srila Prabhupada, His Movement*



*and You* and *Excommunicated, Uncommunicated, Incommunicado*. These magazines point the way to real and therefore lasting reconciliation among all of Srila Prabhupada's disciples.

In the society of Vaishnavas, humility will always be met with forgiveness. Humility is the string on which the other pearl-like Vaishnava qualities are strung, and without which they will scatter in an instant. Forgiveness, according to Srila Vishvanatha Chakravarti Thakura, is the symptom that one has progressed to the stage of "*bhava*", in which the heart begins to melt. Humility is the first step in the path out of the material entanglement (BG 13.8-12) And when Parasara Muni, taking the advice of Vasistha Muni, cancelled his fire sacrifice, which was intended to kill all the demons of the world and forgave the demon who had devoured his (Parasara Muni's) father, understanding this to be the natural activity of demons, he was blessed by Pulastya Muni, the father of the demons, to be a great speaker of the *Puranas*. (SB 3.8.9) In *Bhagavad-gita* (10.4-5), Srila Prabhupada writes: "Forgiveness should be practiced, and one should forgive the minor offenses of others." If Parasara Muni, who is in the Sampradaya coming down from Lord Shankarshan to Sanat Kumar to Shankyayana Muni to Parasara Muni and Brihaspati to Maitreya Muni to Mahatma Vidura and who gave us the definition of Bhagavan, can forgive the devouring of his father by a demon, then should we not also be prepared to forgive?

In *Bhagavad-gita* (13.8-12), Srila Prabhupada writes:

*Humility means that one should not be anxious to have the satisfaction of being honored by others.*

*Lord Brahma exactly followed these principles without any superiority complex, and thus he attained the highest perfectional stage of experiencing the abode of the Lord.... The word manisita is very significant. Everyone is falsely or factually proud of his so-called knowledge. But the Lord says that the highest perfectional stage of learning is to know Him and His abode, devoid of illusion. (SB 2.9.22)*

And at the gates of Vaikuntha, in the midst of a blissful exchange of humility, involving Lord Vishnu, Jaya and Vijaya and themselves, the four saintly Kumaras addressed Lord Vishnu thus: "Therefore Your potency is not reduced by Your submissive behavior. Rather, by submission You exhibit Your transcendental pastimes." (SB 3.16.24) If Lord Brahma, despite his factual accomplishments, and Lord Vishnu, the Supreme Personality of Godhead, can act and speak without superiority complex, then can the leaders of our Hare Krishna movement and all of its sub-sects refuse to return Srila Prabhupada's disciples to him, put aside their titles, asanas and pranams and admit that they and all of us are simply children playing at Srila Prabhupada's lotus feet?

*"Whatever actions a great man performs, common men follow in his footsteps, and*

*whatever standards he sets by exemplary acts, all the world pursues.” (BG 3.21)*

For the unity and progress of the Hare Krishna movement and for the general welfare of all the living entities of this world, this is a very small request.

I believe you, that you are free of the ambition to be “the guru.” I pray that the Lord will keep me free of it. I thank you for throwing light on this aberration within our Sampradaya and for identifying the disease of *pratistha* as its cause. I pray that all honest devotees will try to eradicate this disease, without hating its victims, for as Srila Vishvanath Chakravarti Thakur has written, “No Vaishnava should ever entertain the thought, ‘I have done no wrong.’” (*Madhurya Kadambini*)

May Lord Jagannath, Lord Baladev and Lady Subhadra smile upon you always.

Sincerely,

Krishna-Balarama Swami

From Dharmatma das, Alachua, Florida

26 August 1994

Dear Hansadutta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada.

Shyamakunda Prabhu just brought me a copy of your *Excommunicated, Uncommunicated, Incommunicado* booklet. I was quite amazed, but not so surprised at the actions of some of the ISKCON “big devotees and leaders.” Having experienced the same type of ostracization [sic] at the community here, I can sympathize with you. It never ceases to amaze me how they can be so unkind, uncompassionate and intolerant, the exact opposite qualities that real devotees should exhibit. Here at New Raman Reti in Florida, we have our share of so-called big devotees: current GBCs, ex-GBCs, *sannyasis*, *ex-sannyasis* and want-to-be’s. There is no shortage of false egos and holier-than-thou attitudes. My way of dealing with the situation is just that—not dealing with them at all. My family and I go to Mangal Arotika, Tulasi and *japa*, then come home and start our own home-schooling with the kids. We stay away from the social scenes and different trips. It’s lonely, but healthier as we stay away from conflicts and fault-finding.

It amazes me that the powers-to-be dictated that you shouldn’t lead *kirtans* or give class at the temples. Recently, they made Radhanath Swami a GBC. With all due respect, as I do like him as a person, and he is a sweet devotee, but still he was involved to some degree or

had knowledge of Sulochan's murder. I know this for a fact. Not only that, he supported K Swami to the end, causing many devotees much anguish and suffering. My feeling is that he, like many of the others, is motivated by profit, adoration and distinction. It's too bad, but not at all surprising. A truly advanced devotee is a rare commodity.

Anyway, keep up the good work. Go on, irregardless of them. The best revenge is your good living in Krishna consciousness. They can't keep you from Krishna or Prabhupada.

Hope this finds you well and blissfully engaged. Look forward to your association again one day. Hari bol!

Your servant,

Dharmatma das

## “On My Order Become Guru” — Who has Received the Order?

From Tirthakara das

1 September 1994

Dear Hansadutta Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada.

Prabhu, we met briefly last year in Vrindavan, where you would give a reward of \$108,000.00 to any ISKCON guru who could prove himself appointed to the position of full *guru-acharya*. Well, apart from Srila das, no one turned up, as expected.

Anyway, I've had a busy time here, coming back from India in February, buying an old dike house, renovating, getting settled, etc.

Yesterday, Vyasa Puja day of Srila Prabhupada, we (wife and two children) were in Radhadesh. Before leaving, I purchased a little booklet called *Guru Tattva*, written by Gaura Govinda Swami. Tonight I re-read your magazine, *Srila Prabhupada, His Movement and You*. Well, I must say I'm still puzzled by it all. Gaura Govinda put an appendix in from the life of Sri Ramanujacharya, including his initiation, and he presents two important points: 1) Ramanujacharya did not accept Yamunacharya as his initiating spiritual master, but the disciple of Yamunacharya, Mahapurna, as his spiritual master; 2) he was not requested to accept initiation from the now-departed Yamunacharya, but took direct initiation, coming in the preceptorial line from the disciple of Yamunacharya. Good point. Can you comment on this one?

While reading your magazine, I noticed you put a lot of emphasis on the July 9th letter from Srila Prabhupada. But the thing is, Prabhupada requested the eleven disciples to act as *ritviks* while he was present. Not a word is mentioned that this was to be continued after his disappearance. I mean, that would really convince me, but as it is, I find it a bit vague. On the other hand, I agree with the quotations Gaura Govinda Swami gives from Srila Prabhupada's books regarding the qualifications of a guru —must be an *uttama-adhikari*, as otherwise the disciple of a *kanistha* or *madhyam* cannot advance very well to the ultimate goal of life under his insufficient guidance. Therefore, to me it seems they should have acted as regular gurus, as Prabhupada mentioned, not as acharyas and without the pomp

and splendor.

In other words, if they can act in a humble way, in an honest way, where the disciple knows, "My guru is not an *uttama*, but he acts as regular guru on Prabhupada's order," isn't that acceptable? If both disciple and guru know this, then what is the harm if he gives *diksha* and *shiksha* to a neophyte, as long as he's sincere?

On the other hand, the disciple has to see his guru as absolute, so I don't really know. *Rittvik* initiation from a departed Vaishnava (although Vaishnavas never die, living in transcendental sound) is also uncommon in our *parampara*. In other words, I'm not convinced and remain confused, because nowhere Prabhupada says, "Continue to be *ritvik* after my departure."

Another argument I often hear is, "Well, such and such may have fallen down, but that does not mean that they are all the same! Just because he couldn't make it, we should all abandon our position?"

I just want to be frank and open. Can you shed some light on all these points I made? Some devotees say that Gaura Govinda stresses the qualifications of guru so much because he thinks himself as being qualified. What is your opinion? I'm afraid to judge anyone, because who am I? I'm most unqualified. I read some lectures of HH Gaura Govinda, and I like them. He must be an advanced soul. All I know, to reach the *brahma-bhuta* stage is not an easy matter, but as I say, I don't want to judge. I would actually welcome very much devotees that can come to that platform as our movement very much needs such elevated persons. Hope this meets you in good health and Krishna consciousness.

Your unworthy servant,

Tirthakara das

From Hansadutta das,

9 September 1994

Dear Tirthakara Prabhu:

Please accept my humble obeisances. All glories to Srila Prabhupada.

Thank you for your letter dated September 1, 1994. It was nice to hear from you after not seeing you since India.

You write, "If they can act in a humble way, in an honest way, where the disciple knows, 'My

guru is not an *uttama*, but acts as a regular guru on Prabhupada's order,' isn't that acceptable? If both disciple and guru know this, then what is the harm?"

To be humble, honest and sincere means simply to be obedient to the order of Srila Prabhupada—"Act as *ritvik*." So you have asked, "What is the harm?" But I ask you what is the harm in being obedient to the order of Srila Prabhupada to act as *ritvik*—which is the only order he ever gave to any disciple by name and letter (July 9, 1977)? But to act without being ordered is very harmful, however humble, honest and sincere one may pose himself.

I think whatever doubt and confusion remains in your mind may be cleared up by reading the enclosed draft, which is a continuance of *Srila Prabhupada, His Movement and You* and our first attempt in publishing the Inside Nama Hatta newsletter. I'm anxious to have your honest response in this connection. I hope you are well.

Your humble servant,

Hansadutta das

## Answer the Challenge or Step Down

From Bhakta das, Bangkok, Thailand

8 September 1994

Dear Srila Trivikram Maharaja:

Please accept my most humble obeisances at your feet. All glories to His Divine Grace Srila Prabhupada!

In connection with the final point in your last letter, i.e. "You will show your love for me by how much you co-operate together" [Srila Prabhupada's words], isn't it important to consider why 90 percent of Srila Prabhupada's disciples have NO CONNECTION with their father's house any longer??

I mean, Maharaja, I did not willingly leave the shelter of ISKCON. I was told to get out and "die" by one of the eleven appointed acharyas. Another condemned me to become a mouse. Another told me that if I did not hand over my business interests and work under him, I would have no connection with Srila Prabhupada. Another told me that he was the only bona fide representative of Lord Chaitanya on this planet. Want me to go on?

I mean, Maharaja, how can I have confidence in the leadership of today's modern ISKCON society when some of these same men are still in the positions of power that they have held since December, 1977?

Is it not important to see the history and answer the doubts expressed by Yashodanandan, Puranjana, Guru Kripa and even Hansadutta? I have never seen a complete, coherent rebuttal of their clear arguments. I have seen partial rebuttals to some points, but it seems that those in power have no interest in actually doing their homework on the questions which cause so many of us to keep our distance from the mainstream of ISKCON.

I mean, right now the GBC says that active homosexuals, child molesters, drug abusers, etc. were part of our perfect and pure *sampradaya*. How does this philosophy fit in with the PARAMPARA which preceded us? I have never seen a single reference to a bona fide *acharya* being implicated in child sex, young boy sex and so many other activities one would expect from an ordinary, conditioned soul, but not from a self-effulgent, realized soul residing at the lotus feet of Sri Sri Radha Krishna.

Last year, you may know, we offered \$108,000.00 in cash to any member of ISKCON's governing body to step forward and publicly debate with Yashodanandan, Hansadutta, myself and Guru Kripa, the validity of the *guru-tattva* philosophy now popular amongst the governors of legal ISKCON. We had the cash, but not one of your acharyas showed up for the challenge. I believe the challenge is still open, but no one of these perfectly realized men is willing or able to defend their own position in a public forum. There are examples in our history of acharyas being challenged and even their young disciples were able to kick the butts of the challengers and make them run away in shame.

I do not claim to be a great debater or even a "*shastra chakshu*", but I know that Yashodanandan, Puranjana, Hansadutta, Guru Kripa and numerous others far more learned than I are ready at any time. If they are defeated, then they are ready to submit themselves at the feet of the conqueror and become his menial servants.

Mostly the points they make are ignored completely, and sentimental ideas about "co-operation" are espoused.

It seems logical that if Srila Prabhupada is our father, then his estate should have been equally distributed amongst all his sons and daughters. Instead, a few men seized the entire estate, killed their family members and now say, "Why don't you co-operate?" Is it not ludicrous?

Don't tell me Yashodanandan is not a sincere soul. Don't tell me Guru Kripa is not a sincere soul. Hansadutta fell down badly, but he's dragged himself back. He's publicly admitted his mistakes, he has publicly begged for the forgiveness of the devotees, and I am convinced that he has been blessed again by the Vaishnavas and by Srila Prabhupada, Lord Chaitanya and Sri Sri Radha Krishna.

His point, and the point of all of us, is that ISKCON's gurus have the tendency to think too much of themselves and to diminish and negate the incredibly exalted position which Srila Prabhupada has for the next 10,000 years.

We don't really care if you want to call yourselves *guru*, *buru*, *ritvik* priest, servant of the servant of the servant or whatever, but to see yourselves as being as good as the sum of all the demigods when you are still under the influence of the three *gunas* is insane.

I see the disease of desire for profit, recognition, distinction in my own heart, and it is poison which kills *bhakti*. I fight it day by day by performance of very straight-laced *sadhana bhakti*. I dread those days when someone is flattering me and my silly mind starts to take myself seriously. I mean, who are we, Maharaja? Where did we come from? Srila Prabhupada never singled any one of us out, saying, "He is a *paramahansa*. Everyone may follow him when I am no longer with you." He never said anything like that. He said that we



are all more or less the same. Knowing my own mind, I can understand somewhat that others must face the exact same challenges on the road as I do?

For the last two years, I have listened every single morning to one hour of classes by Srila Prabhupada. His beautiful life-size *murti* sits in front of me, with the tape player directly behind him. He has his garlands and *tilak*. I have his lectures in book form, which I can read as I listen. I know that today I am getting far more direct association and direct instruction from Srila Prabhupada than I ever did between 1969 and 1977, when he departed for Goloka. How can anyone say that he is not the guru today as he was then? Isn't our whole process based upon hearing from the perfectly realized soul and repeating and acting upon what we hear??? Is not this the process? Is not this submissive hearing in fact DIKSHA, or the imparting of *divya-jñāna*?? Where in any *shastra*, any lecture or any letter does Srila Prabhupada say one must have a flesh and stool guru? I have never heard it, and I have heard the contrary repeatedly. It is a myth that one must have a flesh and stool guru. He must accept a guru, no doubt, but not an imperfect guru who is subject to the four defects. No, that kind of guru cannot take us to our destination.

I am daily seeing how people's lives are changed forever by simply sitting with Prabhupada's lecture books, reading the class and listening to him simultaneously. It is extremely powerful preaching. I would suspect that were ISKCON "gurus" focusing their energy on how to bring millions of souls to do this, instead of how to bring them to hear their own imperfect lectures, how fast the Krishna consciousness movement would spread!

Why can't we all do what we always did?? That is, bring the conditioned souls to hear from Srila Prabhupada, teach them how to obey Srila Prabhupada, and become his humble servants???

Always begging for your kindness, tolerance and mercy...

Your humble servant,

Bhakta das

# Wishing They could be Disciples of Prabhupada

From Prataparudra das

15 October 1994

Dear Hansadutta Prabhu:

Please accept my most humble obeisances. All glories to Srila Prabhupada.

I have been talking to you quite a bit on the phone lately, so I risk repeating myself a lot. The most pertinent point of interest is the *Nama Hatta*. As I told you, the concepts presented in it are not very popular with Sevananda, formerly Dharmaraja, and it appears that he speaks for the Tripurari Swami's whole *math*, if not for the Gaudiya Vaishnava Society in general.

From what I have read in the *Nama Hatta* and what you have told me, it doesn't seem that the *rittvik* concept is very popular in ISKCON, either. Your realization is that Prabhupada intended all of you ("*guru-acharyas*") to be merely *rittvik* priests, initiating devotees on his behalf, but never replacing him in any way. This sounds fair to me, and I certainly know of no evidence to the contrary.

If all existing Vaishnava "gurus" were to step down to the level of merely initiating devotees on Prabhupada's behalf, and if that act of humility were sufficient to skyrocket Lord Chaitanya's movement to immense world popularity, I would say that your entire realization was not only well-intentioned, but highly effective. What actually will happen remains to be seen.

As I told you, many devotees may take the position that, "Well, now that Hansadutta has disgraced himself and has no standing, he simply wants to drag all his god-brothers down with him." I don't believe that this is the case. I support you, Hansadutta, in your effort to clarify Prabhupada's desires for his movement and his devotees. "Purity is the force." Therefore, to the extent that all living Vaishnavas understand Prabhupada's desires, Lord Chaitanya's Sankirtan movement will flourish accordingly, to the betterment of all living entities on earth.

You have always been a revolutionary, and I support you in your efforts to further transcendental realization for all beings. Please call me when you expect to visit this area. It will be a great blessing to share your association for the first time in many years. Please also give my blessings to your wonderful wife, Lakshmi devi dasi, and to all your children,

whose names I don't even know. Hare Krishna, Hare Rama!

Your humble and worthless servant,

Prataparudra das

From Nitai Gouranga das

15 November 1994

Dear Hansadutta Prabhu:

Please accept my humble obeisances, kindly forgive my offenses, and yes, all glories to Srila Prabhupada!

I just read the latest *Nama Hatta* newsletter, which I received as a gift from Yashodanandan Prabhu a few days ago while I enjoyed his generous hospitality. He was interested to hear about my visit to six temples in Europe this fall, and he mentioned how he would not be able to do this, as he is "too well known," like yourself.

Although I look very young, I joined Srila Prabhupada's movement twenty years ago, when Bhakta das was president at the San Francisco temple. I haven't always been able to associate with ISKCON devotees, so am not well known at all outside California.

When I arrived at the European temples in September, I was able to perform experiments in how devotees are treated, based upon their "initiation status."

First, in Paris I said I was a disciple of Srila Prabhupada, but never met His Divine Grace in person. [Of course, I was initiated in December, 1979, not January, 1980, as your list reports, with yourself officiating. You may recall I could not even remember your name during the ceremony, as I had been praying to Srila Prabhupada for six years—1974-79—already up to that moment.] Since all Californians consider me a Hansadutta disciple, I've never been respected by ISKCON rank and file. Well, introducing myself as a Prabhupada disciple, the sudden honor and respect I was given amazed me. I have never been treated so well! The bhaktas looked up to me, the disciples of ISKCON gurus envied me, and my "god-brothers" (rare) were kind.

When directly asked by a god-brother about the details of my initiation, I did lie to him about the date, and he could tell I was lying, so the experiment had to stop in Paris.

Next, in London, Soho Street, I presented myself as Prabhupada's disciple, initiated under the *ritvik* system while Prabhupada was still visible to the material eye. It was painful to see the envy in the eyes of those initiated after Prabhupada's disappearance, and they would

say things to me like, “You are so fortunate to be connected with Prabhupada” and “It is so wonderful that you can serve Prabhupada directly.” I would say to them that they were already more directly serving Prabhupada than I ever did, but still they seemed to me to be despairing. I also refused to say who conducted the ceremonial fire sacrifice, “because it doesn’t matter; it was approved.”

Then, in the Bhaktivedanta Manor, where, as everywhere I resided full time for three days or more, I introduced myself as what I actually am: a disciple of Srila Prabhupada who never ostensibly met His Divine Grace and was initiated soon after his disappearance by a GBC-approved person, whose name I would only reveal to confidants, so as not to cause trouble or alarm. The result was a mixture of respect and suspicion. Neither the *bhaktas* nor the initiates knew what to do, but the old-time Prabhupada disciples not in positions of importance were very kind to me.

At the Dublin temple, I introduced myself as a “disciple of Srila Prabhupada, but I never met him. If you want to know the details, just ask.” Here I was treated at first with cold suspicion (although provided for kindly, as an uninvited guest), and I soon found out I had been labeled a dangerous “*ritvik*”, who should not be spoken to! When I challenged the authority who called me “that” and told him my true story, he admitted that yes, I was Prabhupada’s disciple. I told him I wasn’t going to talk about it to the *bhaktas*—which is true. I never took sides, although I would correct erroneous and exaggerated stories if I heard them. Believe me, the *ritvik* question was hanging over every temple like an ominous, dark cloud, dark with rain.

At the Hare Krishna Island I was treated just like a long-lost relative. I introduced myself as a Prabhupada disciple initiated after his disappearance, and was encouraged especially by a gentle old-time Prabhupada disciple who oversees the repairs to great damage caused by an ISKCON guru still in power, whose activities were insane.

After a short visit to the Belfast temple, I returned to Soho Street, London for a week, during which gentle Radha Madhava Brahmachari engaged me in service and treated me as his own brother. But then, he knew me in California.

In conclusion, I was treated differently by those concerned with politics than those concerned with Prabhupada. That is just my opinion, and I must also add that I was fed, housed and clothed for more than 33 days and nights at six ISKCON temples, though I arrived dirty, poor and unknown. Certainly I am in debt to all the devotees who supported my existence in Europe, no matter where they stand on the issues.

It was simply sad to see plenty of *bhaktas* and new initiates looking upon me as having something they could never be allowed to grab onto: PRABHUPADA’S MERCY DIRECTLY.

Therefore, with this letter, let me publicly take a stand in support of the *ritvik* system of becoming disciples of Srila Prabhupada simply because it provides relief to those really thirsty for Prabhupada's mercy. Those against it all have, it seems, something to lose. Those for it, something to share. I hope this letter finds you well.

One fallen, conditioned soul,

Nitai Gouranga das

# Lost and Found Faith of a Gurukuli

From Raghunath das, Italy

4 December 1994

Dear Hansadutta:

I am writing to tell you that I cannot thank you enough for finally having the courage and humility to reveal the truth. You have been a key factor to finally ending what has been a very painful and long inner struggle, a battle that began in Vrindavan Gurukula back in the early eighties.

I was born into the movement and raised in its ideals. As early as I can remember, I knew I was part of an organization that was going to change the world. I was raised with the feeling that I was lucky to have been born in the Hare Krishna's. My parents told me I was part of a generation that would set an example for the world. I accepted this as the truth. I remember as a kid how much I believed in the movement. I made a lot of effort to please my parents, so much so that when they asked me back in 1980 if I wanted to go to Gurukula in Vrindavan, India, Krishna's birth place, I agreed enthusiastically, although I had mixed feelings inside.

I was five years old. I knew nothing but the Hare Krishna movement. And I really was set on becoming a *brahmachari*. I guess, as a child I had a natural taste for Krishna consciousness, and as a child I was able to feel its pure form. I know *kirtan* in the temple felt good. All the philosophy, customs, ideals were very easy to understand. I know I was very clear-minded (but spacey) and felt naturally that my elders were just as happy. So I was pretty surprised when some teachers would tell me to be more serious or whatever. I couldn't understand why I should change the state I was in and be angry and mooney like some people. Most of all, I couldn't understand how the people teaching me how to live weren't just as blissful as I was. The programs, festivals, feasts were all big occasions. And the people that were teaching me were usually chastising me for this, punishing me for that. Then there were a lot more darker events. Most of those memories only surfaced recently.

Letters were screened before sending to home. It turned out to be four years of heavy experiences. I remember surviving malaria and lots of tests of endurance. I guess I got to be known as a pretty tough cookie. That feedback started getting me rebellious. I never cleaned my trunk, refused to go for outings, not get phased by beatings. I knew they were not what they claimed.

Anyways, made it out, never talked to my parents about the place. Either I was too happy to be home or liked the praise from my parents of how proud they were too much that it slipped my mind. Spent next couple of years in the Philippines, getting my first exposure to public school and the outside world. Started seeing how few Hare Krishna's compared to the rest of the world there was. Spent a lot of time answering questions about my hair and neck beads and after a couple of years in public school, started becoming embarrassed for being different. Started to really be uncomfortable with my background. Finally, I was 13, and I went to go live in Germany with my grandparents, who were happy to get me away from the movement. Only ended up starting a long haul of drug use and hanging out on the streets that ended only recently.

All the scandals in the movement had me convinced that Krishna consciousness was nothing but a scam, like they said. I lost all faith for a long time. Only till two years ago did I start looking at Prabhupada's books. I didn't know what to believe. They seemed to make a lot of sense, but if they had all the answers, then why were major gurus dropping out, why were people being killed and kids raped?

I couldn't understand the logic and decided they might have some good ideas but weren't practical.

Very recently, we had a visit at our house from Krishna Balarama Swami. I joined him in a long *kirtan*. Afterwards, I felt very good. He also gave me a couple of your magazines.

In just one night of reading, the cloud that had been blocking my vision for three fourths of my life was suddenly gone.

I thank Krishna for bringing his messenger of mercy to my door. I have finally had my faith in Krishna consciousness and Prabhupada's books fully revived. I can open one of his books now and fully understand the knowledge. Maybe I can fully recharge that energy that I had as a child.

I offer my heartfelt thanks and gratitude for doing what you have done. I guess Hansa means swan, and swan symbolizes grace, and through Krishna's grace you were able to reveal the truth, although I hear you had your own battle, too.

Anyways, I just felt I had to share my experience. I wouldn't mind hearing your personal view of the entire situation. Especially the present...

Hare Krishna!!! Jai Srila Prabhupada!!!

Raghunath das

# Translate Talk to Action

From Dvarakadhisa das

7 December 1994

Dear Hansadutta das:

Hare Krishna. Please accept my humble obeisances. All glories to Srila Prabhupada.

Thank you for the *Srila Prabhupada, His Movement and You* publication. As far as I understand, I agree with your argument. After reading Srila Prabhupada's books, I had accepted him as my guru. I viewed taking initiation from you as the appropriate, personal way to link up with Srila Prabhupada, the *parampara* and Krishna. I am grateful for all that you taught me, and your honesty in trying to preach according to your realization. I appreciate your efforts to uncover the truth about the qualifications of a bona fide guru.

- Srila Prabhupada is the one guru we can all agree to serve.
- It is mature to see one's self as the servant of Srila Prabhupada, rather than his successor.
- Devotees attracted by Krishna and Srila Prabhupada have been exploited by ambitious "gurus."
- Srila Prabhupada's assets are being misused—they are not being used to serve Srila Prabhupada.

*The conclusion is that everyone, under all circumstances, should be encouraged to dive deep into the transcendental flow of the river of Srila Prabhupada's instructions. If someone helps us in this endeavor, we should offer the appropriate respect due. But we should always remember that for such assistance we are not obliged to become blind followers to be exploited by such helper gurus for money, prestige or other material enjoyments in the name of Prabhupada and ISKCON. (Srila Prabhupada, His Movement and You, "ISKCON is like the Great Holy River Ganges")*

Pointing to the guru problem is not too difficult. Immature devotees have tried or are trying to fill the shoes of Srila Prabhupada, rather than trying to continue to follow in his footsteps. The *ritvik* solution you describe makes sense to me. I see guru as teacher, not boss. Devotional service is not limited to the authorization of ISKCON's officers. We need a guru to understand what devotional service is and to help us apply the philosophy in our



lives. A guru helps his disciples graduate from *gurukula*. "Give a man a fish, and you feed him for a day; teach him how to fish, and feed him for a lifetime."

I had not been around ISKCON "leadership" for a long time. I came away as expected. There seem to be some who recognize past mistakes about authority, devotee relationships, *sankirtan* and congregational development, but there also seem to be a few who won't let go of their dying bureaucracy.

One devotee paraphrased your position, saying, "Hansadutta is saying no one can be guru, and Kirtanananda is saying only he is the guru."

I hope that preaching will be re-focused to practical, congregational development, such as the Nama Hatta program. Our goal is not to get someone to follow our orders; rather, it is to train people to apply Krishna consciousness in their own lives. The western psyche is based on rugged individualism, free enterprise and material success. Most Westerners want the freedom to lead a self-determined life. "What's in it for me?" is a legitimate question. People are seeking practical solutions, not philosophical debate.

Hare Krishna!

Sincerely,

Dvarakadhisa das

# Before You can Lead You must Follow

From Hansadutta das

9 February 1995

Dear Chaitanya Mangala Prabhu:

Please accept my humble obeisances. All glories to

Srila Prabhupada!

Thank you for your letter dated January 19, 1995. I read over both your letters to Manu very carefully. It is obvious that there are many details of contention regarding your relationship with Manu and his with you and other people. Rather than go into every detail of your disagreement, I want to say that unless we are firmly established in Krishna consciousness, it is impossible to avoid quarrel, controversy and dissension amongst each other. As you know, I have first-hand experience. Perhaps I am one of the most controversial, contentious and quarrelsome persons in Srila Prabhupada's family. My personal misunderstanding of Srila Prabhupada and his instructions to his leading disciples at the time of his disappearance from this world has lead to gargantuan destruction and immeasurable pain for innumerable devotees, both first generation and second generation and probably for generations to come. After many years of agonizing and searching in the fire of ordeal, it is my firm conviction and realization that every problem experienced within our family of Krishna devotees stems from one root cause and can be solved only by addressing that root cause. In a word, it is the negligence and disregard—whether willful or unknowing—of the order of the spiritual master, His Divine Grace Srila Prabhupada, the Sampradaya Acharya. The Christians worship Christ, the Buddhists worship Buddha, the Sikhs worship Guru Nanak, the Mohammedans worship Mohammed, the communists worship Marx, so similarly, the devotees should worship Srila Prabhupada. Anything which deviates from this fundamental truth will simply lead to chaos, confusion, misunderstanding and failure.

All these points regarding Srila Prabhupada as the perfect leader or the Sampradaya Acharya and everyone else as his eternal servant or representative must be understood clearly. We must deal with the root cause of all problems and not the apparent effects. We have elaborately explained this in different publications. I think you would do well to re-read those publications very carefully with a very open mind. Although Srila Prabhupada is not physically present to give directives, he nevertheless remains the hub of the wheel of

the Vaishnava community world-wide, both past, present and future. Those devotees who sincerely see themselves and act as the representatives of the Acharya in the capacity of *rittvik* representatives can help us to resolve the differences in an atmosphere of quarrel and dissension, which has spread to every nook and cranny of the Vaishnava community world-wide. Those devotees who have uncompromising allegiance to the lotus feet of Srila Prabhupada and his instructions can help us. You can be such a person. One has only to think, "What would Prabhupada say? What would he do?" The inspiration that comes to us in this spirit is the spirit of serving Srila Prabhupada.

That is called faith. One who has unflinching faith in the words of the spiritual master and Krishna, to him all the imports of Vedic wisdom are revealed. You can act as the representative of Srila Prabhupada. But first we must dismiss all other contenders for the position and prestige of Srila Prabhupada's office.

Dear Chaitanya Mangala, I know that you are a very intelligent, thoughtful devotee. In the presence of Srila Prabhupada there was no controversy, no confusion, no doubt, because he was perfect and pure. It was impossible to resist him. Everyone submitted enthusiastically to his instructions. The same clarity is there for anyone who unconditionally, uncompromisingly and with complete faith and 100 percent allegiance embraces Srila Prabhupada as the leader and follows him without fear from love, friendship and society.

You are thinking of participating in leading the second generation through the publication of *As It Is*. But before you can lead, you must follow. Srila Prabhupada is without a doubt the undisputed leader. Why not follow him? Why take a risk with someone doubtful? This is the only advice I can give to you, because I see this is the root of all our problems. Srila Prabhupada, the perfect leader, cannot be replaced by a dozen, two dozen or even 100 imperfect men, regardless of how high-sounding their titles may be—guru, GBC, swami or whatever.

I hope this letter meets you well. Please let me know what you think.

Your humble servant,

Hansadutta das

# The Doctor's Prescription

From Hansadutta das

9 February 1995

Dear Nrsimha Guru:

Please accept my humble obeisances. All glories to Srila Prabhupada!

Thank you for your letter dated January 20, 1995. I've noted the contents carefully. I will not attempt to go into all the various points you raised in regard to Srila Prabhupada's intention for the continuation of the *guru parampara*. I have heard all these arguments before. The bottom line is we either accept Srila Prabhupada as the Sampradaya Acharya or the person who has assimilated the Vedic wisdom perfectly under the guidance of a spiritual master, realized them and is presenting them to us, and thus we have only to accept his instructions without speculation or experiment.

We accept the prescription of the doctor without contention, because it is understood that the doctor is the embodiment of the medical books, and he has studied and assimilated and practiced medicine under the appropriate authorities. So when he writes a prescription, we accept it without argument. Similarly, the chief justice of the high court is accepted as the embodiment of all the law books and precedents. Therefore, when the high court judge hands down a judgment or a conclusion, it must be accepted without argument. In fact, whatever the chief justice hands down as judgment becomes the law. Similarly, the *acharyas* set the precedents, and whatever they do, whatever they dictate, that becomes religion.

Lord Chaitanya was criticized because He was dancing and singing in public. It was never done before. He disregarded the rigid caste system of Hindu society and accepted everyone as a candidate for spiritual life. Similarly, Lord Jesus dismissed the Pharisees and departed from traditional Jewish law—for which he was crucified. Even Shankaracharya, who preached Mayavada philosophy throughout his whole life, in the last instant declared: *Bhaja Govinda, bhaja Govinda, bhaja Govinda mudha-mate*: "You fools! Just worship Govinda!" But his followers found these last words incongruous with his life's teachings and dismissed them and remained Mayavadis, thus going to hell.

Although Srila Prabhupada published *Srimad-Bhagavatam*, *Chaitanya-charitamrita*, *Bhagavad-gita*, *Nectar of Devotion* and numerous other publications in which he repeatedly explained the qualifications and necessity of *guru parampara*, his last

prescription or directive plainly indicates that he wanted his leading disciples to act as *ritvik* representatives of the acharya, initiating or continuing the guru parampara by initiating disciples on his behalf. This instruction is perfectly in keeping with the Vedic tradition, because the *ritvik* representative of the *acharya* is also a guru. But seeing their immaturity, Srila Prabhupada restricted their authority by stating clearly that they were to act as his representatives and that the disciples they initiate would be initiated on behalf of the acharya. In this way, Srila Prabhupada intelligently killed two birds with one stone. On the one hand there is a necessity to continue the disciplic succession by initiating new disciples. On the other hand, he saw no qualified guru-acharya in his leading students. He therefore authorized some of his leading disciples to act as gurus in the capacity of *ritvik* acharyas who would accept disciples on behalf of Srila Prabhupada.

The business of the disciple is to carry out the order of the spiritual master. It is not his business to speculate what the ramifications of carrying out such orders may or may not be. Just as Janmadagni ordered his son Parasurama to kill his mother, and without hesitation He killed her, pleasing his father. And in conclusion, everything came out in a glorious way. Therefore, "ours is not to wonder why; ours is but to do or die." Without this determination in the disciple's heart, there can be no tangible spiritual advancement. "One who has unflinching faith in the words of the spiritual master and Krishna—to him all the imports of Vedic wisdom are revealed."

So the conclusion is we either accept Srila Prabhupada as the infallible and perfect Sampradaya Acharya and obey him unconditionally, or the other alternative is we become impudent by challenging and doubting his instructions and arrangements for the disciples. That means we become lost in an endless ocean of speculation and experiment. This is actually what has happened since Srila Prabhupada has disappeared. As you know, I am also guilty of the offense of neglecting the orders of the spiritual master. However, after a long, painful ordeal, I have regained my consciousness and am now acting as per Srila Prabhupada's original instructions, to act as a *ritvik* representative of the *acharya*.

The confusion which we see spread throughout Srila Prabhupada's mission can be immediately dissipated if we just resign ourselves to the simple directive he wrote on July 9, 1977 to his leading disciples to act as *ritvik* representative of the acharya. As soon as we depart from this, we must become bewildered and confused and frustrated at every turn. Recently we have seen Kirtanananda Swami fall on account of neglecting Srila Prabhupada's authority. And while writing this letter, we are seeing the confusion and chaos spreading on account of Tamal Krishna Goswami, Giriraja Swami, Bhurijana Prabhu and other so-called leaders who have neglected the same order of Srila Prabhupada—"Act as *ritvik* representative of the acharya." What more evidence is required to bring you to this simple understanding? Worship Srila Prabhupada and be happy. I hope this letter finds you well.

Your humble servant,

Hansadutta das

# Servants of Prabhupada Forever

From Hansadutta das

10 February 1995

Dear Sriman Pandit Prabhu:

Please accept my most humble obeisances. All glories to Srila Prabhupada!

I received your letter dated September 16, 1994, with the enclosed news article, dated July 24, 1994 and also your letter of January 1, 1995. I do agree with you about the *Gopimania* business. I really don't have much time for this kind of thing anymore either, and I prefer to direct my energy towards the innocent public, who need to hear Srila Prabhupada's message and can appreciate his greatness by reading his books. For the past few years I felt compelled to address the subject of guru, *ritvik* and its corollaries, but this was done mainly for my own purification and to satisfy Srila Prabhupada and the world-wide community of devotees. I felt that I had to completely bare my soul and beg the devotees to forgive me for all the offenses I committed to them and to Srila Prabhupada.

The example of the concentric circles in terms of various services devotees may render to Krishna is completely applicable. However, we always approach Krishna through the spiritual master. So the concentric circles must emanate from the center, who is Srila Prabhupada, the Sampradaya Acharya. I know that this point continues to remain controversial in the community of devotees, but it is essential, without which we will continue to see overlapping circles of service on account of deducting Srila Prabhupada as the center, or the hub of the wheel of the Vaishnava community. Innumerable spokes can be attached to the hub of the wheel and thus carry the weight, but without the hub, the spokes have no standing. If the worldwide community of devotees is ever to come into that concentric harmony, it must recognize Srila Prabhupada as the Sampradaya Acharya and all others as his representatives. The *ritvik* is also a guru, but he plainly and clearly presents himself as the representative of the Acharya, thus keeping unity and harmony in the world-wide community of devotees, and a mission that can function far and wide, without overlapping circles. Anyway, I'm sure you understand all this.

When I read your letter, I can feel how soft and kind and considerate you are. You were always that way, as I remember you, and I very much appreciate you writing me. I know that I hurt all the devotees deeply, and I will always suffer under that reaction. I hope someday your wife, Nityarupa, will see it in her heart to forgive me. I was foolish, arrogant and very

ambitious and insensitive to the sincerity of the devotees. I am very, very sorry that I behaved in such a callous and destructive way.

It's good to hear that some serious devotees have come to your area and are preaching Krishna consciousness. I have heard about Rasananda Swami and that he is a very nice devotee. Regarding the newspaper article you sent me, what can I say about it except that it appears to be repeat of something we saw in our earlier days? I also don't care to enter into controversy regarding the different camps and activities and conclusions of the devotees. It is better to avoid controversy and do positive preaching work. If someone actually puts an obstacle in the path, then of course we have to breathe fire, but otherwise, let everyone preach according to their realization and enthusiasm. Krishna will sort it all out in the end. Again, I thank you very much for writing, and I ask you please excuse me for not replying earlier. I hope this letter meets you and your wife well. If you have a computer and an E-mail address, please let me know what it is. I think devotees should utilize the computer network and communicate worldwide, in this way developing Nama Hatta and by-passing the power structure of the institution. *Hari bol!* All glories to Srila Prabhupada!

Your humble servant,

Hansadutta das

From Hansadutta das

10 February 1995

Dear Bhakta das Prabhu:

Please accept my most humble obeisances. All glories to Srila Prabhupada!

Thank you for your letter dated January 2, 1995. I'm sorry for not replying earlier, but I'm just downright lazy when it comes to correspondence, and incompetent on top of that. I'm glad that you liked the *Gopimania Nama Hatta* newsletter.

From your letter to me and letters written to Yashodanandan Prabhu and Puranjana Prabhu I can understand that you have had some shift in your conviction regarding Srila Prabhupada's last instruction—"Act as *ritvik* of the *acharya*." For me, the matter is quite simple, since Srila Prabhupada actually did name me on his letter of July 9, 1977, to act as *ritvik* representative of the *acharya*. He also reiterated in two letters following, plus I noted in a number of conversations he reiterated the same instructions by referring to the *ritviks* as deputies and representatives. At no time did Srila Prabhupada indicate to me, either by letter or in person, that I should act as a *guru-acharya*. So although there are heaps of controversies in this connection coming from all sides, the matter is settled, since I have

been burnt once and am not about to be burned again. It is better to err on the side of caution, or "fools rush in where angels fear to tread." Besides all the rhetoric regarding the guru and *rittvik* issues, common sense would tell us that if we simply carry ourselves as the servant of the spiritual master forever, we cannot go wrong. A *rittvik* representative of the acharya is definitely a servant. I think Prabhupada specified that his disciples should act as *rittvik* representatives of the acharya and initiate on his behalf because if he didn't say that, they would go and lose their head, thinking they were more than they actually were worth. This is in fact what happened. If a person were actually acharya and a pure devotee, liberated from the influence of material nature and absorbed in full love of Krishna, there would be no need to tell such a person to act as the representative of the *acharya*. He would understand it perfectly well and act accordingly, never thinking himself to be the proprietor of a number of disciples for his personal prestige and material comforts.

Anyway, we have gone over all these points hundreds of times. Unlike many other devotees, for me it is not a topic of logic, reason or argument or even philosophy. It is my direct realization, born of the fire of ordeal.

As far as Puri Maharaja is concerned, my association with him in this regard, when we were all together in Vrindavan, confirmed my realizations. If he has now taken an opposing view, that is his prerogative, and I see no fault in him or you. Unfortunately, I think some of the devotees will become irritated with you and perhaps also with Puri Maharaja, but I want you to know that I have no such feelings, because my mind and heart are completely settled in this regard. It does not depend on your argument, positive or negative, and if Srila Puri Maharaja felt it was an important matter for me to reconsider, I'm sure he would write me a letter and guide me accordingly.

At any rate, I hope that you are well and blissful in Krishna consciousness. Please offer my humble obeisances to Guru Kripa and all the devotees there with you. Perhaps we can meet again soon. If you have an E-mail address on your computer, please let me know what it is. I think that serious Nama Hatta devotees world-wide should be networked through the Internet, and in this way enthuse one another in Krishna consciousness. I hope this letter meets you well.

Your humble servant,

Hansadutta das



# When the Sun Rises, Darkness is Dispelled

From Hansadutta das

15 February 1995

Dear Urdhvaga Prabhu:

Please accept my most humble obeisances. All glories to Srila Prabhupada!!!

I received your letter dated January 26, 1995 from Schmieheim. I was very happy to receive your letter, because I have not heard from you in a long time and wondered what was going on in your mind. Your letter was very friendly, and it made me very happy and peaceful. I always feel that we are friends in Prabhupada's service, and I can also understand that you are very patient and sober. Personally, I do not have much hope for the so-called re-unification of Srila Prabhupada's disciples in 1996. I think this is a sentiment which is very noble, but the necessary understanding required to effect such re-unification is totally lacking. You know it very well. I've known it very well since a long time that the only way the devotees, both old and new, can actually be united and act in one spirit is if they realize that Prabhupada is the *Sampradaya Acharya*, and all others are his servants in different capacities. Anything less than this is sentiment, having no substance. Although I have no real hope that a re-unification of Srila Prabhupada's movement is possible, I nevertheless am very enthusiastic and determined to work and serve Srila Prabhupada in that conviction. I certainly do not wish to associate with devotees who cannot understand the transcendental position of Srila Prabhupada as the *Sampradaya Acharya* and the greatest representative of Sri Krishna Chaitanya Mahaprabhu and all the previous *acharyas* in the line of disciplic succession. So I remain alone, more or less. There is a nice devotee here whose name is Jagat Guru das and who has been helping me in different ways, especially operating the computer and doing some of the secretarial work, like writing letters and organizing an office. I do communicate with Yashodanandan Maharaja, Veda Guhya Prabhu and a few other devotees, but by and large I am alone, although I do not feel alone. I feel Srila Prabhupada is guiding me, is pleased with me in spite of all the blunders and offenses I have committed in the past years.

There is definitely no future in the present set-up of the official ISKCON institution. Just as the demigods were defeated by the demons when they neglected their spiritual master, Brihaspati, similarly the leaders of the ISKCON will be defeated one after the other, along with their foolish followers, because they have neglected the *Sampradaya Acharya* Srila Prabhupada. Therefore, in the future I do not like to waste my time and energy in

quarreling with them about various issues, especially the issue of *rittvik* representatives and Srila Prabhupada as the Sampradaya Acharya. Because by recognizing ISKCON leaders, even in a negative way, we are giving them credibility which they do not have. In other words, we are unnecessarily keeping them alive by drawing attention to their existence.

We should be eager to preach Krishna consciousness positively to the innocent mass of people, for whom Srila Prabhupada will be the obvious *Sampradaya Acharya*, savior of the fallen souls. And anyone foolish enough to present himself as a *guru-acharya* on the equal level with Srila Prabhupada will be seen as nothing more than a buffoon and dismissed as obviously ridiculous. By preaching positively, the negative effort is automatically included. We need not make any separate endeavor to point out the defect in their line of preaching. In other words, when the sun rises, the darkness is automatically dispelled, without any separate endeavor. So preaching Krishna consciousness, ignoring all reference to ISKCON's existence, is the solution all around.

If in the course of preaching, someone deliberately places an obstacle in our path, then we can breath fire and brimstone on such contenders. And even if innocent people question us, "What about ISKCON?" we should dismiss such inquiries by saying boldly, "They are the vestiges of the movement started by Srila Prabhupada in the '60's and '70's, and their only concern is to accumulate money and to imitate the Acharya by posing themselves as holy men. We have nothing to do with such ambitious, neophyte, sanctimonious pretenders."

Today Chakravarty called me from Germany and also sent us a message by E-mail over the Internet. He seemed to be quite cheerful and enlivened. He mentioned that many devotees have come to visit him, including Prithu, and that he had also communicated with you. At that time, I did not mention to him that Vidyanatha had written me last year, requesting the photo archives from the period of Srila Prabhupada's visit in Germany, but deliberately neglected to invite me to the Srila Prabhupada re-union of the German Yatra. So I am very doubtful about the consciousness of the German devotees, with whom we had so many years of intimate devotional service in the presence of Srila Prabhupada. I also do not know exactly what is Chakravarty's understanding in regards to Srila Prabhupada as the Sampradaya Acharya and the *rittvik* representatives of the *Acharya*. I did not think that the telephone was the time to discuss this subject matter. Of course, it would be wonderful if we could once again co-ordinate our energy for serving Srila Prabhupada's mission. But I know, and you know, that without having unconditional allegiance to the lotus feet of Srila Prabhupada as the Sampradaya Acharya, no genuine spiritual association is possible amongst the devotees. Therefore, perhaps you can communicate with Chakravarty and see what his understanding and his determination is. I have sent him all the literature which you have also seen, but he has to date not given a clear-cut indication of what his heart-felt conviction is.

Lately we have applied ourselves to learning the ins and outs of the computer technology and the feasibility of preaching on the world-wide Internet, and it looks very promising. Unfortunately, myself and Jagat Guru are very inexperienced in this field. Our idea is to first of all network serious Nama Hatta devotees, those adhering to the lotus feet of Srila Prabhupada without reservation. Through them and computer communication (by E-mail and Internet), establish centers world-wide, each center remaining independent with Srila Prabhupada as the center. Also, we are hoping to set up a page on the Internet where we can preach by giving a running commentary on world news events and other topics of social, political and economic interest from the Krishna conscious angle of vision. Srila Prabhupada, in his lifetime, said that we should publish a newspaper, but it wasn't possible, due to the lack of talented manpower, money and the element of time. Now, with computer technology, it is possible to receive the news and instantly respond to it and post it by Internet and E-mail with our particular angle of vision as a commentary. It is also very inexpensive. Do you have a computer? If not, I think you should somehow or other come into possession of a computer and printer so that you can communicate through the Internet system. This is definitely the wave of the future, and we must ride it as far as possible for the service of Srila Prabhupada. If you do not personally own a computer, perhaps you have a friend who owns a computer. If so, please let us know your E-mail address, and we can communicate swiftly and economically by E-mail.

We have some friends in Chicago who are in possession of a Xerox Docutech production publisher, which is the latest in digital publishing, and they are enthusiastic to provide their services to the cause of establishing Srila Prabhupada as the Sampradaya Acharya and re-uniting Srila Prabhupada's family world-wide.

I published your letter in a revised edition of the *Nama Hatta* newsletter, which I'm enclosing herewith. You will see in this newsletter also two letters written by Raghunath. He is the son of Hrimati and Atmavidya, and he has now gone to Italy since one month's time. Perhaps you will meet him there one day. I'm eager to hear from you. I hope this letter finds you well.

Your humble servant,

Hansadutta das

# Loving Relationships

From Hansadutta das

20 February 1995

Dear Nalini-Kanta Prabhu:

Please accept my most humble obeisances. All glories to Srila Prabhupada!

Thank you for your speedy response to my publications. Last time I saw you, I think we were attending a dinner with Hridayananda, Brahmananda, Gargamuni and myself. At that time, I tried to make the point to Hridayananda that meetings, papers or any other official forms for resolving problems amongst devotees, especially those of the inner circle and especially those who were hand-made by Srila Prabhupada, would never be successful. We are in the family of Srila Prabhupada, so family members must have familiar dealings. Formal dealings are for foreigners, for outsiders. The very root of the problem lies in this assumption by some of the god-brothers that they have inherited an office or title which gives them the right to impose or dictate to their god-brothers as noblemen or princes in political power. Any arrangement which honors this attitude of superiority can never yield the desired result. We want love. *Dadati pratigrihñati, guhyam akhyati pricchati*. I want to love and be loved without fear. We want loving relationships with one another, despite our differences or our defects. A legal relationship will not satisfy the heart. Srila Prabhupada brought us all together, into one family on the basis of love of Krishna. Artificially imposing formalities, like debates or meetings or publishing papers won't solve the problem.

Even if we accept the democratic process of majority rule, we can see that the majority of the devotees have abandoned the mission and those few obstinate leaders refuse to concede. So where is their integrity? They will never concede. Six out of eleven gurus have fallen, and still they go on manufacturing gurus by the dozen, as if a hundred imperfect men could replace the perfect leader, Srila Prabhupada. ISKCON's propaganda for re-uniting Srila Prabhupada's family is bogus, because Srila Prabhupada's family is already united. Ask any devotee how they feel about Prabhupada, and they will all say, "We love Prabhupada, Prabhupada is the greatest." So if we take majority rule, we already have the conclusion that Prabhupada should be the leader and all others should be his servants. But a handful of godbrothers will simply not concede, so what is the use of having a debate or meeting or writing a paper? Anyway, I'm sure you understand all these things as well as I understand them, and I don't want to belabor the point.

I hope this letter meets you well.

Your humble servant,

Hansadutta das

From Hansadutta das

20 February 1995

Dear Arya devi dasi and Vijeta dasa:

Please accept my most humble obeisances. All glories to Srila Prabhupada! I received your letter dated August 25, 1994, and I also received your article in which you compare the role of the father with that of the guru.

Please forgive me for not replying sooner. I really don't have an adequate excuse, except to say that I am very disorganized and rather lazy when it comes to correspondence, mainly because it has taken me quite some time to determine exactly in which direction my preaching activities are going to go. Of late we have concluded that preaching on the Internet, world-wide, is really the place to be. I was planning to publish your article in the *Nama Hatta* newsletter, but then we got caught up in the craze of the Gopimania, and the whole magazine took on a different color. I communicate with Yashodanandan Maharaja regularly, and he always speaks very highly of you and your wife.

Regarding your proposal to establish a Prabhupada Jagannatha Puri project in co-operation with other devotees, I would be very cautious about entering into anything of that nature. It is one thing to associate with devotees intimately and intensely when they are strictly submissive to the authority and lotus feet of the spiritual master, but under the circumstances, all the devotees—almost without exception—are quite slack and casual, and therefore they want to associate with one another on a friendly, equal level. It is not possible to accomplish anything of significance in a casual, friendly environment. Every undertaking requires an executive head. Even in a family of husband and wife, there must be a head. The man must lead, and the woman must follow. If the man and woman attempt to associate on a friendly, equal, casual level, it always ends in grief and misunderstanding. My experience is that the devotional relationship and business relationship cannot co-exist amongst devotees, although many have tried, including myself. The devotional relationship is "what's mine is yours, what's yours is mine." But business relationship necessitates calculation of profit and loss, so immediately I must consider my god-brother in terms of pounds, shillings and pence. So the two relationships—one, the devotional sentiment of love and trust and the other, business, calculation, profit and loss—they cannot

mix. So please don't take offense at my opinion, but this is my practical experience over many years. If there is some necessity for earning money, then better to deal with *karmis*, with whom one can have a strict business, profit and loss relationship. And with the devotees, we should maintain the open, heart-felt relationship of love and trust.

Yes, I understand your point about Nama Hatta declaring multi-level marketing of the Holy Name. I am out of touch with the mainstream of social change. Well, now that we are going to preach on the Internet, perhaps we will call it Nama Net News. Anyways, thank you for your suggestion. I hope this letter finds you both well.

Your humble servant,

Hansadutta das

From Bhakta das, Bangkok, Thailand

3 March 1995

Dear Hansadutta Prabhu:

Please accept my most humble obeisances at your feet. All glories to His Divine Grace Srila Prabhupada!

This morning I spoke briefly with Adri Dharan. I have been calling him repeatedly the last 10 days, but he only came back from Mayapur last night. His first words were: "It is very bad."

The TKG/Gopi issue is more or less the only issue discussed for two weeks, and still no resolution! TKG has dominated the proceedings completely, and the only person who is speaking up against him is Hari Vilas. Adri said he sees only disaster for the next year.

The GBC has banned a new book by Kundali and Satya Narayana which supports the conclusions of the previous *acharyas* that we conditioned souls are eternally conditioned and have never been *nitya-lila* in Goloka. The GBC has another conclusion. Of course, Srila Prabhupada always told us to just get healthy, but when I study *shastra*, I cannot find anywhere to support that I was with Krishna in a "*rasa*" and left.

Adri also mentioned that TKG is now turning against his mentor Narayana Maharaja and blaming all the problems on Narayana Maharaja instead of accepting the responsibility himself! Hari Vilas pointed out this defect in him, and he got rather hot under the collar. The GBC did a private, "no-names" written opinion of TKG, and the negativity astounded him (TKG), but still, because he holds cards against everyone, no one is standing up to face

him down.

Anyway, more than ever we see that Srila Prabhupada's institution is a ship without a rudder right now. Of course, we know already, but still somehow I always hope against hope that someone will put the rudder back in place and grab the wheel.

I am in wonderful spirits, absorbed in *bhajan* and *sankirtan* as normal. *Sankirtan* through the streets is particularly blissful the last few weeks. There is more mercy out there in the crowded Kali-yuga streets than there is in *dandavats* of Govardhan on Govardhan Puja. Lord Nityananda and Lord Chaitanya seem to like it when we give up the false ego and just chant from the core of our hearts in public!

If you get a chance to get Kundali's book, Not Even the Leaves Fall (from Vaikuntha), I am sure you will appreciate it. It is thoroughly researched, written in a readable and interesting style, and quite timely. There are several arguments presented which I believe apply equally to the issue of *ritvik* initiations.

We remember you daily and always pray for your continued advancement in devotional life.

Your humble servant,

Bhakta das

# Appendices

## Deputies

Srila Prabhupada called the *ritvik* representatives his deputees.

*(excerpt from Conversations with Srila Prabhupada, Vrindaban, 18 October 1977):*

**PRABHUPADA:** Hare Krishna. One Bengali gentleman has come from New York?

**TAMAL KRSNA:** Yes, Srila Prabhupada. Mr. Sukamal Roy Chowdury.

**PRABHUPADA:** So I have deputed some of you to initiate? Hm?

**TAMAL KRSNA:** Yes. Actually... Yes, Srila Prabhupada.

**PRABHUPADA:** So I think Jayapataka can do that, if you like. I have already deputed. Tell him.

**TAMAL KRSNA:** Yes.

**PRABHUPADA:** So, deputees, Jayapataka's name was there?

**BHAGAVAN:** It is already on there, Srila Prabhupada. His name was on that list.

**PRABHUPADA:** So I depute him to do this at Mayapur, and you may go with him. I stop for the time being. Is that all right?

**TAMAL KRSNA:** Stopped doing what, Srila Prabhupada?

**PRABHUPADA:** This initiation. I have deputed the, my disciples. Is it clear or not?

**GIRIRAJA:** It's clear.

**PRABHUPADA:** You have got the list of names?

**TAMAL KRSNA:** Yes, Srila Prabhupada.

**PRABHUPADA:** And if by Krishna's grace I recover from this condition, then I shall begin again, or I may not be pressed in this condition to initiate. It is not good.

**GIRIRAJA:** We will explain to him so that he will understand properly.



**PRABHUPADA:** *Hm? Hm?*

**GIRIRAJA:** *I said we will explain to the Bengali gentleman just as you have described to us, so that he'll be satisfied with this arrangement.*

*(Srila Prabhupada dictating to Tamal Krishna Goswami a letter to Hansadutta regarding preaching in Sri Lanka: excerpt from Conversations with Srila Prabhupada, Vrindavana, July 19, 1977)*

**PRABHUPADA:** *[Addressing Hansadutta] And nobody is going to disturb you there. Make your own field and continue to become rittvik and act on my charge. People are becoming sympathetic there. The place is very nice.*

# Falldown of the Gaudiya Math

In a lecture given on Chaitanya-charitamrita, 19 April 1967, Srila Prabhupada unmistakably rejects the appointment of successor acharyas:

*Because, in our mission, my spiritual master never designated anybody acharya.*

In 1969, Srila Prabhupada sent the following letter to one of his god-brothers:

*I have also read specifically your articles on the matter of acharyas, wherein on the 14th Paragraph I see the acharya shall be entitled to nominate in writing his successive acharya. But we do not find any record where our Srila Prabhupada nominated any acharya after Him. Different persons have interpreted on this point, and every one of our god-brothers is acting as acharya, so this is a controversial point which I do not wish to enter into while we are proposing for co-operation.*

And in 1974, Srila Prabhupada reiterates that his own spiritual master, Srila Bhaktisiddhanta Saraswati Thakur, never appointed any disciple(s) to succeed him:

*He did not instruct a particular man to become the next acharya, but just after his passing away, his leading secretaries made plans without authority to occupy the post of acharya, and they split into two factions over who the next acharya would be. Consequently both factions were asara, or useless, because they had no authority, having disobeyed the order of the spiritual master.*

*(Chaitanya-charitamrita, Adi-lila, Volume Three (1st paragraph of p. 5)*

Srila Prabhupada warned his disciples not to repeat the mistake of the Gaudiya Math and concoct an order which the spiritual master in fact never gave:

*He [Srila Bhaktisiddhanta Sarasvati Goswami Maharaja] never recommended anyone to be acharya of the Gaudiya Math.... If Guru Maharaja could have seen someone who was qualified at that time to be acharya, he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acharya..... Therefore we may not commit the same mistake in our ISKCON camp.*

*(Srila Prabhupada's letter to Rupanuga dasa, dated April 28, 1974).*

## Who will Lead?

Srila Prabhupada declares that only Lord Chaitanya can take his place, and in plain language says that there is no such thing as the next appointed leader. (Spoken on 2 November, 1977—just 12 days before Srila Prabhupada left this world!!)

**PRABHUPADA:** *[Speaking in Hindi to Sri Narayana and Sri Baaj] Only Chaitanya Mahaprabhu can take my place. He will take care of the movement.*

*[Break. Then speaking to disciples] [They were asking,] “After you, who will take the leadership? And “Everyone will take, all of my disciples. If you want, you can take also. [laughter] But if you follow.”*

*They are prepared to sacrifice everything, so they’ll take the leadership. I may, one, go away, but there will be hundreds, and they’ll preach. If you want, you can also become a leader.*

*We have no such thing, that “Here is [the next appointed] leader.” Anyone who follows the previous leadership, he’s a leader. “Indian”... we have no such distinction—“Indian,” “European.”*

**BRAHMANANDA:** *They wanted an Indian to be the leader?*

**PRABHUPADA:** *Yes. [laughs] “Everyone, all my disciples, they are leaders. As purely as they follow, they become leader. If you want to follow, you can become a leader. You are Indian. But you don’t want.” I told them that.*

**TAMAL KRSNA:** *Yes, they probably wanted to propose somebody who would take over our movement.*

**PRABHUPADA:** *Yes. Leaders. All nonsense. **Leader means one who has become first-class disciple. He is leader. Evam parampara-praptam:** One who is perfectly following our instruction is... *ara na kariha mane asha*. You know this? What is that? *Guru-mukha-padma-vakya, chittete kariya aikya, ara na kariha mane asha*. Who is leader? A leader... to become leader is not very difficult, provided one is prepared to follow the instructions of a bona fide guru. (Conversations with Srila Prabhupada, Vol. 36, p. 234-235)*

Srila Prabhupada explains that a real disciple does not aspire to become guru and amass followers; but he strives to perfect himself, practicing obedience to the order of the spiritual master and Lord Chaitanya and thus becomes qualified to preach. (Conversations

with Srila Prabhupada, 2 May, 1976, Fiji):

**PRABHUPADA:** That is the difficulty. Everyone sees that "Some way or other, I become guru. Then so many persons will offer me respect. Somehow or other, create some situation. Then I become guru." This is going on. Not bona fide guru. Bona fide guru is indicated by Chaitanya: *amara ajñaya guru hana*, "Become guru." Why ambition? Actually become guru. But how to become guru? *Yare dekha, tare kaha 'krishna upadesha.'* That's it. Otherwise goru. So they will not take this simple method. They will drink, they will hunt after woman and have some attractive singing or dancing and become guru. What is meaning of guru, they do not know. Somehow or other become popular and become guru. This is going on. So with maya you can attract these foolish rascals very easily. If you can manufacture.... You cannot, but if you can show some jugglery, then you become guru. People are after all these things, material things. They are not after Krishna. They are after money and women. So if you give some mantra, then gold will be manufactured, and all women will be attracted, very first class.

**GURU KRIPA:** You know, Srila Prabhupada, they say that if anyone has power to induce anybody to chant Hare Krishna, therefore they must have some special power. Therefore that's their qualification.

**PRABHUPADA:** That special power, that is said in the shastras. But people do not want that.

**GURU KRIPA:** Just like, for example, in Bengal before, there was that Charan das Babaji. He induced them to chant the wrong mantra, but where is...? He's not specifically parampara.

**PRABHUPADA:** No. He chanted for some time and, of course, there was chanting of "Nitai-Gaura." He introduced new system of chanting: nitai-gaura radhe-shyama. So the "Nitai-Gaura" chanting will have some effect. Kali-yuga. Although he was presenting pervertedly, the beginning was "Nitai-Gaura," so it would have some effect. He did not know actually Nitai-Gaura, from his words it appears. He used to preach that Nitai is Radharani and Gaura is Krishna. That is siddhanta-viruddha. But some way or other, he was chanting "Nitai-Gaura," so some effect were there. Just like sandalwood. You do not know which way better pulp comes out, but if you rub any way, some pulp will come, because it is sandalwood. So he had some effect of chanting "Nitai-Gaura," but later on they deteriorated, because they did not know actually, neither they were taught. Siddhanta-viruddha. The siddhanta-viruddha means it will deteriorate. It will not endure.

**GURU-KRIPA:** Srila Prabhupada, what about, say, many of your god-brothers? They also have disciples, and they also are properly initiated by a proper spiritual master, and they give the Hare Krishna mantra?

**PRABHUPADA:** The thing is the spirit, real service of preaching, stopped. Formality is going

on, but the real business.... Chaitanya Mahaprabhu's movement means *amara ajñaya guru hana tara ei desa*. That is stopped. Do you follow? The formalities are there, but the real life of Chaitanya Mahaprabhu's movement is preaching. Otherwise, why Chaitanya Mahaprabhu says, *amara ajñaya guru hana tara ei desa?* Tara means preaching. *Yare dekha, tare kaha 'krishna-upadesha.'* And that is stopped. They are satisfied if they could construct one temple and beg some rice from the neighbourhood—"Sir, we have got some temple...." That's all. They are satisfied. The spirit of preaching forward—*papi tapi jata chilo, hari-name uddharilo*—that is stopped. So by hari-nama, by chanting, by this way, to live little peacefully in the temple and eat and sleep, that much they have got. If that is the success, that success they have got. And this was condemned by my Guru Maharaja, that "To earn some money by showing Deity in the temple and eat and sleep, better you become a sweeper in the street and earn your honest livelihood and live." This is cheating. This was condemned. To construct a temple... just like the Vrindavana Goswamis are doing. They thought that "This is our business. Some innocent people will come here and offer some... bas. That's our good income." According to the temple's popularity, they think, "This is our success." [But] success is his who is pushing forward the preaching method. That is his success. And if we think that "By showing a temple Deity we get some money and rice and cloth and just peacefully live here, don't bother about going to Fiji and all over...." [laughs] That much success they have got. But that is not Chaitanya Mahaprabhu. *Prthivite ache yata nagaradi grama, sarvatra prachara*. What they are doing for that? That is point.

**GURU-KRIPA:** What if sometimes disciple, he may go to preach, but he's not preaching in the exact same spirit of his spiritual master?

**PRABHUPADA:** Therefore he is not to be preached. Chaitanya Mahaprabhu says, *janma sarthaka kari' kara para-upakara*: "Go to do good to others. First of all, you do good to yourself." First of all, you become really preacher. Then go to preach. Chaitanya Mahaprabhu never sent neophytes to go to preach. For neophytes, the preaching is not their business. For neophyte, one should stick to the worship of Deity in the temple. And those who have understood the philosophy, applied the philosophy in his life, he should go for preaching. Otherwise he'll preach wrongly, like... what is that? Charan das Babaji. And it will stop. He wanted to preach, but he did not know how to preach, and therefore after his life, it is finished. So Chaitanya Mahaprabhu does not say like that, that "You remain a rascal and go to preach." No. *Janma sarthaka kari*. "Your first business is that you make your life perfect. Then go to preach. Perfect means you learn how to obey My orders." That is perfection. *Amara ajñaya*. So if you are actually, perfectly carrying out the orders of Chaitanya Mahaprabhu, then you are preaching. Otherwise you will do wrongly, mislead. Don't do that. *Andha yathandhair upaniyamanah*. If you remain blind, don't try to lead other blind men. That is misleading. First of all open your eyes. Everything is there. Nobody can do anything whimsically. If you do whimsically, concoctedly, that will be failure. It will not be

effective.

**GURU-KRIPA:** Even though one may get many followers, that is not—

**PRABHUPADA:** Many? What you...? Many followers.... The philosophy you present, it must be followed by everyone. That is wanted. You have got, say, ten thousand followers. That does not mean success. Everyone has got some followers. This... what is that? Guruji Maharaja. He has got also so-called followers. The T.M. [Transcendental Meditation] he has got also some followers. Everyone has got some followers. But what kind of followers they have? That is quality. Everything has quality. Simply quantity is not. There are many Christians. Even up to date, some Christian fair or... many millions will come. What is the quality? Quality is all meat-eaters. But Christian means he should not kill. Where is the Christian? So we have to test by the quality, followers. **My Guru Maharaja used to say like that, that "If I get at least one quality disciple, then all my labour will be a success."** He was saying like that: quality, not the quantity. By quantity, if one is amazed, then he is also guru. By quality. What kind of followers? That is the.... From the very beginning my strictures are there, that "You have to follow this." Quality. If I were "No, you can do like Vivekananda, yes, what you can, whatever you like," then I think quantity would have been very, very big. But I don't say. I make him promise before the fire, before the Deity, before guru. [break] **That one moon is taken into account. Who takes account of the millions of stars? Ekas chandras tamo hanti na cha tara sahasrasah.** Quality. So we should be quality devotee, not quantity devotee. I have taken two glasses. Just see how nice water is, tap water. Here so many dabs [coconuts] are available, and this rascal is manufacturing RC and he is going as to be... business. And for hearing Bhagavad-gita they have no time and they are trying to go to Vrindavan. Quantity, not quality. So civilization. Do that. Bhedyadasana. Bhedyadasana ... [indistinct]. Bhedi, lamb. They are going, hundreds and thousands. They flock. So... and if one bhedi, lamb, is somehow or other pushed into slaughterhouse stockroom, so all the... all of them. You haven't got to take many. Some way or other, you induce one of them to go into the... what is called?... shed where stocks are kept for taking out daily and killing. So they do not mind that "We are being pushed into this room for future killing. Never mind. One has gone. Go." They'll go. So this is called in Hindi, bhedyadasana, that without any consideration... "One has entered, let us all enter." That is bhedi, means animal. Their disciples are like this.

What is the use of 70 gurus or even a million gurus when one pure devotee, Srila Prabhupada, the Sampradaya Acharya, can deliver the whole world?

It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world. Thus one who is actually in the confidence of a pure devotee like Narada or Shukadeva Goswami and thus is empowered by one's spiritual master, as Narada was by Brahmaji, can

*not only deliver himself from the clutches of Maya, or illusion, but can deliver the whole world by his pure and empowered devotional strength. (purport, Srimad-Bhagavatam 2.8.5)*

*If we take percentage of the stars, the moon is nothing. But moon is [more] important than all the nonsense stars.... What is the use of taking percentage of the stars in the presence of moon? Let there be one moon, that is sufficient. There is no question of percentage. One ideal man. Just like in Christian world, one ideal Lord Jesus Christ.... There are millions of stars, but still, because it is moon, it is more sufficient than all these small stars. So produce moon. (Conversations with Srila Prabhupada, Vol. 13, p. 188-190)*



# United Under the Acharya

**Srila Prabhupada envisioned and worked for a unified preaching mission.**

*I wish that each and every center shall keep the ACHARYA [i.e. Srila Prabhupada] in the center and keep their separate identity. (Srila Prabhupada's letters, 1967)*

Further testimony to the fact that the spiritual master lives eternally and preaches through his bona fide disciples:

*Thakura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teachings of Lord Chaitanya to the fullest extent. By his prayers to the Lord he had as his child Bhaktisiddhanta Sarasvati Gosvami Maharaja, who at the present moment is preaching the philosophy of Lord Chaitanya throughout the entire world through his bona fide disciples. (Purport, Srimad-Bhagavatam, Canto Three, Chapter Twenty-two, Text 19)*

*If I depart, there is no cause for lamentation. I will always be with you through my books and my orders. I will always remain with you in that way. (Srila Prabhupada)*

Even after the departure of his spiritual master, Srila Prabhupada continued to act under his direction:

*So better remain a foolish person perpetually to be directed by Guru Maharaja.*

*If one remains always a servant everlastingly of guru, then he is liberated. And as soon as he thinks that he is liberated, he's a rascal. That is the teaching of Chaitanya Mahaprabhu. You must be ready always to be chastised by guru. Then he's liberated. And as soon as he thinks that "I am beyond this chastisement, I am liberated," he's a rascal. ...Why this Gaudiya Math failed? Because they tried to become more than guru. He [Srila Bhaktisiddhanta Saraswati Thakura], before passing away, he gave them all direction and never said that "This man should be the next acharya." But these people, just after his passing away, they began to fight, who shall be acharya. That is the failure. They never thought, "Why Guru Maharaja gave us instruction so many things, why he did not say that this man should be acharya?" They wanted to create artificially somebody acharya, and everything failed. They did not consider even with common sense that if Guru Maharaja wanted to appoint somebody as acharya, why did he not say? He said so many things, and this point he missed? The real point? And they insist upon it. They declared some unfit person to become acharya. Then another man came, then another acharya, another acharya. **So better remain a foolish person perpetually to be directed by Guru Maharaja. That is perfection.** And as soon as he learns the Guru Maharaja is dead, "Now I am so advanced that I can kill my guru and I*



*become guru.” (Srila Prabhupada, August 16, 1976, Bombay: Conversations with Srila Prabhupada, Vol. 26, p. 59-60)*

Dedication by Srila Prabhupada to his spiritual master, Srila Bhaktisiddhanta Saraswati Gosvami Prabhupada (*in Srimad-Bhagavatam*):

***He lives forever by his divine instructions, and the follower lives with him.***

## Opportunity to Hear from the Pure Devotee

Srila Prabhupada's explanation of the importance of hearing from a pure devotee (Srimad-Bhagavatam 4.20.25):

*sa uttamasloka mahan-mukha-cyuto  
bhavat-padambhoja-sudha-kananilah  
smrtim punar vismrta-tattva-vartmanam  
kuyoginam no vitaraty alam varaih*

*sah—that; uttama-sloka—O Lord, who are praised by selected verses; mahat—of great devotees; mukha-cyutah—delivered from the mouths; bhavat—Your; pada-ambhoja—from the lotus feet; sudha—of nectar; kana—particles; anilah—soothing breeze; smrtim—remembrance; punah—again; vismrta—forgotten; tattva—to the truth; vartmanam—of persons whose path; ku-yoginam—of persons not in the line of devotional service; nah—of us; vitaratialam—unnecessary; varaih—other benedictions.*

*TRANSLATION: My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.*

*PURPORT: It is explained in the previous verse that one has to hear glorification of the Lord from the mouth of a pure devotee. This is further explained here. The transcendental vibration from the mouth of a pure devotee is so powerful that it can revive the living entity's memory of his eternal relationship with the Supreme Personality of Godhead. In our material existence, under the influence of illusory maya, we have almost forgotten our eternal relationship with the Lord, exactly like a man sleeping very deeply who forgets his duties. In the Vedas it is said that every one of us is sleeping under the influence of maya. We must get up from this slumber and engage in the right service, for thus we can properly utilize the facility of this human form of life. As expressed in a song by Thakura Bhaktivinoda, Lord Chaitanya says, jiva jaga, jiva jaga. The Lord asks every sleeping living entity to get up and engage in devotional service so that his mission in this human form of life may be fulfilled. This awakening voice comes through the mouth of a pure devotee.*

*A pure devotee always engages in the service of the Lord, taking shelter of His lotus feet,*

*and therefore he has a direct connection with the saffron mercy particles that are strewn over the lotus feet of the Lord. Although when a pure devotee speaks the articulation of his voice may resemble the sound of this material sky, the voice is spiritually very powerful, because it touches the particles of saffron dust on the lotus feet of the Lord. As soon as a sleeping living entity hears the powerful voice emanating from the mouth of a pure devotee, he immediately remembers his eternal relationship with the Lord, although up until that moment he had forgotten everything.*

*For a conditioned soul, therefore, it is very important to hear from the mouth of a pure devotee, who is fully surrendered to the lotus feet of the Lord without any material desire, speculative knowledge or contamination of the modes of material nature. Every one of us is kuyogi, because we have engaged in the service of this material world, forgetting our eternal relationship with the Lord as His eternal loving servants. It is our duty to rise from the kuyoga platform to become suyogis, perfect mystics. The process of hearing from a pure devotee is recommended in all Vedic scriptures, especially by Lord Chaitanya Mahaprabhu. One may stay in his position of life—it does not matter what it is—but if one hears from the mouth of a pure devotee, he gradually comes to the understanding of his relationship with the Lord and thus engages in His loving service, and his life becomes completely perfect. Therefore, this process of hearing from the mouth of a pure devotee is very important for making progress in the line of spiritual understanding.*

# The Path of Blessedness

BY SRILA BHAKTISIDDHANTA SARASWATI THAKURA

(REPRINTED FROM THE GAUDIYA, VOL. 31)

If we become arrogant after having adopted the path of devotion, if we worship only God and disregard the worship of His devotees, we could be put to manifold difficulties for our offense at the feet of the servants of God; we would be overtaken by the greatest of all misfortunes by being afflicted with apathy for the principle of devotion itself.

Human life is meant solely for the attainment of the supreme good. Why do I forget it? Why do I forget that I am the meanest and least of all entities? The ambition to lord it over others, to be great, to be an elevationist, or salvationist is brought about when we allow ourselves to fall victims to the temptations of the deluding energy of God. Such ambition is petty and useless. If there is any use in curbing one's hankering after becoming great in the eyes of the world, if there is any use in gaining one's real health, it is imperative to accept the line of thought of the Vaishnavas.

Those who are fit to possess abundant power of devotion, they are strong. I should not apply myself to find out the shortcomings of the Vaishnavas, or to condemn the service of Lord Vishnu or to seek to establish my own point of view, neglecting the method which I may be enabled to serve the Lord and His devotees. No language can describe the havoc that is wrought in human life by such arrogance. I make this submission with all humility, "May you kindly refrain from merely imitating the conduct of the Vaishnavas. May you always follow their line of thought." There is no relationship for us other than with the devotees of Vishnu. Relationship with other persons can only aggravate the desire for sensuous gratification.

Many a year has now passed over me one by one. I at last realize that there is no other help for me than the mercy of the holy feet of the Vaishnavas. Every one of my acts is fit to be attacked. I pray to those who look down upon me, that if they consider that it is allowable for me to follow the conduct and the teachings of the Vaishnavas, they would no longer maintain that attitude. They will kindly impart to me the needful strength and fitness to communicate their power to those who are stupid and devoid of all strength.

One who serves Lord Hari counts himself the least of all entities. One is lifted to the highest order of the Vaishnavas when one can feel himself the least of all. One can then proclaim

out the message of the highest devotion to Lord Hari.

“The best of all persons deems himself to be less than all others.” Such is the great dictum.

It is necessary for the best to scrutinize one’s ineligibility. Why should a person be anxious to pry into the defects of others when he does not seek to scrutinize his own conduct? Is this the disposition of the Vaishnavas? On the other hand, even those who are low in the scale of service may attain the highest level. Let us remember the texts: “Not to speak of persons who listen to and remember with care the instructions of the spiritual scriptures, even those who live by sin, viz. women, *shudras*, *hunas*, *sabaras* and birds of the air can know God and prevail over His deluding power, if they follow the conduct of the devoted servants of the Lord, who covers all the worlds by His wonderful strides.”

“The acts and expressions of the Vaishnavas cannot be understood even by the wise.” The devotees are attached to the Lord, who pervades the worlds with His wonderful strides. Let us not be misled by the apparent sight. Many a person has been liable to mistake the pebble for the pearl, the snake for the rope, evil for good, by falling a victim to delusion by relying on apparent sight. It is only when a person allows himself to fall into the clutches of self-delusion that one’s senses show their eagerness for supplying the wants incidental to the phenomenal world by supposing himself to be an inhabitant of the same. We should consider well how we are to be delivered from being thus exploited by the deluding energy. It will never bring us relief if we adopt the lordly mentality for supplying our present inadequacies and for avoiding what certain hasty observers have been pleased to dub as “the slave mentality” of the devotees of God. Such mode of think accelerates our march towards the inferno by plunging us into the course of sensuous indulgences.

If we disregard or ignore the devotees of God for elevating ourselves, we would thereby be cast into the prison of three dimensions and spring towards inflation instead of construction. “I will be good; I will be cured of my mundane desires; I will have real well-being.” This is the proper kind of judgment. But it is not at all laudable to entertain the contrary thoughts, “I will be great, I will gratify my malice by stopping the course of the whole world.” It is by no means proper to set up one’s superiority against the worshipfulness of God’s devotees. The path of hearing to the transcendental world has been rendered devious by the misinterpretation of the text “*aham brahmasmi*.” I have listened to the true interpretation of the text at the lotus feet of my divine master. It is to this effect: “It is our eternal duty to chant constantly the name of Hari by being infinitely more truly humble than the smallest blade of grass, more truly forbearing than even the proverbially patient tree, and to honor others without seeking honor.

What persuasive courtesy, what humility do these words express! How great is the benefit, how great the good that we may have by listening to such words! We have it from the

*Talaba Upanishad* that those who aspire to be master of the devotees, who are the masters of God Himself, are indeed most culpably arrogant. *Srimad-Bhagavatam* significantly declares, "Let those who profess to know God brag to their knowledge, but let me have nothing to do with such fellows." This is all I have got to say in this matter.

Not one of the paths of this material world is a path of the service of the Divinity. The idea that one should be master of God's devotees leads to inferno. It is harmful to follow any worldly path. To follow the devotees of God is the only path that leads to one's real good. Whatever method is followed by the devotees is worthy of being cherished with the utmost love and reverence.

Holding the blade of straw between my teeth, I pray time and again for this only boon, that I may be a particle of dust on the lotus feet of the most revered Sri Rupa Gosvami Prabhu. Let there be birth after birth for us, that we may walk in the path of the followers of Sri Rupa by being the particle of dust on the lotus feet of the devotees of God. The root of it all is humility, or the due realization on one's own ineligibility. If the conviction of our unfitness for the service of God is revealed to us either automatically or by the instruction of other persons, we are only then in a position to appreciate the beauty of the lotus feet of God's devotees. In all the talks of the average people of this world, the idea that is uppermost is how to promote the gratification of one's senses. If we happen to be obsessed with the idea that it is the path of religion, we would be prevented for good from becoming truly religious.

## Tamal Krsna Goswami's Confession

In 1979-1980, Tamal Krishna Goswami (GBC guru-acharya) confessed that Srila Prabhupada never appointed any successor guru-acharyas:

**TAMAL KRISHNA GOSWAMI:** ...Actually, Prabhupada never appointed any gurus. He did not appoint eleven gurus. He appointed eleven rittviks [officiating priests]. He never appointed them as gurus. Myself and the other GBCs have done the greatest disservice to this movement for the last three years, because we interpreted the appointment of rittviks as the appointment of gurus....

[What Srila Prabhupada said was], "All right, I will appoint so many," and he named them. He made it very clear that they [new members] were still to be his disciples. At that point it was very clear in my mind that they were his disciples....

Now I understand that what he did was very clear. He was physically incapable of performing the function of initiating physically; therefore he appointed officiating priests to initiate on his behalf. He appointed eleven and he said very clearly, "Whoever is nearest, he can initiate."

This is a very important point, because when it comes to initiating, it is not "whoever is nearest." It is wherever your heart goes—to whom you can repose your faith in.

But when it is officiating, it's "whoever is nearest," and he was very clear... "Whoever is nearest will check you out. Then, on my behalf, they will initiate...."

If it had been more than that [officiating priests], you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end about how to set up this thing with the gurus.... But he did not, because he already said it a million times. He said, "My Guru Maharaja did not appoint anyone. It is by qualification." We made a great mistake....

You cannot show me anything on tape or in writing where Prabhupada says, "I appoint these eleven as gurus." It does not exist, because he never appointed any gurus. This is a myth.—1979-1980, Topanga Canyon, California, (Spoken in Topanga Canyon and subsequently published in ISKCON Journal, Vol. I, No. 1)

# Monitor Guru

Excerpt of Letter from Mukunda Goswami to Bhakta dasa, dated April 21, 1993:

*...I think the idea of people initiating on behalf of Prabhupada is a concoction. But I don't object to devotees whose gurus fell down, if they do not want to accept re-initiation. But I see many that have done so and are doing much better for it, although I'm not a thousand percent convinced that everyone has to take re-initiation. I am convinced that Prabhupada actually did name and assign specific people to act as initiating gurus after he would depart. This is not just an opinion or an assumption, but it is based on research, findings, discussion, and listening to tapes.*

*Next, my realization about someone who initiates in the wake of Prabhupada's disappearance from our material vision in this material world is based on what Prabhupada wrote in the first chapter of Easy Journey to Other Planets. In this chapter Prabhupada outlines what he describes as "a desire for the kingdom of God." He then writes, "The following details outline a general practice by which one can prepare himself for an easy journey to the Vaikuntha and to the material planets where life is freed from old age, disease and death." He then lists twenty "positive functions," beginning with the acceptance of a bona fide spiritual master, following in the footsteps of great sages, following scriptural instructions, living in a spiritual atmosphere, etc. Point number thirteen out of eighteen includes this statement: **This means that a candidate who has successfully followed the first twelve items can also become a spiritual master himself, just as a student becomes a monitor in a class with a limited number of disciples.***

*This is my concept of today's guru in ISKCON, that he is a monitor guru.*

Notes: Why does Mukunda Goswami say the idea of people initiating on behalf of Prabhupada is concoction? We did it when Srila Prabhupada was present. Why not in his absence? What about the July 9th letter? Although Mukunda Goswami accepts the idea of monitor guru, he thinks "initiating on behalf of Srila Prabhupada is a concoction." Does he mean to say Prabhupada concocted the idea of *ritvik* initiation? Then we will have to reject Prabhupada's authority as *acharya* and accept Mukunda Goswami as the final authority in the disciplic succession.

"Monitor" means on behalf of the teacher, and teacher means on behalf of the school, or the *sampradaya*. Disciple means one who is under the authority of his spiritual master—living or departed. If the disciple is not initiating on behalf of his spiritual master and all the spiritual masters in the disciplic succession up to Krishna, then the question will be: For



whom is the disciple (Mukunda Goswami) initiating new disciples? Is he initiating the newcomers for himself? Are the initiates his servants? His property? Are they his fans (fanatics), like movie stars and pop stars have fans?

Or is the monitor spiritual master which Mukunda Goswami says he accepts as his concept of ISKCON guru, initiating new disciples directly for Krishna, thereby jumping over not only his guru (Srila Prabhupada), but jumping over the whole line of spiritual masters and *acharyas* in the guru parampara?

Even if (for the sake of argument) we accept ISKCON gurus are *uttama adhikaris*, why would such exalted personalities be so adverse to initiating for their spiritual master as deputies or *ritvik* representatives of the *acharya*? Why so much stress on the proprietorship over the disciple? Doesn't "monitor" mean on behalf of the teacher, Srila Prabhupada?

## Questions and Answers

**QUESTION:** Could you please clarify the statement, “When the rittvik matures and understands his everlasting subordination to his spiritual master, then he is seen as a full guru,” taken from Srila Prabhupada, *His Movement and You* (“Letter to New Initiates”)?

**YASODANANDAN:** When a devotee “matures,” this means when a devotee fully matures in terms of actual realizing and manifesting the symptoms of love of Godhead (*bhava* and *prema*). These are fully described in the *Nectar of Devotion* and in the *Srimad-Bhagavatam*. This is not achieved by some rubber-stamping or some so-called appointment. Neither is this achievement of love of Godhead an automatic push-button process. It is a lifetime of constant surrender to the order of the bona fide *acharya* (Srila Prabhupada), dedication and service. Then the devotee will be seen in that light, not artificially, but really on account of his devotional accomplishment. The above statement should be understood in the proper context of the other points which have been made in the same letter and in the same magazine.

**QUESTION:** Hansadutta das is just trying to be a guru. He tried to be a guru in ISKCON; he could not make it. He tried again a few years ago, and now he is just trying to be a guru with a different label, *ritvik*.

**HANSADUTTA:** That’s right. I tried to be a guru. I tried to be a guru in ISKCON. Fortunately, I saw the errors of my ways, realizing the only guru and *acharya* is Srila Prabhupada, and therefore now I am trying to become the servant of the guru, Srila Prabhupada. If this is objectionable, then you have to take up the matter with Srila Prabhupada.

Even if a devotee failed to actually fulfill the order of the spiritual master, as in my case I failed to properly act as a *ritvik acharya* representative of His Divine Grace Srila Prabhupada in the immediate aftermath of his departure in 1977, this does not mean that a devotee is condemned or destined to perpetually fail. One must try again to fulfill the order, because **THE ORDER OF SRILA PRABHUPADA STILL STANDS—“Act as rittvik of the acharya.”** As such, I am only trying to fulfill his order.

**YASODANANDAN:** There is a confused and insensitive mentality behind this kind of accusation. If a devotee—whether it be Hansadutta or any kind of “*dutta*”—is sincerely trying to chant the prescribed number of rounds (which the said Hansadutta does), follow the regulative principles (which he also does), preach Krishna consciousness to the innocent,

go out and chant Harinama in public, organize Vaishnava festivals and make devotees, why should anyone object to these activities?

The proponents of the GBC's "Anyone can become a guru" philosophy object if another devotee sincerely tries to present the message of Krishna consciousness on behalf of the bona fide acharya (Srila Prabhupada) without personal ambition, thus truly fulfilling the real order and duty of a bona fide devotee. They simultaneously criticize another devotee for trying to be a guru, which is not a fact in this case, since Hansadutta has already admitted that he is simply trying to be a humble representative of the acharya, Srila Prabhupada.

**QUESTION:** But this *ritvik* idea which you are proposing is against the tradition of Vaishnavism, which clearly stipulates that a living, physically present guru must be there to initiate and guide the prospective candidate.

**YASODANANDAN:** The *ritvik-acharya*, or officiating representative, is also a living spiritual guide, whose function is to initiate on behalf of the *acharya*, Srila Prabhupada and to actually train and teach the devotees.

Do the critics of the original arrangement which Srila Prabhupada made for his society for continuance after his departure (the *ritvik-acharya* system), know more about the Vaishnava tradition than Srila Prabhupada? From whom have we learned the tradition of Vaishnavism? FROM SRILA PRABHUPADA!

The proponents of "We are all automatically gurus after the physical departure of the acharya" claimed for more than ten years that they had been appointed by Srila Prabhupada. Where is the proof for this claim? There is no record of any appointment or selection of successor *acharya* or appointed *diksha gurus* by His Divine Grace Srila Prabhupada during the last few months of his manifested presence. There is only one document from Srila Prabhupada's hand (July 9th, 1977) addressing the question of who and how initiations will continue. It is clear and final. No other document regarding initiations and gurus exists. It is his last will and testament.

It should be mentioned that Srila Prabhupada is the *acharya* of his movement, and he is (and was) perfectly entitled to make whatever arrangement he saw fit to continue his movement in a united way.

Srila Prabhupada never contradicted *shastra*. He established the real purports of the *shastra*.

He took into consideration:

1. the relative level of advancement of his disciples. He obviously did not see that they

were ready and fit as of 1977 to occupy the full-fledged position of *diksha guru* and acharya; otherwise, why did he not indicate so directly?

2. the grievous mistake of the post-1937 Gaudiya Math acharyas, whom Srila Prabhupada appropriately called “self-appointed *acharyas*”.

3. *Because in our mission, our Guru Maharaja never appointed anyone as acharya. (Srila Prabhupada, lecture on Chaitanya-charitamrita, New York, 1967)*

He was trying to avoid the very same mistake made by the disciples of Bhaktisiddhanta Saraswati Thakur. Why would he repeat the same mistake that he had criticized earlier?

4. By 1977, he had already established in his society a system of management with an international GBC to oversee the affairs of the society and keep the teachings of Srila Prabhupada in their pure and original form. The function of initiation was already established by Srila Prabhupada during his manifested presence. He did not change it; he merely adjusted some minor details, such as allowing the new officiating acharyas to ascertain the new candidates’ eligibility on their own, the choice of the names, etc. This system was never changed by Srila Prabhupada. He never indicated in his will (June, 1977), or in his last letter to all the temple presidents, which he signed, that the arrangement should ever be changed upon his physical departure.

5. Srila Prabhupada very intelligently arranged so that the system of initiations (*ritvik* system) would be a perfect plan for keeping his society united. The *ritvik-acharyas* were meant to emphasize: a) Srila Prabhupada as the worshipable acharya for everyone and b) initiate newcomers on his behalf as humble representatives of his movement and properly train them and teach them Krishna consciousness. Therefore he said, “I wish that each and every center shall remain independent, keeping the acharya in the center.”

**QUESTION:** But still, would this not contradict the shastras?

**YASODANANDAN DAS:** There are four distinct possibilities that can be concluded here:

1. Srila Prabhupada did not make any kind of arrangement for initiations for after his physical departure. He left it to the speculation of his disciples, or he left it to the GBC to vote in or elect *acharyas*. However, there is no verifiable evidence for this theory. Srila Prabhupada very carefully established and nurtured a society. All the major programs of deity worship, book publishing, book distribution, *gurukula* program, devotee training, etc. were very specifically described in his books, letters, etc. Especially on major decisions he made it very clear in writing. The theory that Prabhupada “left us insufficient guidance” is rejected by all sincere disciples of Srila Prabhupada. It is unacceptable.

2. Srila Prabhupada made arrangements for his leading disciples to go to Gaudiya Math advisors who were supposed to clarify the statement of Srila Prabhupada. This theory has yet to be supported with appropriate, verifiable evidence. This theory would be a major contradiction of numerous statements by Srila Prabhupada about the Gaudiya Math, its leaders and their role in the disobedience of Srila Bhaktisiddhanta Saraswati's order by unauthorisingly "appointing one *acharya*, who subsequently failed, and by having everyone else artificially occupying the position of *acharya* and thus breaking down the whole united preaching mission of Bhaktisiddhanta Saraswati Thakur." This theory is also rejected by the sincere disciples of Srila Prabhupada.

3. A third possibility exists. Srila Prabhupada did in fact "appoint or select" *diksha* gurus or *acharyas* prior to his departure for Goloka. This choice, regardless of the various slanted interpretations which would be required to establish it, was allegedly done in the last few months prior to Srila Prabhupada's departure. He allegedly chose eleven *acharyas* or "his best men," according to some apologists of the GBC official party line. These men, upon the departure of Srila Prabhupada, then assumed their *acharya* appointment. This is the gist of the *acharya* appointment theory of the GBC. The problem with this interpretation is that there is no written, verifiable proof that Prabhupada appointed or selected the original eleven as *diksha gurus* or successor *acharyas* or zonal *acharyas*, as claimed by them. The only capacity in which these original eleven had been chosen is that of *ritvik-acharya*, or officiating *acharyas*, as per the July 9th, 1977 letter. Six of the original "chosen *acharyas*" have fallen. The integrity of the other five has been called into question after numerous philosophical deviations and openly supporting other deviant persons.

The question comes up: "Did Srila Prabhupada actually know who was qualified and who was unqualified to be *acharya*? And if he did appoint *acharyas*, did he make a wrong choice? Did he know how to recognize another pure devotee?" The proponents of this "*acharya* appointment" theory would have to explain whether or not the fully realized pure devotee makes mistakes or is subject to the four defects of conditional life. DID THE GBC MAKE A MISTAKE? OR DID PRABHUPADA MAKE A MISTAKE? We are firmly convinced that Srila Prabhupada was beyond making mistakes. The true followers of Srila Prabhupada reject the "*acharya* appointment" theory, because it contradicts the statements and teachings of Srila Prabhupada.

4. The only other possibility, which is now being accepted as the only clear, self-evident, logical choice by almost all of Srila Prabhupada's disciples and followers, is that Srila Prabhupada rejected the above three theories. That is, he did not want to send his disciples to the Gaudiya Math for inconclusive advice, he did not forget to make a proper arrangement, and he did not make a mistake by appointing unqualified men to the position of *acharyas*. Instead, he made a very workable arrangement to continue initiations after his departure by selecting *ritvik-acharyas* whose primary function was to initiate new

devotees as they did in his presence for years a) on behalf of Srila Prabhupada and b) on behalf of his glorious movement.

Thus Srila Prabhupada made a most practical arrangement which could have easily carried his society through the difficulties of his eventual physical absence. The new devotees would thus be his students (studying his books and teachings and thus getting initiated into transcendental knowledge by His Divine Grace). The new devotees would simultaneously be his followers (by following the rules and regulations and the discipline laid out by the Sampradaya Acharya, Srila Prabhupada), and thus, in fact, the new students would be his disciples under the care and guidance of senior devotees, who would thus act as guides and representatives of the Sampradaya Acharya, Srila Prabhupada.

Srila Prabhupada did not contradict the tradition. He established a very practical, simple plan by which everything could go on very nicely, despite his physical absence from the scene, which is the duty of the great Sampradaya Acharyas. HE ACTED PERFECTLY ACCORDING TO TIME, PLACE AND CIRCUMSTANCE.

# Letter to New Initiates

Dated: 8 October 1993

Dear Kaliya-Krishna dasa:

Please accept my humble obeisances. All glories to Srila Prabhupada.

As *rittvik* representative of the Acharya Srila Prabhupada, I am initiating you on Prabhupada's behalf, as Prabhupada authorized me to do in his letter dated July 9, 1977. Also this initiation will demonstrate and establish the point that Prabhupada wanted his disciples to act as *rittviks*, not as gurus.

My god-----brothers have taken it FOR GRANTED that because they were acting as *rittviks* in Prabhupada's presence, that it was therefore GRANTED to them to assume the office of guru *acharyas* upon his disappearance. But it was NEVER GRANTED by him. The GBCs and others took it FOR GRANTED, without authority. It has caused havoc. I shall demonstrate that what Prabhupada wanted was for his deputed *rittviks* to continue to be *rittviks* in his physical absence, which he specifically mentioned to Tamal in conversation and per letter to me, dated July 10, 1977 and again in a letter to Kirtanananda, dated July 11, 1977 and in numerous conversations with his disciples during his last days.

When the *rittvik* matures and understands his everlasting subordination to his spiritual master, then he is seen as a full guru. But at that time more than ever he is fully conscious of his duties of initiating on behalf of his spiritual master and all the spiritual masters in the disciplic succession, all the way to Krishna.

At the present moment, everyone thinks in terms of "Is he my disciple, or is he Prabhupada's disciple?" Why this emphasis on the possession of the disciple, as opposed to emphasizing the service performed for Prabhupada and the disciplic succession?? POSSESSIVENESS is the disease, the cloud covering the sun of Prabhupada's brilliant and TRANSPARENT mercy.

Although *rittvik* initiation is an officiating ceremony, no one should think it is simply a show or a rubber-stamping someone to be a disciple of Prabhupada. No! When Prabhupada was present, the GBCs, temple presidents or *sannyasis* who initiated disciples for Prabhupada were accepted as representatives of Prabhupada, and their authority was very effective, because both the representative and newly initiated disciple had a TRANSPARENT CONSCIOUSNESS of seeing Prabhupada as the source of spiritual life and

the ultimate authority behind everything. So I am not the guru, but I am the guru's servant, his *rittvik* representative.

One may ask, "Then why *rittvik*? It all comes down to the same principle of surrender, service and DISCIPLINE to the *rittvik* representative." The answer is that one is designated as *rittvik* because it is understood the person in question is still immature and subject to fall under the influence of the material nature. But he is being prepared or trained for perfection by giving him the office of deputy of the *acharya*, so he can gradually mature and become perfect. Perfect means fully PURIFIED of the tendency to enjoy wealth, woman and most of all PRESTIGE, or the lording-it-over tendency. Perfect means he perfectly understands that everything he does he does on behalf of his spiritual master and Krishna.

Thinking, "I am a guru" is the sure sign of MAYA, just as thinking "I am God" is the ultimate illusion.

If a person seen as a *rittvik* falls down due to losing control of his senses, there will be no RUPTURE in the life of the disciple, because he has from the beginning understood his relationship with Srila Prabhupada, the SAMPRADAYA ACHARYA. He can continue to progress in spiritual life under the guidance of another senior god-brother.

Under the present arrangement, where imperfect, conditioned souls have postured themselves as liberated, pure devotees, thereby misleading and misdirecting the delicate faith of new devotees, a DISASTER takes place when such illegitimate gurus fall down, or even if they exhibit doubtful behaviour, as it was in my case years ago.

All this can be and will be avoided if senior devotees simply follow the arrangement made by Prabhupada for initiation, namely act as *rittvik* representatives of the *acharya*, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. We are doing that, and it is very joyful, because it is the authorized arrangement of the Sampradaya Acharya Srila Prabhupada for continuing the disciplic succession.

Even if someone is in the most exalted state of realization, why would such a person insist on the pomp and posture of a great devotee? Even the Supreme Lord Chaitanya presented Himself as the most fallen, humble and meek servant of the servant thousands of times removed.

Actually, unless a person has been properly initiated by someone acting strictly as the *rittvik* representative of the SAMPRADAYA ACHARYA, Srila Prabhupada, his so-called initiation is more or less a kind of KIDNAPPING THE DISCIPLE AWAY FROM THE SHELTER OF THE LOTUS FEET OF SRILA PRABHUPADA, THE SAMPRADAYA ACHARYA, AND KRISHNA. Such kidnapper gurus and their unfortunate disciples fall down from the devotional path in due course of time, just as a tree that receives no water loses its leaves



(disciples), dries up and dies. We have seen this phenomenon repeat itself again and again in a long list of so-called gurus, myself included. However, such dead gurus and disciples can be brought back to life simply by situating themselves properly in the *ritvik* initiating arrangement made by Prabhupada. The current re-initiation syndrome practiced in ISKCON is trying to correct one mistake by making another mistake.

Your humble servant,

Hansadutta das

P.S. With great emphasis, I want it clearly understood by all devotees there is to be no *vyasasana* for me, no *vyasapuja*, no *pranamas*, no Mercedes Benz, no pictures of me on any altar, etc. All such exhibition of regard and affection should be offered to Srila Prabhupada only, the deliverer of all fallen souls, Acharya of the Brahma Gaudiya Vaishnava Sampradaya, otherwise known as ISKCON.

I wish to offer my most humble apologies to the following persons, whom were initiated by me in the years 1978-1982 and do humbly suggest if they are so inspired that they may be initiated properly by a *ritvik* representative.

[Note to anyone who was initiated by Hansadutta and whose name is missing from this list: Please email webadmin. Some names may have been left out inadvertently, perhaps overlooked by the typist. Please accept our apologies.]

- Anuttama devi dasi (Alice Trechsel), 23 May 78, Berkeley, California
- Adi Savara devi dasi (Lisa Bose), 6 June 1978, Seattle, Washington
- Akrura dasa (Allan Walden), 27 August, 1978, Berkeley, California
- Abhimanyu dasa (Alton Steen), 27 August 1978, Berkeley, California
- Annapurna devi dasi, 27 August 1978, Berkeley, California
- Arjuna dasa (Arturo Ardo), 20 September 1978, Cebu, Philippines
- Achyutananda dasa (Amado Garcia), 11 February 1979, Cebu, Philippines
- Ananta devi dasi (Almabel), 11 February 1979, Cebu, Philippines
- Anniruddha dasa, 30 May 1979, Berkeley, Californi

- Ajamila dasa (Angelo Bellach), 30 May 1979, Berkeley, California
- Anandamaya dasa (Abraham Sprinsock), 15 July 1979, Portland, Oregon
- Ananta devi dasi (Angela M. Villafane), 1 February 1980, Berkeley, California
- Anantarupa devi dasi (Amurengam), Singapore
- Atreya Rishi dasa (Arman Daes), 17 October 1980, Cebu, Philippines
- Adi Purusham dasa (Adonis Cunanan), 17 October 1980, Cebu, Philippines
- Agnideva dasa (Adolf Miller), 17 October 1980, Cebu, Philippines
- Amburish dasa (Ambrose), 3 January 1980, Mayapur
- Archi devi dasi (Andre Marie Louise Frechette), 1 February 1981, Berkeley, California
- Amritananda dasa (Antonio Mesina), 17 May 1981, Cebu, Philippines
- Alanath dasa (Amado Cruz), 17 May 1981, Cebu, Philippines
- Akarma dasa (Allan Pinalosa), 24 May 1981, Manila
- Ananda dasa (Allan Ramirez), 24 May 1981, Manila
- Acharya dasa (Adrien), 7 August 1982, Berkeley, California
- Bhaktijivananda Swami, 18 May 1978, Berkeley, California
- Buddhi devi dasi (Karen McGarther), 23 May 1978, Berkeley, California
- Bhakti Yoga devi dasi (Bess Stafford), Portland, Oregon
- Brahma Samhita dasa, 27 August 1978, Berkeley, California
- Bhrigu dasa (Brian Hickman), 27 August 1978, Berkeley, California
- Bharata dasa (Bill Blimpton), 27 August 1978, Berkeley, California
- Balabhadra dasa (Tito Abando), 20 September 1978, Cebu, Philippines
- Bhima dasa (Chan Hoe Beng), 11 February 1979, Mayapur
- Balarama dasa (Benlal Maharaj), 15 August 1979, Berkeley, California
- Bali Maharaja dasa (Bing Edwin Javier), 17 October 1980, Cebu, Philippines
- Bhakta dasa (Bong Quinto), 17 October 1980, Cebu, Philippines
- Bhisma dasa (Bernardino Crespa), 17 October 1980, Cebu, Philippines

- Bindhu Madhava (Balachandran), 3 January 1980, Mayapur
- Brahmananda dasa (Benjamin Ladyong), 17 May 1981, Cebu, Philippines
- Bharadvaja dasa (Benjie Madrigal), 24 May 1981, Manila
- Bhavani devi dasi (Isabelita Macabasco), 24 May 1981, Manila
- Brajabhumi devi dasi (Tan Bee Lan), 27 September 1981, Kuala Lumpur, Malaysia
- Bhaktivinoda dasa (William James Shay), 27 December 1981, Berkeley, California
- Brihan Naradiya Purana devi dasi (Bernice Nieto), 26 May 1982, Mt. Kailasa, California
- Bhagavad-gita dasa (Bill Godwin), 13 August 1982, Mt. Kailasa, California
- Bhavani devi dasi (Barbara Slaughter), 13 August 1982, Mt. Kailasa, California
- Buddhi Yoga dasa (Bernie McCaffrey), 13 August 1982, Mt. Kailasa, California
- Bilvamangala Thakur dasa (Bhasker Vilva Roy), 10 April 1983, Berkeley, California
- Chintamani devi dasi (Crystal Wierzisicki), 23 May 1978, Berkeley, California
- Chandrabali devi dasi (Cheri Schlenz), 23 May 1978, Berkeley, California
- Chandrashekar dasa (Christopher Ostrowski), 23 May 1978, Berkeley, California
- Chanchala devi dasi (Clare Schlichting), 23 May 1978, Berkeley, California
- Chanchabala devi dasi (Cheryl), 27 August 1978, Berkeley, California
- Chaitanya devi dasi (Claudia Zinman), 27 August 1978, Seattle, Washington
- Chaturmasya dasa (Carlos Maribojoc, Jr.), 20 September 1978, Cebu, Philippines
- Chatur Buja dasa (Calixto Paderna), 20 September 1978, Cebu, Philippines
- Chaitanya Charitamrita devi dasi (Cindy), 28 January 1979, Seattle, Washington
- Chaitanya Lila dasa (Christopher M. Herrick), 15 August 1979, Berkeley, California
- Chandrabali devi dasi (Corina Marie Beach), 2 January 1980, Berkeley, California
- Chaitanya Rasa Vighraha dasa (Ven. Meetotamulle Chandra Siri Thero), 30 March 1980, Sri Lanka
- Charanamrita devi dasi (Carola Lustig), 30 March 1980, Sri Lanka
- Chaitanya Bhagawat dasa (Edward Rodrigues), 17 October 1980, Cebu, Philippines

- Chaitanya Charitamrita dasa (Carlos Drio), 17 October 1980, Cebu, Philippines
- Champak devi dasi (Corazon Murillo), 17 October 1980, Cebu, Philippines
- Chintamani dhama dasa (Cristito Ramones), 17 October 1980, Cebu, Philippines
- Chaitanya Chandrodaya dasa (Charles Marantz), 1 February 1981, Berkeley, California
- Charanaravindam dasa (Charles John Castelli), 8 March 1981, Berkeley, California
- Chitahari dasa (Carl Schertz), 8 March 1981, Berkeley, California
- Chaksusa dasa (Carlito Maribojoc), 17 May 1981, Cebu, Philippines
- Chandrika devi dasi (Eugenie (Candra) Harris), 24 August 1981, Mt. Kailasa, California
- Chaitanya Mangal dasa (Charles), 24 August 1981, Mt. Kailasa, California
- Chitralakhai devi dasi, 27 December 1981, Berkeley, California
- Chandramuki devi dasi (Clare), 13 February 1982, Berkeley, California
- Chaitanya Mahaprabhu dasa (Cliff Gomes), 13 August 1982, Mt. Kailasa, California
- Chandrashekar Goswami (Christopher Ostrowski), 17 April 1983, Berkeley, California
- Chaitanya Chandra dasa (Rajendiran A.N.), 17 April 1983, Berkeley, California
- Dhanvantari dasa (Deric), 23 March 1978, Berkeley, California
- Draupadi devi dasi (Diana Bear), 23 March 1978, Berkeley, California
- Divyadristi devi dasi (Debbie Warsaw), 23 March 1978, Berkeley, California
- Dharmaraja dasa (David Burgess), 6 June 1978, Seattle, Washington
- Dhruvanath dasa (Daniel Carryon), 6 June 1978, Seattle, Washington
- Dhruvanath dasa (Dennis Lock), 27 August 1978, Berkeley, California
- Devarsi dasa (Danillo Magno), 20 September 1978, Cebu, Philippines
- Damodar Pandit (Delmasio Cardona, Jr.), 11 February 1979, Cebu, Philippines
- DasDasanudas devi dasi (Diane Schmitt), 30 March 1979, Seattle, Washington
- Daruka dasa (Douglas Paul Smith), 15 July 1979, Portland, Oregon
- Devananda dasa (Don Rogers), 9 September 1979, Berkeley, California
- Devahuti devi dasi (Dolly Rogers), 9 September 1979, Berkeley, California

- Dhira Krishna dasa (P. Deivendran), 30 March 1980, Sri Lanka
- Dristaketu dasa (Del Ocampo), 17 October 1980, Cebu, Philippines
- Dasavatar dasa (Danny Clemente), 17 October 1980, Cebu, Philippines
- Dwarkesh dasa (David Kemnitz), Seattle, Washington
- Devadatta dasa (Doraisamy), 3 January 1980, Mayapur
- Daiva Shakti devi dasi (Doris Bellock Johnson), 1979, Mt. Kailasa, California
- Dhruva dasa (Danny Babanto), 24 May 1981, Manila
- Dandavad dasa (Daniel Caldona), 24 May 1981, Manila
- Dvarakadish dasa (Deovanie Mutya), 24 May 1981, Manila
- Damodar dasa (David Sherman), 24 August 1981, Mt. Kailasa, California
- Damodar dasa, December 1980, Berkeley, California
- Dhaumya Rsi dasa (Dipak Sagar), December 1980, Berkeley, California
- Dhananjaya dasa (T. Darmarajah), Kuala Lumpur, Malaysia
- Devadatta dasa (Dante Oscar), 17 November 1981, Manila
- Dhanur Veda dasa (K. David Cook), 27 December 1981, Berkeley, California
- Dvarakadesh Gosvami (David Kemnitz), 17 April, 1983, Berkeley, California
- Ekadasi devi dasi (Emma Reyes), 20 September 1978, Cebu, Philippines
- Ekanath dasa (Edwin Murello), 17 October 1980, Cebu, Philippines
- Eka dasa (Edgar Sarmiento), 17 October 1980, Cebu, Philippines
- Ekam Aksaram devi dasi (Edna Alo), 17 October 1980, Cebu, Philippines
- Gita Govinda dasa (Alfred Hillerbrant), 24 August 1981, Mt. Kailasa
- Govinda Kund dasa (Gilbert W. Francis), 23 May 1978, Berkeley, California
- Gaura Nataraja dasa (Frank Giubardo), 6 June 1978, Seattle, Washington
- Gopasundari devi dasi (Gail Pellicci), 27 August 1978, Seattle, Washington
- Gopijana Ballabha devi dasi (Sharon Barry), 28 January 1979, Berkeley, California
- Gauraraja dasa (Raja s/o Govindasamy), 11 February 1979, Mayapur

- Gauranga Duti Pada dasa (Glen K. Koenig), 13 March 1979, Berkeley, California
- Gaudiya Vaishnava dasa (V. Govindasamy), Singapore
- Guru Parampara dasa (Guru-Nam Singh), Singapore
- Ganga devi dasi (Gomathi), Singapore
- Goswami dasa (George Grego), 17 October 1980, Cebu, Philippines
- Gokularani devi dasi (Feliza Gica), 17 October 1980, Cebu, Philippines
- Govinda dasa (George Tumulac), March 1980, Mayapur
- Gopi devi dasi (Genevieve Lagonera), 24 May 1981, Manila
- Gaurakishor dasa (Joseph (Babaji) Smith), 24 August 1981, Mt. Kailasa, California
- Ghandari devi dasi (Jeanne Borgan), 17 April 1983, Berkeley, California
- Gopal dasa (Sheik Kahn), 17 April 1983, Berkeley, California
- Hamsa dasa (Hermoso Bascug), 10 September 1978, Cebu, Philippines
- Hari dasa (Henry Francis Newman), 30 December 1979, Mt. Kailasa, California
- Haripada dasa, 1 March 1980, Cebu, Philippines
- Hari Kirtan devi dasi (Henny Beckert), 17 October 1980, Cebu, Philippines
- Haripada dasa
- Vraja Hanuman Goswami (Huber Robinson), 17 April 1983, Berkeley, California
- Indira devi dasi (Imelda Torres), 17 October 1980, Cebu, Philippines
- Imli Tal devi dasi (Ingrid Seim), 8 March 1981, Berkeley, California
- Ilavati devi dasi (Eleanore Clemente), 17 May 1981, Cebu, Philippines
- Ishvari devi dasi (E. McCaffrey), 13 August 1982, Mt. Kailasa, California
- Jñana Vighraha dasa, 24 March 1978, Mayapur
- Jaya Madhava dasa, 24 March 1978, Mayapur
- Jagannath dasa (John Blumette), 23 May 1978, Berkeley, California
- Jahnava devi dasi (Jane Butler), 23 May 1978, Berkeley, California
- Janaki devi dasi (Julianne Rogers), 23 May 1978, Berkeley, California

- Jagadisha Pandit dasa (Joel Siegel), 23 May 1978, Berkeley, California
- Janamejaya dasa (Jack Lewellen), 6 June 1978, Seattle, Washington
- Jotindra dasa (Jim Manning), 6 June 1978, Seattle, Washington
- Jagannath Puri dasa (Jim Redfield), Portland, Oregon
- Jagannath Swami dasa (Jerry Macchia), 27 August 1978, Berkeley, California
- Jagannatha Priya devi dasi (Janette), 27 August 1978, Berkeley, California
- Jaya Radhe devi dasi (Jane Garvin), 27 August 1978, Berkeley, California
- Jaya Deva Gosvami dasa (Jojit Pineda), 20 September 1978, Cebu, Philippines
- Jaya Nitai dasa (Jesse Reyes), 20 September 1978, Cebu, Philippines
- Jñanasindhu dasa (John Joseph Hammel), 26 November 1978, Seattle, Washington
- Jadabharata dasa, 28 January 1979, Berkeley, California
- Jaya Gauranga dasa (James M. Shouse), 13 March 1979, Berkeley, California
- Jagadguru dasa (Joe Eaton), 27 August 1978, Seattle, Washington
- Jagat Guru dasa (Jackie Chan Yiu Kin), 28 September 1978, Hong Kong
- Jamadagni (John Fewel), 30 May 1979, Berkeley, California
- Jayanti devi dasi (Julia Hertz), 30 May 1979, Berkeley, California
- Jagannatha Prasad dasa (Jeganathan), Sri Lanka
- Jivanath (S. Jagannatharajah), 30 March 1980, Sri Lanka
- Jaya Sachinandan dasa (Jose Davalos), 17 October 1980, Cebu, Philippines
- Japa Mala dasa (Jesus dela Pena), 17 October 1980, Cebu, Philippines
- Jaya Gurudev dasa (Jan Jacinto), 17 October 1980, Cebu, Philippines
- Jahnava devi dasi (Julieta Ferrer), 17 October 1980, Cebu, Philippines
- Jotila devi dasi (Joselyn Maribojoc), 17 October 1980, Cebu, Philippines
- Jayananda dasa (Jose Clemente), 17 October 1980, Cebu, Philippines
- Jaya Radhe devi dasi (Joanna Redfield), 9 November 1980, Portland, Oregon
- Jagannatha Swami das (Richard Jones), 3 January 1980, Mayapur

- Jambavan dasa (James Melvin Koenig), 1 February 1981, Berkeley, California
- Jagaddatri devi dasi (Jeanie), 1 February 1980, Berkeley, California
- Jugalapriti devi dasi (Juanita Brown), 1 February 1980, Berkeley, California
- Jita Krodha dasa (John Charles Johnson), 1 February 1980, Berkeley, California
- Jaya dasa (Jun Bartulaba), 17 May 1981, Cebu, Philippines
- Jadabharat dasa (Joseph Macasero), 17 May 1981, Cebu, Philippines
- Jalangi devi dasi (Jelly Soco), 17 May 1981, Cebu, Philippines
- Jotiramayee devi dasi (Tessie Concha), 17 May 1981, Cebu, Philippines
- Jatayu dasa (Joselito Jose), 24 May 1981, Manila
- Jaya Vijaya dasa (Jun Torres), 24 May 1981, Manila
- Jagannatha Misra dasa (Jose Enriguez Lo), 24 May 1981, Manila
- Jagadananda dasa (Jan), 24 August 1981, Mt. Kailasa, California
- Jayasri devi dasi (Judy Ann DeBrown), 24 August 1981, Mt. Kailasa, California
- Jadabharat dasa (Jerome), 24 August 1981, Mt. Kailasa, California
- Jayadeva Goswami dasa (Jose Nadac), 17 November 1981, Manila
- Jagatananda dasa (Jeff Dalton), 10 April 1983, Berkeley, California
- Kapiladeva dasa, 28 March 1978, Sri Lanka
- Kapilasva dasa (Kabuli Bunkenheimer), 1 March, 1978, Schloss, West Germany
- Krishna Balarama dasa (Kreon Valentin), 23 May 1978, Berkeley, California
- Kusala devi dasi (Kathryn Ruesink), 23 May 1978, Berkeley, California
- Karunakshi devi dasi (Caroline De Rooy), 6 June 1978, Seattle, Washington
- Kilimba devi dasi (Kim De Rooy), 6 June 1978, Seattle, Washington
- Kubja devi dasi (Mary Jane Anderson), 27 August 1978, Berkeley, California
- Karuna devi dasi (Carolyn Koszczymski), 27 August 1978, Seattle, Washington
- Kamadhenu devi dasi (Kathy), 28 January 1979, Berkeley, California
- Kuruksetra dasa (Krishna das), 9 September 1979, Berkeley, California



- Krishna Kirtan devi dasi (Kellie Marie Flesher), 1 February 1980, Berkeley, California
- Krishna Chaitanya dasa (Krishnan Sankaran), Singapore
- Kaliya Krishna dasa (Kaliyana Sundaram), Sri Lanka
- Kripa Sindhu dasa (M. Karalalingham), 30 March 1980, Sri Lanka
- Kalki Avatara dasa (Kelly Andrew Thompson), 1 February 1981, v
- Kunti devi dasi (Elizabeth delVillar), 24 May 1981, Manila
- Keshava dasa (Krishnan s/o Vengadasamy), 27 September 1981, Kuala Lumpur, Malaysia
- Kulashekar dasa (Krishna Arumugan), 27 September 1981, Kuala Lumpur, Malaysia
- Kali dasa (Kaniappan Poomalai), 27 September 1981, Kuala Lumpur, Malaysia
- Krishna devi dasi (Kimberly Anne Young), 27 December 1981, Berkeley, California
- Kasiraja dasa (Kayambu Nathan), 19 March 1982, Vrindaban
- Krishna Balarama Goswami (Balram Sharma), 17 April 1983, Berkeley, California
- Srimati Krishna Stuta devi dasi, 17 April 1983, Berkeley, California
- Laxmipriya devi dasi (Louise Isabelle Leven), 23 May 1978, Berkeley, California
- Lila Smarana devi dasi (Lisa Towle), 23 May 1978, Berkeley, California
- Lila Suka devi dasi (Lola Garcia), 23 May 1978, Berkeley, California
- Laxminath dasa (Lawrence Smiley), 23 May 1978, Berkeley, California
- Lokanath dasa (Larry Becker), 6 June 1978, Seattle, Washington
- Lavanya Mangala devi dasi (Lorraine Sakharov), 27 August 1978, Berkeley, California
- Langhanaksama devi dasi (Lynne Walden), 27 August 1978, Berkeley, California
- Lila Avatar dasa (Lauro Buenaventura), 20 September 1978, Cebu, Philippines
- Lokanath dasa (Leno Mueblas), 20 September 1978, Cebu, Philippines
- Lalita devi dasi (Lilian Beltran Lim), 20 September 1978, Cebu, Philippines
- Lomasha Rishi dasa (Larry Ratcliffe), 4 August 1979, Berkeley, California
- Lalitakunda dasa (Larry Mathews), 30 May 1979, Berkeley, California

- Lalita Madhava devi dasi (Linda Lundgren), 9 September 1979, Berkeley, California
- Laxmi Rupa devi dasi (Lekshmi), Singapore
- Leelamrita devi dasi (Lathi), Singapore
- Laxman dasa (Larry Verdis), 17 October 1980, Cebu, Philippines
- Lilavati devi dasi (Elizabeth Trinidad), 17 October 1980, Cebu, Philippines
- Lanka Vijaya dasa (Leo Garialde), 24 May 1981, Manila
- Laksman dasa (Joseph Louis Maltais), 24 August 1981, Mt. Kailasa, California
- Lila Avatar dasa (Louie Garcia), 17 November 1981, Manila
- Laghu Bhagavatamrita dasa (Lynn J. Walker), 26 May 1982, Mt. Kailasa, California
- Laxmi devi dasi (Lynne Armstrong), 10 April 1983, Berkeley, California
- Loka Saranga Goswami (Mick Kund), 17 April 1983, Berkeley, California
- Mahesvari devi dasi (Mary Humbert), 23 May 1978, Berkeley, California
- Maha Mantra dasa (Michael Rodebaugh), 23 May 1978, Berkeley, California
- Mahabhagavata dasa (Marc Johnson), 23 May 1978, Berkeley, California
- Murari dasa (Neil Gross), 23 May 1978, Berkeley, California
- Misrabhagavan dasa (Michael Illo), 23 May 1978, Berkeley, California
- Maharani devi dasi (Martha Dickinson), 6 June 1978, Seattle, Washington
- Maha Laxmi devi dasi (Marie Macchia), 27 August 1978, Berkeley, California
- Maha Muni dasa (Mark Marrett), 27 August 1978, Berkeley, California
- Mohini Murti devi dasi (Mary Lou), 27 August 1978, Berkeley, California
- Madanasini devi dasi, Berkeley, California
- Madana Mohan Mohini devi dasi (Marylynn Ubal Muenlas), 20 September 1978, Cebu, Philippines
- Mahavishnu dasa (Mark), 20 September 1978, Cebu, Philippines
- Manohari devi dasi (Muriel), 28 January 1979, Berkeley, California
- Mukunda dasa (Emerito Evangelista), 11 February 1979, Cebu, Philippines

- Murti Man dasa, 28 February 1979, Vrindaban
- Markandaya dasa (Mark I. Buddier), 15 July 1979, Portland, Oregon
- Maharani devi dasi (Mayra Nunez), 2 January 1980, Berkeley, California
- Mahavishnu dasa (Michael Lustig), 30 December 1979, Mt. Kailasa, California
- Mahakala dasa (Mohan), Singapore
- Mahashakti devi dasi (Margaret Goh), Singapore
- Mahapurana dasa (Mario Bautista), 17 October 1980, Cebu, Philippines
- Maharati dasa (Martin Edler), 17 October 1980, Cebu, Philippines
- Meru devi dasi (Aurora Javier), 17 October 1980, Cebu, Philippines
- Mahakala devi dasi (Martina Riepgerste), 17 October 1980, Cebu, Philippines
- Mahamaya devi dasi (Marcelina Miloren), 17 October 1980, Cebu, Philippines
- Mahadevi dasi (Marietta Argallon), 17 October 1980, Cebu, Philippines
- Mahabhagavata dasa (Manny Villanueva), 17 October 1980, Cebu, Philippines
- Madhumangal dasa (Marty Bugala), 9 November 1980, Portland, Oregon
- Madhavendra Puri dasa (Myles Morgan), 9 November 1980, Portland, Oregon
- Mahaprabhu dasa (Miguel), 1 February 1980, Berkeley, California
- Madan Mohan dasa (Merril Herbert Snell), 8 March 1981, Berkeley, California
- Mondakini devi dasi, Mt. Kailasa, California
- Menaka devi dasi (Michaelmarah Graney), 8 March 1981, Berkeley, California
- Mrgendra dasa (Eddi Taripe), 17 May 1981, Cebu, Philippines
- Madhaviyata devi dasi (Marites Cruz), 17 May 1981, Cebu, Philippines
- Manimanjari devi dasi (Mahyet Medrano), 17 May 1981, Cebu, Philippines
- Mukunda dasa (Walter L. Hilton), 24 August 1981, Mt. Kailasa, California
- Mahamantra dasa (Murugayin Doraisamy), 27 September 1981, Kuala Lumpur, Malaysia
- Mahesvara dasa (Manuel Nieto), 26 May 1982, Mt. Kailasa, California

- Mt. Kailasa devi dasi (Mary Ellen Kasny), 10 April 1983, Berkeley, California
- Nandarani devi dasi, 28 March 1978, Sri Lanka
- Nilachala devi dasi (Nancy Newkum), 23 May 1978, Berkeley, California
- Nada devi dasi (Nadine Modarelli), 23 May 1978, Berkeley, California
- Nityalila devi dasi (Nisha Bernard), 27 August 1978, Berkeley, California
- Nitai Gauranga dasa (Neil Bronson Hammari), 1 February 1980, Berkeley, California
- Nitaipada Kamala dasa (M. Nurmala Chandran), Sri Lanka
- Navadvipa dasa (Nanda Dulal Saha), March 1980, India
- Niskinchana dasa (Nato DeLopaso), 17 October 1980, Cebu, Philippines
- Narmada devi dasi (Nee Chanmala), 17 October 1980, Cebu, Philippines
- Nityananda dasa (Neo), 3 January 1980, Mayapur
- Nitya Siddha dasa (Nagentharan Krishnan), 27 September 1981, Kuala Lumpur, Malaysia
- Nadia devi dasi (Nagarani Sinnathamby), 27 September 1981, Kuala Lumpur, Malaysia
- Nitya Rupa devi dasi (Nazaria Flores), 17 November 1981, Manila
- Nirguna devi dasi (Nachiyar Amal), 1982, Vrindaban
- Bhakti Sri Krishna Chaitanya Yogananda Paramahansa Goswami (Walter Bernstengel), 17 April 1983, Berkeley, California
- Parasurama dasa (Eric Peden), 23 May 1978, Berkeley, California
- Pranavananda dasa (Orlando Damascus), 23 May 1978, Berkeley, California
- Paramahansa dasa (Phil Jones), 6 June 1978, Seattle, Washington
- Paramatma dasa (Perry Tan), 10 September 1978, Cebu, Philippines
- Purushottamah dasa (Paul), 28 January 1979, Berkeley, California
- Parambrahma dasa (Pat), 28 January 1979, Berkeley, California
- Parikshit dasa (Purusottaman), Singapore
- Panchatattva dasa (Percival Bugaria), 17 October 1980, Cebu, Philippines

- Pradyumna dasa (Pely Conception), 17 May 1981, Cebu, Philippines
- Parabhakti devi dasi (Perlita Bautista), 17 May 1981, Cebu, Philippines
- Paramishvara dasa (Paul Macabasco), 24 May 1981, Manila
- Prahlad dasa (Prahlad Marc Jackson), 24 August 1981, Mt. Kailasa, California
- Prataparudra Maharaja dasa (Patrick Charles), 26 May 1982, Mt. Kailasa, California
- Pasupatinath dasa (Patrick Sean Rich), 10 April 1983, Berkeley, California
- Pravacharya dasa, Berkeley, California
- Ripughna dasa (Richard Bock), 24 March 1978, Mayapur
- Rama dasa (Robert Butler), 23 May 1978, Berkeley, California
- Renuka devi dasi (Robin Carney), 23 May 1978, Berkeley, California
- Rishabhadev dasa (Richard Pelkowski), 6 June 1978, Seattle, Washington
- Raksavana dasa (Ray Henderson), 6 June 1978, Seattle, Washington
- Rasa Lila devi dasi (Lisa M. Aziz), 27 August 1978, Berkeley, California
- Ramananda Roy dasa (Rohit Juneja), 27 August 1978, Berkeley, California
- Ramanreti devi dasi (Ronila Ubal), 20 September 1978, Cebu, Philippines
- Radhanath dasa (Renee Reyes), 20 September 1978, Cebu, Philippines
- Rasalila dasa (Roser Villamor), 20 September 1978, Cebu, Philippines
- Rajavidya dasa (Rodulfo Pahamotang), 20 September 1978, Cebu, Philippines
- Rama Krishna dasa (Renaldo Alo), 20 September 1978, Cebu, Philippines
- Rasabihari dasa (Raja), 22 October 1978, Sri Lanka
- Radha Krishna dasa (Rogelio Uy), 11 February 1979, Cebu, Philippines
- Rahugana dasa (Raoul A. Goff), 30 May 1979, Berkeley, California
- Radha Kunda dasa (Randy Hutchinson), 15 August 1979, Berkeley, California
- Radha Govinda dasa (Richard Wurst), 9 September 1979, Berkeley, California
- Rantideva dasa (R. Rajalingama), 30 March 1980, Sri Lanka
- Rajaram dasa (R. Ramakrishnan), 30 March 1980, Sri Lanka

- Radha Krishna devi dasi (Mother Ratha), 30 March 1980, Sri Lanka
- Rasapurna devi dasi (Mother Rasamma), 30 March 1980, Sri Lanka
- Ragupati Ram dasa (Romulo Barrera), 17 October 1980, Cebu, Philippines
- Ramayan dasa (Romeo Olvina), 17 October 1980, Cebu, Philippines
- Rupa Goswami dasa (Rolando Augustin, Jr.), 17 October 1980, Cebu, Philippines
- Rohini devi dasi (Rosemarie de Dios), 17 October 1980, Cebu, Philippines
- Radha Gopal dasa (Robert Montoya), 17 October 1980, Cebu, Philippines
- Rupanuga dasa (Robert Masbao), 17 October 1980, Cebu, Philippines
- Rupa Ragunatha dasa (Roberto), 3 January 1980, Mayapur
- Raghavananda dasa (Ranjan Chatterji), 3 January 1980, Mayapur
- Radhika devi dasi (Robin Lynn Moria Golden), Seattle, Washington
- Rishi Kumar dasa (Robert Bernard), Seattle, Washington
- Rudra dasa (Rolando Cruz), 17 May 1981, Cebu, Philippines
- Rudrani devi dasi (Ruth Dongallo), 17 May 1981, Cebu, Philippines
- Radha devi dasi (Rosa Rodriguez), 17 May 1981, Cebu, Philippines
- Rajarsi dasa (Ricardo Saaverda), 17 May 1981, Cebu, Philippines
- Radha Ramana dasa (Rico Dimaculangan), 24 May 1981, Manila
- Raghunath dasa (Romeo Soto Mayor), 24 May 1981, Manila
- Radha Gokulananda dasa (Florentino Aya-Ay), 24 May 1981, Manila
- Rantidev dasa (Ronnie Johnson), 24 August 1981, Mt. Kailasa, California
- Rasa devi dasi (C.P. Rema), 27 September 1981, Kuala Lumpur, Malaysia
- Rasikananda dasa (Ronnie Yam Chee Seng), 27 September 1981, Kuala Lumpur, Malaysia
- Ramlila dasa (Rose Vello Narayana), 27 September 1981, Kuala Lumpur, Malaysia
- Rukmini devi dasi (Regina L. Nadac), 17 November 1981, Manila
- Raivata Manu dasa (Rod Villardarez), 17 November 1981, Manila

- Rishabhadev dasa (Robin Charles Stern), 27 December 1981, Berkeley, California
- Rathyatra dasa (Robin Donald Mackey), 26 May 1982, Mt. Kailasa, California
- Rasabihari devi dasi (Riza), 10 April 1983, Berkeley, California
- Rohini Kumar Goswami (Robert Milton Baggs), 10 April 1983, Berkeley, California
- Satya devi dasi (Sarah Smiley), 23 May 1978, Berkeley, California
- Srimad-Bhagavatam dasa (Sam), 6 June 1978, Seattle, Washington
- Shakuntala devi dasi (Shirley Miller), 6 June 1978, Seattle, Washington
- Surangi devi dasi (Susan Stein), 6 June 1978, Seattle, Washington
- Srisa devi dasi, 23 May 1978, Berkeley, California
- Stritama devi dasi (Stephanie Sherrit), Portland, Oregon
- Satyabhauma devi dasi (Sallee Lock), 27 August 1978, Berkeley, California
- Shyamasundara dasa (Samuel Kho), 20 September 1978, Cebu, Philippines
- Shyamasundari devi dasi (Tammy Reyes), 11 February 1979, Cebu, Philippines
- Sundar Gopal dasa (Sundar s/o Govindasamy), 7 March 1979, Mayapur
- Srivasa dasa (Steven C. Sims), 13 March 1979, Berkeley, California
- Surabhi devi dasi (Susan Pearson), 30 March 1979, Seattle, Washington
- Sadhana Bhakti dasa (Steven Casey), 8 April 1979, Berkeley, California
- Shalagram Shila devi dasi (Sharon Marshall), 8 April 1979, Berkeley, California
- Shyamasundar dasa (Syamakund dasa), 9 September 1979, Berkeley, California
- Shyamasundari devi dasi (Bhaktin Saraswathy), Singapore
- Shalagram Shila dasa (R. Shivalingam), Sri Lanka
- Sachinandan dasa (A. Satchitanaritham), 30 March 1980, Sri Lanka
- Sachisuta dasa (P. Selvaratnam), 30 March 1980, Sri Lanka
- Santi Mata devi dasi (Mother H. Shanthi), 30 March 1980, Sri Lanka
- Shiva Ram dasa (Satya Singh), 17 October 1980, Cebu, Philippines
- Sachi devi dasi (Shirley Masbad), 17 October 1980, Cebu, Philippines

- Sadhu Shastra Guru dasa (Steve Murani), 17 October 1980, Cebu, Philippines
- Sikshastaka dasa (Smokey Babhy), 17 October 1980, Cebu, Philippines
- Shivananda dasa (Sellvan), 3 January 1980, Mayapur
- Sridhama dasa (Stephen Scott Kemnitz), Seattle, Washington
- Sadhananda dasa (Sanatana)
- Sankirtan devi dasi (Zurine Veloso), 17 May 1981, Cebu, Philippines
- Shyamananda dasa (Skip Brown), 24 August 1981, Mt. Kailasa, California
- Sudarshan Chakra dasa (Steven Rosenthal), 24 August 1981, Mt. Kailasa, California
- Satchitananda dasa (Saranga Sherman), 24 August 1981, Mt. Kailasa, California
- Sadhanandini devi dasi (Sukla Sherman), 24 August 1981, Mt. Kailasa, California
- Sacci Suta dasa (Steven Helenius), 24 August 1981, Mt. Kailasa, California
- Skanda dasa, Berkeley, California
- Sachimata devi dasi (Sommulama Charidriah), 27 September 1981, Kuala Lumpur, Malaysia
- Sanat Kumar dasa (Suresh Krishnan), 27 September 1981, Kuala Lumpur, Malaysia
- Sukadeva dasa (Subramaniam Krishnan), 27 September 1981, Kuala Lumpur, Malaysia
- Satarupa devi dasi (Sue Laurel Walker), 26 May 1982, Mt. Kailasa, California
- Shaktiman dasa (Walter Ray Cloud), 10 April 1983, Berkeley, California
- Sudarshan devi dasi (Sharon Fay), 17 April 1983, Berkeley, California
- Shivananda Gosvami (Veerasingam Kumarakunasingam), 17 April 1983, Berkeley, California
- Tripad Vibhuti dasa (Tom Lorence), 23 May 1978, Berkeley, California
- Tamera devi dasi (Tammy De Rooy), 6 June 1978, Seattle, Washington
- Tulasi devi dasi (Teresa Kehr), 27 August 1978, Seattle, Washington
- Tota Gopinath dasa (Thomas Chavez), 28 September 1978, Hong Kong
- Tulasitika devi dasi (Trisha), 26 November 1978, Seattle, Washington



- Trailokyamata devi dasi (Teresa), 26 November 1978, Seattle, Washington
- Trilokatma dasa (Tim Seal), Berkeley, California
- Tapan Misra dasa (Tom), 30 May 1979, Berkeley, California
- Titikshava Karunika dasa (Thomas Donald Plummer), 1 February 1980, Berkeley, California
- Talavan dasa (Tara Singh), Singapore
- Tulasi Mala dasa (Thiagarajan), 1980, Mayapur
- Tulsi Manjari dasa (William Norman Munjar), 10 February 1981, Berkeley, California
- Triveni devi dasi (Theresa Anne MacKenzie), 8 March 1981, Berkeley, California
- Tilaka dasa (Emmanuel del Villar), 24 May, 1981, Manila
- Tapasya dasa (Thialan Letchumanan), 27 September 1981, Kuala Lumpur, Malaysia
- Tapanacharya dasa (Thomas F. Gallery), 27 December 1981, Berkeley, California
- Tulasi dasa (Len Rogers), 26 May 1982, Mt. Kailasa, California
- Tribhuvanath dasa (Trevor James Murray), 10 April 1983, Berkeley, California
- Tripurari devi dasi (Teresa Pummill), 17 April 1983, Berkeley, California
- Tota Gopinath Paramahansa Gosvami (Thomas Chavez), 17 April 1983, Berkeley, California
- Srimati Uma devi dasi, 18 April 1983, Berkeley, California
- Vrindaban Chandra dasa (Eric Johanson), 23 May 1978, Berkeley, California
- Vishnuloka dasa (Vince Butler), 6 June 1978, Seattle, Washington
- Vraja Lallana devi dasi (Veronica Perry), 6 June 1978, Seattle, Washington
- Visvamohana dasa (Bob Calhoun), 27 August 1978, Seattle, Washington
- Vaikunthavasi dasa (Bernie Okonek), 27 August 1978, Seattle, Washington
- Visalavadari devi dasi (Vicki Okonek), 27 August 1978, Seattle, Washington
- Vaikunthasundari devi dasi (Vivian Ubal), 20 September 1978, Cebu, Philippines
- Vishnudutta dasa (William Simeon), 20 September 1978, Cebu, Philippines

- Vaisista Muni dasa (Warlito Lim), 20 September 1978, Cebu, Philippines
- Vishnu Saharasra Nam dasa (Vicente Endique), 2 November 1979
- Vasudeva dasa (Francois), 13 March 1979, Berkeley, California
- Vishnupad dasa (Rajasingham), 30 March 1980, Sri Lanka
- Vamanadev dasa (Ver Versosa), 17 October 1980, Cebu, Philippines
- Vrindadevi dasi (Evelyne Marandon), 1 February 1980, Berkeley, California
- Vaijayantimala (Vicki Kemnitz), 15 July 1979, Portland, Oregon
- Vrindavana Chandra dasa (Walter Bernstengel), 23 May 1978, Berkeley, California
- Vrindaranya dasa (Vaithilingam Kullandavel), 27 September 1981, Kuala Lumpur, Malaysia
- Vrindaban Lila devi dasi (Bahnumathi Darmarajah), Kuala Lumpur, Malaysia
- Vaikunthanath dasa (Virgilio Flores), 17 November 1981, Manila
- Varaha dasa (William Miers), 28 May 1982, Mt. Kailasa, California
- Vrindaban Chandra Goswami (Eric Johanson), 10 April 1983, Berkeley, California
- Yugadharma dasa (Robert Carreras), 23 May, 1978, Berkeley, California
- Yamunacharya dasa (Jesse Deguzman), 20 September 1978, Cebu, Philippines
- Yamuna devi dasi (Janet A. Sims), 13 March, 1979, Berkeley, California
- Yashodamaya devi dasi (Joanne Apasia Masi), 1 February 1981, Berkeley, California
- Yamuna devi dasi (Jeyalakchumy d/o R.), Kuala Lumpur, Malaysia
- Yudhamanyu dasa (Joe Fee), 27 December 1981, Berkeley, California

## More Evidence for Rittvik Representation of the Acharya, Srila Prabhupada

**"No question of whether the spiritual master is 'living'..."**

This exchange between His Divine Grace A.C. Bhaktivedanta Swami Prabhupada and some of his disciples took place in Seattle, Washington, on October 10, 1968.

**DISCIPLE:** Srila Prabhupada, is there any way for a Christian in this age—without the help of a spiritual master—to reach the spiritual sky through reading the words of Jesus Christ in the Bible and trying to follow his teachings?

**PRABHUPADA:** When you read the Bible, you are following the spiritual master. How can you say “without a spiritual master”? As soon as you read the Bible, that means you are following the instruction of Lord Jesus Christ. That means you are following the spiritual master. So where is the opportunity of being without the spiritual master?

**DISCIPLE:** I was referring to a living spiritual master.

**PRABHUPADA:** There is no question of whether the spiritual master is “living”. The spiritual master is eternal.

Now, your question was what to do “without the spiritual master.” Without the spiritual master you cannot be, at any stage of your life. You may accept this spiritual master or that spiritual master. That is a different thing. But you have to accept.

When you say “reading the Bible,” that means you are following the spiritual master, represented by some priest or some clergyman in the line of Lord Jesus Christ.

So in any case, you have to follow the spiritual master. There cannot be the question of “without the spiritual master.” Is that clear?

**DISCIPLE:** I mean, for instance, we couldn’t understand the teachings of Bhagavad-gita without your help, Srila Prabhupada, without your representation.

**PRABHUPADA:** Similarly, you have to understand the Bible with the help of Christ and the priest in the church.

**DISCIPLE:** Yes, but is the priest receiving a good interpretation from his disciplic succession or his bishop? Because there seems to be some kind of discrepancy in the

interpretation of the Bible. There are many different sects of Christianity that interpret the Bible in different ways.

**PRABHUPADA:** Of course, there cannot be any interpretation of the Bible. Then the Bible itself has no authority. It is just like the old saying, "Call a spade a spade." Now, if someone calls it something else, that is another thing. He's not a spiritual master.

For instance, this is a watch. Everybody has called it a watch. But if I called it a spectacle, then what is the value of my being a so-called spiritual master? I'm misleading. [laughter] "It is a watch." That I must say.

So when someone makes some misrepresentation, he's not a bona fide spiritual master. Reject such a spiritual master immediately.

That intelligence you must have: Who is a pseudo spiritual master and who is a real spiritual master? Otherwise you'll be cheated. And that is being done. Everyone is interpreting in his own way.

The Bhagavad-gita... there are thousands of editions, and all of them have tried to interpret in their own way. All nonsense. They should all be thrown away. Simply you have to read Bhagavad-gita—as it is. Then you'll understand.

There is no question of interpretation. Then the authority is gone. As soon as you interpret, there is no authority. Take a law book. Do you mean to say that in court, if you say before the judge, "My dear lord, I interpret this passage in this way," it will be accepted? The judge will at once say, "Who are you to interpret? You have no right." After all, what would be the authority of the law book if everyone came and said, "I interpret in this way"?

When is interpretation required? When a thing is not understood. If I say "This is a watch" and everyone understands that "This is a watch, yes," then where is the opportunity of interpreting that "This is a spectacle"?

So unnecessary interpretation is not required, and that is not bona fide. And those who are interpreting unnecessarily—they should be rejected immediately. Immediately, without any consideration.

"Better remain a foolish person perpetually to be directed by Guru Maharaja"

Examine this excerpt from Conversations with Srila Prabhupada, August 16, 1976, Bombay, Vol. 26, p.59-60:

If one remains always a servant everlastingly of guru, then he is liberated. And as soon as

he thinks that he is liberated, he's a rascal. That is the teaching of Chaitanya Mahaprabhu.... You must be ready always to be chastised by guru. Then he's liberated. And as soon as he thinks that "I am beyond this chastisement, I am liberated," he's a rascal....

Why this Gaudiya Math failed? Because they tried to become more than guru. He [Srila Bhaktisiddhanta Sarasvati Thakur, Srila Prabhupada's spiritual master and Founder of the Gaudiya Math], before passing away, he gave them all direction and never said that "This man should be the next *acharya*." But these people, just after his passing away, they began to fight, Who shall be *acharya*? That is the failure. They never thought, "Why Guru Maharaja gave us instruction on so many things, why he did not say that this man should be *acharya*?" They wanted to create artificially somebody *acharya*, and everything failed. They did not consider even with common sense that if Guru Maharaja wanted to appoint somebody as *acharya*, why did he not say? He said so many things, and this point he missed? The real point? And they insist upon it. They declared some unfit person to become *acharya*. Then another man came, then another *acharya*, another *acharya*.

So better remain a foolish person perpetually to be directed by Guru Maharaja. That is perfection. And as soon as he learns the Guru Maharaja is dead, "Now I am so advanced that I can kill my guru and I become guru."

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# REWARD

## \$108,000.00

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**\$108,000.00 cash reward money for any ISKCON *guru* who can show the Nam Hatta an original, signed document dated July 9, 1977 or later from Srila Prabhupada's hand, naming any person or persons specifically appointed to the position of full *guru-acharya*, authorised to initiate disciples as his own after the disappearance of Srila Prabhupada.**

**Failure on the part of any *guru* means he must publicly give up his unauthorised *guru* title and return his disciples to the lotus feet of Srila Prabhupada, the *sampradaya acharya* and founder of ISKCON.**

Previously (August, 1977) a challenge and reward of 500,000 rupees was offered by ISKCON to Dr. Kovoov, a prominent scientist of Sri Lanka, to prove his claim that life is generated by chemical interaction. Dr. Kovoov was invited to a public meeting, where he could bring his chemicals and produce life by creating a cat, mouse, a mosquito or any other plainly visible living creature from inert chemicals. Dr. Kovoov failed to win the Rs. 500,000 prize. He died a few months later, publicly humiliated.

Now ISKCON is being challenged by Nam Hatta devotees world-wide: "Produce the written document, signed by Srila Prabhupada, ordering any devotee to act as *guru-acharya* of ISKCON."

Submit documented claims to any Nam Hatta centre near you.