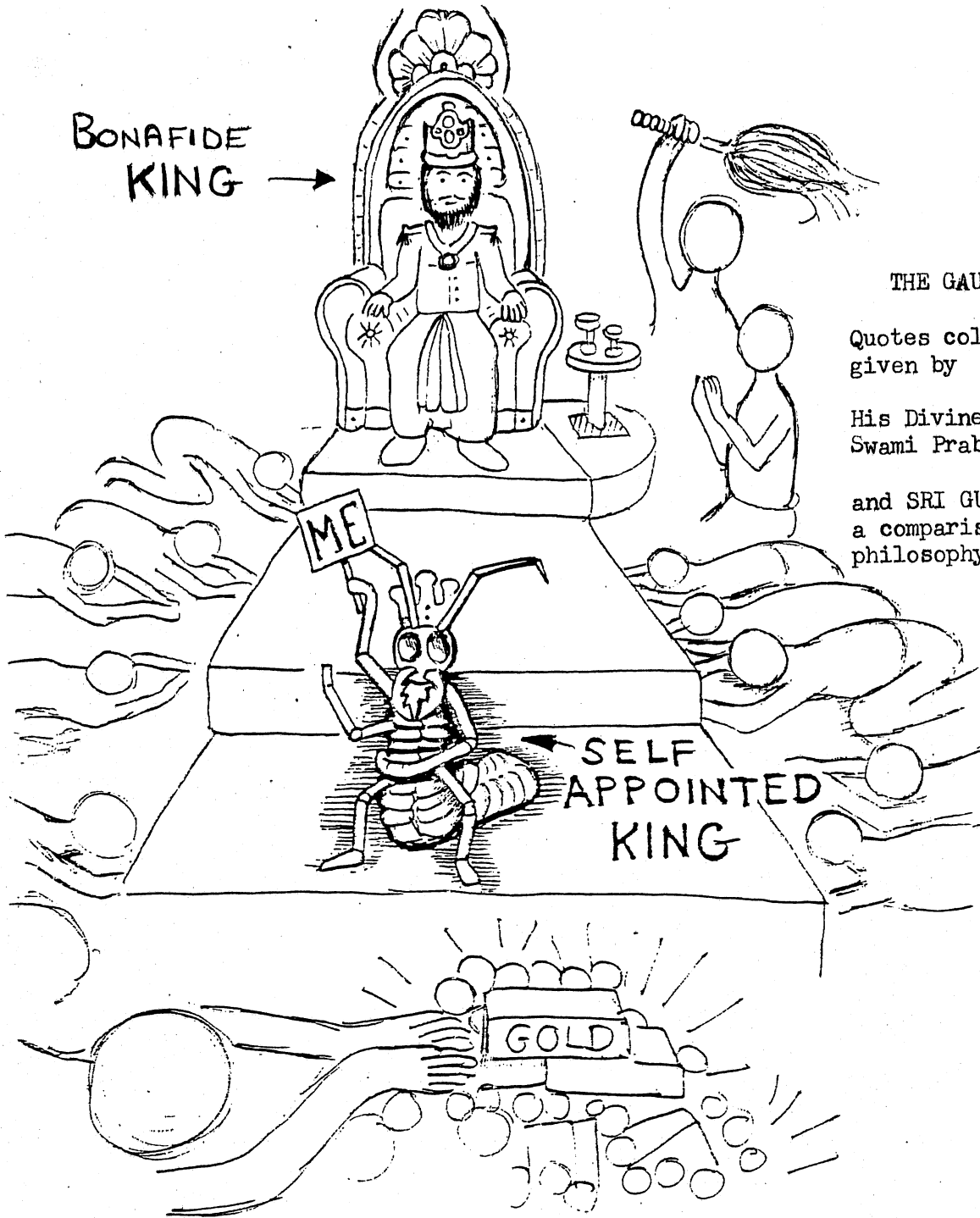


BONAFIDE
KING →



THE GAUDIYA MATHA

Quotes collected on this subject
given by

His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada

and SRI GURU AND HIS GRACE reviewed
a comparison of Sridhar Maharaj's
philosophy to that of Prabhupada's

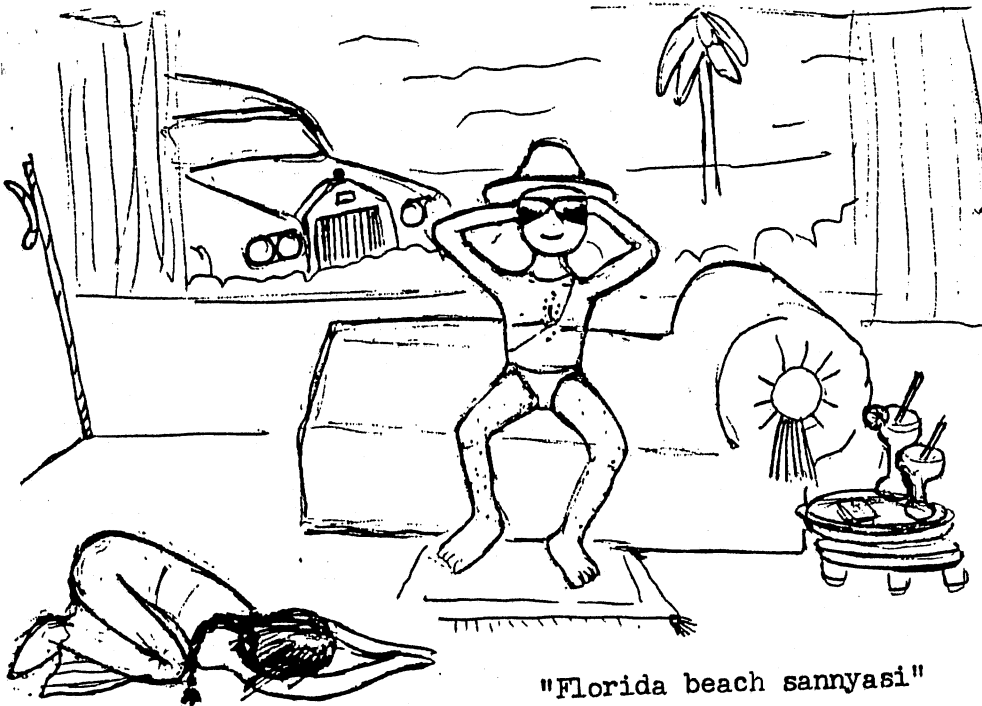
"All he can succeed in
doing is biting the King."
(see page 7)

"Those who fail to heed history are condemned to re-live it" English saying

This compilation is by no means complete, so please help us gather all the total information given by Srila Prabhupada on these subjects. Please excuse our sloppy grammar and other mistakes in editing.

The editor.

All glories to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, whose fame is spread all over the three worlds. This paper is dedicated to him, and we are sure it will be accepted by all sincere souls in that spirit.



"Florida beach sannyasi"

One ISKCON so-called acarya has held extensive "darshans" with members of the female section, alone in his private room....while he is clad only in a bikini and straw hat. His lectures are about "sex, sex, sex." This is not a new thing however. History merely repeats itself, and thus it must be understood. Srila Prabhupada did not leave us in the dark in this connection. This compilation may cast a much needed light on the real situation.

"Those who fail to heed history are condemned to re-live it." English saying

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+ SRI GURU (5 PAGES)

THE GAUDIYA MATHA

Practically everyone agrees that ISKCON's self appointed acarya section has been "off" either individually or collectively. Even the karmis have noted "guru problems." Srila Prabhupada has clearly outlined such developments from the similar problems in the Gaudiya Matha. Currently the first wave of guru/acaryas is failing, and a second wave is trying to develop (more gurus).

This exact history developed in the Gaudiya Matha, starting some 40 years ago. The entire "guru issue" appears so complex that one sannyasi told me he thought it could not be understood. The Gaudiya Matha also became a convoluted mass of battling factions, legal disputes, violence and hatred. To get to the root of all this one requires knowledge. Srila Prabhupada did not, however, leave us in the dark here. We can find out exactly what kind of persons cause these difficulties in a pure devotee's mission, and we can not only find out who, but why they perform such actions, what they commonly do and the results. In short, everything has been revealed by the pure devotee and there is no need for speculation on these points.

Almost everyone tells us that the self appointed acarya section is developed by "good intentions." Of course such persons NEVER tell us how they support that idea with ANY SASTRIC EVIDENCE. Because we are ourselves merely householders playing on the lap of Sri Mayadevi we are not qualified for any sastric debate. On the other hand since no one has yet provided us with even one quote to support the well intended, and we can easily find many quotes to prove the exact opposite, Srila Prabhupada's quotes speak for them selves.

It is fairly well known who causes the problems in the Gaudiya Matha failure, the "leading secretaries (the GBC)". Srila Prabhupada similarly warned his GBC "not to commit the same mistake." But, to clearly understand this mistake we must also know why (the motivation). Most people say that the imitative acarya section simply made a mistake (Bhrama), or they were temporarily illusioned (Pramada)...or perhaps they innocently speculated due to imperfect senses (Karanapatava). In other words, most people think they had good intentions and simply blundered by accident. But Srila Prabhupada NEVER indicates this mood amongst the self appointed acarya section. He always points directly to the conditioned defect known as Vipraliksha, cheating. This will be clear from the quotes that follow, the real conditioned defect which causes these problems is selfish motivation and through this, alteration of the instructions of the bonafide acarya for personal gain.

General quotes.....

Before getting to the direct quotes we should know it that there are a thousand other pertinent quotes and examples which could be given. For example, in the C.C. it is stated that imitation of an advanced devotee is kuti-nati (duplicity), and not good intentions. Creating an artificial monopoly on spiritual life is the work of the smarta-brahmins, and Prabhupada says, "Bhaktisiddhanta's whole life work was simply to smash the smartas," they also tried to kill him. Similarly, Prabhupada disciples who try to smash the monopoly of the self appointed are always threatened with violence. In the Gaudiya Matha those who objected were similarly purged, there was violence and even several murders. Thus we find it everywhere that a genuine vaisnava or brahmin is first of all honest, straight forward, non duplicitous, simple, non attached, he does not care for any position, he wants no personal respect, he is humble, he does not want money, women, wealth or followers, there are thousands of such quotes. Moreover, if a lesser devotee imitates a more advanced devotee, no one will be happy to see it. Still, we find there is a class of men who think there will be a happy result, and since they did not certainly want to include their godbrothers within the happy circle....that happiness was evidently for themselves.

THE GAUDIYA MATHA

"Those who fail to heed history are condemned to re-live it" English saying

Introduction

How does the sincere devotee view the self appointed acarya conception, and it's result? Srila Prabhupada has indicated how he himself felt, and as his sincere followers, how his devotees should also feel. First of all, Srila Prabhupada gives some general indication by such statements as "all along I have been discouraged IN EVERY WAY by my Godbrothers" and "by my Godbrothers I was depressed, repressed, oppressed and compressed." From this most of us know that generally Srila Prabhupada was not happy with the Gaudiya Matha developments.

First principles

1. The first principle of religion, according to the Srimad Bhagavatam is the rejection of "kaitava dharma" ...sub religious or mundanely influenced religion. "Kaitava" means "cheating." The tendency to cheat is one of the four basic defects of a conditioned soul. In the Gaudiya Matha this tendency to cheat was fanned and encouraged in the shape of supporting a conditioned being as an absolute being. Indeed, one prominent Gaudiya Matha leader directly advises "using deceit" to promote such an idea. Both the Gaudiya Matha and ISKCON governing bodies (GBC) consulted this same exact person for advices. Perhaps some have "failed to heed history." We shall try to draw the parallels from sastric consideration so that we need not be "condemned to re-live it."

2.

Common Sense

When Srila Prabhupada describes the Gaudiya Matha's imposition of an "artificial acarya," he says that "they did not even consider common sense." Srila Prabhupada never encouraged neophytes to directly imitate the advanced in any case. He said that "no one would be happy to see this," and "we should not commit the same mistake in our ISKCON camp." That a person cannot advertise himself as something beyond his capacity is simple common sense. Srila Prabhupada gives numerous examples of this, such as the high court judge being qualified first, the layman who creates chaos by acting as brain surgeon, and so on. Even the karmis have this common sense, and thus impersonating a policeman, etc. is a criminal act.

Sridhar Maharaj gives us insight into the underlying philosophy for the imitation. He says "there are no big or small mantras for gurus." He also advises "wearing the uniform of a military man, and the uniform will show you what to do." Unfortunately this is not founded in practical logic. Srila Prabhupada thus says exactly the opposite. The American young men who were putting on military uniforms to fight in Viet Nam were not really soldiers, thus they were running from battle and taking drugs. Perhaps this is also why Srila Prabhupada said his Godbrothers "had no brain how to preach." Other historical examples of the conditioned souls failing as absolutes are all too numerous, but one outstanding example has been the Catholic Popes.

3.

The "acarya" Vasudeva

In the Gaudiya Matha, Sridhar Maharaj and his associate gentlemen insisted that there must be one acarya. Sridhar Maharaj admits that "many senior men objected." In ISKCON the same thing happened, many senior men objected. But these men proved "expendable" for the greater cause of imposing a false acarya. Those who objected were purged from the Gaudiya Matha and also from ISKCON. They split into two parties, some wanted to strictly follow the orders of Bhaktisiddhanta Saraswati. The other party wanted to keep a false acarya, Vasudeva.

Vasudeva did not begin a fresh organization of his own, rather there began a power political action to divert all the assets and properties into the GBC and it's acarya's party. Supposedly, the Vasudeva faction owned up to 75% of the Gaudiya Matha assets at one point. But this was gained by oppressive tactics and direct legal methods in some cases. Therefore, the question can be asked "why the sincere party could not preach successfully?" We must consider the difficulties the sincere party had when the Vasudeva party was handling them very threateningly. The properties they needed to preach from were being attacked and so on. Sridhar Maharaj admitted that his scheme was not working, and that Vasudeva had gotten out of hand. Some Godbrothers went to Sridhar for help at one point, trying to get him to turn off his creation. But alas, it was too late. Indeed, even Sridhar himself was warned not to visit Vasudeva because he might be met with physical abuse, even death.

In a similar way, the ISKCON guru sabha did not begin their own independent organization. They started with the "money, men and buildings" of the bonafide acarya. One of the new gurus even said "I will start from scratch. I do not need them (Prabhupada's disciples)." But he did need the buildings, money and full assets....along with whomever he could convince that he was a bonafide acarya. Thus the sincere parties in ISKCON almost had no legs to stand on at all, as the GBC action was internationally combined. Hansadutta even admitted that the 11 self appointed acaryas in ISKCON held mock debates to consolidate their arguments against their Godbrothers. Therefore we have not (yet) seen the lawsuits between the promoters of the real acarya (Srila Prabhupada) and the false acarya section in ISKCON. On the other hand, the ISKCON GBC section had already studied Machiavelli and similar such things, and they were better prepared for politics. In this case they may have assumed that they could improve on history by having a more "politically aware" acarya sabha. As for the threats of violence and acts of violence, there has already been some in ISKCON.

Some of the disheartened in ISKCON went again to Sridhar to tell him of the misfortunes they were experiencing with the false acaryas. He advised that they "wait and see," "the false acaryas will dig their own graves (so why bother?)", that "a sober man takes no action when he sees someone drowning," or that the GBC should also make the disillusioned into acaryas too, thus making everyone happy! In other words, if you are unhappy with the persons who are falsely posing themselves as policemen, you simply dress like one yourself? After awhile everyone will be a policeman?

He was saved....he died

4.

Many people feel that it is their duty to support the false acarya section "to keep the movement together." This same philosophy developed in the Gaudiya Matha. Of course Srila Prabhupada calls such supporters "party men." He said that such supporters "created havoc" and that guru maharaj saved one such supporter "that he died very soon after his activities."

"Our Godbrother, professor Sannyal, he was a very nice man. He was doing very nicely as long as our spiritual master was present. But just after his departure, he became a party man, and he created havoc. But guru maharaj saved him, that he died very soon after his activities. There is possibility. Because in our mission, my spiritual master never designated anybody as acarya. He left advice that you should combinedly work, and whoever is acarya he will come out. But this man wanted to post one of his pet fellows on to the acarya post, and the result was that the whole missionary activities were disturbed. He did not follow the instructions, and there was havoc. That havoc is possible."

C.C. Lecture 4/19/67

The Gaudiya Matha

In India Srila Prabhupada explained ^{to us} that Professor Sannyal was "killed by Krsna, so that he would stop committing offenses." In other words, Professor Sannyal's support of the acarya Vasudeva lead him on to a spiritual ~~down~~ fall from which he ~~did not~~ recover. The parallel in ISKCON is that there has also been a division (split) except that we have an ^{11 way} ~~split~~ because we have many more ~~pet fellows~~. In addition, the false acarya Vasudeva of the Gaudiya Matha was actually a learned scholar with a high degree of renunciation. Whereas in the ISKCON acarya section we are taking from former residents of Bellvue Mental Hospital, completely debauched hippies, even homosexuals. Therefore to promote this caliber of person as the "pure absolute authority" ~~has~~ caused far reaching divisions.

Artificial sannyasa

5

Vasudeva was considered to be the most advanced and learned member of the Gaudiya Matha. He was, however, a brahmachari...who was considering marriage. But when the G.B.C. approached him to become the acarya, they insisted that he also be a sannyasa. In this sense, Vasudeva was much more innocent than the ISKCON acarya sabha in that he was actually reluctant to be an artificial sannyasa. In ISKCON, we have seen extreme insistence on taking sannyasa from Prabhupada, when Prabhupada repeatedly denied the request. Tamal Krsna repeatedly, insistently and obsessively "requested" Srila Prabhupada to take sannyasa. Srila Prabhupada continually told Tamal to "at least give Madri Devi one child, otherwise she will be mortified." Tamal did not care for this request of Srila Prabhupada, and certainly enough Madri was devastated. In the same exact way, Hansadutta continually insisted upon taking sannyasa. Srila Prabhupada told him the same as Tamal, except that he further cautioned "Himavati will go crazy." And she certainly did. Jayatirtha's sannyasa was thundered down upon him by the GBC after they discovered he was conducting illicit activities on the "acarya" platform. Kirtananda swami not only insisted upon sannyasa, but demanded a certificate. Other so-called ISKCON sannyasas kept Srila Prabhupada locked in a room in L.A. The point being, there was definite evidence that these persons self-initiated desire to "take sannyasa" had other motives. Some of the so-called sannyasas were in fact homosexuals. In only a few years Vasudeva became exposed as having an affair, he was belligerent with his Godbrothers, he began to say offensive and "off" things about Bhaktisiddhanta Saraswati Thakur. He went "mad with power." He was a more reluctant person, so what can we expect from persons who wanted the respect given to sannyasa at the early stages? In the Gaudiya Matha we therefore see that the relativistic conception of acarya gradually crept in, through Vasudeva's misbehavior and through the philosophical channel of the GBC secretaries. Ironically, Srila Prabhupada mentions Sridhar Maharaj by name as being one of the primary channels for these misunderstandings. The ISKCON GBC went to the self same person to draft up their 1978 GBC report, which is almost paragraph for paragraph selections from Sridhar's works. History not only repeated itself, by not mere coincidence, but because the ISKCON GBC knew that if anyone could set up the self appointed acarya conception, they should go to the expert!

The acarya missed the real point?

6

The Gaudiya Matha GBC tried to present the idea of appointed acarya. Srila Prabhupada says, "why Bhaktisiddhanta Saraswati did not mention?" He missed the point? The real point? In other words, try to see the impudence of these gentlemen. They said, "well, Bhaktisiddhanta Saraswati left something out, he missed the point." Therefore....we volunteer to make the point for him???? Similarly, we are often told by supporters of the ~~Gaudiya Matha~~ ^{S.M.} section that Srila Prabhupada (A.C. Bhaktivedanta Swami) missed something, and thus we have to go to the proponents of the Gaudiya Matha failure for "advice?" Indeed, we are told that this is a "higher understanding." This idea is not new. The Gaudiya Matha also presented that there was a lack in the instruction of their Spiritual Master, so we have to try other sources.

To institutionalize this understanding within ISKCON the GBC many times say, "Srila Prabhupada spoke in a general way." Therefore we had to go see Sridhar, etc. This is the self same argument given by the Gaudiya Matha GBC. We have to speculate, and introduce concocted things. And this is packaged as "something from the higher realms."

Bhaktisiddhanta's protest

7 The fact that the so-called leading men of a great devotee can be highly motivated is documented in history. In ISKCON, Srila Prabhupada wrote many letters to the leaders, or about the leaders, saying that he knew they wanted big positions. These are detailed in another work. As for the Gaudiya Matha, Srila Prabhupada once related the later history to us in India. Bhaktisiddhanta Saraswati grew a beard "in protest." He would also not take his prasadam, and push it away. Srila Prabhupada said, "he was disgusted that the leaders were already anxious to obtain the assets of the Gaudiya Matha. Therefore he left the planet un-timely." The personal ambition of these "leading men" caused a disaster way before the disaster of Bhaktisiddhanta's direct disappearance. In a similar way, Jesus was caused His untimely departure due to the personal ambition of his "leading men." Yet we are often told that such persons "have good intentions." Whether they do or not can be seen by studying the writings of Srila Prabhupada on this point.

Self interested

8 "Sri Caitanya Mahaprabhu never disobeyed the words of His spiritual master and stopped propagating the samkirtan movement. Srila Bhaktisiddhanta Saraswati Goswami, at the time of his passing away, ordered all his disciples to work conjointly. Later, however, some self interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of their spiritual master, and the entire mission was defeated. We are not proud of this; however the truth must be explained." Adi 2 p. 76-7

Mundane persons

9 "Vaisnavas are not envious. If a vaisnava, by the mercy of the Lord, is empowered by Him to distribute the Lord's holy name all over the world, other vaisnavas become very joyful. That is..if they are truly vaisnavas. One who is envious of a successful vaisnava is certainly not a vaisnava, but an ordinary mundane man. Envy and jealousy are — manifested by mundane people, not by vaisnavas. ...When Narottama dasa thakura says chadiya vaisnava seva, he is indicating an actual vaisnava, not an envious person in the dress of a vaisnava." M.Lila vol. 1 p.130-1

NOTE: This verses purport shows another basic defect of the Gaudiya Matha/new ISKCON type of thinking. Sridhar Maharaj says that if a person is too much jealous of the acarya post, he should be given acarya status. ISKCON has borrowed this — in developing the idea that persons envious or jealous of the "acaryas" should be given high position also. But here Srila Prabhupada completely smashes this concept by saying that envy and jealousy are only manifested in mundane people!

Disciples of Kali Yuga

10 "Unfortunately, in this age of Kali there are many mundane persons in the dress of vaisnavas, and Srila Bhaktivinode Thakura has described them as disciples of Kali. He says "kali-chela." He indicates that there is another vaisnava, a pseudo vaisnava with tilaka on his nose and kunti beads around his neck. Such a pseudo vaisnava associates with money and women and is jealous of successful vaisnavas. Although passing for a vaisnava, his only business is earning money in the dress of a vaisnava. Bhaktivinode Thakura there fore says that such a pseudo vaisnava is not a vaisnava at all, but a disciple of Kali Yuga. A disciple of Kali Yuga cannot become the acarya by the decision of some high court. Mundane votes have no juristiction to elect a vaisnava acarya. A vaisnava acarya is self effulgent, and there is no need for any court judgement. A false acarya may try to override a vaisnava by a high court decesion, but Bhaktivinode Thakur says that he is nothing but a disciple of Kali Yuga." M. Lila vol. 1 p.132

The Gaudiya Matha

Note: Similar to this sentiment expressed by Srila Prabhupada, many of his disciples were asked or forced to leave the temples established by Srila Prabhupada. The bottom line offered by the "new gurus" was that they had legal authority over the temples. This same thing happened in the Gaudiya Matha. The GBC leaders became interested in the property and assets, and in suppressing their Godbrothers. Unfortunately by suppressing Srila Prabhupada they made a very grave error. Another important point herein is that there is no need for votes to "select an acarya." He is self effulgent. Unfortunately Sridhar Maharaj supported this idea of elected acaryas, even to the point of making an annual "adding and eliminating." This has been adopted by the ISKCON GBC also.

Demonic persons

11 "The same principle can be applied to demonic persons, even though they be in the same sampradaya of Lord Caitanya. Without receiving the lord's special power, one cannot preach His glories all over the world. Even though one may CELEBRATE HIMSELF (self appoint himself), as a learned follower of Sri Caitanya Mahaprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Sri Caitanya Mahaprabhu, he will find fault with the pure devotee, and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Sri Caitanya Mahaprabhu when he criticises the K.C. movement spreading all over the world, or finds fault with this movement or the leader of this movement." M.L. 11.102

Note: There are/several important points in this section. First of all, one who merely celebrates himself as a learned follower (an acarya) may actually be of demonic character. This person may also find fault with the leader of this movement (Srila Prabhupada) and try to modify his instructions. The results of these modifications may be that most devotees leave, the public gets fried and even the so-called acarya becomes degraded. None of this result is desirable for a true vaisnava.

Owlsh personalities M.L. 25.10

12

"Without being empowered by the direct potency of Lord Krsna to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master for the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people."

Note: here Srila Prabhupada hints that persons who attempt to act as acarya without being directly empowered by the Lord are operating on mental concoction. But please note that this type of deviation is not even expected in ordinary religious persons, and what to speak of so-called devotees? This gives us a clue to why these so-called acaryas have mis-treated their Godbrothers, taken advantage of their disciples (~~some~~ sexually) and even mis-behaved in public. They are not on the platform of ordinary religious people, and their insensitivity towards others mentally or physically is not at all a result of "sincerity."

"Such an acarya, or spiritual master, should be considered non-different from Krsna. That is, he should be considered the incarnation of Lord Krsna's potency. Such a personality is Krsna lingita vigraha- that is, he is always embraced by the Supreme Personality of Godhead, Krsna. He is the guru or spiritual master for the world, a devotee on the top most platform, the maha-bhagavata stage, and a paramahansa thakur, a spiritual form only fit to be addressed as paramahansa or thakura. (The owlsh personalities cannot see this.)"

Note: This summarizes the Sridhar/Gaudiya Matha/GBC defect. They think the acarya is some one who "simply wears the uniform." But here we find the acarya is personally embraced by Krsna. Whereas some say anyone can be addressed with the higher nomenclatures, Srila Prabhupada says only the internally realized soul can use such addresses.

Such defective persons are called owlsh, as they cannot see practically during the day light, but are only expert at being alert in total darkness.

THE GAUDIYA MATHA

(13)

Gaudiya Matha GBC: The Demon Ravana illustrates their actions

"We have actually seen that one of the disciples of Bhaktisiddhanta Saraswati Thakur wanted to enjoy the property of the spiritual master, and the spiritual master being merciful to him, gave him the temporary property, but not the power to preach the cult of Chaitanya Mahaprabhu all over the world. That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master. The story of the demon Ravana illustrates this point. The Sitadevi he forcibly took with him was not the original Sitadevi, but an expansion.....S.B. 5/18/22

In ISKCON's GBC they were always trying to transfer the registration rights to the property of the mission to themselves. They tried to form an umbrella corporation to consolidate the properties, in their names. Srila Prabhupada totally disbanded the GBC in 1972 for such an attempt. Other such things, which Prabhupada called "the GBC tendency to scheme and plot" are outlined in another work. The significant point is that the tendency was there for ownership.

We also find that the word FORCIBLY is used, even in 1972 Srila Prabhupada remarked in the letter disbanding the GBC that they had not consulted the devotees. In other words there was already a disregard for the rights and feelings of their Godbrothers. But now we see that although they forcibly took the properties, as did the Gaudiya GBC, they can barely even maintain them in most cases. Similarly, Ravana was unable to maintain the Sita he forcibly took. Sita became a total headache for Ravana in fact, and we find that the new acaryas are also suffering from trying to keep their ill-gotten gains.

Once again we are totally surprised that people keep coming back to tell us about the "good intentions." If Ravana is meant to illustrate their behavior, and Ravana is always used by Prabhupada to typify demoniac (thoroughly selfish) actions, we cannot see the innocent Pramada at all, especially when he forcibly took Lord Rama's consort and herein Prabhupada directly compares the wealth of the spiritual master to the Goddess of Fortune.

(14)

SENSE GRATIFICATION

"The difficulty is that sometimes things are interpreted in a manner dovetailing one's own sense gratification. I have got personal experience in my Guru Maharaj's institution. Different Godbrothers took the words of Guru Maharaj in different interpretations for sense gratification and the whole mission was disrupted. This is still going on for the last 40 years without any proper settlement. I am always afraid of this crack, but I am sure if our aim is to serve Krsna sincerely, and the spiritual master simultaneously, that will be our success." Tamal 10/18/69

Remarkably, the ISKCON GBC repeated the direct history of the Gaudiya Matha by disrupting the mission. Again, we find that Srila Prabhupada mentions nothing of "good intentions," but fully points to their motivation for sense gratification. Another nice point is that the GBC of both the Gaudiya and ISKCON society claim to be serving Krsna, but Prabhupada clearly indicates that they have to serve the spiritual master simultaneously. By trying to re-focus the worship meant for the bonafide spiritual master onto themselves they disrupted the movement, because they wanted that worship for themselves. Some were already putting their pictures on the altar as early as 1973 in ISKCON trying to focus worship for themselves. Bhaktisiddhanta's men were less blatant, but still he knew their motives and thus he left the planet un-timely. If Bhaktisiddhanta Saraswati Thakur saw that they wanted the assets and position, and that "it was good intentions" then why did he "leave in disgust?" Clearly, such intentions are not at all good, there is no way possible that they are pleasing to the spiritual master. He is openly repulsed.

15. Puffed up insects, biting their spiritual master

"So far personal association with the Guru is concerned, I was only with my guru Maharaj four or five times, but I have never felt any separation. I never left his association, not even for a moment. Because I am following his instructions. There are some of my Godbrothers here in India who had constant personal association with Guru Maharaj, but who are neglecting his orders. This is just like the bug who is sitting on the lap of the King. He may be very puffed up, but all he can succeed in doing is biting the King. Personal association is not so important as association through service." (Satyadhana 2/20/72)

The example of a puffed up insect is very appropriate. In comparison to the real pure devotee these false acaryas are tiny creatures. If they were not sitting on the lap of the King they would have no significance at all. But then they become puffed up and try to capitalize on their "position" of being situated on the King. They feel themselves very "important" and even try to get their own thrones, expensive Porsche, Mercedes, B.M.W. and Cadillac conveyances as well as beautifully adorned residences. They produce their own "realized writings" as if they knew what the King did. The King tries very hard to attract people into his plan, and the puffed up bug thinks he has the authority to chase them away. The bug may even say that the reason the people do not follow his authority is that they have "a King disease" (as one "new guru" said that Prabhupada disciples would not accept him due to their "Prabhupada disease").

When people come to offer things at the feet of the King, such as money, women and affection, this bug thinks it is something meant for him. He takes advantage of the sentiments meant to be directed towards the King, and tries to focus them onto himself. He tells females to "love him as they would love the King," or sends people out to buy abominable substances "on behalf of the King." When people all run away from this travesty of justice the bugs try to twist their sentiments by telling them they are disobeying the King, instead of the puffed up insect himself.

A bug may demand that no one can worship the King without first worshipping him (guru-shakti), or that the people who he tries to divert from the King can no longer offer flowers to the King, that he can directly violate the orders of the King by taking intoxicants or similar problems, and yet still "manage on behalf" of the King and just generally create a string of confusing and mind boggling demands so that he will, at all costs "keep his position" and still exploit that which is meant exclusively for the King.

Therefore Srila Prabhupada compares such persons to "puffed up insects." And "all they can do successfully is merely bite the King." That is their "success," creating a source of botheration for the pure devotee. Since it is evident that by being a source of disturbance for the spiritual master they will also disturb his disciples, they perform the double offense of guru aparadha and vaisnava aparadha. One who is sitting on the lap of his spiritual master and biting him, can never enjoy happiness in this life or the next, and this is stated in countless places in the sastra.

Biting has another significance. A person may fall down into sense gratification, and fall off the body of the King. He is not causing a direct source of pain. But the bug who simply sits there consciously biting, he is directly being offensive. That is why Srila Prabhupada does not attack the many souls who fell away from the Gaudiya Matha, and got into sense gratification. Rather he consistently attacks the "leading secretaries" as he does herein, as biting bugs. Srila Prabhupada also said that biting bugs such as mosquitoes.....have taken their birth in such a form due to extreme envy of others.

Srila Prabhupada said that Bon Maharaj was "rejected by Guru Maharaj" for his ambitious character. And although Bon has had so-called success in creating an organization, Srila Prabhupada called him "the head of a mundane institution." Srila Prabhupada recalled instances from 40 years past to still consider Bon Maharaj as a black snake. Therefore, unless these actions taken by the self appointed types are properly attoned for, they also will be recalled 40 years from now as well. In my limited experience with Srila Prabhupada I can only recall one instance where Srila Prabhupada kicked out a devotee from all of his temples. That devotee was named Mahadeva dasa. His offense? He was opening Srila Prabhupada's mail in India.

This means that Mahadeva dasa was directly interfering with Prabhupada's relationship to his disciples. Srila Prabhupada would not excuse this act although he excused so much other innocent fall downs. This means that when one places himself between a bonafide spiritual master and his disciple, and disturbs that relationship intentionally, he performs a grievous act for his own spiritual life.

In the Gaudiya Matha as well as ISKCON GBC there was a conscious act to change the instructions of the pure devotee, or withhold them. In ISKCON the GBC would not circulate Srila Prabhupada's letters for some considerable time, neither were they very happy to see them widely distributed. The self motivation involved here was painfully obvious. Srila Prabhupada's writings were often highly critical of these so-called pure devotees. If Mahadeva dasa was looked upon severely for interfering with a few items of correspondence we can only imagine what light would fall on those who practically wholesale hid all the correspondence. Another obvious point is that if these self appointed acaryas were so innocent, and really wanted to do the right thing, then why did they not first of all research all of Prabhupada's writings before they took any drastic step, as well as all of his lectures and books?? In the only research effort which we know of that was guru supported, in L.A. the local guru tossed out his vyasasana after doing some research on the letters. But he re-installed it by political pressure from other GBC, and not by any sastric means. In short, a large portion of Srila Prabhupada's instructions were hardly even considered by these men. And those persons who held the book called "The Bonafide Spiritual Master" which contained some of those letters, were almost all branded a demoniac heretics by the ISKCON GBC. The point of all this? They were trying to suppress the knowledge given by the spiritual master. The GBC had already suppressed Srila Prabhupada physically in 1970 at the L.A. temple by not allowing him to leave. But to suppress the physical form of the spiritual master is less severe than suppressing the words, because Srila Prabhupada says that vani (words) are much more important than vapuh (form).

Suppressing Srila Prabhupada

17.

This suppression takes many forms. For example in the San Francisco temple Tripurari Maharaj told me not to tell anyone there that homosexuals cannot be acaryas. We would not want to disturb anyone right? He said that the reason he would not visit Berkeley was that I might stroll up to one of his men and say, "yea, homosex cannot be acarya." He finds this intolerable that anyone would give such instruction. Similarly, in other zones I have been cast out for saying such off the wall philosophy as "gurus do not take drugs." What this really comes down to is that they do not want any comparison made to their flaked out acarya conception ^{and} the bonafide acarya. That is intolerable. Not only that, it is, according to such persons "poisonous, offensive and too heavy."

What this really means in the ultimate sense is that Prabhupada cannot be glorified properly, he has to be lumped in with all this corruption. We still have to recognize foolishness and even offensiveness as "bonafide". This is suppression of Srila Prabhupada.

The above examples could be used by merely changing the names of the persons or deviation in question. The basis psychology is the same all over in one form or another.

18.

I am so advanced that I can Kill my guru and then become guru

"Why this Gaudiya Matha failed? Because they tried to become more than guru. Before passing away he gave them all direction, and he never said that this man should be the next acarya, but these people, just after his passing away, they began to fight "Who shall be the next acarya?" That is the reason (for the failure). They never thought "Why guru maharaj gave us instructions on so many things, did he not say that this man should be guru?" They wanted to create artificially somebody as acarya, and every person came. They did not even consider common sense that if guru maharaj had wanted to appoint somebody as acarya why did he not say? He said so many things, and this point he missed? The real point? And they insisted on it. They declared "come on..unfit persons to become acarya, then another man comes, then another, and another. Better to remain a foolish person perpetually to be directed by guru maharaj. That is perfection. As soon as it was announced that "guru maharaj is dead""now I am so advanced that I can kill my guru and then become guru." 8/15/76 Bombay lecture (76 2A)

In this connection Prabhupada once told the story of the yogi and to the mouse to one of the "new gurus." The mouse becomes eventually a tiger and tries to eat the yogi. This desire to "create artificially somebody as acarya" is confirmed in this section as being beyond merely unauthorized or innocent bumbling. It is an attempt to eliminate one's guru to become guru himself, according to this section, and it is therefore a very grievous act. Due to this act, Vasudeva eventually came to reject Bhaktisiddhanta Saraswati in various subtle means of deviation and philosophical changes. Sridhar Maharaj said that Vasudeva had committed so many offenses to vaisnavas (his Godbrothers) that he came to the platform of guru-avajna (mad elephant offense). Unfortunately, Sridhar was one of the most adamantly insistent on creating a false acarya, and still holds to the basic idea. In this we find that the persons are much more than mere pesty insects(who adopt false acarya ideas) they think they are so advanced that, like the yogi and the tiger, they "become more than guru." But, what is good about all this is that they can not ultimately consume the yogi, instead they become "again mouse." In this connection we find that some of these so-called acaryas are completely bewildered takers of intoxication, and taking advices from mayavadis or books about ghosts and sacred mushrooms.

Attonements

19.

According to Sri Isopanisad one who poses as a great devotee or acarya, but who cannot follow the principles of the acaryas, he is destined for the most obnoxious regions of the universe. There are numerous examples and stories in the Srimad Bhagavatam C.C. Etc. about the extreme precariousness of offending a pure devotee, or a vaisnava generally. Srila Prabhupada says there is no attonement for a vaisnava aparadha by any other means than by begging pardon of the offended vaisnava(s). S.B. 4.4. p.120 There are all too many quotes on how a person will destroy all his pious acts and be vanquished by offending the vaisnava. Thus if these "new guru" are to even begin to account for devastating the lives of all so many Prabhupada disciples, doing ruinous acts which have given bad publicity to Prabhupada, and destroying many a family's economic base and causing general chaos not to speak of discouraging so many from spiritual life, they have a whole lot of leg work to do. They have to beg the pardon of all the Prabhupada disciples all over the world, both those who did and those who did not get burned from all this, and humbly beg their forgiveness. Not only that, they have to sincerely do the things which these persons might request of them...or at least attempt it, in order to compensate for their actions. They have to go to the media and tell the public that they were never appointed, and that their acts have nothing whatsoever to do with His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. They must at least clear his name, because he is not here and they cannot ask for his forgiveness directly, they will have to work hard at this for the rest of their lives to at least show sincerity. Otherwise the verses from sastra apply to all, and just because one was once a bug sitting on the lap of a King does not mean one will not meet with difficulties.

Sri Guru and His Grace (a review)

There is a wide difference between the teachings of A.C. Bhaktivedanta Swami and those of Sridhar Maharaj. We intend to point out some of them herein, although a much more comprehensive paper is forthcoming.

Generally, there are different stresses and emphasis to start with. For example, Srila Prabhupada never emphasized the activities of Pundarika Vidhyanidhi in the manner that is done in S.M.'s book (p.136). That is because Srila Prabhupada knew the western mind would tend to latch onto such things, and take advantage. Therefore this page has become the basis point for Jayatirtha's group, along with the idea that regulated service is not service, that we want the "free love and free faith." (p.77-8).

Nor will we find that Srila Prabhupada talks so casually about the Pandavas, saying they had "fallen down on the journey towards the spiritual goal." And in the next paragraph jump right into the fall downs of madhyama-adhikary to add more downward thrust. p.111-2 Rather we find that the so-called "illusion" of the Pandavas was directly created by the Lord Himself to fulfill His mission on earth, and we find Srila Prabhupada saying things like "Arjuna could never forget Krsna, not even for a moment."

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Because Srila Prabhupada would not accept the "appointed acarya" misconception of the Gaudiya Matha, he was treated poorly by many of his Godbrothers. He said he was, "depressed, repressed, oppressed and compressed," by them. This misconception of making a neophyte into an exalted devotee artificially was the work of Sridhar Maharaj and his associates. Even such an exalted soul as Srila Prabhupada was treated severely due to the fanatical atmosphere generated by these ideas. The reason they were envious and even hateful of Srila Prabhupada was that they had been misinformed about the position of acarya by the Sridhar Maharaj/Gaudiya Matha GBC conspiracy. It appears that such conspiracies which generate ill will, hate, violence and even murder are common historical events. The most miraculous thing is that the ISKCON GBC went to the same exact source that generated hate towards Srila Prabhupada (albeit by innocent and well-intentioned bumbling), has generated the same sectarian ill will within ISKCON.

and

Sri Guru and His Grace review

Spiritual traitors p.26

S.M. "The followers of form are only imitationists, they want to exploit Mahaprabhu and not serve Him. They are our worst enemies. They are traitors, they have taken the garb of Mahaprabhu's sampradaya, and they are saying something bogus. This is cheap marketing."

The above statement is very good. Unfortunately it is totally contradicted in other portions. The above statement supports substance over form, later we are told to support form over substance. Taking the garb (wearing the uniform p.84) is advised, even when the internal realization (the substance) is evidently not there.

Indeed, in another Sridhar Maharaj tape he advises "using deceit" to prop up the form which has not real substance. Why create an idea, then say that those who follow your idea are "traitors?" This is inconsistent and contradictory.

Krsna's headache p.66

S.M. "Krsna has a headache and his sincere devotee will try to cure it." This is very nice. But Srila Prabhupada says that these ideas of elected, appointed and nominated acaryas caused havoc, violence and the ultimate dissolution of Srila Bhaktisiddhanta's movement.

How does this help Krsna's headache?

Risky devotional service? p.67

Srila Prabhupada says, "there is no question of falling down as long as one follows the orders of his spiritual master. As soon as a foolish disciple tries to overtake his s.m. and becomes anxious to occupy his post, he immediately falls down." S.B. 5.12.14

Sridhar Maharaj tries to establish that devotional service is a risky platform, where one may "go to hell carrying out the order of his gurudev." But, the false acaryas are not following the orders of their gurudeva! When S.M. says that "yes I am ready to die to carry out the order of my gurudev.." he does not clarify that those "acaryas" who "die" (spiritually) have not understood the order. The order is clearly that there is no such thing as nominated, elected and appointed acaryas...and this so-called "risky devotional service" comes from neglecting this order.

Experimental acarya theory

The idea of the "risky business" of being an acarya is further elaborated by S.M. to be "a dynamic process" in that it can be subject to relativistic considerations. Thus, when an experimental acarya falls into gross sense gratification, we can "withdraw the experiment" every year at Mayapur by "eliminating acaryas." Of course Srila Prabhupada says the opposite; that one who views the acarya from the relativistic is "possessed of a hellish mentality."

Srila Prabhupada/^{again}says directly the opposite; "Similarly, if you want to know something beyond your experimental knowledge, beyond the activities of the senses, then you have to accept the Vedas. THERE IS NO QUESTION OF EXPERIMENTING.It is already settled." ISO IV Thus, for S.M. (and the ISKCON GBC backed by S.M.) the statements of the Vedas given by the acaryas to form a GBC to conduct the mission were neglected by these fellows, and a grand experiment was conducted.

Authority crazy acaryas?

p.75

S.M. "The position of the acarya with his disciples must be absolute; with his disciples he will have absolute authority. Still he (the acarya?????) must be careful not to become mad with authority." In the above we find S.M. stating that an acarya can be subject to relativistic conditioning. In direct contrast to this, Srila Prabhupada states that a person who imitates the acaryas is already in material desires. Since a bonafide acarya sees the span of life on this planet to be less significant than that of a fly's life-span, how can he be plotting to create some empire here? Since he is already established in the reality, how can he become swayed by the illusion? Srila Prabhupada thus explains that a person may try to "bring the acarya down to his own level." (N.O.I.) Beyond that, the acarya is situated in his real existence as; assisting the gopis and think of Krsna at every moment, relishing the pastimes of the Lord 24 hours a day....indeed he is personally embracing Krsna, etc. etc. etc. From this position he can, by having a few thousand meat-eating mlecchas and yavanas surround him for a couple of years and offer him their "wealth", he can become mad?

Relativistic acaryas

(further relativisms considered)

SRILA PRABHUPADA "He never deviates at all..." B.G.4.42

"The acarya faces the dangers of partiality and deviation." p.78

"The acarya's position is full of temptation." p.78

"The acarya may think "I am master of all I survey," and thus go down." p.78

(Actually Srila Prabhupada not only contradicts this, but he says that those who consider themselves to be "masters of all they survey" as simply "demons." He never discusses such conceptions in reference to bonafide acaryas.)

"The acarya may become mad, (with adulation and power)." p.78

Acaryas have false ego? p.79

S.M. "The ego within all of us (material ego/identification with matter) can attack the acarya."

Srila Prabhupada contradicts this idea entirely. He says that not only the subtle aspects but even the gross (visible) body of the spiritual master is to be considered as entirely spiritual. "It is therefore enjoined, gurusu nara matih: one should stop thinking of the spiritual master as an ordinary human being with a material body.to think that the body of the spiritual master is made of material ingredients is offensive." Bhag 8.3.2.

"One who is engaged in the service of the Lord, without impediment and cessation, is understood to be situated in his original spiritual status." According to the S.M./GBC theory, such a fully liberated soul can be "attacked by false ego?"

This position of not just faulty, but fully undermines the value of spiritual ecstasy. A person experiencing the "higher taste" of spiritual life can be attacked by material ego, makes the value of spiritual bliss very weak. And one may bounce around between the two positions from day to day. There is no fixed position, but vacillation. Unfortunately, vacillation is possible in the NEOPHYTE devotee, whose faith is called "pliable." To mix this up with the perfected and realized platform is damaging.

Clearly, the S.M./GBC collaboration produces/contradiction, confusion and mingling of form/substance, mahamaya and yogamaya. Srila Prabhupada calls such thinking "mental speculation."

"If one tries to mingle the worship of Yogamaya with Mahamaya (in this case the neophyte devotee's being overcome with mahamaya, with the platform of pure devotion: yogamaya), considering them one and the same, he does not show very high intelligence. The idea that everything is one is a kind of foolishness indulged in by those with less brain substance. Fools and rascals say that the worship of yogamaya and mahamaya is the same. This conclusion is simply the result of mental speculation, and it has no practical effect.

Madhya 3. 8.90

Producing titles

Whereas Sridhar Maharaj says that we simply put a uniform on someone, and he can use deceit to try and fool others, Srila Prabhupada says entirely the opposite. "In the material world, sometimes one produces a title to an utterly worthless thing, and in Bengal this is known as giving a blind child a name like "padmalocana", which means "lotus eyed." One may foolishly call a blind child padmalocana, but such an appellation does not bear any meaning." (Madhya 3 8.90) Consequently, producing the title that one is an ut-tama, may not save him from being in tama. Indeed, as Srila Prabhupada points out, by imitating the pure devotee "one's heart becomes harder and harder, exactly like that of a materialist." C.C. Madhya 5

Deviation in the acarya p.81

"A spiritual master may disobey his guru (and we should wait and see)..."

Srila Prabhupada directly contradicts this idea, and claims that his own success was simply due to his following the orders of his spiritual master. He says in many places that the bonafide acaryas never disobey, in fact he says they are fully surrendered, cent percent, etc. etc.

Vyasa...may not know???? p.83

Dheera Krsna

S.M./emphasizes the idea in bold type, that the author of the entire Vedas, an empowered incarnation of Krsna, one who "knows past, present and future," who knows all material and spiritual knowledge, who is an acarya in the Gaudiya Vaisnava line, ^{who} ~~he~~ is also known as "amogha drk-one who has perfect vision; as a plenary portion of the Lord Himself; as ajam, birthless; as appearing on this planet for the benefit of others (by descending from His own causeless mercy); as not dependent on a spiritual master because He is the spiritual master for all others; as only taking a spiritual master as formality just like Krsna, Rama and Lord Caitanya; as being cognizant of all knowledge.....that he may not know?? (see S.B. 1.5.21) He is also known as the author of all sastra, as perfect and thus the Vedas are perfect, and so on. Srila Prabhupada therefore never encouraged the understanding that he ...may not know? This establishes doubt, in everything! This is now subtly ~~mmh~~ moving forward as "Srila Prabhupada may not know..." therefore, this means we have to consult with others.....and they will help us? It is clearly offensive, and there are many quotes to substantiate that this thinking is such.

ity

Sincere ~~honesty~~ makes you a brain surgeon (watch that ax Eugene!) p.84

S.M. establishes that if one is sincere, even though he is falsely posing himself as a saksad hari, rati keli siddha, he will do fine. Srila Prabhupada gives the direct opposite instruction. That if a layman performs brain surgery, he will simply cause chaos. He may be sincere, he may try to only chop out the bad part of the brain, but remove the good part due to his poor fund of knowledge. We can envision that after he chops up and scalpels apart all kinds of patients, he would upset the families, the other bonafide doctors, and ultimately the police would take him away in horrified shock. And, Srila Prabhupada says the position of guru is way beyond this brain sureon's position, which is an ordinary thing

Anger, violence and dissolution

Therefore, even though the intentions may have been, to create "an ocean of Love, or a Volcano of love," Srila Prabhupada said that the results of this foolish juxtaposing in the Gaudiya Matha produced sectarianism (party spirit), hate, violence...and even murders in the Gaudiya Matha. There were big, bitter lawsuits, arguments, more "appointed acaryas" and Srila Prabhupada therefore says they became asara....useless. They did not follow their guru maharaj. We humbly submit that persons who are in a risky position, who are tempted, power crazy, mad, relativistic, masters of all they survey, deviating from their guru, partial (sectarian), prone to be overwhelmed with false ego, contradictory, misunderstanding yogamaya and mahamaya (mayavada touch), who are interested in worshipping the external form of one who is lacking in substance, who think that vaidhi bhakti is restricitve and that we are for the "free love" (see p.78) and who have thus encouraged the likes of Jayatirtha....have not understood the true meaning of "acarya."