

# Vedic Village

# REVIEW

Number 18

SEPTEMBER  
1992



His Divine Grace A. C. Bhaktivedanta Swami Prabhupada  
Founder-Acarya International Society for Krishna Consciousness

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Published with the direct approval of (and inspired by)\*: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada  
*Founder Acharya: International Society for Krishna Consciousness.*

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Vedic Village Review is published quarterly.

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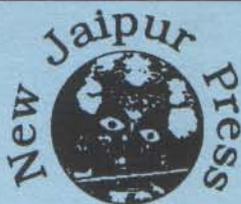
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\* Srila Prabhupada, letter to Nityananda dasa, 3/16/77: "The New Talavan-Review and brochures are both very nicely done and I thank you for them...Please go on very enthusiastically developing your farming community."



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## Editorial Policy

VEDIC VILLAGE REVIEW is meant to promote a better understanding of issues and philosophy vital to Vaishnavas and their preaching work. We apologize for our errors and we hope to continue with the blessings of devotees, open to review from all quarters. Although we may unintentionally upset some by addressing sensitive issues, it is better to generate debate and an exchange of views than to be silent. Complacent and dull-headed we will not be. We want to spark healthy discussion and analysis of topics for the advancement of Srila Prabhupada's mission. We beg pardon for any offenses that may be made in this effort. We invite response to our articles, as we have an open editorial policy. We do reserve the right to edit letters and articles for brevity and conciseness, taking care to preserve the spirit of the opinion. So please, participate in this forum by writing us today!

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# EDITORIAL

by Nityananda dasa

First, I offer my apologies to our readers and faithful subscribers that this issue is so long overdue. But, as you can see, VVR is not dead, and by reading the contents herein, neither is the KEEP PRABHUPADA IN THE CENTER movement. Personally, I am much encouraged about the future of Srila Prabhupada's mission, for several reasons.

Since VVR and other publications have openly discussed the relevant issues and problems of the Hare Krishna Movement, from 1989 till now, a tremendous increase in awareness of those issues and problems has developed. Devotees in or out of ISKCON now are freely conversing about subjects which were earlier taboo at risk of dire consequences. The old ISKCON GBC-guru cartel's effectiveness in controlling dissent and healthy debate through intimidation tactics has slipped drastically.

We see the exchange of "papers", or essays, and mini-newsletters regularly now. Devotees are meeting and joining forces outside the official auspices of ISKCON, and many new devotional communities are taking shape with the grouping together of independent Vaishnavas.

The acceptance of the RTVIK system for post-1977 initiations is growing worldwide. Gradually, more devotees are appreciating its merits, its validity and many are accepting it outright. Rtvik initiations are taking place; centers are converting back to being Prabhupada temples, and a general DEFACTO rtvik system has evolved in much of ISKCON.

We encourage those who are concerned over the future of Srila Prabhupada's mission to continue their efforts in the REFORM MOVEMENT. Undoing the ropes of 15 years of false propaganda by the GBC-guru cartel through OPEN DISCUSSION and publication is the essential purification and checks and balancing needed. Write to VVR or "witness" your realizations with other devotees. Let us share our heritage of perfect literatures left behind by Srila Prabhupada and ascertain the Vaishnava siddhanta or truth in all matters. We will not care for the tired official party line or self-interested bogus propaganda if it cannot withstand the test of free and open ISTAGOSTHI, or discussions amongst ourselves.

We owe it to Srila Prabhupada to put our money where our mouth is. Stand up and be heard. Use your influence and position, your talent and your assets to re-establish Srila Prabhupada as the central focal point of the Krishna Consciousness movement. And if you cannot do that within ISKCON, do it on the outside. But somehow, please participate in the REFORM MOVEMENT.

**CORRECTION:** In VVR 17, the article "GURU SCANDALS" was from Puranjana das only, not including Jagajivan das.

**NOTE:** Please subscribe to VVR or renew your subscription if necessary. Check your mailing label for the number of the issue at which your sub expires. Example: 16, means it expired with VVR #16, and 20, means it will expire with VVR #20.

**VEDIC VILLAGE** is offering four parcels of woodland in New Talavan, Mississippi, for sale. Each piece is one acre, surveyed, with clear title available, road frontage and access. A water well costs \$2000, a septic system costs \$950, and there are no restrictions. Each piece costs \$3500. Call 1 800 242 0115.

### QUOTE from Pyramid House Talks, 1980:

*Tamal Krsna Goswami:* "...in this discussion there should be no fear of repercussions...Right, so we should speak now with the thought that, "Well, if so-and-so finds out what I've said, I'm getting..." That's not right. WE SHOULD BE TOTALLY OPEN."

Below is an ad Srila Prabhupada used for his own product: De's Pain Liniment

The advertisement for De's Pain Liniment features a central black and white portrait of Srila Prabhupada. Surrounding the portrait are several small illustrations depicting various ailments: Rheumatism (a person holding their back), Gout (a person holding their hand), Headache (a person holding their head), Sciatica (a person sitting in a chair), Tooth Pain (a person holding their tooth), Insect Bites (a person holding their arm), Bruise (a person holding their arm), Lumbago (a person holding their lower back), and Throat Troubles (a person holding their throat). The text "De's PAIN LINIMENT" is prominently displayed at the top, and "GOUT RHEUMATISM" is written across the middle. Below the portrait, the text "for" is written in a large, stylized font. At the bottom of the advertisement, it says "Distributed by B. A. & BROTHERS 2 & 3, Clive Row, Calcutta and Princess Street, Bombay".

# Where's the Mercy?

**H**amsadutta Prabhu was excommunicated from ISKCON by the GBC in 1983. He was once very much a part of the GBC/guru elite, and he regretfully experienced many problems in his spiritual life. For the last nine years or so, he has lived in California, humbled and repentant. Last year, he spent four months traveling in India with senior GBCs and became inspired to try to contribute some service directly to Srila Prabhupada's ISKCON once again. He submitted a request for his excommunication to be lifted and for some devotional service. What follows are the GBC reply and Hamsadutta prabhu's comments. VVR thought this exchange valuable for showing the restrictive mood of paranoia in the GBC, and also shows the need for compassion and forgiveness amongst our own brethren. -ed.

March 16, 1992

Dear Hamsadutta prabhu,

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

I'm writing this letter on behalf of the GBC body. Somehow, by a quirk off fate, I am the Chairman this year. You wrote to Virabahu prabhu months ago about lifting the "excommunication" order against you. I've been requested to answer it.

The body discussed your situation and concluded that you should follow the following guidelines.

1. Hamsadutta prabhu and his followers must sign the ISKCON "oath of allegiance." Proof must be given that a good faith, serious effort to get his followers to comply was made.
2. All antagonistic activities against ISKCON must stop. (Hamsadutta prabhu should instruct and supervise his followers to see that they cooperate.) He should confirm co-operation with the GBCs in Malaysia and Singapore - Prabhavisnu Maharaja and Kavicandra Maharaja.
3. There should be no visits to Malaysia or Singapore. Correction of followers can be done via the mail and telephone, etc.
4. The GBC executive committee will appoint a committee to determine Hamsadutta prabhu's financial obligation in the Rahugana vs. ISKCON Berkeley case. He must make reasonable and regular payments.
5. Hamsadutta prabhu and his followers should cease infringing on BBT copyright material, especially "Every Town and

Village".

6. Hamsadutta prabhu and his followers should make satisfactory restitution to the BBT for all past infringements.

7. Hamsadutta prabhu and his followers should turn over all books and literature containing BBT material which they cannot prove, to the BBT's satisfaction, was purchased from a current division of the BBT.

8. Hamsadutta prabhu may be barred from particular temples at the discretion of the local leaders.

The following guidelines are particularly for Hamsadutta prabhu's personal development and purification:

9. Hamsadutta prabhu should make a conscious effort to maintain a humble profile.

10. Hamsadutta prabhu should assume no leadership role.

11. Hamsadutta prabhu should give class in temples or large public functions. Home programs are acceptable.

12. Hamsadutta prabhu should lead no kirtanas in temples or large public functions. Regular street harinama or home programs are acceptable.

[I think here the typist must have made a mistake - "You can give class, but no kirtana!" "You can pass stool, but not urine!" - Hamsadutta]

13. Hamsadutta prabhu should present a public written apology.

14. Hamsadutta prabhu should visit Mayapura prior to Gaura Purnima next year and meet with a group of GBC men to discuss his past difficulties. The purpose of this meeting is to help him ascertain and rectify the internal difficulties which led to his past problems.

We sincerely hope that you will follow these guidelines and facilitate the GBC body's welcoming you back to ISKCON. Please write me in Vrindaban if I can be of any service.

Your servant,  
Bhurijana dasa  
Chairman 1992-1993

[Bhurijana did write later and expressed his regrets about this letter and assured me I was always welcome to lead kirtana in Vrindaban. - Hamsadutta]

July 1992  
Geyserville, Calif.

Dear Nityananda Prabhu,

Please accept my most humble obeisances. Enclosed is the letter you requested which I received April 28, 1992, in response to a letter sent to Virabahu a year earlier, inquiring of him (he was the GBC Chairman at the time) what I should do to be able to associate with ISKCON devotees once again.

The GBC's reply, as you can well imagine, was very disheartening for me. Since receiving it I have thought long and hard how to reply to it, to date I have still not been able to formulate a suitable response.

I thought if Prabhupada were physically present, kirtana and preaching are the two engagements he would have me do. But my Godbrothers have prescribed NO KIRTAN, NO PREACHING for my spiritual well-being.

A few days before leaving his body Prabhupada remarked: "Hansadutta is expert in kirtan and preaching." However, Prabhupada's "representatives" the GBC has ordered NO KIRTAN, NO PREACHING for Hansadutta. Why?

Kirtan and preaching are the two engagements Prabhupada saw me fit to execute and he always gave me tremendous encouragement, even when there was some mistake or discrepancy on my part as there was in Germany. Therefore, the contents of the GBC's letter left me lifeless. I did not expect this kind of insensitive and impersonal treatment from my Godbrothers like Tamal Krsna Goswami, Harikesh Swami and least of all Bhakti Caru Swami who last year practically took my hand, forceably, but personally and with great affection was leading me back into ISKCON devotee associations. Although I was hesitant, he reassured me again and again. The mood has changed.

Therefore, you can understand how surprised I am at having received the enclosed letter. I am puzzled and my mind has been unsettled for months. I have not been able to find words to reply, nor do I know to whom I would address a reply. I thought I was among friends, a family; the family of Prabhupada, the family of Krsna.

But this letter of 14 Guidelines is more like something one might receive from the IRS, or KGB. This is nothing heartfelt, compassionate or spiritual that one might expect from Prabhupada, or the representative of Prabhupada, or Godbrothers with whom we spent almost 25 years executing Prabhupada's mission in different parts of the world.

After many weeks of serious deliberation, I decided that I should not take this letter as a personal affront, but as sent by Providence, and as with all things one receives in this world of fortune and misfortune, offer this letter to Prabhupada and Krsna. I am Prabhupada's servant under all circumstances, in fortune and misfortune, for better or worse. Having been inspired to this conclusion, I have put the letter on the altar here at the lotus feet of Prabhupada and the beautiful deities of Radha-Govinda. I have faith that by doing this I have done the

correct thing, and Prabhupada and Krsna will guide me accordingly.

I do not wish to become ensnared in a vortex of actions and reaction, tit-for-tat, cursing and counter-cursing. It would be safe to say that Hansadutta is emblematic of the fallen ISKCON devotees and the GBC Godbrothers, emblematic of the non-fallen ISKCON Devotees. I ventured forward to find forgiveness, mercy, compassion and association of devotees. But an official letter is what I got. Perhaps others will have more luck.

My first response after receiving this letter was to write a point-for-point retaliation. Retaliate: meaning to tally up or re-evaluate, to add up, calculate and then reply to the GBC body according to my calculations. But after a long, long time of praying to Prabhupada and Krsna I have understood that my Godbrothers (as the agents of Prabhupada and Krsna) do not want me to associate with ISKCON devotees and I should remain at a distance. There is no service for Hansadutta in ISKCON, and I now humbly accept this as the arrangement of Krsna and Prabhupada.

However, for your readers I do wish to make a few points. I have no followers anywhere in the world. I do not maintain anyone as my disciple, nor do I recruit disciples, although I preach and lead kirtan when the opportunity presents itself. Whoever approaches me, I instruct them to worship and follow Prabhupada as everyone should do. This I shall always continue in spite of GBC resolutions.

Regarding Rahugana vs. ISKCON Berkeley, I left all ISKCON properties (real estate, books, monies, vehicles, etc.) and management at the time of my expulsion from ISKCON ten years ago. These agents were responsible for all financial and administrative affairs upon their assuming office at that time. WHY ARE THESE CLAIMS AND DEMANDS FOR MONEY BEING MADE AT THIS LATE DATE, AFTER MANAGEMENT HAS CHANGED HANDS A DOZEN TIMES SINCE 1982??

Berkeley ISKCON has a tax problem with the IRS, not with me. At any rate, I have no responsibility in the matter since I left all assets in the responsible hands of Atreya Rishi 10 years ago.

In my letter to Virabahu, I did not request any leadership role or special engagement. My heartfelt desire was simply to be able to associate with Prabhupada's devotees again, for no other reason except my own spiritual upliftment and well-being.

For almost 10 years now I have had a dreaded phobia about my excommunication from ISKCON. (Like Christians have about mortal sin and condemnation to everlasting hell) but since the last year, I have realized that I have access to Prabhupada's mercy and the mercy of Krsna, simply by my desiring, sincerely to have their mercy through the chanting of the Holy Name of Krsna AND STRICTLY FOLLOWING THE INSTRUCTIONS OF Prabhupada's as per his books and of course, as I heard them

from him personally time and time again.

I do chant 16 rounds daily, have mangala-artika and worship my beautiful deities of Radha-Govinda (6' marble deities). By the mercy of Krsna and Prabhupada, I have a beautiful property here in California and also have my own temple. There are about 10 devotees here and I cook excellent prasadam for them and my family daily. Last Sunday, the Mayor of Clanerdale, Samona County Building Inspector and some other respectable guests attended our Sunday Feast and participated in kirtan enthusiastically chanting Hare Krsna. But I'm sure ISKCON would not approve of the "bogus" arrangement because in all the 5 years I have been here they have neither visited nor communicated with me.

There is so much over ISKCON. What is ISKCON? Simply put, ISKCON is the flow off the transcendental knowledge beginning with Krsna who imparted it to Brahma, who instructed Narada on down through the stalwart acharyas in the discipic succession to our Srila Prabhupada and his sincere disciples. ISKCON is like the flow of the holy Ganges river coming down from Vaikuntha through the heavenly planets, falling on the head of Lord Shiva, then continuing down through the mighty peaks of the Himalayan mountains, winding through the plains of India, entering the Bay of Bengal and mysteriously returning in its own way to Vaikuntha. Although heaps of garbage, debris and dead bodies can be seen on occasion to float in the Ganges, it is understood Ganges is always pure, and no one can be restricted from taking advantage of the purifying power of Ganges. One may bathe in the Ganges, but that does not mean he has become Ganges. Ganges remains Ganges, it is not the property of any man regardless of how pure and holy he may be. So one may be in ISKCON, but that does not mean he has become ISKCON, individually or collectively. ISKCON means the flow of transcendental instructions coming down from the spiritual world to the mighty mountain peaks of the great acharyas: Brahma, Narada, Vyasa, Madhvacarya, Ramanuja, Caitanya Mahaprabhu, Bhaktisiddhanta Prabhupada and recently through his Divine Grace, our spiritual master, A. C. Bhaktivedanta Swami Prabhupada, and his sincere disciples.

So I do think it is presumptuous and sanctimonious of our Godbrothers to think of themselves as the exclusive dispensers of Prabhupada's and Krsna's mercy as a pharmacist dispenses prescription medicines in his shop. My personal realization is that Prabhupada only is to be worshipped and his disciples should teach that to all the world. They have suggested NO KIRTAN, NO PREACHING for Hansadutta. Such instructions are opposed to all the gurus, sadhus and shastras. How can I or anyone accept them? Krsna was kind to me. He humiliated me cent percent and now I can understand how utterly foolish, arrogant and polluted this egocentric ISKCON GBC leadership attitude is.

Prabhupada did not create ISKCON to give a few devotees administrative posts or positions of religious mentors for their personal sense gratification. He created ISKCON so the whole world could associate with him (the pure devotee) not his neophyte disciples. Prabhupada's disciples are supposed to help everyone associate with and serve Prabhupada, not spend Prabhupada's time and money and property for making endless

administrative posts and regulations that do nothing more than entangle one in a network of friendship, society, love and diplomacy for perpetuating institutional positions.

As far as ISKCON gurus are concerned, having been one of them, I would like to say a word about the matter. Guru has a wide spectrum of understanding. If someone says he is a businessman, that could mean he is the head CEO of IBM, or he might be the owner of a small grocery store. So what caliber of guru one is, that has to be understood by the one acting as guru. For a student of science a professor is required to study Einstein and other great stalwarts in the field of science, and the students should have great respect for their professor, but if the professor thinks he should be regarded on the same level as Einstein or other such greats, he becomes ludicrous. Naturally the students may become infatuated or overzealous about their professor, thinking him to be as great as Einstein, but the professor should not think in that way. Children tend to think their father as the greatest man in the world, and that is healthy on the part of the children, but if father thinks he is the greatest man in the world, it is ridiculous. So our ISKCON situation is something like that. In other words, unless one knows what he actually is (self-realized) he is apt to lose his head.

So to some degree I have realized how foolish and utterly insignificant I am, and the process seems endless - seeing one's wretched fallen position. But I feel fortunate, I feel Krsna has blessed me because He has removed (most painfully), the three great obstacles that were blinding me to be able to make spiritual progress: wealth, woman, and most of all, prestige.

So being freed to a great degree from these three material opulences, I find it possible to chant the Holy Name and speak straightforwardly about Krsna consciousness a little better than before, when I was practically a madman.

Ksatriyas administer justice, but brahmanas are supposed to be forgiving and merciful. The strength of a the brahmanas is in his ability to forgive, and Vaishnavas are supposed to be above even the brahmanas. I suggested to Harikesh Swami: "Treat me like Prabhupada would. If Prabhupada were here today, what would he do with me? You are supposed to be representative of Prabhupada, so treat me as Prabhupada would treat me." He answered, "That is very difficult!" "Then how are you representative of Prabhupada?" I asked. So when someone needs to be whipped into line, then one is Prabhupada's representative. When one requests mercy, understanding, compassion and forgiveness, then "It is very difficult." There will be meetings, committees, guidelines, resolutions. Prabhupada managed to love us. He did not love to manage us. Perhaps here lies the clue to our problems.

Anyway, I have no money with which to buy my way back into the association of my Godbrothers, and even if I did, under the circumstances I would be better off buying a life membership and thus being guaranteed 3 days free accommodations at some temple.

After months of wrestling with this official letter from the GBC body, I send it to you. Perhaps if you publish this letter in your Journal, the community of world-wide devotees (both ISKCON's and EXCON's) can suggest how I might respond to the 14 Guidelines for welcoming Hansadutta back to ISKCON.

I pray for the mercy of all the devotees worldwide that I may have their forgiveness and blessing. I know that I have offended every one of them and I do humbly beg for their forgiveness perpetually. I know without the blessing of the devotees, my life is useless and one cannot attain the mercy of Prabhupada and Krsna. I ask all my GBC guru Godbrothers to also forgive me so that I may be able to purify my life and be of some service to Prabhupada, even though I may be physically absent from ISKCON. I shall always be there in spirit. I hope this letter finds every devotee on the planet well and happy.

I will be happy to hear from any devotee who can suggest what I might do in this matter or any other matter. Please write me: P.O. Box 157, Geyserville, CA, 95441 (1-1/2 hours north of San Francisco).

Your humble servant,  
Hansadutta das

P.S. I have not infringed on BBT copyrights, because I am a disciple of Srila Prabhupada and he personally appointed me as a BBT trustee for life, back in 1974. GBC has absolutely no authority over the BBT. Prabhupada instructed all of his disciples to preach his message, especially through the publications of literatures in all languages of the world.

P.S.S. I asked Prabhupada why of all his disciples he would appoint me as a BBT trustee when he had so many other disciples who were far more qualified. He replied, "Because without being asked, you published and distributed my books. You have understood the importance of my books." Then he said in a very grave mood, "The temples may fail, the devotees may fail, but my books will live forever." What more can be said in this regard?

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## **DE FACTO RITVIK CONSENSUS**

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by *Puranjana das, Badger, CA, 3.20.92:*

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**A**s for the criticism that the VVR is not preaching oriented, this is hard to understand. Most of the devotees who left ISKCON felt they could not enthusiastically hand over their converts to the GBC. It would seem that establishing an authorized alternative system, especially to facilitate the initiations of newcomers, would be of primary interest and urgency. This issue is at the heart of all preaching. Indeed, Srila Prabhupada cites the corresponding guru crisis in the Gaudiya Matha as the reason their preaching work ground to a halt. The work to clarify Prabhupada's actual desire--that worship of

pure persons is our standard--is vitally important and will remain so as long as there are devotees on the planet. Neither can it be said that establishing Prabhupada's standard of worshipable persons is "politics."(?)

To uncover what Prabhupada intended has made incredible differences in people's lives. For example, we have preached to at least fifty devotees (former "new guru" initiates) that their guru link is Prabhupada. Some of them thanked me tearfully, and one of them told me he was going to commit suicide very shortly--and had he not met me he would have. We have also read similar letters of appreciation in the VVR. Isn't this preaching? When devotees hear (from Jayadvaita Swami types) that they have to wait for another lifetime, another planet, another universe to meet a pure devotee (because according to the GBC Prabhupada is no longer accessible), many have told me that is the most depressing preaching they have heard in their entire lives. It devastates people, and that is of course the GBC's desired effect. "Take one of our molester-successor-ghostly-haunted-persons as guru, or be doomed forever." It is Medieval.

Greater ISKCON has established a small scale formal ritvik system, but most have not addressed the issue head on. Many devotees are trying to get their basic life situation together and are not preaching vigorously (in the U.S. especially). Thus, they do not have to very often consider the question of initiations. Some are wondering how their children will receive initiation, but have not yet made a serious move. It is here that the VVR discussions will help substantially. Of course, greater ISKCON has tremendous potential to become a dynamic preaching force, but the point is that it has not yet made a formal initiation alternative to ISKCON's GBC imbroglio, on a broader scale.

But an era of reconciliation may be appearing on the horizon. Remarkably, ISKCON is moving towards the ritvik system very rapidly. From the "guru reform" of "down-sized gurus" the GBC's claims of infallibility and purity have been steadily diminishing. The so-called gurus are sometimes hauled up on the carpet by a body of rank-and-file managerial devotees and chastised severely. For example, recently a guru was charged with mismanaging devotees and funds, behaving in a cavalier fashion, setting a bad example and so on. Everyone knows that a management board could never talk to a factual, bona fide member of the parampara in this way. Thus, such gurus are in fact becoming viewed as fallible priests (ritviks?) anyway. In short, by the unwritten rule, it is understood that the ISKCON gurus are considered more and more as functionaries or proxies for the actual guru.

There is thus the possibility of a type of hybrid system or consolidation taking place:

--The exclusively ritvik system is gathering momentum with convinced, dedicated followers. This will continue to grow steadily. These devotees and ISKCON devotees are already working together on various levels.

--Within ISKCON, Prabhupada worship is increasing while "living guru" worship is decreasing. The ISKCON gurus are not officially designated as "lesser gurus" but in practice, or reality, they are. This is de facto ritvik: the priest (ritvik) is respected but not so much seen as worshipable.

--The re-initiations fever has diminished substantially. Many newcomers have balked at the idea. They know they do not need more gurus, since they have focused themselves on Prabhupada.

--The GBC itself defines their gurus as subordinate to councilar votes, committee censure, rank-and-file criticisms, and so on. By definition, they are describing a fallible priest (ritvik) more and more, and cutting down their maha-bhagavata profile.

--The ecclesiastical body of GBC (as they describe themselves) can administrate the affairs of a pure devotee, but more and more it is evident they cannot generate (by their annual Mayapura voting) more self-realized souls. They are gradually realizing that their gurus are not as transcendental as they thought they would be. In other words, it is becoming self-evident that the GBC's function is more administrative and not "snap-crackle-popping" pure devotees by legislation. Thus the original role and function of the GBC is becoming more manifest.

--The system of voting in, chastising and excommunicating gurus sounds much more like a council of churches, which upholds the standards of the priests (ritviks). No bona fide pure devotee has ever been voted in, chastised or excommunicated like this, but a priest may be.

The ritvik system and the ISKCON guru system are actually converging in many important ways. The challenge for ISKCON is to make a complete house cleaning. They have to admit that the anarthas of their gurus are never to be juxtaposed with the lila of bona fide pure devotees. They also have to establish that no one should be forced or legislated to worship anarthas, as is the present system. Gradually, they should legislate that no worship of anarthas is allowed.

The challenge for greater ISKCON is to make the initiation issue relevant by increasing their preaching efforts. Many greater ISKCON types tell me the initiation issue "has no relevance to them." It might, "when *our* children need to worry about it." This is about as clear a picture as you could get; they are not much interested in making new converts and getting them a bona fide initiation. Both systems are in need of a jump-start. Hopefully, both systems will help each other and people will cooperate as Prabhupada intended. Then the devotees can focus on their real enemy: material illusion, and preach combinedly to the fallen souls with a solid process they all have confidence in.



# LEADERSHIP IN ISKCON: A CULT OF PERSONALITY?

by Khanjanalocana dasa, Columbus, OH:

Never mind conditions favorable or not! Management forms an important missionary function in every religious movement. This material world presents by its very nature problems on all levels of spiritual evolution. Problems cannot be avoided! The immediate test is the fruit produced by such established managerial systems. A good system will produce good fruits whereas a bad system will produce poison. Each individual member has to evaluate the established system and its results, for at least your own personal life. Are you encouraged as an individual? Do you receive spiritual nourishment and strength? Are you happy and fulfilled in your devotional service? What are your immediate and long-term goals? Are you encouraged individually to fulfill your destiny?

Self-realization starts at home. Healer heal yourself! Do not wait for someone to take you by the hand and lead you to the promised land. Be practical and do for yourself, because Lord Krishna and Srila Prabhupada will help you *if* you are willing to work hard and do something and heal yourself as well.

To blame a managerial system for our failing lives is a foolish way out to exit into this material world. Another convenient excuse not to carry the cross on our shoulders. It is easier to stand behind and shout than it is to get down and humble ourselves by offering to carry the burden on our shoulders.

It is your individuality and personality which is needed to fulfill the mission of Srila Prabhupada. At least try to make a difference in your own life. Millions of fallen souls are waiting for you to give them some information. Or at least you can be an important part in this mission! Be personally connected to a missionary or preacher of Krishna consciousness.

If you find problems in your spiritual life, search for answers and solutions. You have come a long way, please do not turn away! Invest in your spiritual life; if you have not found what you were looking for, please continue to search. Do not be complacent in fulfilling your destiny! An obstacle in devotional service is a test to show our maturity. For example, a woman devotee who is not encouraged to preach, accept disciples, be a GBC, or see the Deities up front, cannot express her devotion,

etc., must search for answers and then decide how to fulfill her destiny. Do not take "no, because you are a woman" for an answer, but consider to take your life in your own hands. The United States Constitution grants you personally the *freedom for religion and equality*. You are not living in Saudi Arabia!

Oppression of some destructive managerial systems will have to be faced individually; but if preaching is what we want, we will find Srila Prabhupada's blessing to work fields of preaching opportunities. Do not support oppression and destructive systems! Do not become paralyzed by the poison these systems produce, but stand up for Lord Krishna with conviction. Srila Prabhupada worked the fields of preaching alone for over thirty years. Can we follow him, for at least our own welfare?

Our ISKCON movement will do everything necessary in due course of time, if we learn the art of rejecting oppressive systems, by withdrawing our support and possibly moving to or supporting other temples. Be personal and write a note or discuss your decision to withdraw your support. There are progressive as well as liberal forces in ISKCON, not advertised or politically active, join them, find your own field and work for Srila Prabhupada. Do your work within and outside, never mind.

The effectiveness of our work in the preaching field will be recognized in the degree to which we contribute to the healing process within ourselves and ISKCON! Am I a part of the spiritual health of Srila Prabhupada's movement or do I contribute to a diseased condition within? We have no time to wait and see, or to stand by and shout!

Communication is the key to solve our problems within a system of chain-of-command! In case doors remain locked, we should find other avenues. In either case, problem or not, we have to make a stand for our own life. DO SOMETHING!!!

Most of Srila Prabhupada's disciples have already withdrawn their support and are standing on the outside. It will be a test for us, without a doubt, to individually find solutions. We have learned not to trust managers, who in the name of Srila Prabhupada managed to become wealthy. Rich monks and wealthy administrators, what a pleasure for them to trust in God. What more in the name of Krishna?

A real missionary carries the cross, he/she suffers on behalf of the fallen souls. Preaching door to door with Srila Prabhupada's books, begging for devotional service. Such great souls offer a spiritual revelation and revolution in the lives of the materially imprisoned soul.

Wherever you may live, try to find such a person. Ask for a North American Sankirtana Newsletter, if you have trouble finding a real preacher. Find the list of book distributors near to you. Look for the Hare Krishna International Disaster Response Agency and Food for Life. Be personally involved and fulfill your destiny. There are so many departments in

ISKCON! JOIN them or HELP! These devotees are on the list of the most endangered species in the world. Sankirtana preachers need your help. They can't impress others with gold on their hands, or having some name and fame in a flock. They carry the Lord with love in their hearts, willing to suffer daily for us. Help them personally, as much as you can! Make the devotee's mission your own and do not look for false gold in return! If you want to find Lord Krishna, please help us serve Srila Prabhupada's mission.

Our days are numbered with so much work left to do. A world on fire and what are we going to do? We beg you, please become personally involved and never mind the problems you may find.

**HARE KRṢṂA  
HARE KRṢṂA  
KRṢṂA KRṢṂA  
HARE HARE  
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HARE HARE**

# THE ISKCON PURIFICATION

By Yashomatinandana dasa, 1986

The happenings in ISKCON in the last one year beginning from the New Vrindaban GBC meetings till now are like the Trinavarta storm and we are all left wondering, "Where is Krishna? Where is Krishna?" As usual, Trinavarta must die and Krishna must reappear with doubled charm and beauty. But the fact remains that we are still in the middle of the storm, and it appears that Shрила Prabhupada's universal house may be blown away.

However, if you look at the positive side, finally the biggest boil on ISKCON's body, "Lord Bhagawan" is busted. The independent brahmana party is proved right and blind followers of blind leaders are proved wrong. Our initial euphoria of "we told you so" is over and we are all faced with the grim situation of rectifying our leadership filled with hypocrisy and motivation. Just as some scientist makes experiments and when expected results come, becomes encouraged in his research, after nine years now is a good opportunity to assess this period, distinguish clearly right from wrong, spiritual from material and divine from mundane; overhaul ISKCON; rejuvenate it and march ahead with full enthusiasm and vigor to conquer the world for Shрила Prabhupada.

The biggest problem is "society, friendship and love" within our leadership. Friends in the executive club must be protected at the cost of principles. Procedure and vox populi has taken priority over even obvious an principle.

Just last year, the entire acharya-block, the six most powerful: Tamala Krishna Goswami, Bhagavan, Jayapataka Swami, Rameshwar, Harikesh Swami, and Hridayananda Goswami vehemently supported Bhavananda. They did not even put a single restriction on him like he should stay in the temple every single day of his life and attend morning and evening programs in the association of good devotees, and go on harinam, or active preaching program and give up his bad association and unusual lifestyle, etc. Nothing. They let him go unchanged. In other words, no serious consideration [to step] down from sannyasa. As one of them told us: "This is Kali-yuga. We can't chop down our men for some falldowns." As if to become a simple and humble Vaishnava and not have big positions and titles is some kind of punishment or chopping down. No one would think of kicking Bhavananda out of ISKCON. We all know he is Prabhupada's son and he is sick and he needs medicine, not more poison--name, fame, profit, adoration and distinction. The medicine is humility, give up false prestige and take humble service. The heart is so contaminated, so deeply attached that

even after gross falldown, he does not want to give up worship and adoration on the same level as Shрила Prabhupada, blind imitation. No shame, no remorse, no guilt. Shameless politics. And our biggest leaders supported. Vox Populi. So where are they?

We were saying to ourselves, either they are already fallen or desiring to fall and invoke the same mercy for themselves. Sure enough Rameshwar got caught and Bhagawan popped out. How much and how long can you fool Krishna and Vaishnavas? There have been all kinds of talks about many others. The way they shielded Bhavananda, there is no reason to believe them. But, we are ready to tolerate them till they also finally can no longer bear the burden of their overpowering anarthaś, the natural consequences of their serious offenses to Prabhupada and Shri Chaitanya Mahaprabhu.

Certainly we do not enjoy the fact that all our senior Godbrothers, whom we worshipped for so long, on whom Shрила Prabhupada put so much faith, who did so much service to the mission have become so hollow and fallen that they lost a simple and primary quality of a devotee: straightforwardness and saintly behavior. Rather, they got involved in party spirit and politics. We do not want to be skeptical upstarts calling everyone names, but we do want to present the bare facts however unpalatable they look, even at the cost of displeasing these men for awhile. We beg their forgiveness for opening our hearts and speaking out. They have driven so many men away and out of ISKCON, that this little attack on them will simply release them of the burden of their past sin. Our anguish is that all these have shaken up the confidence of senior men, many of whom have become very, very pessimistic. The general downward trend is seen almost everywhere. As Shрила Prabhupada pointed out in Junior Haridas story: "The Vaishnava movement is demoralized."

Now we know what Prabhupada meant by "It is better to be a humble devotee than a charlatan leader." Haridas Thakur and Rupa Sanatana are the real leaders of the Vaishnavas. Gourkishore das Babaji didn't publish books and build temples and yet he attained vipralambha-bhava. Materially, he was illiterate, and yet the most learned Shрила Bhaktisiddhanta Saraswati Goswami Maharaja took shelter at his feet. We just can't ignore the standard process. Humility is the crest jewel of all qualities. Simplicity, austerity, truthfulness and mercy embody an exalted Vaishnava. Such a great soul with complete control of the 6 pushings can make true disciples. They are certainly not dime-a-dozen. Pure devotional service is extremely rare: sudurl. Having witnessed such a rare gem, Shрила Prabhupada, so closely, we were shocked and stunned when ISKCON gurus put themselves up on the same level as Prabhupada and started imitating Shрила Prabhupada. But they had all the power and following. So, with serious doubts, we all went along. The real standard of humility as exhibited by Shri Chaitanya Mahaprabhu is that even if one envious Ramachandra Puri criticizes, He gives it a serious consideration, makes changes. Here many sincere Vaishnavas had doubts, but our

leaders instead of sympathizing with them, smashed them with all the power at their command.

The excuse that "We were inexperienced, we didn't know" does not stand. Because there were people in the very beginning who protested, doubted and debated. We must know one thing. Lord Krishna is most merciful. He is not so ungrateful that after 15-20 years of service, He will kick out His devotee. It is only when the anarthas and offenses side of the scale is heavier than the devotional service side that one falls down miserably. At the 1986 GBC meeting, the climax of hypocrisy was to take place. It exposed each of our leaders in his true light. They officially perpetrated hypocrisy in the Gaudiya Vaishnava Sampradaya. A fallen sannyasi is vantasi: one who eats his own vomit. Not only that, but a regular addicted homosexual with a long, almost continuous history of such incidences was voted in by our leaders who boasted big, big results. Only persons who opposed were humble GBCs who were not in the elitist club. Tamal Krishna Goswami, who was opposed to Bhavananda till two weeks before Mayapur and who was the main hope for reformation, got bought over cheaply by a luxurious apartment in Mayapur and society, friendship and love, within the Society. He could not afford to oppose Bhagawan, Rameshwar and Bhavananda even if it meant opposing Chaitanya Mahaprabhu and the whole parampara. Our great scholar Hridayananda Goswami flaunted all philosophical principles when he gave a sentimental rap to the so-called Presidents meeting, fixed and stage managed by the blind followers of Bhagawan & Co. "Bhavananda is Prabhupada's son and we must protect him" as if all of us who have been serving Prabhupada without being GBC or guru are not Prabhupada's sons, as if protection in devotional service means GBC-ship or guru-ship. What to speak of the super-gang of four? Jayapataka Swami, Harikesh Swami, Bhagawan and Rameshwar? These great souls think that they are born with right to rule, by hook or by crook. Prabhuvishnu Swami is of course simple Vaishnava who having served a bad master for so long had lost spiritual discrimination, and mysterious 8th man was certainly under heavy pressure for his own ulterior motives. The biggest frustration of all was of course Satsvarupa Maharaja, who is respected by one and all as a great brahmana and advanced Vaishnava who is said to have abstained from voting. Maybe he should make up for his mistake by going to Australia and cleaning up the place. Australians, if they are sincere should not protest at all as Satsvarupa Maharaja is a loyal ISKCON brahmana respected by one and all. We are certainly proud of the Pandava party of 6 who opposed the decision, who have been somehow or other spared by Lord Krishna from contamination of the heart. Let us pin all our hopes on these men to raise our GBC from the dead.

We all went back to our temples with our hearts broken and hopes shattered, having given Lord Chaitanya a wonderful gift of a faggot guru in His parampara on His 500th Appearance Day. We were absolutely convinced our leaders were destroying ISKCON. Even a child in the material world could see what our great leaders could not see.

A sannyasi is supposed to be a philosopher, upholder of transcendental knowledge and purity. But our sannyasi gurus cashed in their austerity and purity for profit, adoration and distinction--labha, puja and pratishtha. Shri Chaitanya Mahaprabhu explained to Shрила Rupa Goswami: "Kuntinati, jivah, [...], nisiddhacharana, labha, puja, pratisthadi covered over that like the sons of Kubera, Nalkuvera and Manigriva, their intoxication with power and puja made them ignore the fact that all the saints like Narada in our parampara were watching their blunders and crying shame; shame. As Shрила Rupa Goswami explains: sruti smriti puranadi pancharatra vidhim vina, eikar ka herer bhaktir utpadayaiva kalpate: "Devotional service without reference to shruti, smriti and puranas is simply a disturbance in the society." We saw all our leaders naked in broad daylight devoid of spiritual knowledge and discrimination. How can we blame the Aussies? If in New Vrindaban we had taken a strong stand unitedly and ask Bhavananda to step down, everything would have been saved. Now they have seen the weakness of the GBC. They have seen disunity and politics, so they felt they could get away.

Once and for good the influence of Bhavananda has to be removed from Australia by a strong united action of our movement. Other Australian leaders should be given strong spiritual association of simple saintly devotees like Satsvarupa Das Goswami or Pancha Dravida Swami or Jagadish Goswami or Mukunda Maharaja. Their nonsense should not be glorified by making one of them an assistant GBC. It is like giving a national honor to a murderer.

Having seen very adverse and hostile mood of ordinary devotees in their respective zones, our leaders finally woke up and removed Bhavananda and Rameshwar from their positions in San Diego. It is very depressing that Bhavananda instead of bowing down to the will of Vaishnavas remains in a defiant mood and thinks he can get away with anything. This is so shameful using guru-ship to increase material strength and power. That is why he has to be put down. Even though it is late, it is never too late. If we do not act now, we will never be able to function as a family, as a limited movement. To save the movement, Shрила Prabhupada threw out 4 sannyasis in 1970. Whether we gain anything or lose, truth and purity has to prevail. Honesty is the best policy. "Of the non-existent, there is no duration; of the existent, there is no cessation." Let us have faith in sadhu, shastra and guru, and we can never lose. If somebody is deviating, whether he is our father, brother or son, he has to be rejected. Bhavananda's falldown has already been exposed on the most popular TV show in Australia. The worst is yet to come.

Already Mayapur is losing all support and goodwill from the important Calcutta members. One member who has donated more than ten million rupees in the past is completely burnt out. The Samadhi is standstill while Bhavananda spends 15 to 20 lakhs on his luxurious apartment. The collection in Calcutta has gone down and one devotee said they have difficulty feeding the devotees in Mayapur. So many senior devotees are frustrated

with the inaction of our leadership and good devotees will go away and only weak ones will remain. In Australia, one good devotee, Jayadharma Das, a truthful brahmana who sacrificed his position, power, and comforts for speaking out, is practically ignored by everyone, living in exile waiting for mercy and justice from our leaders.

The situation in Mayapur is very critical. Jayapataka Swami, one of the most expert politicians in ISKCON, didn't go to the meeting in San Diego and denounced the meeting. On his way to Australia, he stopped by Bombay and started saying the North American GBC meeting was bogus and was going to Australia to support Bhavananda. We brought up a lot of issues with him especially about such-and-such sannyasi falling down with such-and-such lady. Such-and-such man amassing so much wealth and property, stolen from ISKCON funds. So he replied: "This is hearsay. Vaishnava aparadha. What is the proof? Where is the evidence? This Maharaja never leaves Mayapur except for once in a month" and he went on defending this fallen sannyasi who is till today wearing saffron. We then said you are the one who is the GBC there, and you should gather the proofs. Why should you ask us? Have you ever investigated? Then his own disciple, his secretary Dayaram Prabhu, who was present during the whole conversation, could not keep silence. He said, "Acharyapada: Everyone knows this Maharaja goes in his car to this lady, and send the driver for a few hours and stays with the lady alone. The driver himself is going around telling everybody. Everybody in Mayapur knows this." So Jayapataka Swami was shocked. He did not know what to say. He started laughing. He went to Australia and we heard reports that he really did a good acting job. He would meet a devotee there and ask him: "Whose disciple are you?" When the reply came "Vishnupada's," he would yell out, "Oh, you are the most fortunate man in the world. Your life is successful. I am purified by your association" etc. Then he would embrace the man. Jayapataka Swami knowingly encourages Bhavananda's position, even when he knows practically the whole movement feels Bhavananda is a dead weight in ISKCON now. Because of his own spiritual weakness, he supports weak people everywhere so that he may remain in control.

In South America, he supported Jagajivan and literally threw out Prahlanananda Swami. So this is what we are dealing with. How can any intelligent devotee be inspired by such leaders? We can only attract and keep sycophants and sentimental people if we do not exhibit spiritual wisdom and purity at least at the top level.

In Shrila Prabhupada's presence, he was all-in-all. All the rest of us were children whether GBC's or sannyasis or not. Therefore, he kept encouraging even fallen people. But now, these leaders have assumed the role of Prabhupada, the acharya, the father. They must observe the strictest standards. They must win confidence of devotees not by manipulating numbers, but by exemplary behavior. And somehow, if someone is deficient, he should step down and make room for new people. It is all devotional service whether as a guru or as a pot-washer. If one

cannot do the job properly, someone else can do it. The leaders must be above suspicion. Lord Ramachandra banished innocent mother Sita to the forest just to inspire confidence in his subjects, whereas our leaders want to cover up their falldowns and hide it under the rug. Maya is very expert. She has been giving us money and men and book distribution figures while everything within is rotting away. A cancerous tumor has grown in ISKCON, but it is not yet too late to remove it. This is the best time to do it by mature thoughtful discussion. Without becoming perfect through regular channels of austerity, purity, and regulated devotional service, how can we benefit those who take our shelter? What is the use of this number of men in Australia and other places who do not even have knowledge to distinguish hypocrisy from spiritual life? Shrila Prabhupada was not interested in increasing the number of neophytes. He was more interested in a few moons. Shrila Prabhupada said "Purity is the force." Even if there is a slight deviation, we become an apasampradaya, or bogus line. Once we were discussing with Shrila Prabhupada about the falldown of Pushti Marga of the Vallbhacharya Vaishnava sect, as the government had raided one of their hereditary gurus and found almost 10 million rupees unaccounted money and a hundred bottles of foreign liquor. Shrila Prabhupada said: "It is rotten from the root. Vallbhacharya took sannyasa and then went back to family life." Even though he was a great learned Vedic brahmana, still his parampara is nearly lost. So what to speak of our falldowns which are much more serious than his?

The highest principle in our line is humility. Thinking ourselves lower than a blade of grass. How can one who wants to sit on a big seat in front of his Godbrothers, deities and guru cultivate humility? Obviously, he thinks he is better than all. Shri Chaitanya despises such a man and smashes his pride like he did in the case of Vallabha Bhatta. In the name of encouraging the disciples, we clamor for prestige, adoration and distinction. The disciples will accept anything the guru says. And again the guru in ISKCON is not the same as in traditional. Diksha-guru is just one of the many gurus that the candidate meets. Sometimes the initiating guru has not even met the prospective disciple till the date of initiation, whereas the disciple has been trained by other ISKCON Vaishnavas. Traditionally, Hari Bhakti Vilas says that a candidate should hear regularly from the guru every day for one year. Then after mature deliberation, he should select the spiritual master. In ISKCON, the disciple hears so many Vaishnavas who strengthen his faith. But the bogus system introduced by us has attached a candidate only to the diksha-guru and not to the siksha-gurus who are equal and identical manifestations of the Lord. In fact, so many diksha-gurus have fallen down, but still the disciples are serving Prabhupada's mission because of the siksha-gurus in ISKCON. There, in such circumstances, the initiator should not claim exclusive proprietorship of the disciple but rather consider himself the servant of the servant of his Godbrothers. But imitating Prabhupada, who was the sole founder/acharya of ISKCON, the most powerful paramahansa...[text missing]

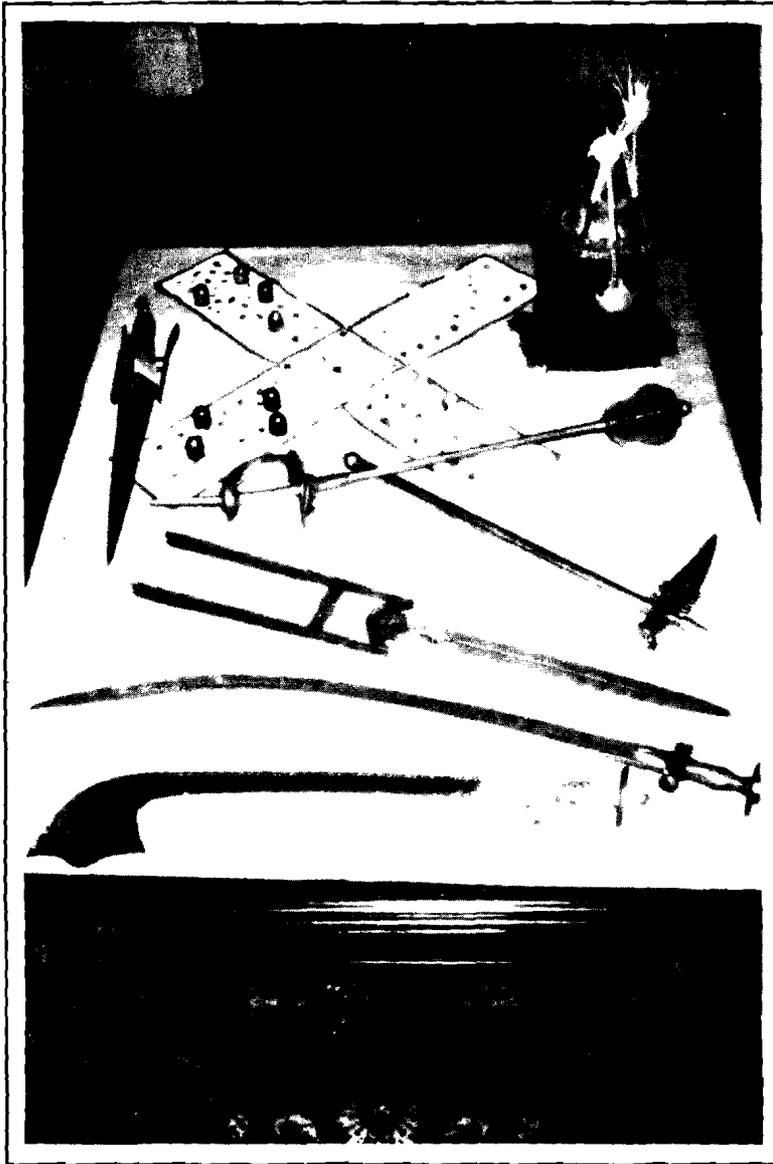
...the weeds on the path of bhakti. Shukadeva Goswami says

in the Bhagavatam: naital samacharejjatu manasapi hyanisvarah vinasyat yacaran mandhyad rudrobdhijam yathavisah. "One should never imitate a great and powerful personality even with his mind, or else he shall be destroyed by his own foolishness as one who imitates Lord Shiva drinking the ocean of poison." Even if there is external purity but no humility, then there is no internal spiritual purity. Austerity or external sannyasa [are] not the qualifications of purity. Kirtanananda Swami is an example of external purity, but lack of humility. He is attached to praise and honor and hates criticism. He proudly declares to be no one and ridicules other Vaishnavas. He talks of grass-like humility, but trains disciples to criticize other devotees and creates duality in their minds; separatist mentality. He does not mind taking away his disciples from their respective temples without consulting the authorities who recommended those disciples to him. His style of expansion is to take a disciple away from his existing service and engage him somewhere else for his own project. He disobeys the order of Prabhupada by not recognizing the collective management system of the GBC and keeping the movement united. He declares boldly: "I am the best. I will practically be the only acharya left pretty soon." When we said, "But Shрила Prabhupada didn't appoint you or anyone else as 'The Acharya', he wanted everyone to be one of the many," he says: "He didn't say no one could emerge from them." Then we said, "But not like this, by destroying ISKCON. You have to emerge with ISKCON, by our virtues, your purity and your preaching." So he said: "If I destroy, I will raise the whole thing in 3 days." He enjoys when the other acharyas fall. He predicts the next one to fall is so-and-so. He would like to see that ISKCON gets destroyed by fratricidal war. Then he would be the only one left. His obsession is to become the "World Acharya" which means opening of "New Vrindaban East", West, South, etc., and separate trusts from ISKCON, directly competing with ISKCON projects. He compares himself with Prabhupada, and all other Godbrothers who are not his men as Prabhupada's envious Godbrothers, asara [useless]. He compares his books which are like Back to Godhead articles with Shрила Prabhupada's books, which are the essence of the conclusions of the shastras and 12 acharyas. Even though he never distributed Shрила Prabhupada's books very much for all these years, he wants to print his own books in large quantities and wants to use ISKCON men given to him by ISKCON for distributing them. He calls himself the founder/acharya of New Vrindaban, even though the project started in Shрила Prabhupada's time, under his guidance. In spite of widespread resentment among Godbrothers, he puts crown on Prabhupada and--as if ridiculing all--now he has started putting crown on himself. We shall call him "Paundraka Prabhupada". What to speak of murder controversy and "the dog controversy". A senior Prabhupada disciple saw with his own eyes the dog food packs that he used to feed his dog. It contains "meat", probably beef. He refused to have darshana of Shri Shri Radha-Rasabihariji deities without his dog. During his last stay in Bombay, he didn't go in the temple room, and he claims to be an upholder of purity. This may sound heavily blasphemous, but we see it as a caution against imminent danger to Shрила Prabhupada's mission. This is just to show that this acharya-intoxication is so dangerous, it can drive one practically crazy.

Gross falldowns are easy to defeat, but the philosophical falldown is worse and much more dangerous. Both Narayana Maharaja and Puri Maharaja, well-wishers of ISKCON, say Kirtanananda Maharaja's deviation is worse than Bhavananda's. The deviation in sadachar is papa, a sinful activity from which one can raise himself, but the deviation in principle is very offensive and very hard to overcome. Kirtanananda Maharaja thinks he can storm the gates of heaven with his big Disneyland project and temples and palace and parks. What is the use of a Prabhupada Palace if he wants to disobey Shрила Prabhupada's order of "cooperating with each other after I leave"? As Lord Kapila says in Shrimad-Bhagavatam: "Devotional service executed by a person who is envious, proud, violent and angry and who is a separatist is considered to be in the mode of darkness." (SB 3.29.8) Shрила Prabhupada says in the purport: "One who approaches the Supreme Lord to render devotional service but who is proud of his personality, envious of others, or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, tamasah." Again, "The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence is devotion in the mode of passion." (SB 3.29.9) When the so-called devotee wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion. Again, (SB 3.29.21-24) Lord Kapila states: "If, without the preliminary knowledge of the omnipotence of the Lord, one simply attaches himself to the rituals in a temple, church or mosque, it is as if he were offering butter into ashes rather than into the fire." "My dear mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple." So, worshipping the deity of Prabhupada but dishonoring his words is just a lip-service.

Even though he is not the authority in Bombay temple, he wants to grab the authority by using his disciples. He bluntly told Gopal Krishna Maharaja: "Make me a co-GBC right now, or get out of this room. I will go to the police, to the media, to the karmis to clean up this place." Just recently he asked his disciples to force the temple to call ishtagoshtthi or else call Life Members' meeting.

Undoubtedly, he is the most powerful man. He has created wonder in New Vrindaban. He is strong-willed, charismatic and determined. But without the essential quality of humility, all other qualities are like zeros without one. The latest thing is he asked his disciples to rob a sankirtan bus and give him money. He behaves like a bull in the china shop. We don't despise him. Rather we appreciate that at least he is not into society, friendship and love. He did not falsely support Bhavananda. But instead of lending his strength to the movement at the weak moment, he seems to be exploiting it so that he will become the most prominent person. Shрила Prabhupada said in a letter: "Negligence of regulative principles as well as so-called spiritual advancement for self-motivation are both dangerous."

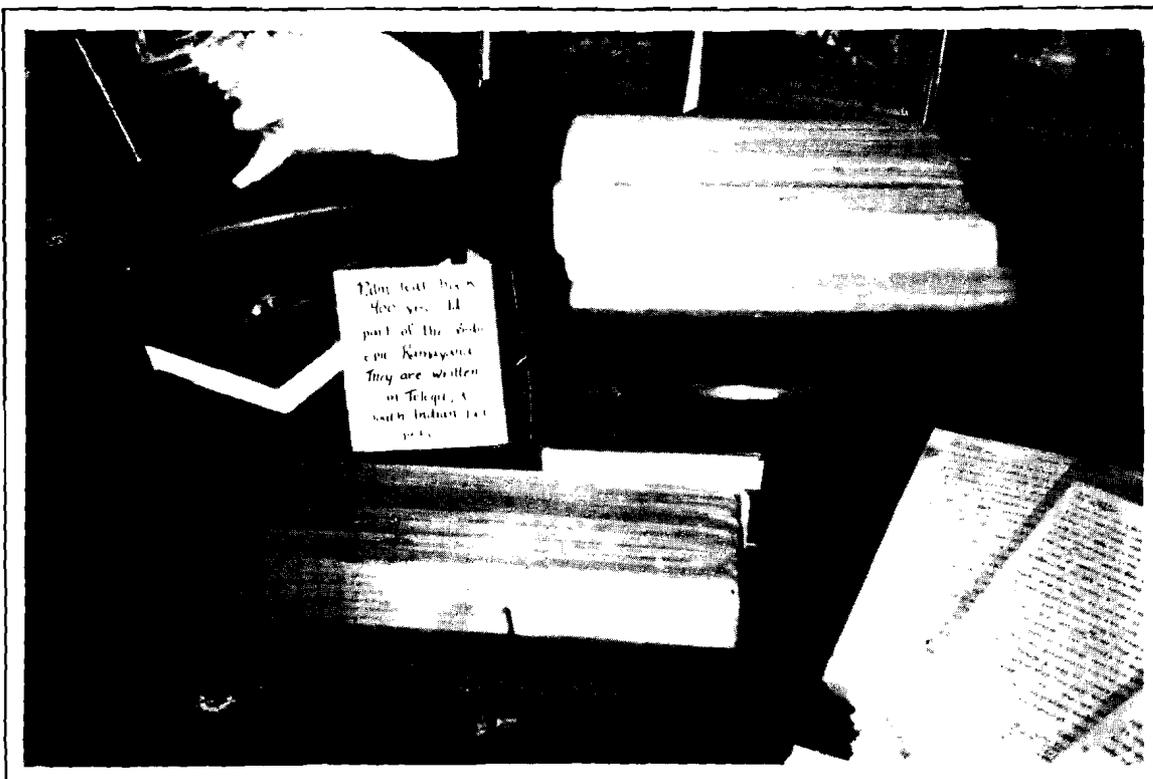


If Kirtanananda Maharaja cannot strictly follow the discipline of ISKCON, then maybe he should go on his own, officially disassociating from ISKCON. We wish him well and separate peacefully.

Shrila Krishna Das Kaviraja states in Chaitanya Charitamrita: siddhanta baliya citte na kara alasa iha naite krsna tage sudrdha manasa. "A sincere student should not neglect the discussion of such conclusions considering them controversial, for such discussions strengthen the mind and thus one's mind becomes attached to Shri Krishna."

Let us discuss philosophy seriously once and for good. Let us have ishtagoshti like New Vrindaban and settle the issues with unbiased and detached mood. Tamala Krishna Maharaja boldly promised Shrila Prabhupada on his disappearance day to do all the needful to rectify all the mistakes GBC made during his chairmanship. In fact, he requested his Godbrothers to push him, to become intolerant. He frankly admitted his mistakes and seemed determined to take the lead in ISKCON purification. Krishna is so kind. If we sincerely pray to Him with repentant heart, He can forgive all our offenses in a second. Let everyone come with a humble heart without prejudice or vengeance. Then surely, we will move on much more enthusiastically than ever before. Let us not cast doom and become heartless. Shrila Prabhupada and Krishna are in complete command. And this movement must last for ten thousand years.

Liquidation of Vedic Cultural Museum Artifacts. Inquire: Vedic Village



# FRAUD IN SCIENCE

by Yajnavalkya das

Even a casual reader of the books of A.C. Bhaktivedanta Swami would notice Srila Prabhupada's distrust of the material scientists and a warning of their cheating propensities.

Science buffs usually dismiss Srila Prabhupada's attitude as anything from anti-intellectual paranoia to closed-minded cynicism. They actually perceive material science as a modern-day secular religion. They see the promise of science as one day turning the material world into a kingdom of God without God.

Even the typical man on the street feels the same way. For example, when confronted with an overwhelming global problem (such as ozone holes and the greenhouse effect), the common man will invariably say, "They'll think of something." "They", of course, referring to the material scientists...as if life is a television show, with the solution arriving in the nick of time, in the last three minutes.

It is ironic that these same problems which they are depending on the scientists to solve were caused by...earlier scientists! In a race to change the world from an agrarian society to an industrialized society (in the name of "progress" or "increasing the standard of living"), their efforts to exploit material nature have only produced "unbeneficial, horrible works meant to destroy the world (Bg. 16.9)."

It is also interesting to note that the very persons who have so much faith in the material scientists view themselves as open-minded, thoughtful persons...carefully weighing the pros and cons of every argument, and making a decision only after objectively taking into account all of the available evidence. You will soon see, however, their judicial "weighing of the facts" will go right out the window when they hear from the scientists themselves concerning the cheating propensities of their own colleagues!

I am referring to an opinion poll conducted by R&D (Research and Development) Magazine (a trade publication written by and for scientists), October 1990 issue. In this issue, the readers (research scientists) were questioned about laboratory fraud.

The first question: "Have you ever witnessed or have you ever had knowledge of any instances where data or research results were changed, 'fudged', or otherwise altered to produce more favorable results?" 56% responded "YES".

The second question: "Do you, in your work, feel increased pressure to produce research results that support predetermined outcomes?" 42% said "YES"

The last question: "Are current regulations and checking systems sufficient to prevent research fraud?" 70% responded "NO"

Perhaps even more telling are the anecdotes many of the respondents included with the poll:

A scientist writes, "The greatest pressure for fraud seems to be with research project managers changing the results of experimental lab work...This is done to save a manager's pet project, to gain financing, or to save face that was lost on an oversold concept."

Another wrote, "[I witnessed] a project manager select only 'good' (but legitimate) data to report. 'Bad' data were labeled 'inaccurate' and not distributed. I think he was trying to put his program in the best possible light."

Still another scientist writes that "The evil, sinful nature of man becomes apparent even amongst the high priests of scientific research. Even a PhD does not make a thief an honest man. Many up-and-coming scientists push their way up by making data look much better than they actually are--standard operating procedure."

Another one relates, "Once, while working for a private research institute, I observed data that had been 'fudged'. I had been assigned the task of reproducing some materials for a company that had paid for research and development of this material. When I was unable to reproduce these materials, I went back to the laboratory record book and found that the original raw data and proper calculations would not produce the physical properties of the materials originally reported.

"Another time, I overheard a colleague suggest that test data from a particular specimen be thrown away because it did not compare favorably with the other test data."

And still another scientist says, "Fudging data is hardly new to science. There is evidence that Isaac Newton 'cleaned up' some of his optics data when it did not fit his theories. That alteration of data and suppression of alternative theories held back the development of optics. Present-day hazards of fraud are far more specialized, but, in many ways, more dangerous.

"If we, as scientists, don't start acting responsibly and fairly in [dealing with fraud, this task] might be taken out of our hands by a distrustful public."

It is unfortunate that so many people place faith in the material scientists, when so many scientists themselves are aware of the fraud that is perpetuated to support others' agendas. Faith is one thing, but blind faith is another.

**A**ccording to the authors of an anonymous paper titled "Haunted Gurus," the ongoing experiments within the acarya party are still progressing on schedule. According to reliable sources within the GBC administration and several sannyasis and devotees of ISKCON, various gurus and GBC have been engaged and engaging some of their followers in tantric rituals to allegedly purge out ghostly elements from devotees' consciousness.

Some of this bizarre sorcery is supposed to free one from the various evil influences of one's past karma and the thousands of ghosts still haunting the devotees. The ghostbusting parampara (bhuta pisaci apa sampradaya) is actively engaged in trying to clean up the environment in ISKCON. The environmental activists opine that they have the real solution to the problems in the temples and the devotees' numerous problems. **SIMPLY CALL THE GHOSTBUSTER.**

The following article should help serious candidates who still have faith in the power of the Maha Mantra and the teachings of Lord Krsna's pure devotee to sort the fact from fiction, the myths from the truth (Srila Prabhupada).

And to resort to the authorized method of clearing out so-called ghosts and evil goblins: the chanting of the Maha Mantra.

HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE  
HARE RAMA HARE RAMA RAMA RAMA HARE HARE

## HAUNTED GURUS?

by Anonymous

**D**uring the 1991 Mayapura festival, many ISKCON gurus revealed their connection to tantric sorcery. In 1978, two of ISKCON's "new gurus" accused an associate of ours that he was hiring a tantric sorcerer to use black magic curses--on the gurus. Since our associate had no interest in tantric sorcery, he was surprised by their accusation. As it turns out, the two gurus were involved in tantric sorcery themselves, and they just wanted to test his reaction. By 1991, sympathy for the use of tantric arts seems to have spread widely amongst the gurus.

### Black magic curses?

In 1984, more tantric black magic surfaced. A very nice Indian devotee, friendly to the then guru Hansadutta, overheard conversations in Mayapura that the two gurus mentioned above (Bhavananda and Jayapataka swamis) had hired a tantric sor-

cerer to curse Hansadutta. At the time, Hansadutta was suffering so severely from headaches, his followers assumed he must be suffering from a voodoo-like curse. A fire sacrifice (exorcism) was held at the rear of the Berkeley temple to counter the purported guru-induced curses. However, a week after the exorcism, Hansadutta went out with four loaded guns and shot randomly at occupied buildings in downtown Berkeley.

The tantric sorcerer also advised Bhavananda swami to wear various pieces of jewelry to enhance black magic powers. Because certain gem combinations are particularly powerful, Bhavananda would sometimes spend a week looking for a particular jewelry piece. Some tantric arts are called saktakarmani: to fascinate, bewilder, overcome, drive away, cause dissention, kill, and so on.

### Unmistakable tantra

Another ISKCON so-called guru (Jayatirtha) became more extreme in tantric leanings. He advocated variations of the tantric sakti cult's "panchatattva" or offering to the deity. Officially, this consists of alcohol, meat, fish and grains, consummated by sexual intercourse. One of Jayatirtha's top leaders told me that meat-eating was bona fide because warriors ate meat in Vedic times. The intoxicants of choice for Jayatirtha's group were LSD and pot, which they offered to the deity. They called the intoxication offering "soma" after the tantric designations of offerings of intoxicants.

The illicit sexual activity in that group was widely known. It was, in fact, Jayatirtha's fatal attraction. A disgruntled follower said he could not be a bona fide guru and still have interest in women. The last time Jayatirtha was seen alive by us, he was selling tantric "yantras" (geometric cosmic symbols), the same yantras that ISKCON's 1991 gurus have become fascinated with. Jayatirtha's connection to tantra was supposed to make him mild and peaceful; however, there is powerful circumstantial evidence that he directly ordered a devotee's murder in Nepal. He was later beheaded, which is typically the manner in which Goddess Durga--who is unauthorizedly worshipped by the sakta cult--takes care of offensive demons.

### Caribbean voodoo ghost-busting

Next, an ISKCON guru for the Caribbean (Agrani swami) became overly familiar with the opposite sex. The other gurus demanded an explanation. He said that voodoo was popular in the Caribbean and one young woman there had become ghostly haunted. So he took her to a voodoo ghost exorcism ceremony. Goats were being ritualistically slaughtered and "priestess" dancers had smeared the animal's blood on their exposed breasts. This, he explained, had caused his agitation. Amazingly, the other gurus agreed this was a satisfactory explanation of why the bona fide guru, Krishna's spotless devotee, falls into the grips of illusion. He was once again certified as a bona fide pure devotee guru by the GBC.



*Ghostly haunted gurus*

In 1991, the voodoo-tantric theme really blossomed in ISKCON's gurus. Not unlike Hansadutta, they were suffering from an array of chronic illnesses. Some symptoms are: chronic migraines, partial paralysis, no appetite, forgetfulness, and so on. Of course, some of their associate gurus show that they can become totally insane, or suffer certainly from lesser mental disorders. Indeed, after Hansadutta shot the windows out of stores in Berkeley, he said that being a guru made him go completely mad, and the courts let him go free. Even many GBC men themselves admit that Kirtananda, Ramesvara, Bhagavan, Bhavananda and other "former gurus" have, to various degrees, lost their minds. Jayatirtha, of course, lost more than the others. Perhaps ghosts helped cause these problems?

*Who ya gonna call?*

Was there someone capable of helping the gurus cure themselves of madness, ghosts, witches and so on? A huge sign sits outside the door of one Indian ghostbuster: "Are you having troubles with madness, insanity, witches, ghosts, demons, evil spirits, devils and such? Well, step right in, we can help!" Thus, a local ghostbuster was summoned to the annual guru meeting to help with their ills.

The ghostbuster's name is Chitesvara. Not surprisingly, he is a disciple of Jayapataka swami, a guru who has been associated with tantric interest for some time. Sure enough, Chitesvara discovered what many already suspected, there was a number of gurus infested with ghosts. These ghosts were giving the gurus bhuta-viya (demon-induced illnesses). The gurus were haunted by multiple ghostly entities, some had six.

Fortunately for the gurus, Chitesvara can talk to "the Lord of the Ghosts, named Bhuta-rajā." He claims to enter a trance where he speaks to Bhuta-rajā and asks him to release people from their ghosts. He holds a paper to his ear and looks like he's on an invisible phone talking to Bhuta-rajā.

More amazingly, Chitesvara can discover where and when you picked up your various ghostly hauntings. For example, when your girlfriend rejected you back in high school, she transferred one of her ghosts onto you. Apparently there is a lot of mix-and-match going on in the ghost realm. Even more amazing is the fact that the GBC gurus failed to consider, how could pure devotees like themselves, with more power to purify than the Ganges itself, become overwhelmed by their old girlfriend's transferred ghost?

After participating in the ghostbusting ceremony, Chitesvara "seals off the gates of the body" so ghosts will not re-appear. He places your ghosts into little boxes, these are gathered into a bird cage. Finally, there is a fire wherein the boxes are placed to shed the ghosts.

*Haunted gurus freed!*

At a separate meeting in Mayapura (apart from the general devotees), gurus and GBC elite gave glowing reports on the efficacy of ghostbusting. Hridayananda's illness of three months was substantially reduced. Ravindra-swarupa dasa was freed of multiple ghosts, and he wanted to ghostbust his entire temple (Philadelphia). Hariksha swami was relieved of multiple ghosts, and he happily recounted how a thread placed down his throat had brought up a half cup of poison. Meanwhile, Jayapataka swami gave continuous ghostbusting pep talks. Sivarama swami brought the ghostbusting program to London later on. Many other gurus and GBC were exorcised from ghosts. Pilgrims visiting Mayapura for the festival were encouraged to get their ghostbusting done now, "by the GBC authorized ghostbuster."

A few GBC and gurus protested. Prabha-Vishnu swami thought it was a hoax. Jayapataka swami responded to this challenge by saying the protestors were ghostly haunted themselves! Prabha-Vishnu swami then agreed to get ghostbusted, and after he came back to say he still thought it was all bogus. In general, it almost seemed that a majority of GBC voters would favor a resolution making ghostbusting a bona fide ISKCON activity. The attempt to pass a resolution was close, but it did not pass. But, as we all know, the people who wanted ghostbusting sent the program to their temples anyway, with or without a resolution. One ISKCON guru was astounded at the whole show. He personally told us that any person infected with a ghost is definitely not any kind of guru.

Not only were individual gurus and devotees ghostbusted, but temple buildings in New York, Philadelphia, London, Malaysia and probably many other places. Devotees are up after midnight chanting ghost-collecting mantras. Some devotees have wondered if the GBC is now entering their Medieval stage more acutely. We all know they probably borrowed "voting for the guru" from the Vatican, since it is never done in Prabhupada's guru lineage--and moreover, he forbade it. Now we have Church exorcism, where one pays a fee. Possession by ghosts and witches was a big topic in the Church at that time also. After seeing the movies "The Exorcist" and "Ghostbusters"...someone thought, now here is a good way to whip our gurus into shape!

*Cause of guru illness and madness?*

The ghostly haunted guru crisis is but one of a long series of crises. We started off with the appointed guru crisis. Eleven GBC said they were Prabhupada's appointed successors, and they were not. Then we had Tamal Krishna's "guru-shakti" crisis, where he tried to be the main guru. Hansadutta had his machine gun crisis. There was the Topanga admissions crisis, the Jayatirtha crisis, Bhavananda crisis, Kirtananda crisis, Sridhara Maharaja crisis, Panchadravida swami crisis, Bhagavan crisis, Ramesvara crisis and so on and so forth. The guru reform crisis simply added more mass to the above situation, as they

became the "elected successors" of the above and many of the above helped elect them into guru status. But the real question--should a neophyte pose himself as a guru in the first place?--goes unanswered due to all the fireworks of repeated crises, now moving into a ghost crisis.

One of the central themes forwarded by the GBC gurus as the cause of most of these crises is that their gurus "took on too much karma." But Prabhupada warned neophytes to avoid taking anyone else's karma. For example, in India people would come up and touch our feet. Prabhupada said we should touch them back--on their heads--immediately. Otherwise, Prabhupada warned, you will be accepting their karma and this would make you become very, very sick. For the same reason, he told us to sell--and not give away--chanting beads.

The GBC gurus seem to think they are above this dire warning, as they are like great acharyas. Of course Hansadutta admits the karma of the followers is very bad, but he also noticed his headaches increased when he tried to promote himself as a pure devotee. In other words, there is a combined effect of accepting karma one is unqualified to accept, and one's spiritual powers are reduced due to imitating the acharya. "However, one should not imitate the behavior of an advanced devotee or a maha-bhagavata without being self-realized, for by such imitation one WILL eventually become degraded." (NOI p. 58)

A GBC guru performed an initiation in New York once, and the very next morning he felt "deathly ill." Still, this person feels that he must go on initiating. Oftentimes such gurus quote the verse "amara ajnaya guru"--become a spiritual master (Cc ML 7.128). Amazingly, these gurus never quote the purports to this instruction, explaining how it should be done practically.

In Text 128, a summary is given that people should stay at home and chant with their families. Srila Prabhupada summarizes the whole process of Krishna consciousness: "The Krishna consciousness movement is trying to elevate human society to the perfection of life by the method prescribed by Sri Caitanya 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 BG and SB."

Text 129 further describes that "This is an opportunity for everyone. If one simply follows the instructions of Sri Caitanya 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."... "This means that materialism cannot touch him. This is the secret of success for one advancing in Krishna consciousness."

Clearly these verses do not indicate that a small elite band of GBC should artificially pose themselves as gurus, rather "this is an opportunity for everyone." Neither do we find any ongoing crises.

Verse 130 further clarifies the amara ajnaya guru instruction. "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 Caitanya Mahaprabhu. Thus one can become a spiritual master and be freed from the contamination of material life."

Here we find Prabhupada instructing us not to assume that we are highly qualified gurus. We should "not try to be an artificially advanced devotee." It is also best not to accept any disciples, yet we can still be spiritual masters, by preaching, and be freed from material contamination.

The GBC guru conception is almost exactly the opposite. "We must be considered as pure devotees, we should accept disciples, and we should advertise the platform of purity as madness, mayhem and ghostly haunted." Where Prabhupada says we can expect to be free of material contamination, the GBC guru idea is that we will need to be ghostbusted once we are pure. Where Prabhupada says this is an opportunity for everyone, they say it is an opportunity for the elected elite. Where Prabhupada says gurus are never established by votes, they say the guru must be established by votes, and so on and so on.

### *Speaking nonsense*

At any rate, we should expect contradictions to come from the ghostly haunted, such as the haunted GBC gurus. "Pisaci, ghostly haunted person, as he speaks *so much nonsense*, similarly, those persons who are captivated by *maya*, they also speak *all nonsense*. Ghostly haunted persons." Prabhupada tells us that the ghostly haunted person is exactly like a person in the grips of *maya's* illusion. (Conv. 9 p.223)

### *Real ghostbusting*

Srila Prabhupada provides us with the specific formula to rid ourselves of ghosts. He several times advised devotees to chant a loud kirtan, especially with kartalas and a conch-shell sound, for ghostly buildings. Moreover, "...evil witches...evil spirits...causing loss of memory, madness and bad dreams...create disturbances, but one can vanquish them simply by uttering Lord Vishnu's name, for when Lord Vishnu's name resounds, all of them become afraid and go away...If one remembers Vishnu always, even though one is disturbed by many bad elements, one can be protected *without a doubt*." (SB 10.6.30)

### *Real gurus*

What the GBC, and indeed everyone, should learn to do is to focus attention on the real guru's position, rather than try to muddy up his position with so many contaminations. For example, here is but one of many descriptions of the real guru's status: "Sometimes an ever-liberated personal associate of the

Lord descends into this universe just as the Lord descends. Although working for the liberation of the conditioned souls, the messenger of the Supreme Lord remains untouched by the material energy." (Cc ML 22.15)

# HAUNTED GURUS SYNOPSIS

by Yasodanandan das

**A** brief synopsis of some of the recent developments of the bhuta pisaci apa sampradaya within the GBC and acarya party.

Srila Prabhupada never engaged in these unauthorized practices and tantric concoctions. Srila Prabhupada, as the acarya of the Krsna Consciousness movement, demonstrated the proper way and authorized method of dispelling problems, ghosts, witches, goblins and any other such material influences.

"You mention ghosts. So far I have experience, the best way to remove them is to chant Hare Krsna very loudly and have jubilant kirtan until they leave. In England on Mr. John Lennon's house where I was staying in 1969, there was one ghost. But as soon as the devotees began chanting very loudly, he went away immediately." (Letter from Srila Prabhupada to Damodara dasa 71-12-1 3rd Dec. 1971)

If Srila Prabhupada felt that the tantric sacrifices in the middle of the night were so important to chase ghosts away, then why did he recommend the chanting of the Hare Krsna Maha Mantra? The chanting of the holy name of Krsna is sufficient to dispel any troubles and difficulties within this material world. Prabhupada showed by his personal example and by his activities how we should deal with difficulties and ghost problems. Simply chant Hare Krsna. No previous Vaishnava acarya in our line has ever recommended this unauthorized tantric sorcery in the middle of the night. This is a concoction and a deviation from the proper standard exemplified by Srila Prabhupada and the previous acaryas.

No previous bona fide sadhu in our line of Gaudiya Vaishnava parampara (the authorized list given by Srila Prabhupada in his original edition of Bhagavad Gita As It Is) has ever advised or engaged in this kind of ghostbusting tantric concoction.

No mention is found of this bizarre ritual in any of Srila Prabhupada's writings and teachings. No previous authorized

acarya has ever advocated and/or recommended such a deviant practice. Then why are some of the ISKCON gurus and GBC practicing and allowing this unauthorized tantric ritual to continue in Prabhupada's temples? Under whose authority did the GBC and the self-style ghostbuster brahmanas conduct their activities? Who authorized the ghostbusting concoction?

The sastra (Srimad Bhagavatam as translated by the authorized acarya, Srila Prabhupada) describes what to do if any problems occur with so-called goblins and ghosts.

yan no bhayam grahebhyo 'bhut  
ketubhyo nrbhya eva ca  
sarisrebhyo damstribhyo  
bhutebhyo' mhobhya eva ca

sarvany etani bhagavan  
nama rupanukirtanat  
prayantu sanksayam sadyo  
ye nah sreyah pratipakah SB 6.8.27-28

"May the glorification of the transcendental name, form, qualities, and paraphernalia of the Supreme Personality of Godhead protect us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and from our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare Krsna Maha Mantra."



# THE "MARGINAL PLANE" PHILOSOPHY

by Urdhvaga das

Recently I have talked to someone who tried to convince me of the existence of an imaginary "third plane" (marginal plane) from which the living entities are supposed to fall down.

As far as I have understood from Srila Prabhupada's books, there are only two planes, namely the material and the spiritual. The third principle, which is choosing between the two planes, is called the living entity, also known as the marginal energy. The Srimad Bhagavatam says:

"The Supreme Lord has *two* energies, material and spiritual. The living entities are marginal energy. As marginal energy, a person may be under the control of the material energy (Maha-maya) or the spiritual energy (Yoga-maya)." SB 3.23.10 pp

"Because the living being can appear either in matter or in spirit, the jiva is called the marginal potency." CC Adi 5.41 pp

"The living entity (jiva-atma) takes different positions--sometimes he merges into the dark material nature and identifies himself with matter, and sometimes he identifies himself with the superior spiritual nature. Therefore, he is called the Lord's marginal energy." Bg 8.3 pp

"The fact is that individual living entities are eternally part and parcel of the Supreme Lord, and both of them are very intimately related as friends. But the living entity has the tendency to reject the sanction of the Supreme Lord and act independently in an attempt to dominate the supreme nature, and because he has this tendency, he is called the marginal energy of the Supreme Lord." Bg 13.23 pp

In the above verses, Srila Prabhupada explains that marginal energy means the *tendency* of the living entity to reject the sanction of the Lord and to act independently.

So, marginal energy, or tatastha-shakti, is not a particular place or area in outer space but denotes the nature of the jiva-soul. It refers to a living entity with the nature of independently choosing between the Lord's two energies. Therefore, the living entities *do not* expand from the marginal energy, but their natures are called marginal. This marginal energy is an expansion of Lord Krishna, who is the origin of the living entities.

To summarize it:

There is no such thing as a marginal plane. Marginal energy refers to the particular nature of the jiva-soul, not to any location or place. As marginal energy, the living entity has an independent nature and free will to choose between the Lord's two energies. The two energies of the Lord are the external energy (material world) and the internal energy (spiritual world), and the via medium who chooses between these two is the living entity, who is called marginal because of his aptitude to be in contact with both of the energies. In other words, the marginal energy, which is the living entity itself, can choose only between two energies, namely the external or internal. It cannot choose between three energies because the third, the marginal, which is doing the choosing, is the living entity itself. One should, therefore, not mistake the marginal energy, tatastha-shakti, for something like a concocted marginal plane.

If marginal energy (the living entity with its independent nature) chooses to be in contact with the external energy of the Lord, it still remains marginal. Marginal energy does not change into external energy (matter) by coming into contact with it. Otherwise, the living entities would turn into stone. Therefore, marginal energy, although coming in contact with external energy, still remains marginal. (See CC Adi 2.96)

If the marginal living entity chooses to go back to the internal energy (the spiritual world), it still keeps his marginal independence. It does not change his nature into internal energy and become Vishnu-tattva. Although the living entities are equal in quality to the internal potency of Krishna (which is spiritual), they nevertheless keep their marginal independence. Jiva-tattva (the marginal energy) does not turn into Vishnu-tattva (the internal energy), otherwise the living entity would turn into God Himself as in Mayavadi philosophy.

Marginal energy can be situated either in the external or internal energy of the Lord and, according to the living being's free will and contact with either the material or spiritual energies, the living being is situated in proportionally higher or lower levels of existence. If marginal energy can choose to be situated in either external or internal energy, then marginal energy (because of his free will) also can choose to leave either external or internal energy.

In the Caitanya-caritamrta it is stated:

"The marginal energy is *originally* under the control of the *spiritual* energy, but, under the control of the material energy, the living entities have been wandering in forgetfulness within the material world since time immemorial. The conditioned state is caused by *misuse of the individual independence of the spiritual platform*, for this separates the living entity from the association of the spiritual energy. In the conditioned state, the living entities of the marginal energy are a mixture of spiritual and material energies. The marginal jiva, or living entity, misuses his independence and becomes averse to the eternal

service attitude when he independently thinks he is not energy but the energetic. This misconception of his own existence leads him to the attitude of lording it over material nature. But when the living entity is enlightened by the grace of the Supreme or His pure devotee and becomes inclined to revive his original state of loving service, he is on the most auspicious platform of eternal bliss and knowledge." CC adi 5.66 pp

The above verse not only says that falldown is due to misuse of independence but also clearly says *where* that misusing is done, namely on the spiritual platform and not on a marginal plane, i.e. "by misuse of the individual independence of the spiritual platform." In other words, when the living entity on the spiritual platform misuses his individual independence, it falls down to the material platform. The above verse does not mention a third plane from where the choosing is done. Again in the Srimad Bhagavatam it is stated:

"Originally pure Krishna consciousness exists, but because of misuse of marginal independence there is a chance of forgetting Krishna. From the state of pure consciousness, the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness. In fact, there is always the chance that this will happen, and therefore one has to be very careful." SB 3.26.23-24 pp

In the above verse, Srila Prabhupada says that by misuse of independence in the state of pure consciousness, the material ego takes its birth and that one *cannot argue about* why false ego arises from pure consciousness.

To be in pure consciousness means to be with Krishna. There is no such thing as to be in "pure Krishna consciousness" and not to be with Krishna. So if one is with Krishna in pure Krishna consciousness and misuses his free will, then one will fall down. So the falldown starts on the spiritual plane.

It is also absurd to write papers on "The Origin of the Soul" when the soul as such is *eternal*--that means without a beginning. It is foolish to attribute *another origin* than Krishna to the soul's manifestation when Krishna says that everything emanates from Him, that He is the cause of all causes and the origin of all.

If the soul's origin is an imaginary place somewhere on the borderline of the tatastha area (if something exists like that), then why do we bother to go back to Godhead? Instead we should go back to that imaginary place since it is our origin. One has to go back to his origin.

Srila Prabhupada says that we cannot argue about it. Therefore, we have to accept his final words:

"Because he falls down from brahma-sayujya, he thinks that may be his origin; but he does not remember that before that even, he was with Krishna. Formerly we were with Krishna in His lila or sport." (Lecture in Australia)

## VILLAGE MATCHMAKERS

There has been so much talk about varnashrama-dharma and its implementation. But the more you think about it, you realize that it is next to impossible to establish and develop a person's varna (sudra, vaisya, ksatriya, brahmana) if his or her ashrama is not secured. Grhastas are the foundation of society. Yet we see in our movement a general and widespread problem in the grhastha ashram. How can we develop varna until the problems in the grhastha ashram are solved?

There is so much divorce and separation amongst devotees, and also so many who are anxiously searching for a suitable and compatible spouse. The Vedic system utilized astrology for matching men and women in successful marriages. There was no divorce. Practically every grhastha was happily married.

To offer a service to the devotees, utilizing astrological principles determining the best matches from a databank, VVR now begins a program called VILLAGE MATCHMAKERS. For the paltry sum of two dollars and a self-addressed, stamped envelope, anyone can join the confidential databank. A form will be returned to the new club member requesting time and place of birth, biodata, photo, etc. This information will be added to our growing list of devotees looking for their destined spouse. VILLAGE MATCHMAKERS uses the expert services of Sriman Syamasundara das, an astrologer who trained under masters in India for 7 years and has been in practice 7 years since. There are many budding "astrologers" around these days, and there's nothing worse than a match that was a goof. Syamasundara Prabhu, however, knows how to evaluate compatibility. He can determine the pros and cons of a proposed match. He can search the database to find compatible prospects. VVR wholeheartedly stands by his capabilities.

After joining, a member can then obtain a list of names from our astrologer for five dollars each. Studying a person's horoscope, he searches the database for the most compatible prospects and makes them available. A member can then examine the photos, the biodata and make contacts directly. If further consultations are desired with the astrologer, he will do so at a discounted rate, by the hour.

If you marry a spouse as a result of VILLAGE MATCHMAKERS membership, it is agreed in advance that you will donate \$50 to the Vedic Village Society's programs of varnashrama development. If you have any questions, please call or write to:

VILLAGE MATCHMAKERS  
PO BOX 186  
MANNING, SC 29102  
1 800 242 0115

To join the confidential database, send two dollars and a self-addressed, stamped envelope to the above address. You will receive back a form to fill out and return. You can wait for inquiries from other club members, or order the names of however many compatible prospects you wish at \$5 each from the address we will provide. This system will increase the chances of finding the right partner in life by a hundredfold, and you won't have to travel worldwide to do it. Once peacefully situated in your grhastha ashrama, may you be blessed to cultivate spiritual life, raise beautiful Krsna conscious children and go on to ascertain your varna and engage in those particular activities for the pleasure of Srila Prabhupada and Lord Sri Krishna. Good luck!

Information provided will be held strictly confidential except in cases of selected compatible inquiries which we screen to ensure seriousness and maturity.

# LETTERS

## To The Editors

### FEATURE LETTER

May 26, 1992

Dear Gauridas Pandit prabhu,

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

I noticed on your letterhead (enclosed) you use the title "Hare Krishna Center." Several GBC men, Sri Rama from the BBT, and our lawyer, Amarendra, all pointed out that "Hare Krishna," "BBT," "Bhaktivedanta Book Trust," "Govinda's" etc., are all registered trademarks belonging to ISKCON.

We don't want to fight with you or spend our time or yours with a court process. The purpose of this letter is to humbly request you cease and desist from using the above mentioned trademarks without written GBC permission. I'm writing as a friend, as a first step effort in hopes we will not be required to pursue the legal course.

I wish you the best in your endeavors, time will tell who is correct. But you really can't do it under the flag of ISKCON trademarks.

Please send confirmation of your changed letterhead, I can hold off the others for some time (once again, no one wants an unnecessary fight), but we have duty to follow up on this. Let me know. Hare Krsna.

Your servant,

Badrinarayan dasa

#### *From Gauridas Pandit, Seattle, WA* *The appointment tape hoax*

After touring the world and talking to many devotees, I am shocked to find out how many haven't heard the so-called 'appointment tape' themselves. Actually, I myself hadn't even heard the tape until after the famous GBC Ritvic Debate last year. Having heard Srila Prabhupada personally speak of the Ritvic acarya, I was curious to hear what was on the tape.

This 'appointment tape' is really two (or more) tapes spliced together. You can get the tape and transcripts from the Archives. When examining the transcripts, you can see that the tape is in reverse order. That is, the July 8th conversation regarding ritvics comes first, then the May 28th conversation regarding ritvics is spliced on with no indication on the tape. This alone is questionable! There is also a distinct click right before Srila Prabhupada says "They'll become the disciple of my disciple" and after a click.

Now the opening question asked by Satsvarupa Maharaja was, We want to know how initiations will go on after Srila Prabhupada was no longer with us (physically). Srila Prabhupada's immediate response was clear. "Yes, I shall appoint some of you to act as officiating acaryas." Tamal K.G., "Is that called ritvic?" Srila Prabhupada, "Yes." This was clear to me all along, as I heard it from the lotus mouth of Srila Prabhupada myself. The fact that Tamal K.G. also knew this was proved on the later conversation on July 8th. When Srila Prabhupada explained the function of the ritvics, Tamal asked Srila Prabhupada, "All these people who are giving initiation are doing so on your behalf. The people they give initiation to are your disciples." Srila Prabhupada immediately replied, "Yes." This was clear to me and Tamal K.G. at the time but after the disappearance of Srila Prabhupada, these teachings were covered somehow from the rest of the devotees. What's suspicious also is how many tapes are missing from the Archives just after July 8th, whereas before that time they were turned in daily. The evidence is mounting that it's only a matter of time before Srila Prabhupada's real instructions and desire regarding current initiations be known and implemented for the benefit of ISKCON and the new devotees.

#### *From Bhaktarupa das, Calcutta, India, 6.6.92:*

On your Vedic Village Society letterhead you say "Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada," and this term is also being used by many other followers of Srila Prabhupada for institutions they are establishing. Has anyone ever thought about what those words mean? Now it is good that you are considering that Srila Prabhupada and his teachings are inspiring you to spread the sankirtan mission through this Society and you may want to consider him to be the acarya of the Society, but do you really want to say that he is the actual founder of the Vedic Village Society? Are you just using the term "Founder-Acarya" because Srila Prabhupada wanted it used by ISKCON, or, akin to your ritvik theory, are you actually claiming that Srila Prabhupada, through the agency of his disciples, is actually founding the institution?

Of course, you can say whatever you want on your letterhead, true or false, and it is up to your correspondents to decide

whether to take you seriously or not. Personally I think it's a little strange to use the term, especially when simply "Acarya..." or "Inspired by..." would convey the same message and may be a whole lot more accurate. I'm just curious as to what your reasons are.

*From Rasamanjari dasi, Turlock, CA, 1.15.92:*

I am happy to hear that you are in a nice new area. Are you planning to write a book about what happened in Mississippi? Bet it would be a best-seller. I'm not sure why it all happened but like I said before, you have my support and best wishes. I feel that you are doing something wonderful so it is not surprising that there were some problems. Don't go getting soft on us now, either, we need you.

Recently I have had some very enlightening talks with Puranjana in Badger and for the first time I truly feel it's correct to recognize Srila Prabhupada as the only true acarya. Before I was a fence-sitter. Anyway, thanks again. Best success in Texas.

P.S. What do you think about a petition to recognize S.P. as only acarya?

*From Dhruva Maharaj Dasa, Calcutta, India, 5.23.92:*

We recently got our hands on VVR #17. I guess it took a while to get here by sea post. Congratulations on resurfacing! I know it wasn't easy, and it looks like you have a wonderful place to begin again.

You might find it encouraging to know I read the entire VVR in two days. It's interesting to hear from so many Vaisnavas. Out of all the articles, I especially enjoyed Narasima Prabhu's Searching for Sadhus. From the letters section I aligned with Kundali's ideas. If you can somehow influence the GBC to "accept VVR as loyal opposition," then only will you inspire devotees in the rank and file with some of your opinions. If you continue the hard-line opposition, it only widens the gap of true communication--us and them consciousness.

Again it was inspiring to see you bounce back and continue on. You set an excellent example. We're praying your project takes off and spreads the rays of the benediction moon.

*From Puranjana dasa to Jagajivana, 5.22.92:*

I am hoping that those of us working towards focusing on Prabhupada can get closer. There are more thoughts on your letter (and the ongoing discussion) and I wanted to also bring Nityananda prabhu into the picture. The point you have made is to completely divorce from ISKCON. Perhaps this is the best ideal.

But, meanwhile, you have many times reminded us that you could not research our (new movement's) quotes, because your primary service is to the BBT, Archives or philosophically estranged departments of ISKCON as Amala Bhakta. He's a great soul, but mixes Satsvarupa dasa, Harinama Chintamani sand into the sweet-rice. When we finally agree with you and say, OK let's work exclusively for cutting edge projects such as Kapindra or Gauridasa, you decline--citing your extremely

heavy load of work with your primary engagement--working for various departments of ISKCON.

At the same time you condemn--in sometimes the heaviest terms--anyone else who might even have zero service connected to the infrastructure of ISKCON. In other words, you are working with the greater ISKCON idea in real life practice, but are creating a philosophical ideal which you are unwilling to practice, even at the expense of work you could do for the alternative group. We are not condemning the archives devotees here, they are great souls and making the best of a bad bargain. But if we condemn them for working with the cancerous infrastructure, this will simply alienate them, create more unnecessary schism, and frankly make what I have always perceived as totally fruitless argument. The obvious point is that the archives devotees are situated in the infrastructure, but they preach Prabhupada consciousness. So, whatever your official position is does not really matter, that is rather like external designation.

At any rate, Kapindra prabhu also speaks very heavily about anyone who may have some even slight sympathy for the cancerous ISKCON, but his preaching work alienates most everyone--and he is not even working with or for the infrastructure!!! In other words, he can actually demand a separation and come off as a person who has factually done so himself. But he called here a few months ago and asked if we were chanting Hare Krishna here, someone said "Yes," and he said, "But you can still chant and go to hell...if you have sympathy for ISKCON." So, before he even arrived, everyone thought he was either very off-balance or arrogant. He fails to make his point effectively, although actually many respect him on other levels. In short, to separate people from ISKCON we cannot use their "us and them" tactics, which tend to backfire. And, especially if we are working in the main for "them"....preaching heavily for "us" makes little sense.

Thus, Nityananda's position is to me the clearest. He says we are all greater ISKCON, meaning that wherever you are, whoever you meet, preach about Prabhupada. Especially since our infrastructure is weak or almost non-existent, it makes little use to call for separation. Many will use our separation idea as an excuse to go smoke dope. So, even if you happen to live near ISKCON, or as you are doing, work for their infrastructure somehow in some way, so what? Just preach the truth, we are all parts and parcels of greater ISKCON whether we are officially in or out, what is the problem? At any rate, if you want to preach total separation, and that is truly your belief, then, once again, we suggest that you work with the cutting edge separate preaching efforts, namely Gauridasa or Kapindra, or if you want to be in the country, Nityananda dasa. Or make a preaching center with someone else and make a temple environment. That will help all round.

*From Anonymous, Europe, 5.21.92:*

Thank you very much for your VVR Journal #17. It was amazing and thought-provoking reading materia!! I'm eager to subscribe to it.

I am longing for any information about what you call "Greater ISKCON." Could you please kindly send me the

addresses of as much communities, maths, magazines, etc. linked with the teachings of Lord Chaitanya outside of official ISKCON? I want to know all pieces of the puzzle before making my decision. For me it's of the greatest importance, Prabhu!

*From The North American BBT Newsletter, May 1992:*

At the BBT meeting, the new trustee for North America, Svavas Prabhu, took the reins. Commercial sales, new strategy for sankirtan, cash flow, bad loans, and Spanish printing were the first concerns. The emphasis, however, was on the ISKCON Guru Vrnda Marathon that will be happening for the entire month of June. Svavas prabhu, after just returning from a 2-week visit to Sweden with Harikesa Maharaja, was convinced that the road back to good book distribution health in America is to follow the example of our European Godbrothers and accept the importance of the guru disciple relationship with reference to pushing on the sankirtan movement. When the spiritual master is enthused and he enthuses the disciple for preaching, the result is incredible. We have seen that with our own Srila Prabhupada enthusing all of us, and Harikesa Maharaja is showing this unique quality all over Europe. Even recently here in America, we have seen the magic and potency of the guru disciple relationship in Dallas, where Tamal Krsna Goswami led a very powerful and amazing Christmas Marathon. Therefore all devotees were asked, in Denver, to meditate very deeply on increasing our book distribution through this very basic Krsna conscious understanding, and participate very diligently in the Guru Vrnda Marathon.

The topic of the N.Y. airport case was also brought up, and devotees are praying fervently that Krsna allow that forum to continue. This marathon will be another opportunity to express our preaching efforts through the airport forum.

*From Saradiya dasi, Hastings-on-Hudson, NY, 5.7.92:*

All glories to Srila Prabhupada! It was great to get #17. You are doing such a great service to the devotees worldwide by providing this forum of free speech. (Isn't that a basic constitutional right?) I have always agreed with the ritvik issue as it has been presented in your magazine. However, although I personally believe this to be the truth, I am also tolerant of how others choose their spiritual path. It is hard to erase ISKCON's 15 year history since Srila Prabhupada's departure, and hard to change people's hearts if they have other gurus. In this age of Kali, I feel anyone who has some spiritual understanding and faith in God and guru is to be admired, whatever that faith may be. I try to see the person's sincerity, and whether or not they have any appreciation of Srila Prabhupada and the Holy Name. Even while Srila Prabhupada was physically on this planet, many of his disciples didn't appreciate or really fully understand him. I once heard this quote that Srila Prabhupada said, "Nobody really appreciates me." (Can anyone substantiate this quote?) By expounding Srila Prabhupada's glories, people will become attracted to his lotus feet. And that is all I can personally try to do. I think everything else will fall into its proper place.

By glorifying Srila Prabhupada, then all other discrepancies will fall away.

I enjoy getting your magazine and encourage you to keep it coming. I am sending you a check to renew my subscription. Your new project in South Carolina sounds exciting, and I hope to visit when the time is right. Keep up the good work. I'm sure you will be successful.

I am now working on some oil paintings of "Pancha Tattva" and Baby Krishna holding a calf. I was wondering if you or any of your readers would be interested in transcendental oil paintings for your home, temple, office, etc. I have studied commercial art design and illustration, but would like to paint spiritual paintings as much as possible. Please write or call: Saradiya dasi/Loetitia S. Lilot, 40 Ridge St. #2-S, Hastings-on-Hudson, N.Y. 10706 (914) 478-5987.

*From Krishna Kirtan das, Honolulu, HI, 4.2.92:*

As you can see, I didn't get to go to India as I would have liked to; but hopefully I will be able to go this fall. Man proposes and Krishna disposes. Anyhow, I received the latest VVR and I have something for you to publish in an upcoming issue, and it is as follows.

In regards to my letter dated 12/10/90 that was published in VVR #17, some very significant events have happened since that time which I would like to share with the devotees.

I had the great fortune of traveling with H.H. Tripurari Maharaja on a preaching tour down the west coast of America just a few months ago. I shared with him the reciprocation I had gotten from Prabhupada as expressed in the letter, and he was sympathetic but added that this was meant to let me know that I had a tangible connection to the guru parampara through Srila Prabhupada that would sustain me until I came in contact with my "sad guru." This thought had crossed my mind because just about two months before this I had received a very inspiring letter from a very dear friend of mine who had just taken shelter of Shрила Bhakti Sundar Govinda Maharaja. I had a very wonderful feeling from reading this letter for the next couple of days, and on the day before New Year's a great desire arose in my heart to meet this saintly personality. Of course, I was familiar with the books of Shрила Sridhara Maharaja as I had been reading them off and on for about two years, many times in the company of this same devotee. I had also seen pictures of Shрила Govinda Maharaja that had appeared in some of the books. Therefore, as the tour progressed, the idea that had been fostered became more and more of a reality. Still one doubt remained in my mind, and it was answered after we returned to Seattle. I was sitting in front of Krishna in His form as a Govardhana Shila in the preaching center, and I was praying to Him to understand why I had been misled in this way. The answer came as follows: that Krishna is not bound by mundane rules and regulations. He knows ourselves much more than we do, and also the nature of the faith that we have in Him; so He may bring us to Him in a roundabout way in order to protect our tender creeper, always keeping our faith in this process of bhakti in the forefront. As I expressed this realization to Tripurari Maharaja at the end of the program, he confirmed it with a big smile.

As I sit here writing this and thinking about what goes through the disciple's mind when his guru falls away, I feel very fortunate that I didn't have very much personal contact and was mostly engaged in serving the substance in the form of instructions, instead of the physical form. Many who had a lot of personal contact had a much harder time of it. How should we feel about being disciples of a guru who has fallen away. Some say it is because of our bad karma. My realization goes more along these lines. We know that the process of devotional service takes many lifetimes. Prabhupada said on different occasions that his initiated disciples must have had some tangible contact with this Krishna Conscious process in the past. This means that they were engaged in some conscious cultivation of devotional service and had built up enough of a "bhakti bank account" to allow them to come in contact with their "sad guru" at the beginning of their devotional service in this lifetime. Those of us who became disciples of gurus who later fell away can mostly understand that we didn't have enough in our bank account to become linked up to our "sad guru" at the beginning, but that Prabhupada and Krishna have given us an extraordinary chance to engage in devotional service and make some real tangible advancement that will never go in vain. If we pass this test, Lord Chaitanya will surely put us in contact with His representative who can give us the "suddha nama" or pure name. We just have to be patient. It all depends on our inner desire. Sometimes we think Krishna Consciousness is something we can put on a computer disk. When a question comes up regarding devotional service, we just press a couple of buttons and up pops the answer. However, Krishna is a person and cannot be understood in this way. I am, therefore, very thankful to Lord Chaitanya that He has put me in contact with some very nice saintly persons who can understand how He is dealing with me; and in this way, my faith is being captured. But after all, isn't that what Krishna Consciousness is about, developing the proper relationships with Krishna and His devotees through this cultivation of the heart?

*From Gauridasa Pandita Dasa:*

Here's a letter I received from H.M. I thought you might like to see it. Shows how even the leaders are misconstruing Srila Prabhupada's clear instructions. I'm sending a copy of my reply also. If the GBC refuses to discuss the Guru issue openly, then I'll write them all one by one to discuss this most important matter. Going to work with Dhrstadyumna in Hawaii for a month. More later.

*From Hridayanada Das Goswami to Gauridasa Pandita Das, 2.11.91:*

Please accept my humble obeisances. All glories to Srila Prabhupada. Thank you for your letter dated February 17, 1992. Unfortunately I received your letter after I had returned from India. Concerning the quote you sent me, I have read the "appointment tapes" and it seems clear to me that Srila Prabhupada wanted to appoint spiritual masters, and only talked about ritvic at the suggestion of a disciple, and only because of a specific circumstance, i.e. his continued physical presence in

this world.

*From Gauridasa Pandita Dasa to Hridayanada Maharaja, 4.14.92:*

Thank you for your letter dated Feb. 11, 1991. I have noted the contents and beg to disagree with you on Srila Prabhupada's instructions for initiations after his physical departure within ISKCON. Please see the information I have enclosed in this regard. I was one of Srila Prabhupada's servants during these ritvic talks and heard firsthand from His Divine Grace, "I will announce some ritvic acaryas who will initiate disciples on my behalf when I leave the planet." He had come to Vrndavan specifically to 'leave his body'. Why would he make a temporary arrangement that was already in place? He didn't. He did the practical thing, the only thing he could do. He never approved of 'appointment gurus'.

On May 28th 1977, Satsvarupa asked Srila Prabhupada at the G.B.C. meeting:

*Satsvarupa Maharaja:* Our next question concerns initiations in the future, particularly at that time when you are no longer with us. We want to know how initiations would be conducted?

*Srila Prabhupada:* Yes, I shall recommend some of you to act as officiating acarya.

*Tamal Krishna Maharaja:* Is that called ritvic acarya?

*Srila Prabhupada:* Ritvic, yes.

You say Srila Prabhupada only talked about ritvic at the suggestion of a disciple (T.K.G.) but T.K.G. wouldn't have known about ritvics if he had not heard it from His Divine Grace previously. And it was Srila Prabhupada who answered the question, not Tamal K.G. A ritvic is another name for an officiating acarya, which Srila Prabhupada made clear in answer to Tamal's question which wasn't a suggestion as you suggest.

I was there during these talks taking care of Srila Prabhupada's recording equipment. He said no Vyasasana's in his temple rooms; but what did you do. You can be a guru of course when you are fully qualified but you should always respect Srila Prabhupada's supremacy and temples and not take your guruship into his temples. You should follow Vaisnava tradition and start your own temples.

The ritvic system is for Srila Prabhupada's temples and your system is for your own temples. When you start attracting movie stars and leaders of society and intelligent students, then maybe we will accept you as a bonafide self-effulgent guru. You shall know them by their fruits.

Please don't get me wrong; I'm not simply fault finding out of envy. I'm simply pointing out what I personally heard from His Divine Grace and what is also documented in the enclosed letter and transcript of July 8th 1977. Also the ritvic acarya is a very exalted position. It's nothing to be ashamed of as some of the devotees say. The ritvic guru is linking us to the sampradaya and must be a fixed-up follower of His Divine Grace.

I know the G.B.C. is full of corruption and will probably not adopt the ritvic acarya initiation system ordered by His Divine Grace, but if we really want to reunite and build ISKCON we

must. We must accept Srila Prabhupada as all of our prime guru, our common denominator, then we will be happy and Krishna Consciousness will again grow like anything for the pleasure of all of our savior, His Divine Grace Srila Prabhupada!

*From Bob Schulte, Fairfield, IA, 4.6.92:*

I hope all is well with you, and that you are finding joy in your service to Lord Krishna. Thank you for the loan of the "Ritvik Debate" tapes.

After my second viewing of the tapes, I am beginning to feel you are right. Prabhupada did order all of his disciples to become guru, but he clearly defined what "guru" is. One must become qualified before becoming guru so until at least one devotee reaches that status, Prabhupada's ritvik system is the only means to carry on.

However, what hit me most from viewing these tapes is that the quarreling spirit is alive and well in ISKCON. The manner in which the devotees in the ritvik guru discussion treated each other is the same as how ISKCON devotees preach to non-devotees. That is, each man has taken the stance: "I have the only truth, and you have nothing to offer me. I must now smash you, you rascal." None of the parties in this tape appeared to take anything said by the other side seriously. This fighting spirit is hurting ISKCON.

You told me that you had been excommunicated. Is this the outcome of the Mayapur GBC meeting you recommended? How sad.

My humble advice, for what it's worth, is that you quit fighting with your Godbrothers. Just worship Krishna, develop your relationship with Krishna and Prabhupada, preach and make new devotees, all outside the framework of corporate ISKCON. You will gather other Prabhupada disciples together and carry on Prabhupada's true mission, if you just focus on what Prabhupada told you to do instead of fighting.

I pray that my comments are not taken as offensive. I would love to see New Jaipur thrive.

*From Anonymous:*

Jaya! You finally did something good for ISKCON. I 100% approve of your dating service. There's only one problem. In *A Second Chance* (which you don't sell) Srila Prabhupada specifically says, after approving astrological arrangements for marriages, "but for the devotees there need be no such considerations." Nor do we find Srila Prabhupada ever recommending any devotee to act upon the advice of an astrologer. In other words, it's bogus! But at least you can buy a list for \$5.00.

Please send me one list (on credit), never mind the calculations. Also, although I approve, who am I? An insignificant nobody.

The rest of 19 is the usual re-hash. It was no good in the first place anyway.

Why not show your love for Srila Prabhupada by cooperating with the Godbrothers who are pushing on the movement? Anyway, if you want a hot new topic here's my advice; emphasize that there's no ministry of justice available for the average devotee, and therefore they can easily be exploited by

their authorities were the authority to somehow take advantage of them.

P.S. The GBC man is the ultimate Minister of Justice anyway. What if he falls down? He could exploit.

*From Jaya Acyuta Das, Hilo, HI, 3.29.92:*

You are doing much good in attempting to rectify the guru issue in ISKCON, and in offering a forum for vaishnava discussion as well as a source of much transcendental paraphernalia. I do feel, however, that you have been very one-sided in your dealings with Srila Sridhara Maharaja.

You failed to bring out the fact that Srila Sridhara Maharaja supported Srila Prabhupada in getting a place in Mayapur, and it was only due to his intercession on behalf of Srila Prabhupada that the land was ultimately purchased. As far as Srila Sridhara Maharaja's dealings with Srila Prabhupada's leading disciples after his departure, it should be remembered that the eleven self-appointed gurus lied to him concerning Srila Prabhupada's desires for succession, which put Srila Sridhara Maharaja at a distinct disadvantage in giving them proper advice and guidance.

The only point of criticism that Srila Prabhupada made of Srila Sridhara Maharaja was that he contributed to the split in the Gaudiya Math by supporting a rival acharya to Tirtha Maharaja. First, it should be understood that although Srila Sridhara Maharaja was a leading disciple, he was not the senior disciple at the time and was, therefore, not capable of single-handedly organizing a GBC, and thus fulfilling Srila Bhaktisiddhanta's instructions. He tried to form a GBC first, but when that proved impossible he supported a rival acharya in an attempt to save his spiritual master's movement from Tirtha Maharaja's unauthorized takeover. In Srila Prabhupada's judgment that attempt was a mistake, and later also Srila Sridhara Maharaja realized this mistake and took the only proper action he could under the circumstances--which was to preach independently of a failed Gaudiya Math.

As far as the letter of 1974 to Rupanuga that you cite, it should be brought to everyone's attention that this particular letter was not signed by Srila Prabhupada, which means that it was most probably written by one of his secretaries. If this is the case, then it becomes extremely dangerous for any of Srila Prabhupada's disciples to continue finding fault. Srila Prabhupada warned us not to find fault with any of his godbrothers, what to speak of the one he had most affection for.

*From Khanjanalocana das, Columbus, OH:*

Thank you very much for Review #17. We noted all letters and thank you for a service well done. "In search for sadhus"-what a pleasure! Our congratulations to Alanath Swami "Love and Trust-Berlin 10.9.90" a humble attempt to solve problems in a liberal fashion. Our VVR response was somewhat disappointing! I would like to remind you of your own words "from the heart"--"Complex rules and regulations that cannot legally be enforced anyway are out"--should also apply on multi-faith relations! U.S. Constitution grants any searcher the freedom to decide what his faith or gurus may be. Let us grow up and

establish a liberal example to fulfill the given freedoms of our founding fathers! As devotees we do not have the legal right to discriminate or prosecute other devotees (not following our line of devotion). If we do, we will remain as unenlightened as other fanatical, dogmatic groups in religious history.

To use Srila Prabhupada as a religious weapon or armor has become a standard use on behalf of many devotees. One group is taking one of Srila Prabhupada's legs and the other group is taking the other leg and we pull! Again and again we pull and pull! This business has to stop! The war of words and quotations will never bring victory to any team! As far as our VVR position is concerned, we ignored a single point in the conversations with "Srila Prabhupada: They're his (my?!) disciple. Tamal Krsna: They're his disciple. Prabhupada: Who is initiating. *He is granddisciple!*" The point is clear. Srila Prabhupada considered the newcomers *his granddisciples*.

Dear Nityananda Prabhu, I would like to request you to accept a reformed spirit of devotion in unity and diversity. Let us fulfill the U.S. Constitution of liberal unity and freedom of religion. The faith of a searcher alone should decide who are his gurus! In our or any other religion! Let us find liberal as well as constitutional religious freedom and let us fight for our rights. Woman-devotees are suffering a great deal as well as we are, because of institutional discrimination! There are other groups of devotees as well!

We will face hard times everywhere, please help us in future to continue to serve Srila Prabhupada. At times we have to compromise, to serve Srila Prabhupada as much as possible!

#### *From a Gurukula Graduate to Anonymous:*

You know, there is a devotee named Cittesvara, he's Jayapataka Swami's disciple, have you heard of him? He's the GHOSTBUSTER!! Well, he did a few yajnas in England this month & last month also, so my Guru Maharaja insisted that I get "DONE"! We had to stay up really late while Cittesvara did all sorts of mysterious things & eventually sniff out into a wooden put to get rid of the ghosts. Apparently out of everyone I had the most ghosts--I was so embarrassed! tell you! Afterwards he told me my (apparently) last life. It was terrible! Oh God it was really really bad! In fact I can't even bear to write it down! When I see you I'll tell you if you want. [Cittesvara is from Jaganath puri-I believe? and also came to Hawaii and did the same "ghostbusting". He had the pleasure of also informing some young lady here the same thing who reacted in very much the same way as you--quite embarrassed. I just could not stay up past midnight (because of the exhausting Harinam I had led that evening)--which is when he really started the mantras and sacrifices for chasing the ghosts away. All the 300) ghosts (I think it was) all probably ended up entering me. Well, it is nice to know that I won't have to worry about getting too lonely. I will always have my own little inside family-like crowd.]

#### *From Mahendra Das, Three Rivers, CA, 3.15.92:*

I am writing to record an enthusiastic parliamentary "second" to, and to expand upon, Ameyatma's proposal in his short letter in your January issue: (excerpted) "...enough challenging of the GBC...Just go on about our business of serving Krishna

and let our actions become the light that will guide others out of darkness."

Leave "official" ISKCON alone to try to prove its often-questioned *bona fides* by its work aimed at infecting modern individuals and, by extension, modern civilization with Vaishnava philosophy and principles. Its successes and failures in pursuing that preaching imperative will reveal for all to see the degree to which that system conducts the potencies of our Vaishnava sampradaya.

Meanwhile, those loyal disciples of Prabhupada who are unable to stomach and work within "official" ISKCON must in any event pursue that exact same preaching imperative. "ISKCON dissenter" is not a personal identity; "Vaishnava exemplar" is the foremost identity that one should strive to embody, regardless of the material facilities at hand. Challenging and bashing "official" ISKCON drives the wedges deeper and all the more distracts everyone in all camps from their real business.

Our early-ISKCON experiences have infected many of us with several anomalous attitudes, not the least of which is a set of clearly communalistic, utopian reflexes...we think we need just one organization, just one economy, just one preaching outlook, just one set of assumptions about our place in the modern world. This all worked pretty well during the revolutionary infancy of Vaishnavism in the West. But we've now learned that over the longer term, healthy human nature cannot handle all that much oneness.

Vaishnavism is not communalistic or collectivistic; it has a distinctive grass-roots, populist flavor, because its sole and ultimate locus is one human heart at a time, i.e., the willful determination of one individual soul to aspire to the loving service of the Lord. It can't be legislated, mandated, scheduled, organized or even predicted. It can only be worked at, one soul at a time: "Slow but sure; class, not mass," said Srila Prabhupada.

U.S. President Bush isn't an exemplar of anything that's very well-defined, and certainly not of Vaishnavism, but his concept of "a thousand points of light" translates very usefully here. The hither and thither geographical scattering of self-determined Vaishnavas who join together in self-directed groups is no disadvantage but is rather a great boon to our overall Mission, and is the only realistic basis for pursuing the preaching imperative. We're now talking about the "Greater ISKCON". The "yeas" and "nays" of a centralized church organization, regardless of its *bona fides*, are, at best, of only secondary import, anyway.

Very few individual Vaishnavas can for long be fooled by charlatans, power-mongers, momentary faddists or assorted nut cases, all of whom come and go like tin ducks in a shooting gallery. And spontaneously coalesced groups of self-determined Vaishnavas are all the more resistant to the many varieties of barnyard leavings. There will be variations within and amongst such groups and, from time to time, individual devotees/families will "vote with their feet" by going elsewhere or beginning newer groups (for the most part, such variations will center on preaching mood and activity, with economic realities running a close second). Cooperation and

coordination among such groups will be tried; sometimes successfully and sometimes not; some might even also work on specific projects with "official" ISKCON entities.

Viewed as a whole, the progress of Vaishnavism in the West will be a pretty messy and imperfect affair...just like life. But certainly this is the way that Vaishnavism will progress in its Mission. "Official" ISKCON might also make progress in the Mission...Great! More points of transcendental light! We're dealing here with a subject where there truly are "no hard and fast rules" (beyond, of course, the basic moral structures).

The hard part is, of course, that each of us as individuals must constantly renew our personal commitment to Prabhupada and his Mission, and we must strive to make our personal decisions in life harmonize with that commitment. Without such commitment and pursuant actions, one simply is, at best, a sectarian religionist with minimal potency and little relevance to the Mission. On the other hand, with such ongoing commitment and pursuant actions, the primary objective is already realized, and further developments and progress are in the Lord's Hands and are guaranteed! Such a deal!

*From Bhakta Bud Konowitz, Hanover, PA, 3.13.92:*

The contents of this letter are probably going to be somewhat upsetting, but the time has come for this matter to be brought out into the open. To make a very long story short, prior to my association with ISKCON, before I even knew of the Vedas, I had a strange vision involving a rather unique being. Several years later while visiting a Saivite Temple in Flushing, Queens New York, I saw the being who I had seen and been given instruction from earlier. The being was a Mahadeva known as Sri Maha Ganapathi or Lord Ganesha.

When standing in front of the Deity of Lord Ganesha, I felt as if my body had been wrapped in a blanket of warmth. I had never felt so tranquil before. After my visit, the dreams and visions with Lord Ganesha became more frequent and detailed. One night I asked some devotees at an ISKCON Temple if a person can get instructions from a Mahadeva. The answer was a stern "No! Only Krsna can give instruction." I went from being a confused bhakta, to a very confused bhakta. Imagine if you will, having Lord Ganesha advising you on what to do, and not following his instructions because others tell you not to. I figured let us put this situation in Lord Krsna's court. I went to Temple and asked Lord Krsna for a sign. After Temple, I went to see a Devotee and noticed a publication called Hinduism Today. After reading Hinduism Today, I noticed an advertisement for a book explaining Lord Ganesha. One thing led to another, and eventually I was studying the Saivite sect of Hinduism. I found Saivism to be similar in several ways to Vaisnava philosophy.

During the time of my studying Saivite texts, an ISKCON devotee and good friend suggested I have my horoscope done. The astrologer noted that indeed, my chart shows a "visionary". So there it was, a Vaisnava astrologer confirming my experiences. Then I learned of Lord Ganesha's role in Hindu worship.

Before most Saivites worship Lord Siva, they will first

approach Lord Ganesha so that any obstacles in their devotional path may be removed. Then, according to the Vaisnava text "Sri Brahma-Sambhita", text 50 and I quote the following translation:

I adore the primeval Lord Govinda, whose lotus feet are always held by Ganesa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.

Aside from the above, it has been explained to me that Srila Bhrgu Maharaja stated that all devotees should pray to Lord Ganesha with the following mantra: Aum Sri Ganeshaya Namaha

Finally, it should also be noted that according to various texts, Srila Vyasadeva took personal help from Lord Ganesha in compiling all of the Vedas, including the sacred "Srimad-Bhagavatam".

With what I have stated in this letter, isn't it wrong of me not to follow the instruction given me by Lord Ganesha? To be quite honest, I still worship Lord Krishna, but I also worship Lord Ganesha in a non-materialistic manner. I would appreciate your personal views on this matter.

In case you are into astrology and want to investigate my chart, I have listed the information needed on a separate page.

Thank you for your time and courtesy in reading my letter.

#### *Editor's comment:*

**If I may ask, what were Lord Ganesh's instructions to you?**

*From Rathayatra das, San Francisco, CA, 3.13.92:*

All glories to Srila Prabhupada. His Life's contributions were a burst of revolutionary spiritual achievements! He was the stalwart representative of Lord Caitanya Mahaprabhu! Gaura Purnima ki jaya!

Please accept my respects, your editorial "from the heart" and the appearance of Vedic Village Review was the highlight of my day. It's always good to be part of The Journal for the Followers of Srila Prabhupada Worldwide, your editorial was real and felt in my heart. As a godbrother who felt exploited in my years with ISKCON and then was rejected when I left I always knew that Prabhupada is my Spiritual Master and Father and will guide us back to Godhead.

Back to Prabhupada!

Back to Home!

Back to Godhead!

As always, thanks for your service.

*From Subhadra devi dasi, Meadville, PA, 3.5.92:*

Last night after discussing the need for arranging marriages for those devotees living outside the temple, I decided to act on a recent inspiration and place an ad offering a newsletter along these lines. I opened your most current Vedic Review to obtain your address and was surprised to see you have implemented such a program. Krsna inspires many individuals simultaneously to achieve His desire and thankfully you have acted on

this inspiration admirably. Providing a Vedic astrologer elevates the arrangement to the level of spiritual guidance, rather than providing a mundane material dating service. Thank you. I am enclosing \$2.00 and wish to participate in your program.

*From Mahesh Raja, Ashton-Under-Lyne, UK,  
3.5.92:*

We only need to put our acarya Guru Maharaja first (his words none different from him). I find that they always attack if something is of VVR origin but the same quotes from Srila Prabhupada they cannot defeat. The books "Living Still in Sound" few have read but do *not* send any more. Past copies VVR: I only need VVR 16 & VVR 17. (Other past copies not needed.) Can you spare VVR 16 & 17--12 copies each? VVR 17 very good response (Jagajivana & Puranjana article.) Why? Because I might go around London temple and target there. Meanwhile some devotees may be writing to you (I hear rumours). Request:

- 1) Please print C/C Adi Chp. 2 Verse 117 Text & Purport.
- 2) Highlight "Ten offenses, offense (3) Disobey or neglect the order of Guru (Srila Prabhupada)"--Heading.
- 3) Highlight "Uttama-adikari sei taraye samsara" in the purport.
- 4) Highlight "is able to deliver others from the clutches of material existence."

This will encourage others who may also be gagged especially in relation to offense against holy name: neglecting (to discuss) the order of the spiritual master.

*From Candrasekhara dasa, 1.17.92:*

I received the books. I'm deeply appreciative. There are so many inmates waiting for them. My supply was depleted with minimal selection. I can assure you, they will be read and treasured. The inmates I write to are high-quality bhaktas desperate for Krsna consciousness. As you can see, I'm sending our completed newsletter. I am hoping to send another out in February--Krsna willing! I am going to show my appreciation in the Thank You column. I'm deeply appreciative. The books are touchstones. I am seeing the remarkable potency of Srila Prabhupada's books. Some inmate will just find one--now he is corresponding and gradually becoming a very fine Vaisnava.

I write over 70 inmates throughout the month. I'm also including some excerpts from recent letters. They're very touching.

Thanks again. What's your latest project?

*From Hari-Nama-Ananda Das, Orocovis, PR,  
2.10.92:*

Seems the devotees of the Lord encounter the greatest hardships in attempting to purify themselves and serve the Spiritual Master.

While being kept informed of your hardships through VVR, I've likewise been experiencing my own. Lost my very dearest friend and association with a most sincere devotee and servant of His Divine Grace Srila Prabhupada--my wife Betsy (Bhavatarini devi dasi) 18 August 1990. I became very reclusive

after losing her association and took complete shelter of Prabhupada and Krsna through Srimad-Bhagavatam. I am just now attempting to rekindle fulfillment of Srila Prabhupada's and Lord Chaitanya's instruction of Hari Nama Sankirtan.

I'm going to single-handedly attempt to distribute Bhagavat-Prasadam by vending samosas, pakoras, pastries and eventually more, in a small factory complex here in the mountainous region of Central Puerto Rico. I'm praying to Prabhupada, Lord Chaitanya, Radha and Krsna to engage this most fallen soul in Their service, "to take on" these illusioned souls of this region like "a piece of cake - by a piece of cake." Jaya Bhagavat-Prasad! Jaya Srila Prabhupada!

I beg the devotees of New Jaipur to be merciful to me and kindly give me your blessings to make this body I dwell in, a lump of ignorance, a fit instrument to carry out the will and mission of His Divine Grace. One has no chance without the blessings of the devotees.

I am enclosing \$5.00 for VVR issues 17 & 18. I would send more but am economically impoverished at the present. I am very much wanting to read "Babaji Maharaja: Two Beyond Duality." Please send also. I'm sending you Postal M.O. total \$13.00.

*From Puranjana dasa to Rasamanjari dasi, Badger, CA, 1.29.92:*

You have correctly pointed out that the Prabhupada disciples themselves are to blame for the "us and them" mentality. The newcomers are viewed as second-class citizenry, and we are a sort of caste-aryan-brotherhood? Of course sometimes the so-called Prabhupada disciples, such as Bhagavan, end up cursing at Krishna--while the so-called follower of his might go on to sincerely chant for his whole life. Who is Krishna going to recognize? Krishna is not a caste Goswami advocate, Lord Chaitanya blasted the smartas, and Srila Bhaktisiddhanta smashed the ecclesiastical and hereditary monopolies. Now, we want to start one? Suppose the Christians said, "We have Christ but you have to find your own guru"? Their movement would suffer as ours has.

"Regarding the 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 Vyasdev, Vyasdev to Madhava, and between Vyasdev and Madhava there is a big gap. But it is sometimes said that Vyasdev is still living, and Madhava 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, Vivaswan, Manu and Ikshvaku; and so these gaps do not hamper from understanding the parampara system. WE HAVE TO PICK UP THE PROMINENT ACHARYAS, 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.” (SPL 68-4-11)

Our so-called faithful ISKCON (and Gaudiya Matha) system says there cannot be any gap, so we will fill it in with contaminated, ecclesiastically voted in imitators. Our GBC is now trying to arrange a meeting of the forgotten Prabhupada disciples, but they want to forget Prabhupada and supposedly remember his disciples? A very hollow show.

One area you might be able to help us is that we want to establish legally our use of Prabhupada's words. Sri Rama dasa writes to newsletter publishers that they cannot quote Prabhupada. This is a breach of guru-disciple etiquette if there ever was one, Prabhupada's disciples cannot quote their own guru? But, we may have a good legal basis to use the words, called "fair use" (without permission of BBT copyright) "for purposes such as criticism, comment, news reporting, teaching, scholarship, or research, is not an infringement on copyright" (1976 Copyright laws). So, they are smiling at a big meeting, meanwhile they are cheating by loading the dice. So, your idea of a petition is very nice and it might include a demand for the fair use of Prabhupada's words, which we probably have anyways, but just to let them know they should back off and quit bullying the humble attempts at resurrecting Srila Prabhupada.

I very much liked your letter to Ann Landers. Your mood of noncompromise is especially appreciated, as many devotees have become mushy on real issues. Actually, the widespread diseases, especially AIDS, and the backlash against abortion (now moving to the Supreme Court) are telling people that we have to practice control. Prabhupada's idea was to give them a positive alternative. That is why we have to get the bogus-guru millstone off people's necks, so they can get on with the real business of spreading Krishna consciousness.

*From Radha Damodar Dasa, Burnaby, BC, 2.6.92:*  
**What Do We Really Want To Do Now?**

1. We want to serve Srila Prabhupada. We gave up all possessions and opportunities which our parents, society and upbringing had given us in order to go to serve Srila Prabhupada forever!

2. We want to rid ourselves of our bad qualities and our material desires which hinder or prevent us from serving Srila Prabhupada properly. Now we are suffering greatly from the fever of material desires. Although we know better, we cling to tiny, selfish activities. Even, we know that Srila Prabhupada sees all these sins and that he is pricked by them as he has claimed responsibility for every activity of all his spiritual children.

3. We want to develop the 26 Qualities of A Pure Devotee as described in Srila Prabhupada's book, the Nectar of Devotion. Then we may feel presentable before Srila Prabhupada.

4. We really want to change our world by convincing millions and millions of people to read Srila Prabhupada's books and understand them and become devotees of Lord Krsna! Yes, we joined Srila Prabhupada's forces because we had, still we have, a missionary zeal! We want to speak publicly, door to door, in print and by example.

**What Is Our Present Situation?**

Of course, the argument that we hear from all sides is, "Such ambitions are fine if you only have yourself to worry about--but you, you have to provide materially for your wife and children; no one else is going to do it! In addition, you have to consider the needs of your parents, friends, community, nation and the world!"

**Will Making Money Help?**

1. Well, it could, or it could hurt, too. The "Rat Race" certainly complicates one's life. It's a fork in the road. One just hopes it will lead back to the main road, eventually. It's a chance, a gamble.

2. My present realization is that I am pursuing small, chancy goals because I don't have a place in the movement now. Although I want to do full-time temple service, the institution cannot supply my small needs. Money is the least of these needs! My family and I are happy to live a very simple, communal life. But, as well as the occasional expense, we also need educational facilities for our children, dental and medical provisions, some recreational facilities, ongoing home and vehicle maintenance, security in old age, and finally, someone has to pay for the proper disposal of our bodies when we are done with them. That's a tall order for any institution; therefore, the current rule is "everyone is responsible for their own program."

3. But, I worry, sometimes. If, having worked hard, hard, harder to look after my "own program," I and my family accomplish nothing more by the end of life, then was there any value to this life? If we are poor or tired or stressed or derided in this life, is that such a great sacrifice? How will material accomplishments benefit us? On the absolute platform, we must admit that they cannot benefit us. On the other hand, knowing my own weaknesses, I fear I will be degraded, backslidden, delayed. Oh, no, I am getting further from Srila Prabhupada! We regret not being able to have "the best of both worlds," but being blessed with an inkling of life's real goal, we must staunchly give preference to those activities which will advance our spiritual progress. We just want to please Srila Prabhupada as soon as possible! We can't tell our beloved Guru to wait!

4. My Godbrothers, you understand, I beg for your prayers and your friendship. Once again, let us recall Srila Prabhupada's golden words, "By itself, a stick can be easily broken, but a bundle of sticks cannot be broken."

*From "A couple of deviants," Narasingha Guru  
dasa & Siksastaka dasa, New Vrindaban:*

Hare Krishna!

We were surprised and gratified by your printing Eleanor Grant's letter to "Hinduism Today" in Issue 17 defending New Vrindaban and Srila Bhaktipada, and also by your condemnation of R. Swarup & company for allying themselves with a government that is hostile to religion in general.

However, we would like to respond to "Anonymous's" letter and Harinam das' article, both submitting highly subjective interpretations of Srila Prabhupada's views on interfaith

preaching, declaring such to be deviations.

Different devotees understand Srila Prabhupada's instructions differently; Prabhupada once described his books to be like a pharmacy, in that a pharmacy contains different kinds of medicines for different types of ailments. Similarly, everything is in his books, but there are different tonics, different medicines for different people; but the ability to pick out the right tonic for the right person takes realization.

If a mature individual looks at Srila Prabhupada's words, he finds that Srila Prabhupada has a very broad vision. Srila Prabhupada challenges "all religious leaders of convincing faith to come together and form a league of devotees." (Light of the Bhagavat)

In a letter to Janardan das (4.3.'68), Srila Prabhupada explains that "we are teaching love of Godhead, not any type of religion. Our Krishna consciousness movement is not a religious movement; it is a movement for purifying the heart."

Also, in (S.B. 6.9.37): "The Supreme Personality of Godhead is the reservoir of everything including all knowledge, all truth, and all contradictions... God is one, but people understand the Absolute Truth from different angles of vision. The unintelligent see contradictions, in Him, but the sober devotees find no contradictions."

And "anything which leads to the devotional service of the Lord is called religion." (S.B. 3.13.25)

In the light of the quotes such as these, we are not at all convinced that persons such as Harinam das and Anonymous have actually understood the mind and mission of Srila Prabhupada and Lord Caitanya.

Anonymous concludes that Srila Prabhupada "clearly forbids us against taking any part in deeply understanding or helping others take part in other faiths." And Harinam das states that "Lord Caitanya Himself as well as all the mahabhagavat acaryas, including Srila Prabhupada, have rejected cooperative, or interfaith preaching," but that "for such offenders (i.e., devotees of other faiths) to be allowed to live among devotees of Lord Krishna and Lord Caitanya is unthinkable."

This sounds like a classic case of smarta-brahmanism; not at all representative of Lord Caitanya, Who taught us that the Lord has unlimited names, all non-different from Himself, that there are no hard and fast rules for chanting, that we should ourselves be humble and full of respect for others and Who set the example by speaking with members of other sects on the basis of their own scripture with heart-melting politeness and humility.

Does Harinam truly imagine he's going to enliven people, he's going to open their hearts and get them to chant Hare Krishna by letting them know they're simply offenders, they don't even deserve to associate with persons as elevated as himself, that all their sincere feeling in their hearts for God are worthless, that God rejects all their ways of expressing desire for Him because they're using the wrong language?

Our whole program is designed to inspire people to purify their consciousness; we are not, as they both accuse, simply encouraging all kinds of material activities in the name of devotional service; and when they come to New Vrindaban, they not only enliven us all by revealing their bhakti through their

own methods of praise and worship, *they also enthusiastically chant Hare Krishna along with us*, being enlivened by our open-mindedness.

We see something completely different in the teachings of Srila Prabhupada and the previous acaryas; a truly universal vision and non-sectarian attitude toward other religions for the sake of establishing a spiritual atmosphere full of understanding and harmony.

Bhaktivinod states, "Although human nature is the same everywhere, people living in different nations and on different continents acquire different secondary characteristics... differences naturally occur in peoples' appearance, social status, occupation and style of dressing and eating. Each nationality has a peculiar disposition of mind, and thus various conceptions of the Supreme Lord, although the same in essence, appear superficially dissimilar.

"As people in different places rise above their aboriginal condition and gradually develop culture, science, law and devotion to God, their means of worship diverges in terms of language, costume, kinds of offerings, and mental offerings.

"Considering all these secondary differences impartially, however, we find no discrepancy. As long as the object of

## **GREATER ISKCON BULLETIN BOARD**

**Regulated, Prabhupada-centered devotees** who would like to serve Srila Prabhupada in a friendly, farming-and-small-town area are welcome to write Jagajivana dasa (Joseph Gallagher) at 1505 Doherty, Mission, Texas, 78572.

Situated at the southmost, sub-tropical tip of Texas, the Rio Grade Valley shelters a refreshingly simply-hearted populace. Here, Srila Prabhupada easily attracts most, and many have begun following his principles.

Also, many seasoned devotees have expressed interest. Jaya Prabhupada.

**Please give some assistance** to Kapindra das for his preaching work. He has initiated 7 new disciples on behalf of Srila Prabhupada and travels to encourage the followers of Prabhupada.

*Prabhupada Sankirtan Center  
PO Box 1054  
Wyandanch, NY 11798*

worship is the same, we find no harm.” (Sri Caitanya Shikshamrita, as taken from B.T.G. 11.2, p.13)

Also from one of Christ’s ardent followers, “All our denominations could be reduced to two: the first is hatred, which makes ritual and dogma a pretext for attacking others; the second is love, in which men of all kinds realize their oneness and brotherhood before God.” (Richard Wurmbrand, a Rumanian priest held and tortured by communists for 14 years: from “In God’s Underground”) As Emerson said: “Sects fatten on each other’s faults.”

It may serve us to remember the clash between Jesus and the ruling Jewish orthodoxy, whose authority he threatened, and who therefore accused him of all manner of heresy, blasphemy, and “changes to the tradition.” To which Jesus replied: “Outwardly you appear righteous unto men, but within are full of hypocrisy and iniquity”; and “While outwardly following the letter of the law, you are denying the spirit that gives life.”

So this confusion is not a new thing; every dynamic spiritual revival, after being set into motion by an empowered representative of God, is followed by such confusion upon his departure. Such confusion is commonly called fundamentalism: in other words, the path that I follow, and the particular way that I understand and follow it, is the path, and anyone who thinks differently is either uninformed or a deviant. Christianity has certainly suffered from fundamentalism, as has Islam. The question is, is this problem facing the Hare Krishna movement of Lord Caitanya also?

Anonymous and Harinam have made a mistake; while trying to separate from deviants like us, they have cut themselves off from a very important aspect of Srila Prabhupada’s mission. One could even say that interfaith communities such as the City of God are a model for fulfilling “the other half of Srila Prabhupada’s mission.”

Srila Prabhupada may have initially restricted a few young immature disciples from interfaith adventures so as to strengthen them in their own faith. A young child may be told not to take candy from strangers, because of his inability to distinguish a good one from a bad one.

In India, a small tree is protected by an iron fence; otherwise the cows would eat it or knock it over. But as it grows, the collar is removed, or the tree would be choked; and even big bulls can be tethered to it without its own position being endangered.

Similarly, at the beginning of spiritual life, one must be protected. Fundamentalism is that protective fence, providing for the necessary isolation of the neophyte. But if one is to grow in spiritual life, such a protection must be removed. And if one is actually mature, then not only can he be exposed to any and every kind of philosophy without being disturbed or swayed from his own; but he can also be an anchor and support for persons following other paths, and help them to develop love of God in terms familiar to them.

When the life goes out of a body, then the stiffness of rigor mortis sets in. Fundamentalism is like rigor mortis; the original vitality and spontaneity of the religious process is gradually replaced by dried-up and stiff formalities; and the attention of the devotees drops from ecstatic selfless absorption and coop-

eration into a morass of petty argument and ambition.

Mahaprabhu’s vision was universal. He simply wanted that everyone should become a lover of God. Therefore he preached to everyone, without discrimination. As stated by Srila Prabhupada, Lord Caitanya and His followers always invented novel means to inject K.C. into the dull minds of the materialists. Such means are being implemented even today by empowered representatives of Lord Caitanya, although they may seem like deviations to fundamentalists, who insist that these methods be given up to conform to some stereotype.

For instance, through one of Lord Caitanya’s disguised devotees, the precepts of pure Vaisnava philosophy were gradually introduced to the Mayavadis by using their own dress and rhetoric. (Sri Navadwipa Dhama Mahatmya)

Although everyone knows Srila Prabhupada “built a house that the whole world can live in,” Anonymous and Harinam seem to think that his house can only accommodate Hare Krishnas.

Anonymous states that Srila Prabhupada never wanted “to make Christians better Christians.” On the contrary, he talked to many Christians, and when they started to ask him whether or not they had to change their faith, he always encouraged them to chant the name of Jesus, and to follow their own commandments, i.e., “Thou shalt not kill.” He never told us to try to convert them, nor did he demand that they chant Hare Krishna. He said, “Our mission is to enlighten, not convert.”

According to Bhaktivinod Thakur, “Lord Shree Caitanya Mahaprabhu has given us the order to worship God...not to criticize the systems of other worshippers... in some countries the prophets like Mohammed, and other, the great souls like Jesus and yet others, and many erudite scholars of the various countries have been the recipients of special reverence and honor. It is the bound duty of the people of the respective culture to pay suitable veneration to the acaryas known in their land. But it is not proper to insistently propagate the controversial superiority of the teachings of the acaryas of one’s own country over those of all other countries, though one may, nay, should cherish such a belief in order to acquire steadiness in the faith of one’s own. No good can be effected to the world by such quarrel.

“Those who instead of behaving thus, use calumny against the different systems in a spirit of jealous spite and malice are out and out brainless. They do not cherish love towards their own ultimate object of pursuit, so much as towards vain quarrels and contentions.” (from the Shree Krishna Shikshamrita)

And in his Science of Self-Realization, Srila Prabhupada declares: “With such a materialistic, sectarian idea of religion, they will rot in this material world, stuck to rituals and faith.”

#### *Anonymous letter to VVR, 3.11.92:*

I have duly received your letter dated nil. It was inspiring to see that you have still the firm determination to serve Srila Prabhupada and his transcendental message by continuing your efforts to publish the Vedic Village Review.

Various devotees and observers of the current (still ongoing) controversy are divided over how to deal with these issues. There are obvious approaches, namely:

1) Let us forget all these discussions on Guru tattva and let us just be friends and leave it up to Krsna and some day everything will get adjusted and then everything will be fine. What is the use of devoting so much time and energy to attempt to reform an institution and a group of Vaishnavas who either do not show the desire or the eagerness to reform? Some of them don't even think that the current situation needs a reform!

Reply: In any event, while it is proper Vaishnava etiquette to be patient and tolerant and to leave things up to Krsna and to chant the name of Krsna and sincerely pray to the Supreme Lord to rectify the situation, still intelligent, mature Vaishnavas should not be like ostriches with their heads in the sand. Are we to pretend like nothing has happened since Srila Prabhupada's nitya lila pravista (or return to the eternal pastimes of the Lord)? Is mere silence or passive acquiescence the proper way to address a problem?

2) Another approach is to agree that yes, one can leave things up to Lord Krsna, that's nice and good; however, that does not mean that one should not discuss various issues even though they are controversial or because these issues of Guru tattva have allegedly "been fully discussed before." How to understand issues of Vaishnava theology and philosophy unless there is some discussion and vigorous debate? The writings and teachings (siksha) of Srila Prabhupada and the previous acaryas are full of discussions and intelligent, logical debates and intricate philosophical points. Every acarya, indeed every devotee has to deal with these issues. We are not in Goloka Vrindavana yet; as such, the practical application of philosophy and theology must be properly and thoroughly discussed in order to progress steadily in our march towards the Supreme Personality of Godhead. One can take a cursory look at the Prabhupada conversation volumes and look at the numerous discussions and debates which Srila Prabhupada held with his various disciples and others. Did he shy away from controversy or look the other way, just because an issue may be sensitive? No, he dealt with it. He confronted these issues and he gave the siddhanta, and all relevant answers to any and all of our questions are in his books, teachings, lectures, conversations, etc., etc. Sentimentality was never a trait of His Divine Grace. Bona fide devotional sentiment, yes; mere wishy-washy sentiment, no.

Religion without philosophy is sentiment, and philosophy without religion is mental speculation. (Bhagavad Gita As It Is)

Srila Prabhupada often cited the verse: siddhanta baliya citte na kara alasa, iha hoite krsna laghe sudrdha manasa (Caitanya-caritamrta Adi Lila).

Srila Prabhupada nicely translated this verse in a letter to Ayodhya pati: "A sincere student should not neglect the discussion of such conclusions considering them to be controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krsna. You should always be alert in understanding the sastric conclusions, that will help you, otherwise we can be misled by bogus philosophies. I am very pleased that you are studying the books. This will make you happy and successful." (Letter to Ayodhya pati, 22 September 1976)

3) Other devotees feel that the issue has been dealt with so

much in the past that discussing these issues is like beating a dead horse and no practical result will come out of this. They point out that many so-called "serious" discussions took place in the past but because of so-called practical convenience, the situation usually slips right back where it started.

4) Others point out that many of the so-called discussions by the devotees are often stifled by many of the leaders who fear for their positions and control.

Many devotees feel that these issues of Guru tattva are often decided before the discussions even take place. One GBC representative stated in 1978 in Vrindavan, "There is nothing to discuss. We have already discussed everything. Who are they to say anything..." While the above statement may not reflect the attitude of most devotees, the leaders of our movement after Srila Prabhupada's departure exhibited this mentality numerous times.

Many devotees, whose lives have been shattered and displaced by the effects of the unauthorized zonal acarya system, have very little time if regards for so-called official discussion, while too much politics goes on in the back. One devotee remarked in 1987 after the so-called reform in Mayapur, "They talk, they talk and it seems that they never have the proper answer to the problems confronting the devotees."

Such attitudes often reflect the almost cynical attitude of devotees when told that everything has already been discussed. Then why has there been so much confusion and such a disastrous result?

If the GBC allegedly discussed everything after the departure of Srila Prabhupada, then how in the world did they ever come up with the idea that they had been appointed as the chosen successor acaryas? Where did the idea emerge from? Where did this originate? Did it come from the authority, Srila Prabhupada? Did Prabhupada indicate that he wanted to select 11 successor acaryas? Did this choice of "chosen few successors" take place in public or in private? How is it that hardly anybody in the movement at that time heard of this most important decision of His Divine Grace? Did Prabhupada condemn and criticize his Godbrothers in the Gaudiya Matha for appointing a successor acarya (unauthorizedly) and then criticize the other Godbrothers for self-appointing themselves to the position of acarya (then another man comes, another man comes--Bombay, October 1976) and then institute the same process of successor acaryas for ISKCON? If, indeed (as originally alleged and claimed by the GBC after Srila Prabhupada's departure), he had chosen 11 senior devotees to be his successor acaryas, how is it that hardly anybody in the movement heard about this all-important decision??? Why would Srila Prabhupada keep secret the crowning achievement of his mission? This would be totally contrary to the entire open pattern of Srila Prabhupada's preaching. Did Prabhupada tell us more about how to cook Gauranga potatoes than who his chosen few successor acaryas would be????

Everything that Prabhupada did was open and clear, there was no big secret. He engaged everyone in the service of Krsna. He did not discriminate between big devotees and small devotees, between senior and junior devotees, between the chosen few and the rank and file. It has even been admitted by one of the GBC representatives that Srila Prabhupada did not appoint

any acaryas (Topanga Canyon talks, 1980). Then how in the world did the GBC ever get the idea that a few of them had been the chosen elite to succeed Srila Prabhupada as the "successor acaryas"?

Did Srila Prabhupada forget to tell all of us and the whole world, "Listen folks, now hear me carefully. I am going to appoint 11 successor acaryas. And I am going to nominate these select few, and all of you must accept them in that capacity. Is that clear?" Then how did the misconception arise, how did it grow, what were its fruits and what have been the various tastes of the fruits of the appointed acarya theories?

It is important to understand a few points before we proceed to elucidate one of the mysteries of the GBC parampara evolution, especially the growth of this successor acarya species.

1) Srila Prabhupada stated numerous times in his writings that one of the major reasons for the demise of the Gaudiya Matha as a united preaching mission was the artificial unauthorized appointment of an acarya to be the head of the Gaudiya Matha. Prabhupada criticized this concept numerous times, especially in the Caitanya-caritamra.

2) Srila Prabhupada also criticized the concept of the "self-appointed acarya party" and the concept that everyone just become acarya on their own authority after the departure of Bhaktisiddhanta Sarasvati Thakura. Thus, the concept of the one chosen institutional acarya and the many self-appointed acaryas were both criticized.

Why? Srila Prabhupada told one older ISKCON sannyasi in 1976 at the Mayapur festival in reply to, "Why did the Gaudiya Matha fall apart?" His reply: "They tried to make a perfect man. You cannot make a perfect man. You cannot rubber stamp a perfect man."

Which brings an interesting question. If Prabhupada criticized his Godbrothers for acarya appointment, then why would he turn around and institute the same acarya appointment system for ISKCON? Why would he institute the same acarya appointment system after he condemned it? Why would he describe the various factions of the Gaudiya Matha as "the members of the self-appointed acarya party" and then turn around and introduce an appointed acarya system or a successor acarya system? This would be foisting contradiction on the acarya. This is contradictory to the siddhanta that great acaryas never contradict the sastra and the other previous acaryas. Srila Prabhupada's preaching pattern was clear, lucid, consistent, noncontradictory, and very, very practical. This was demonstrated time and time again during his manifested presence with us. His entire method of preaching was perfectly in accord with the teachings of the great acaryas of the disciplic succession. One cannot be a bona fide member and acarya in the disciplic succession if he contradicts the teachings and instructions of his predecessor acarya.

The point has yet to be satisfactorily addressed by the founding fathers (or samsthapaka acaryas) of the Sva ajna acarya vada (self-appointed acarya party).

Prabhupada's original system of deputed officiating acarya was perfect, and the difficulties and numerous problems of the GBC-sponsored successor acarya philosophy and its numerous other deviant philosophies are the result of disobeying the order

of the pure devotee (Srila Prabhupada) and the impertinent, impudent attempt to become "more than guru" or more than Prabhupada.

On a different note. Are you being realistic when you say that Krsna may soon remove the main obstacles like TKG, JPS, etc., etc.? Don't forget that the architects of the Gaudiya Matha appointed-acarya philosophy stayed on for 40 years, and it looks as though these men are going to be around for quite some time. They have gone too far into their guru trips and self-appointed acarya delusions to correctly understand what Prabhupada really meant.

Do you really think that these men will ever admit to their collusions and conspiracies? They took over the properties and the control of all the management and administration of ISKCON, have driven away hundreds if not thousands of Prabhupada's disciples from the temples, and now that they have firm control of the propaganda machine and any position in any of the temples, they are laughing and saying, "How are you going to get us out?" And most of the devotees have seen what happens to dissenters and anyone who questions the policies and decisions of the K-GBC: out the door. How many horror stories have we heard of devotees who have been driven away and/or character-assassinated and kicked out for not being in line with the "official policy of the elitist group within the GBC."

*And you really think these men will change? Let us not dream in color. The current guru system and management system in ISKCON will not change. The real hope for accomplishing or doing anything for Prabhupada is on the outside (if there is such a thing as outside). By the way, Hamsaduta is back with the founding fathers of the acarya crew. He is now very close to Bhakticaru and Tamal. According to news within ISKCON, they get along 'real well.'???*

At this point, a mixture of realism, faith in Krsna, intelligent discussion, and open straightforward debate is the best course of action. The GBC has lost the trust of the large majority of Srila Prabhupada's disciples and many of their own disciples and/or initiates, and no amount of propaganda and so-called sentimental reunions will erase the reality of the cheating and bluffing that went on after Srila Prabhupada's re-entrance in the spiritual realm. Do the founding fathers of such deviant and cheating philosophies *deserve our trust?*

You should point out that mere love and trust and so-called "let us just forget all the past problems and everything will just be fine" is not the solution. How will this solve the problems and numerous unresolved questions of the GBC Guru tattva position? What will the GBC sentimental "you are OK, we are OK" philosophy do (practically) for those devotees who have been kicked out and driven away from the shelter of Srila Prabhupada's temples? What is the GBC's position on this, or do they even think about topics like these?

*From Janajanmadih Das, Huntsville, TX, 3.22.92:*

Namaste (I offer my respects to you in proportion to your surrender to the Holy Names of the Supreme Personality of Godhead). Jaya Srila Prabhupada and all the Visvacaryas! Jaya Sri Sri Nityananda-Rama Gaura-nataraja! Jaya Sri Sri Radha-

Ramana!

I am happy to receive the Jan. '92 VVR (No. 17). I feel compelled to reply to a couple of articles that were given substantial space in VVR No. 17.

I am surprised that no one has yet objected, as I do, to so many serious charges being made against Srila Sridhara Maharaja without requiring verifiable citations or references to a tape recording, letter or publication wherein Srila Sridhara Maharaja is supposed to say the things he is accused of saying. Only when such citations or references are given may we then examine and discuss the full context and circumstances of the actual statements made by Srila Sridhar Maharaja. To make such serious charges against a senior Vaishnava without reference to a verifiable citation of his actual statements at least is prajalpa if not hati-aparadha (mad elephant offense). To not give any verifiable reference is like not informing a man accused of a crime of the time and place of the crime for which he is accused; it makes it almost impossible to defend against the charge.

I have previously complained to the accusers of Srila Sridhar Maharaja that they often attribute to Srila Sridhara Maharaja some statements that were misconstrued, misunderstood or taken out of context by some persons claiming to be his followers. You rightly complain when that is done with Srila Prabhupada's writings, lectures and letters, but the principle is no less applicable for the writings, lectures and letters of Srila Sridhara Maharaja.

For example, let us examine some of Srila Sridhara Maharaja's statements that were taken out of context and misunderstood in the letter from Dinadayadri Dasi published in VVR No. 17. Therein some complaint is made about Srila Sridhara Maharaja's statements concerning Srila Prabhupada's rasa with Sri Krishna. At this point I must say that fools (me) rush in where angels fear to tread. However, as a senior Vaishnava is attacked, as will be shown, without justifiable cause, I must speak out.

In *Jaiva Dharma*, Chapter 21 "Deliberation on Raganuga-bhakti", Bhakti Sastra-jna Samraja (Emperor of the Knowers of the Bhakti Sastras) Bhaktivinoda Thakura explains that disciples of the same guru will see the guru's rasa according to the disciples' various rasas. Here Thakura Bhaktivinoda describes how one disciple in sakhya-rasa saw the guru as a gopa (cowherd boy) and another disciple of the same guru, but in madhurya-rasa, saw the guru as a gopi (cowherd girl). Therefore, whatever Srila Sridhara Maharaja may have spoken about Srila Prabhupada being in sakhya-rasa was perfect and correct to that particular devotee.

Furthermore, I assume that Dinadayadri Dasi's complaint is from Srila Sridhara Maharaja's statements that Srila Prabhupada exhibited some symptoms as a shaktavesa of Lord Nityananda by: (1) being so empowered to deliver low class persons; (2) by establishing the worship of Krishna-Balarama on the central throne of his temple in Vrindavana (instead of having Radha-Krishna on the central throne there); and (3) establishing the widespread worship of Gaura-Nitai (whereas previously Gaura was mostly worshipped along side of Gadadhara). Sometimes it is said that the followers of Lord Nityananda are in sakhya-rasa. However, as described in *Srimad Bhagavatam* 10th Canto, Chapter 65, Lord Balarama performed the rasa-rasotsava and

yamuna-karsana lilas in the association of many gopis in the madhurya-rasa. It is interesting to note in this connection that Thakura Bhaktivinoda, commenting on Verse Nine of Srila Raghunatha Dasa Gosvami's *Sri Manah Siksa*, states that Srila Baladeva Vidyabhusana writes that "Yamuna is the liquid form of Srimati Visakha-devi". This means that in the yamuna-karsana-lila, Lord Balarama was engaged intimately with Visakha-devi, who is enjoyed in madhurya-rasa by Krishna Himself.

Furthermore, in the *Sri Navadvipa-bhava-taranga*, Thakura Bhaktivinoda revealed that he is Kamala-manjari, the eternal assistant of Ananga-manjari. In the *Sri Sri Radha-Krsna Ganoddesa Dipika*, Srila Rasacarya Rupa Gosvami explains that Ananga-manjari is one of the vara (supermost) gopis and sister of Srimate Radharani. Lord Balarama's two wives, Srimate Varuni Devi and Srimate Revati Devi, appeared as the two wives of Lord Nityananda, Srimate Vasudha Devi and Srimate Jahnvi Devi. In the *Sri Gaura Ganoddesa Dipika* it is said that both Vasudha Devi and Jahnvi Devi are "incarnations" of Ananga-manjari. This means that Srila Bhaktivinoda Thakura is the eternal assistant to the eternal consort of Lord Nityananda. This explains also why Thakura Bhaktivinoda's house, Svananda-sukhada-kunja, was located where Lord Nityananda inaugurated His preaching in Bengal (which the Thakura refers to in his writings as the market place of the Holy Name).

All Srila Sridhara Maharaja did was to point out that Srila Prabhupada had some special relationship with Lord Nityananda that could be considered, by those in sakhya-rasa, as showing a connection with sakhya-rasa. All you rasika-bhaktas will see all the above according to your own rasa. I only beg that you all may not commit hati-aparadha against Srila Sridhara Maharaja for so kindly giving us a glimpse of this most sublime subject of rasa. It is because such knowledge is easily misunderstood that Srila Sridhara Maharaja did not elaborately describe these things to the general devotees. As I said above, fools (me) rush in where angels fear to tread, but I am forced here to risk myself when my superiors are attacked.

I also found your published reply (VVR No. 17) to my 9-17-91 letter to be incongruous. As you stated, I claimed therein to have proof that the Madhva-Gaudiya siddhanta, as explained by the acaryas previous to Srila Prabhupada, is that the conditioned souls originate from the tatastha area of the brahmajyoti. You then ignore my claim, without ever seeing the previous acaryas evidence, and state that you will not sell the *Tatastha Sakti Tattva* (TST), which contains many of the previous acaryas evidences. That is the same bigotry of which you accuse the ISKCON GBC. TST explains that Srila Prabhupada did not clearly explain the nitya-baddha jivas' brahmajyoti origin because of his neophyte disciples' mayavadi tendencies and their inability to harmonize complex philosophical concepts that they had not yet even read, what to speak of accept and understand.

For example, Srila Prabhupada is famous for saying that "originally we were all Krishna conscious living entities." TST shows from Srila Prabhupada's books that the words "Krishna conscious" in that quote means "Vasudeva-Krishna conscious".

The *Srimad Bhagavatam* 3.26.21 Bhaktivedanta Purport states that the jivas' original consciousness is Vasudeva consciousness. ("The vasudeva expansion is also known as Krsna consciousness.") See also the full texts of Bhaktivedanta Purports to *Bhagavatam* 3.26.21-24. Thakura Bhaktivinoda very clearly writes in *Jaiva Dharma* that the souls originate from the brahmajyoti with Vasudeva consciousness. For the sake of preaching only, Srila Prabhupada referred to our original Vasudeva consciousness as "Krsna consciousness". Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja also says, in the end of *Sri Brahma-samhita* Text 5.10 Purport, that "the constituent particles, in the form of pencils of effulgence of Maha-Visnu, are manifest as the individual souls (jivas)." The translation of *Brahma-samhita* Text 11 states that "The Lord of the mundane world, Maha-Visnu... is the creator of thousands of thousands of individual souls." There are many such evidences in the TST from many of the previous acaryas. The question is not whether such evidences exist, but how to harmonize them with what Srila Prabhupada spoke by necessity in time, place and circumstance. TST is an attempt to do that.

I hope this meets you in the best of health and absorbed in the poetry (literature) of the mellows of devotional service.

*From Mahesh Raja, London:*

P. Conv., p. 270, Vol 33, VRN May 28, 1977:

Prabhupada: \*Who is initiating. His granddisciple.

P. Conv. error "He is". But tape evidence is clear-cut.

Ragunatha das Gosvami was initiated by Yadunanda Acharya. Jiva Gosvami was direct disciple of Rupa Gosvami (see ref. Ragunatha Chp. 12, Text 56, Adi; Jiva: CC p. 17, Adi Chp. 1).

But both the Gosvamis were also disciples of Caitanya Mahaprabhu: this explains granddisciple in spiritual terms.

Ref. 73-09-30 BG Bom (BG Lectures):

"Caitanya Mahaprabhu was the spiritual master of the Six Gosvamis of Vrndavana."

\*Srila Prabhupada is initiating, *that's* who! His granddisciple. Is it possible to be a disciple of someone and be initiated by another?

C/C Vol. 2, p. 360, Text 13 Purport, Chp. 11 Adi:

"Abhirama Thakura had a whip and that whoever he touched with it would immediately become an elevated devotee of Krsna. Among his many disciples, Sriman Srinivasa Acarya was the most famous and the most dear, but it is *doubtful* that he was his *initiated* disciple."

Is Krsna Consciousness a science or hodge-podge word jugglery which directly contradicts sadhu, sastra and guru?

Prove it! Two statements, S/B 10-2-17 and tape 75-114, are sufficient to explode the so-called guru and hypocrite initiation.

Tape 75-114:

"We receive knowledge from a perfect person. There is no use getting knowledge from an imperfect person. Useless--waste of time! Who is perfect person: who does not commit mistakes, who is not illusioned, whose senses are not imperfect and who is not a cheater."

S/B 10-2-18 Purport:

"As indicated here by the word *manastah*, the Supreme

Personality was transferred from the *core* of Vasudeva's mind or heart to the *core* of the *heart* of Devaki. We should note carefully that the Lord was transferred to Devaki not by the ordinary way for a human being, but by *diksa*, initiation. Thus the importance of initiation is mentioned here. *Unless* one is initiated by the right person who *always* carries within his heart the Supreme Personality of Godhead, one *cannot* acquire the power to carry the Supreme Godhead within the core of one's own heart."

Tape 73-98:

"Persons who have *not* come to the stage of bhava, he cannot understand Krsna."

Question: How can a conditioned soul think of giving Krsna to another? How insulting to think that Srila Prabhupada writes and gives us all these instructions and one has to put forward theories without reference to sastra which *contradicts* scriptures, guru, sadhu. One is insane if he thinks Srila Prabhupada contradicted himself. Yet this is the reasoning put forward to convince others that the conditioned soul with the four defects is capable of giving actual spiritual initiation.

Question: Who or what fool would care to take full surrender at a person who is *sure* to act wrongly and become entangled in material contamination?

NOD p. 8, Characteristics of Pure Devotional Service:

"This tight knot of false ego is due to ignorance. As long as one is ignorant about his *identity*, he is *sure* to act wrongly and thereby become entangled in material contamination."

It is audacious to suggest that Srila Prabhupada would guide one to a fruitive worker (karmi).

BG Purport Chp. 5, Verse 2, Ref. S/B 5-5-4 thru 6:

"As long as he does not know his *real identity* he has to work for *fruitive* results for sense gratification, and as long as one is engrossed in the consciousness of sense gratification one has to *transmigrate* from one body to another."

Question: Where is the so-called spiritual master's being "eternal"?

Tape 66-35:

"Nobody can become a spiritual master who has no reference to the scriptures and its qualities."

S/B 3-4-31 Purport:

"The *specific* qualification for becoming the representative of the Lord is to be unaffected by the modes of nature. The highest qualification of a person in the material world is to be a brahmana. But since a brahmana is in the mode of goodness, to be a brahmana is *not* sufficient for becoming a representative of the Lord."

C/C Text 73, Adi Chp. 2:

"An interpretation is never accepted as evidence if it opposes the principles of scripture."

Mantra 6, Sri Isopanisad, p. 31:

"According to Bhagavad-gita (BG 6-9), only one who is already on the *liberated* platform can become an *uttama-adhikari* devotee."

CC Mad 22-65:

"Uttama-adhikari sei taraye samsara. Uttama-adhikari delivers others from material existence."

This is sastra definition:

16-23 BG:

yah sastra-vidhim utsrjya  
vartate kama-karatah  
na sa siddhim avapnoti  
na sukham na param gatim

"He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the Supreme destination."

*From Kapindra das, Seattle, WA, 3.15.92:  
Prayers in glorification of the lotus feet of our  
eternal spiritual master, His Divine Grace A.C.  
Bhaktivedanta Swami Prabhupada*

Dear Srila Prabhupada,

Devotees all over the universe worship your lotus feet to attain the highest perfection - Krsna prema - love of Godhead. I bow down to your lotus feet over and over again.

Like Lord Krsna, you are eternal and your lotus feet are also eternal. Anyone who can catch hold of your lotus feet will also become eternal.

I am tired and battered, lonely and sick, being tossed by the waves of maya, birth after birth. Please allow me to return to the shelter under your lotus feet, which burn into ashes all the trash accumulated for millions of births.

One can find peace of mind under the shade of your two lotus feet.

Your lotus feet are the only shelter for one who knows you as his best friend. Please guide me to your lotus feet, which are as soothing as millions of moons.

Your lotus feet are the meditation for those who want to serve and love you and Lord Krsna. May the swan of my mind always be fixed on your lotus feet.

Your lotus feet are the source of my strength and inspiration. Please don't allow me to stray from remembering your lotus feet, which act like thunderbolts against the forces of maya.

When will I be immersed in the pinkish hue of your soft and beautiful lotus feet? When oh when will that day be mine?

*To Rasamanjari dasi From Puranjana dasa, Badger, CA, 4.13.92:*

I think you need not worry about convincing others about the validity of the ritvik system, since ISKCON itself is gradually incorporating most of the foundation pillars of a ritvik system anyway. Their system may be reluctant, by default, de facto or hybrid, but it contains most of our ritvik ideas. A few short comparisons might help.

### *The disciples belong to whom?*

When an ISKCON guru leaves, his followers are ordered by the GBC to remain within ISKCON. This is what the ritvik system would do. The disciples are thus considered primarily as "disciples of the original guru--Prabhupada" and much lesser as "disciples of the (ritvik) guru." When the Christian priest leaves, the congregation waits until the Council of Churches appoints another. Our GBC, acting in precisely the

same manner, appoints another (priest) guru. Many priests may come and go, but the central worship of (Jesus or) Prabhupada goes on. To say that the disciples belong always to ISKCON (as the GBC does) is not at all unlike the idea that a priest's congregation "belongs to the body of Christ."

### *Re-doing the priest's activities?*

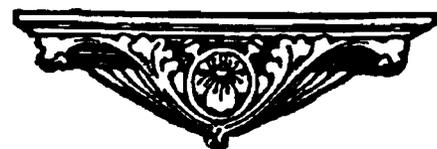
When a Christian priest is removed, are his priestly functions considered invalid? Are people re-married, churches re-consecrated, funerals re-dug up, and so on? No. Similarly, in ISKCON, the marriages, deity installations, funerals, and other similar priestly functions are left standing as valid when the (ritvik) guru leaves.

ISKCON makes one controversial distinction. They say that all the priestly functions can remain--except one--the initiation. Suppose a new priest came to a church and said everything was fine, but everyone needed a new baptism. Why are the other functions valid--and not this one? The congregation could see the duplicity of this. Similarly, in ISKCON, people have joked about, resisted and resented the re-initiation scheme. Indeed, the GBC scuttled their attempt to mandate it, as they could feel bold resistance developing. And so ISKCON is now coming even more in line with the priestly order of things. Several initiates of former ISKCON gurus have even told me that they know the re-initiation scheme is merely separated from all other function because it gives the (new priest) guru an autocratic power grip on a person. Thus, it is being exposed, even amongst newcomers, for what it is.

In the regular priest idea, he is viewed as a fallible (relative) person who represents the infallible (absolute). Although ISKCON's gurus are widely known to be--at best--qualified as relativistic priests, they nonetheless try to link their material illusions to the perfected gurus. I think this is their biggest area of needed correction. Otherwise, they have come a long way towards almost mimicking the ritvik idea. Enclosed is a letter to Nityananda das on this topic. So, you can assure our Mandali that he does not need to approach the ritvik idea, the ritvik is rapidly approaching him.

This is not a kind of joke, however. The ritvik has a dire responsibility to act as a guide and role model for others. It is not a light position. Even the priest's position can be abused, as we have witnessed in many other instances. Ideally, a priest is supposed to be a pure brahmana. Formerly, such ritviks could start fires by mantra, rejuvenate old animals with new bodies, bring forth Lord Vishnu or demigods from their sacrificial fires and so on. Let us hope we can try to become up to this standard ourselves. Then we can discuss being mahabhagawatas.

Since the leader and founder of the Sridhara Maharaja group (Deera Krishna) has floundered exactly as his ISKCON guru counterparts, they may also develop a ritvik style system.





Rtvik initiations, New York City, October, 1991



### *American diet called recipe for cancer*

PHOENIX - Growing evidence that "we are what we eat" has cancer experts convinced that up to one-third of the country's 1.1 million new cases of cancer each year are linked in some way to American eating habits.

Results from a diverse new group of cancer studies - findings that range from the hazards of the back-yard barbecue to the long-term benefits of Finnish rye bread - are yielding new evidence that Americans are eating themselves sick, even when simple dietary changes could greatly reduce their cancer risk.

"There is now very strong, persistent evidence that we ought to be cutting out some of this stuff," Dr. Peter Greenwald, director of cancer prevention for the National Cancer Institute, told an American Cancer Society seminar in Phoenix.

In the eyes of cancer researchers, Americans' bad eating habits not only include what they eat - and what they don't - but how they cook it.

New findings by U.S. and Japanese researchers, for instance, are bad news for anyone who likes a pan-fried steak, barbecued ribs or even grilled fish.

Dr. Richard Adamson, director of the NCI's division of etiology, says researchers have identified at least four compounds in cooked meat - all formed during cooking - that are known carcinogens.

Because the compounds, known as heterocyclic aromatic amines, or HHAs, are formed by the heating of any animal protein, they can't be avoided simply by eliminating some meats from the diet.

*Tridandi Goswami*  
***A.C. Bhaktivedanta Swami***

**Founder-Acharya:**

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DATE ..... September 4th, 1969

**FIRST YEAR BHAKTISASTRI EXAMINATION**

September 4th, 1969

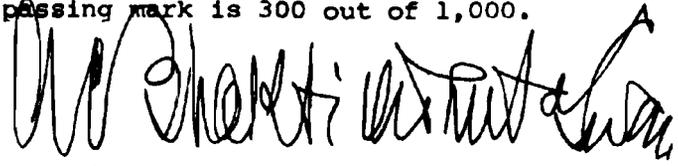
time: 9:00 AM to 12:00 Noon

Janamastmi Ceremony

Answer any ten of the following questions with reference to the context of scriptures like Bhagavad Gita As It Is, Brahma Samhita and Ishopanishad. The full mark for each question is 100.

1. Who is Krishna?
2. What is your relationship with Krishna?
3. What are you expected to do with your relationship to Krishna?
4. What is the aim of Krishna Consciousness?
5. What do you mean by religion?
6. Is Krishna Consciousness a type of religion or religious faith?
7. How do you distinguish between religion and faith?
8. Can religion or faith be changed from one type to another?
9. How do you distinguish between changeable and eternal religion?
10. What are the different types of religious faiths?
11. Can religion be manufactured by philosophical speculation?  
Who created religion first?
12. What is the greatest common engagement of religious men?
13. Do you believe that Krishna is the Supreme Personality of Godhead?
14. If you believe, how do you substantiate? If not, what is your reason?
15. What is Brahman, Paramatma and Bhagavan?

NB: Answer papers with some contribution to my book fund may be submitted to me. I shall personally examine the papers, and those who will pass will be sent a certificate of Bhaktisastri in due course. The minimum passing mark is 300 out of 1,000.





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## MORAL SUPPORT

Dear Nityananda das,

Thanks for *Living Still In Sound*. I shall try to share it with someone as I have a copy.

I wanted to add a word of support because you sounded on the phone like you could use some "moral support". How quick people can disappear when the "financial support" is withdrawn. I don't mean to take a patronizing position. I just felt moved to say something of encouragement. You have done so much and seem to have often gotten discouraging reactions.

Hang in there! Globally, things are changing big and how can the Lord have anything but big plans in store for you?

We recently had the 22nd annual Ratha Yatra here in Toronto and it was by far the most successful ever. Devi Deva and associates came from Philadelphia to organize 3 carts and several floats with professionally done sound systems; the festival of India contributed its usual amazing set-up; and devotees from many, many places showed up...great kirtanas, lots of prasadam and books went out. Everyone - devotees and non-devotees alike, were amazed.

Thanks again for the order and for continuing your steady efforts to please Srila Prabhupada and especially in the face of so many impediments. It's very enlivening.

Sincerely yours,

Dvija Gauranga dasa.

# Challenge Horse to the GBC!

VVR's Challenge Horse remains on our page! The GBC has not yet replied to the following challenges, and until they do, the Challenge Horse remains on the loose in their territory:

1. Substantiate the present ISKCON Guru System with reference to Srila Prabhupada's teachings - especially in regards to the appointment and qualification issues.
2. If unable to do so conclusively, abandon the present system as unauthorized and institute the Ritvik Acharya System authorized by Srila Prabhupada in 1977. This would not preclude the appearance or recognition of new Diksha Gurus who are qualified as described in sastra.



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