

A CONFIDENTIAL MESSAGE FOR DISCIPLES OF

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

The order of the Spiritual Master is the active principle in spiritual life.

Anyone who disobeys the order of the Spiritual Master immediately becomes
useless.

Adi-lila Vol. 3 page 6

The truth can not be hidden for long, just as the sun may temporarily be covered by clouds. Yet the sun is the cause of the clouds. Please consider the following shastric evidence and learn the truth.

In Back to Godhead vol. 13 issue number 1 and 2 page 25 there is an important quote. When some newsmen asked His Divine Grace A. C. Bhaktivedanta Swami Prabhupada who would succeed him, He replied.

"IT IS NOT THAT I'LL GIVE AN ORDER: HERE IS THE NEXT LEADER...ALL OF MY
DISCIPLES ARE LEADERS AS MUCH AS THEY FOLLOW PURELY."

The full quote may be looked up in the enclosed photocopy. Srila Prabhupada directly stated that he would not appoint, that the qualification is one must follow the instructions purely. In all of the hundreds of pages of slokas and purport, His Divine Grace always made it clear that GURU is by QUALIFICATION not by some appointment. Please read the books and see for yourself. If one says that Srila Prabhupada did appoint he is saying that Srila Prabhupada did not follow his own teachings. It is just like when some Gaudiya Math disciples said that Bhaktisiddhanta Saraswati made a mistake at the time of His death.

His Divine Grace was not, so to say, a favorite disciple, important member or a G. B. C. Was he appointed? Read the purport on page 5 of Adi-lila vol. 3. Srila Prabhupada states that he didn't care for any politics of the Gaudiya Math ... "under the protection of all the predecessor acaryas, and we find that our humble attempt has been successful." (This also refutes such nonsense philosophy that a disciple can not have contact with the guru without going through the temple president and the G. B. C.) The fate of the appointment group is also stated

"Another group created their own concoction about executing his desires...

BUT JUST AFTER HIS PASSING AWAY, HIS LEADING SECRETARIES MADE PLANS ,

WITHOUT AUTHORITY, TO OCCUPY THE POST OF ACARYA."

Srila Prabhupada was not appointed. Does that mean he's not bonafide? NO! That means the appointed business is unauthorized concoction!!!



One may very well ask "What is the harm for these eleven to present themselves as appointed and thus keep ISKCON together?"

The harm is that they are committing offence to Srila Prabhupada, devotional service and to their godbrothers. They have broken the system of disciplic succession and by not following Gurudev's instructions immediately become asara or useless.

How is His Divine Grace being offended? These eleven are allowing the philosophy to be spread that they are now PURE DEVOTEES, fully transcendental because of appointment. Thus they are degrading the worship of the genuine self-realized Acarya to a social activity of cheap pretention. In the Adi-lila Vol. 1 page 37 His Divine Grace writes..."The Guru who first initiates one with the MAHA MANTRA is to be known as the initiator (spiritual master). ..and on page 38..."a devotee must only have one initiating spiritual master because in the scriptures the acceptance of more than one is always forbidden." So these eleven appointed people are saying that if you have only first initiation (maha mantra) from Srila Prabhupad, that is not good enough for spiritual advancement. I will give you gayatri mantra and then I am your guru and Srila Prabhupada is only secondary guru. It appears that these eleven have not been reading the books and only becoming more entangled in a web of deception.

I once asked the Toronto temple president that in the future one or more sincere disciples of Srila Prabhupad may become self realized; what would his relation be to these eleven appointed gurus? He replied that these eleven would allow such a person to become an initiator guru when these eleven all agreed he was advanced enough. In other cases the term used is that these eleven will vote or appoint future initiating gurus. Such activity as voting for a guru is directly against all Vaishnava authorities and breaks the disciplic succession. ISKCON has always criticized the catholic church for voting-in the pope. But now they have become a mini catholic church. The business of ZONES is also against shastra. If you live in a particular ISKCON zone then the guru for the area is so and so swami? That is called ecclesiastical guru. In Adi-lila Vol. 1 verse 38 purport it is stated "It is imperative that a serious person accept a bona fide spiritual master in terms of the shastric injunctions. Sri Jiva Goswami advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely QUALIFIED spiritual master for actual advancement."

In the Back to Godhead editorial of volume 13 issue 1 & 2 it states that "A. C. Bhaktivedanta Swami expects all his disciples to become pure devotees, or instructing gurus, capable of bringing pure spiritual life to the conditioned souls." This editorial says an instructing guru may be a pure devotee but he cannot initiate because he is not appointed. This is an offense to devotional service and is against shastric evidence. In the Adi-lila vol. 1 verse 34 purport "the initiating and instructing spiritual masters are equal and identical manifestations of Krsna, although they have different dealings." Also on page 38 purport "the guru who continually instructs a disciple generally becomes the initiator guru."

If the fact is; one must be appointed, then is he appointed all his life. Can one fall down? Lord Caitanya stated that a guru should not take too many disciples or the burden of accepting all their sins could cause a fall down. Also in T L C page 28 Srila Prabhupada writes... "When the plant of devotional service is growing, there is still another chance of disturbance. Along with the growth of the plant of devotional service there are other plants also growing. When one is advanced in devotional service, it is natural that many persons will come to a devotee for becoming disciples, and will offer him some material gains. So if a person becomes attracted by the increased number of disciples and the material conveniences offered by the disciples, and forgets his duty as a bone fide spiritual master, that is another disturbance in the growth of the plant of devotional service. It may be that by taking advantage of material convenience, one becomes addicted to enjoy material comforts of life." Therefore we should note that if one is not actually Krsna realized, completely transcendental and tries to become a guru prematurely there is every chance that he may fall down. What to speak of those who are offenders at the lotus feet of His Divine Grace. History repeats itself! What happened to the followers of Advaita Acarya and to the Gaudiya Math? Are we more qualified than they were? So we must be very careful and study Srila Prabhupada's instructions and base all our activity on shastric evidence then we will become sincere.

Therefore as a disciple of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada YOU are obligated to question what is contrary to his statements. One should not care for society and friendship of those who are offenders or sahajiyas. I am not criticizing anyone personally but I do point out this false philosophy of appointed and ecclesiastical gurus. One should have firm faith in his guru and not think everything will fall apart if we don't have these eleven appointed people doing some official guru-ship business to keep things going. Such concocted ideas are for faithless persons. Let them be guru by qualification. By their own self-effulgent Krsna consciousness let them attract sincere souls. But do not accept one who says "I have been appointed as acarya." That is contrary to scripture and will cause everything to dry up and become useless.

SOME OF THE DISCIPLES STRICTLY ACCEPTED THE ORDERS OF THE ACARYA, AND OTHERS DEVIATED, INDEPENDENTLY CONCOCTING THEIR OWN OPINIONS UNDER THE SPELL OF DAIVI MAYA.

Purport

Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation.

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Your correspondence and comments are welcomed. Please write to:

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ALL GLORIES TO SRILA PRABHUPADA! ALL GLORIES TO SRI GURU AND GOURANGA!

My spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupad, always spoke out strongly against this whole business of hereditary spiritual masters, appointed gurus, ecclesiastical acharyas, etc. Never in any of his books or in any of the thousands of lectures he gave will you find him condoning the idea that one can become guru by appointment.

I was once sitting with him in his room in Mayapur when he received a letter sent out by one so-called acharya of the Gaudiya-Vaishnava line. The letter said something like this: "Bhakti-siddhanta neglected to make it clear who the next acharya was supposed to be; therefore, I had to go through the courts and there was so much confusion. But I will not make the same mistake. Therefore, to make things quite clear, I am now designating that my son will be the next acharya." Srila Bhaktivedanta Swami Prabhupad was very furious to receive this news. Shaking the letter, he exclaimed, "Appoint! Appoint! Appoint! Acharya is never appointed!! He is thinking it is by accident my Guru Maharaj did not appoint a successor? My Guru Maharaj wrote so many hundreds and thousands of words. If he wanted to appoint a successor, why he could not write these few words: "I appoint such-and-such as the next acharya"? Why he could not write it? He is somehow deficient in some way? No! Acharya is not appointed!" So our own spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupad, also refused to follow this materialistic philosophy of appointed acharyas.

Even on his deathbed, when he was asked by some newsmen who would succeed him, he replied:

"All of my disciples will take the legacy. If you want, you can also take it. Sacrifice everything. I one may soon pass away. But they are hundreds and this movement will increase. It's not that I'll give an order: 'Here is the next leader.' Anyone who follows the previous leadership is a leader. I don't make any distinction between Indian and European. All my disciples are leaders . . . as much as they follow purely. If you want to follow, then you can also lead. But you don't want to follow. 'Leader' means one who's a first class disciple. *Evam param para praptam*. One who is

perfectly following. Our instruction is *guru-mukha-padma-vakya*. Do you know this? *Arna koriho mane asa*. ('My only desire is to have my consciousness purified by the words emanating from the lotus mouth of my spiritual master.') To become a leader is not very difficult, provided one is able to follow the instructions of the bona fide guru." (from *Back to Godhead*, vol. 13, no. 1 - 2, pg. 25)

"They asked who his successor would be and he very clearly said, 'All of my disciples'."

Question: *I read that quote by Bhaktivedanta Swami in the magazine, but then I read something that said completely the opposite in the editorial of the same issue. It left me confused ...*

Jagat Guru: You're confused because you don't know who to listen to. You think that because something is written down, it must be authoritative; therefore, you're confused because both of these things are written down. The fact is, the editorial contradicts the statement by Bhaktivedanta Swami. So, whom are we to listen to? My spiritual master, Srila Bhaktivedanta Swami, is saying one thing and somebody else is saying something different. If he wanted to appoint the next acharyas, why didn't he say, "I have appointed these eleven as the next acharyas," when he was asked, "Who will your successor be?"

Question: *They say he said that because he didn't want to pick one single person to succeed him as leader. This is their interpretation.*

Jagat Guru: This is nonsense. We don't care for their interpretation. They asked who his successor would be and he very clearly said, "All of my disciples." We don't need to interpret; we simply hear his words. He speaks for himself. I don't hear a saint through a dog. When a saint is speaking, I hear. I don't have to hear him through the interpretation of a dog. His words