

recommended for initiation. He had me chant on their beads on his behalf, and he also requested the same thing of Tusta Krishna Swami whenever he recommended somebody for initiation. Now, this does not mean that I was appointed an acharya. It means that I was simply chanting on their beads on his behalf, and these persons were his disciples. Also, there's another example of a man named Pusta Krishna Swami who chanted on the beads of quite a few people on behalf of Bhaktivedanta Swami Prabhupad, but who is now no longer even chanting the Hare Krishna Mantra. He is now into nonsense. This brings up another interesting point: if he was an appointed acharya, is he still one? If a person is appointed acharya, is he always an "acharya" no matter what he does?

Question: *I think it is taken for granted that somebody in this position would not do anything wrong.*

Jagat Guru: But we have already seen an example of someone who was chanting on behalf of Bhaktivedanta Swami, on the beads of others for Hari Nama initiation, and who is now doing nonsense. So it's not a fact. If someone is appointed "acharya", does it mean that it has nothing to do with his quality or character, his love for Krishna or his love for others, etc.? Does it mean he's just appointed and that's it—that he can do *anything*?

Or do they say that someone can become unappointed? Is there a way that a person can become demoted or something? They say that Bhaktivedanta Swami appointed acharyas, but supposedly there's no way that one can become unappointed. He didn't leave any rules that if this guy does this nonsense, or this or that, that he can no longer be an appointed acharya, and all his powers will be taken away. So, then, does this mean that the person is appointed for life,

no matter what he does? If so, then it's no longer based on qualification. There's a great danger to think like this. Guru is guru by quality, not by appointment.

Question: *In that editorial of Back to Godhead magazine, they said that Bhaktivedanta Swami wanted his other disciples to become instructing gurus. It said that Bhaktivedanta Swami, and I quote, "expects all his disciples to become pure devotees, or instructing gurus, capable of bringing pure spiritual life to the conditioned souls of this material world." What does this mean?*

Jagat Guru: This is another offense. They are

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**"What makes you a guru according to their philosophy? That you are appointed by some previous acharya... that I challenge them."**

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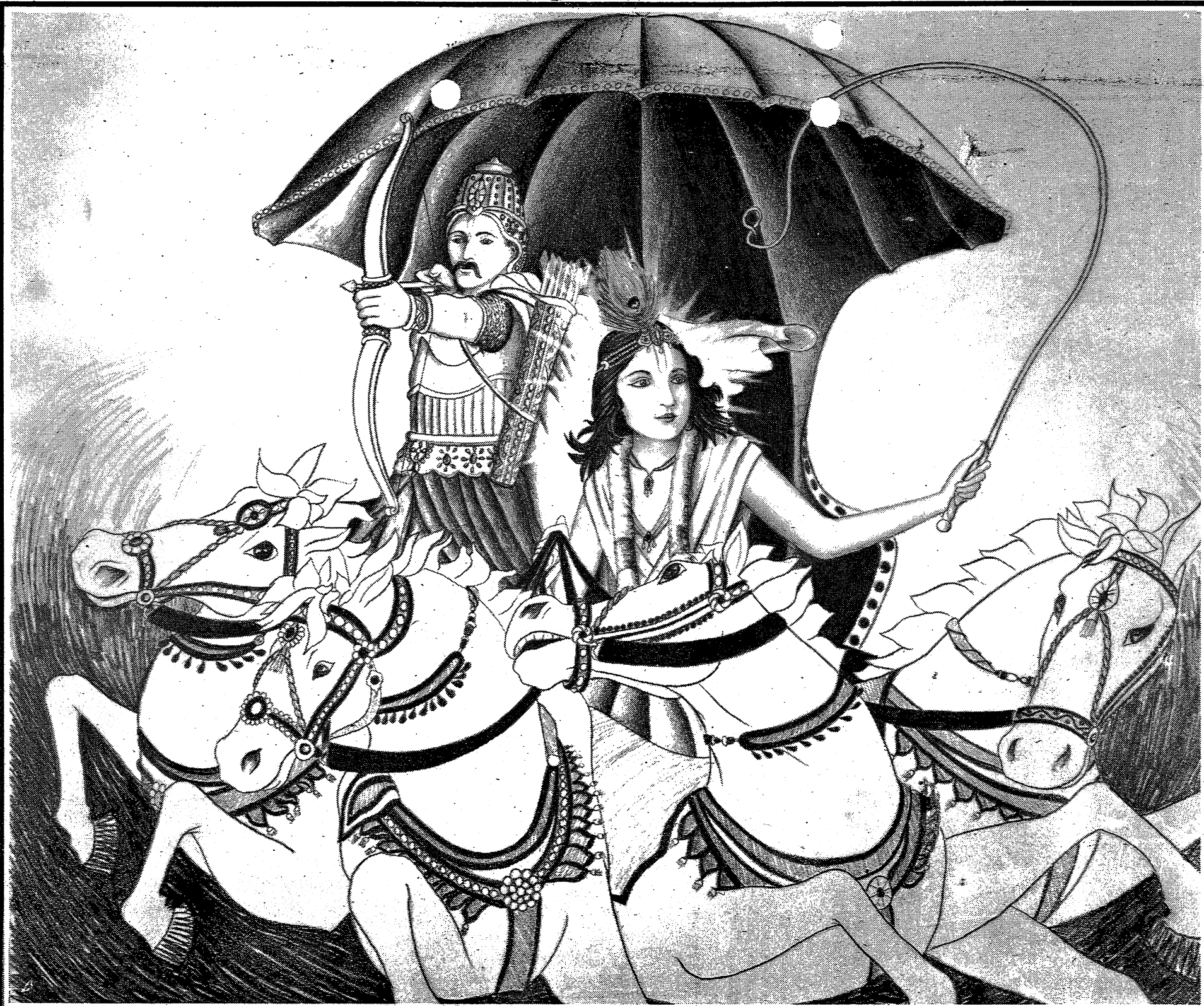
making a distinction between initiating guru and instructing guru. Yet it is very clearly described in the *Chaitanya Charitamrita* that there is no such distinction. There is no difference in qualification between an instructing spiritual master and an initiating spiritual master; the difference is in function only.

"The initiating and instructing spiritual masters are equal and identical manifestations of Krishna, although they have different dealings." (A. C. Bhaktivedanta Swami, purport to *Chaitanya Charitamrita*, *Adi-lila* 1.34)

Also, in this statement you read, it again comes to the surface that the "qualification" to be a spiritual master and initiate students is that you have been appointed. According to their philosophy, it has nothing to do with being qualified, or being a pure devotee. Otherwise, how can they say that my spiritual master wants all his disciples to be pure devotees, or instructing spiritual masters, but that they can't initiate any disciples? That means, according to their philosophy, that the qualification of being a pure devotee doesn't qualify you to initiate someone. They are saying that if you are a pure devotee, a pure lover of Krishna, that that doesn't make you a guru. What makes you a guru according to their philosophy? That you are appointed by some previous acharya—that makes you a guru. Where do they find this in scripture? That I challenge them. Where do they find this in any of Srila Bhaktivedanta Swami's works? If he thought that the qualification of a spiritual master is appointment, don't you think he would have mentioned it in his books? They cannot find this idea in the works of their own spiritual master, nor will they find it in the writings of Srila Bhaktisiddhanta Saraswati or Srila Bhaktivinoda Thakur, or any of the great acharyas. They are simply nonsense demons, and they have no shastric evidence to back up their points. That means they are simply sentimentalists.

And if they say that their spiritual master said it without any shastric injunction, that their spiritual master has added something without any scriptural basis or background, then they are saying that their spiritual master can do anything. They are saying that their spiritual master has all of a sudden changed everything around—that he doesn't follow scripture, or need to follow scripture. That means they are accusing my

(Continued next page)



Shri Krishna with Arjuna



spiritual master of creating his own philosophy. What they are saying is that my spiritual master is not bona fide. This is blasphemy.

**Question:** *One last question on the editorial. It says here that "the Vedic teachers affirm that all the devotees should be given respect. But on rare occasions Jagat Gurus (spiritual masters of the world) have appeared who are not to be replaced. For example, acharyas like Ramanuja, Madhva and Lord Chaitanya Mahaprabhu are still worshipped and followed, even today. Yet sincere disciples may still act as gurus to maintain the eternal parampara (disciplic succession)." What is this supposed to mean?*

**Jagat Guru:** It means these appointed guys are just "making believe" that they are gurus to try and keep it together or something—that there is no chance for hundreds of years that another real guru is going to come along. This is their nonsense philosophy. They're admitting they're not real gurus; that's why they could write such a thing. The whole point to what they're saying is that Bhaktivedanta Swami is dead and there are not going to be any more real gurus—but, "we are the gurus, but it's different; we're not real gurus, you know." The word "act" is very important. "Sincere disciples may still act as gurus . . ." It means they're acting and they know they're not really qualified.

When they say "replace," that's one thing. Of course no devotee replaces another. An acharya doesn't replace the previous acharya. But in the context they're using it, they're actually saying that there is no one who is going to be really directly empowered by God, but rather it is going to have to be by appointment. And, in that way, you maintain the parampara until maybe someone shows up. Do you understand that this is what they are saying?

This whole business went on in the Gaudiya Math also. That's why they became so angry when my spiritual master was called "Prabhupad", because they thought that was Bhakti-

**"Guru is like an outlet for the All-Powerful. He's not the source of the power; he's the medium for the power."**

siddhanta's name—that no one else but Bhaktisiddhanta could be called "Prabhupad". They were saying, "This is offensive. You are trying to be guru. What are you trying to do, take Bhaktisiddhanta's place?"

Actually, this whole business is a sign of lack of faith in their own spiritual master. They do not have faith that Bhaktivedanta Swami could transform someone's heart, and they don't have faith that anybody, by chanting the Hare Krishna Mantra, can develop the vision to see who is Krishna's devotee and who isn't. So, indirectly they're saying that their spiritual master failed. Because if there's a spiritual master and he's actually empowered, then how is it that he's not made anyone a lover of Krishna? But if he has made someone a lover of Krishna, then that person shall have as much power or be empowered the same as his spiritual master. One who is em-

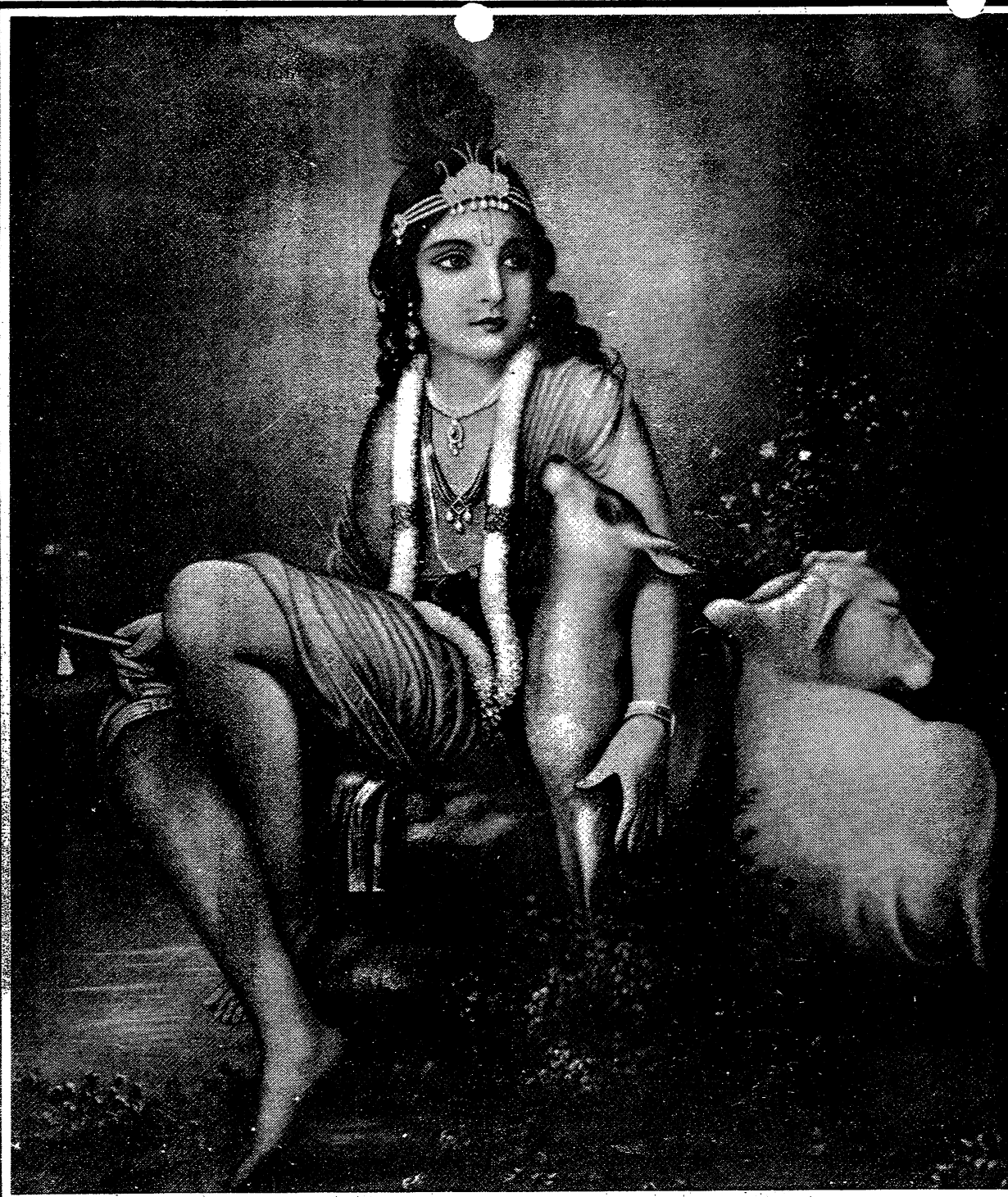
powered like this is the embodiment of his spiritual master, as well as all the previous acharyas; there's no separation between such a disciple and his spiritual master. This is an important point. They're saying, in a sense, that their spiritual master failed to change anyone's heart. Of course, how do they know that out of all of the thousands of disciples of Bhaktivedanta Swami's that there are no lovers of Krishna out there? This is their arrogance. They just look in the mirror and they don't have any attraction to Krishna, so they take it that no one else does either. It's just a matter of using their power for their own enjoyment. They want to keep their power posts, that's all. They want to be able to keep telling people what to do, and if they don't have any authority, why should anyone follow what they want them to do? It's not based on love, it's based on force.

**Question:** *So this editorial then, is just an attempt to justify or explain what they are doing?*

**Jagat Guru:** Yes, but it will be very difficult for them because they have no scriptural evidence.

Whoever wrote that editorial is twisting the instructions of my spiritual master in an attempt to justify his own position. He is thinking that the goal in life is to achieve the "post" of spiritual master and have followers. He is thinking "acharya" is just another rung on the ladder. Well, I guess these guys have finally reached the top—they've finally got what they've been seeking their whole lives. The last ten years of their lives, some of these guys have been seeking the post of "number one", and now they have it. Now they can "enjoy" life. Krishna provides just according to their desire. My spiritual master, Bhaktivedanta Swami, has already arranged it so that these people have just what they want.

## By the Grace of Krishna One Gets Guru.



Gopal

"Out of many millions of wandering entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krishna." (*Chaitanya Charitamrita, Madhya-lila* 19.151)

Krishna is within everyone's heart as the Paramatma and He will give guidance to those who want guidance. If a person is sincere, then by Krishna's grace that person gets a guru. This is a very important point. It is not said that it is by *guru's grace* that one gets guru. No, it is by *Krishna's grace* that one gets guru, and it is by *guru's grace* that one gets Krishna. But these people are saying it is by *guru's grace* that one gets guru, because they are saying that before he left, one guru appointed another person as guru. It states in the shastra though, that it is by the grace of Krishna, who is within my heart and who speaks in shastra, that I come in contact with my guru and it is also by Krishna's grace that I am able to perceive his purity. Then by the grace of my guru I will get Krishna. He gives me Krishna by his instructions and I follow them. And by that path I come to love Krishna. It is not that by the grace of Krishna's representative I get Krishna's representative; in other words, by appointment. This denies Krishna. It is not a bona fide teaching.

**Question:** *So, indirectly they are saying their spiritual master is God, because they are saying he is the one who appoints guru?*

**Jagat Guru:** Yes. They're confusing the roles. What they're doing is saying their spiritual master is Krishna and there's no distinction between Krishna and guru. But there is. Although Krishna and guru cannot be separated, there is simultaneously a distinction in roles and there is a distinction in personalities. So, by saying that their spiritual master appointed a guru, that means they are saying that their spiritual master is actually taking the role of Krishna, the Dominator or Appointer, the person who empowers. But a guru is the empowered servant of Krishna. For me to say that the "empowered" empowers someone else is actually wrong. Guru is like an outlet for the All-Powerful. He's not the source of the Power, he's the medium for the Power. He's not the Energetic, he's the energy. The guru is actually empowered by the Energetic Supreme Dominator. So it is the Supreme Energetic, the

Supreme Dominator, the Supreme Authority, who gives authority to someone else. The guru is acting as the maidservant of this Supreme Energetic; it's not that he tries to take the position of the Supreme Energetic. This goes against the relationship. A bona fide guru doesn't feel he can empower someone else, anyway. He simply prays to Krishna for the welfare of all living

beings and his disciples. He tries to give them Krishna. He knows and he always says, "If you're sincere, Krishna will give you the intelligence from within. Krishna will give you the power to do it." He doesn't say, "I will give you the power." No.

So, the spiritual master will not contradict his whole life's teachings by posing as the Ener-

getic and appointing someone as the next guru. As soon as you say guru appoints guru, then you're saying that guru is the Appointer or the Energetic. This goes against the actual Vaishnava philosophy. This goes against the reality of the situation. Guru is not the Appointer; guru is the appointed. He is the medium; he's not God the Dominator.

## Relying on Appointments and Diplomas

What those people who talk about appointed gurus are really saying is that Krishna does not exist. They don't trust that Krishna is there within the heart of every living being to give them vision of who His representative is. Therefore, they rely on appointments and diplomas instead of Krishna. Instead of encouraging people to rely upon Krishna in the form of scripture and the Lord in the heart to find out who is guru, they say it is simply by appointment. "If he has a diploma, if he is appointed, then that's it—he's guru." That means they deny shastra and they deny the Lord in the heart. Therefore they are demons.

A devotee completely depends on Krishna. He has full faith in the scriptures and he knows that Krishna is there in everyone's heart and that those who are sincere will take guidance. Automatically, if they want to do His will, Krishna will show them who His representative is. He shows from within and without, through shastra and through the Lord in the heart. This is a very simple thing. Lord Jesus Christ said the same thing:

"My teaching is not mine, but His Who sent me. If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak for myself." (John 7:16-17)

**Question: So, doesn't the spiritual master have anything to do with who the next spiritual master is?**

**Jagat Guru:** Yes. If the spiritual master is pleased with a particular disciple because he is developing his love for Krishna, he automatically will be blessing him. He will be pleased with him, so Krishna will also be pleased with him. If Krishna is pleased with him, then the disciple becomes empowered. But this is all beyond the vision of the eyes. Because they have no faith, spiritually blind people do not see this. This takes place beyond this physical dimension; even after the spiritual master has left the planet it takes place. If he is pleased with his disciple, then Krishna becomes pleased with him, so Krishna empowers his disciple to do anything. Therefore, what you want from the guru is not appointment. That will not help you. External appointment will not actually help you to give Krishna. What will help you is to actually have his pleasure upon you. If the spiritual master is pleased with you, then you will be empowered to give Krishna to others; otherwise, it will not be possible.

That is why we accept that His Divine Grace A. C. Bhaktivedanta Swami Prabhupad was the greatest disciple of Bhaktisiddhanta, and that no one is more pleasing to Bhaktisiddhanta than Bhaktivedanta Swami. Why? How do we know this? He wasn't appointed acharya, or appointed GBC man. He didn't get any of these big, high-sounding letters about this or that—"You be the big preacher" or anything like that. So, how do we know, then, that he was the most pleasing? Because he is giving Krishna to others, that's how we know. That is a sure symptom that one

is pleasing to Krishna and the guru. This is the sure symptom, not letters or court appointments or anything else.

For example, if you're a so-called "appointed acharya" and you can't get anyone to love Krishna—only you may get them to shave their heads, but you can't make it so that they become real lovers of Krishna—then you can

them on the spiritual level, on the spiritual platform. This is not possible. It is all to no avail. To be initiated by such a spiritual master is no gain.

**Question: How can a person tell then, who a bona fide spiritual master is? Some people say you're bona fide and some people say you're not bona fide. And also, some people say that**

**these so-called appointed acharyas are bona fide and others say they're not. How can a person tell?**

**Jagat Guru:** A person is not a bona fide spiritual master if he is teaching something different than what the acharyas teach or what Krishna teaches. That is how we check whether or not they are bona fide. So, some people are saying that I am bona fide and some people are saying that they are bona fide and I am not; so how can you tell?

**Tusta Krishna Swami:** You can tell by checking with what Krishna said, and that's in the scriptures and in the teachings of the previous devotees.

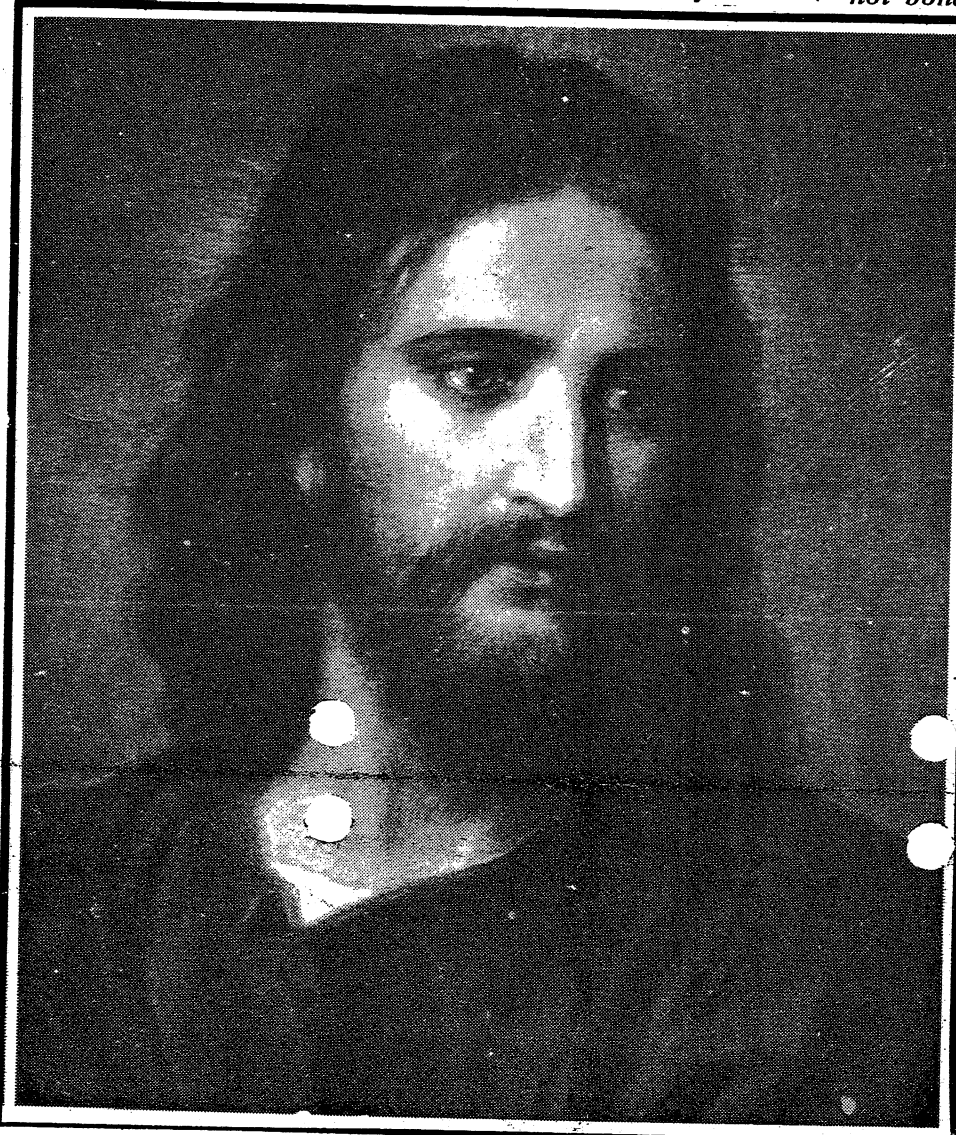
**Jagat Guru:** Yes, check with scripture and the previous acharyas. A bona fide spiritual master teaches the same thing the previous acharyas and Krishna taught. He does not change the message. Now, some of these people in Iskcon are saying I am not a bona fide spiritual master but they are. The question, however, is this: "Who is changing the teachings?" They are now saying that you can be appointed as guru. And they have made ecclesiastical gurus, which is

unheard of—there is no such thing in the Spiritual World. So, who has changed the teaching? The very fact that they have changed the teachings means that they are not bona fide, they have no power. Therefore, we don't care for them anymore. It is not Iskcon, it is a perverted manifestation of Iskcon. A society of devotees, that is what Iskcon is. But they are not devotees, they are salvationists. They are preaching one thing and Krishna is preaching a different thing, so how can they be accepted as bona fide? It's a very simple thing, is it not?

**Question: Yes.**

**Jagat Guru:** Can they show what I've changed? If someone says that Siddha Swarup is not a bona fide spiritual master, you must challenge them, "What is he teaching that is different?" My spiritual master did that. Once in Los Angeles, a long, long time ago, my spiritual master asked me to speak, to give the lecture that Sunday, but Karandhar das said, "No, no, no, he shouldn't do it. He's not bona fide." And my spiritual master said, "What do you mean he's not bona fide? He's one of my sannyasis. Why he is not bona fide?" Karandhar said, "No, no. He preaches deviatingly." My spiritual master said to him, "So, exactly what philosophy does he teach that is different from ours?" And Karandhar replied, "I can't put my finger on it. There is just something about him... it's just a feeling." Then my spiritual master said, "What

(Continued next page)



Lord Jesus Christ

understand that Krishna is not pleased with you, and your spiritual master is not pleased with you. But, if you can get even one person to love Krishna, then it is due to your spiritual master being pleased with you. That is the real appointment. But, unfortunately, these people do not have this vision. Unfortunately, they are faithless. So, the faithless cannot give faith to other faithless people. They are trying to get more

**"If any man is willing to do His Will, he shall know of the teaching, whether it is of God, or whether I speak for myself."**

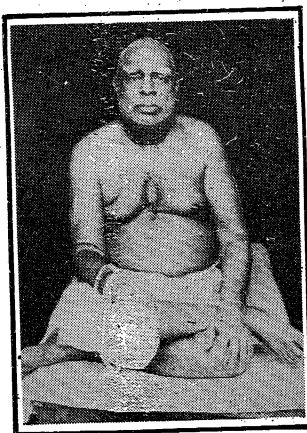
— Lord Jesus Christ

faithless people to put faith in them, but because they themselves are faithless, who will be able to give them their heart and soul? No one. In other words, because they are not real gurus; they are not full of faith in Krishna, no one will be able to actually accept them as gurus. Even though someone may accept them externally, they will never have any real relationship with





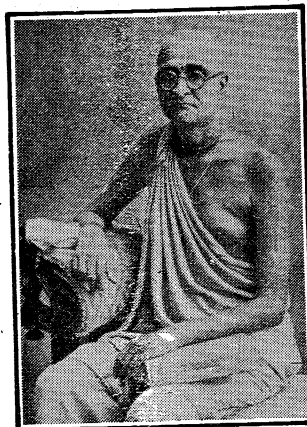
LORD SHRI KRISHNA CHAITANYA MAHAPRABHU



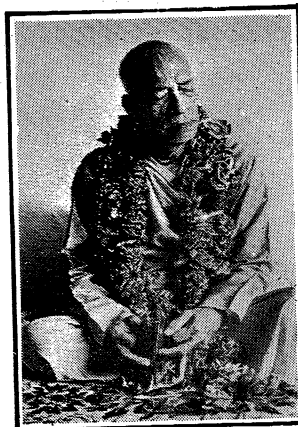
SRILA THAKUR  
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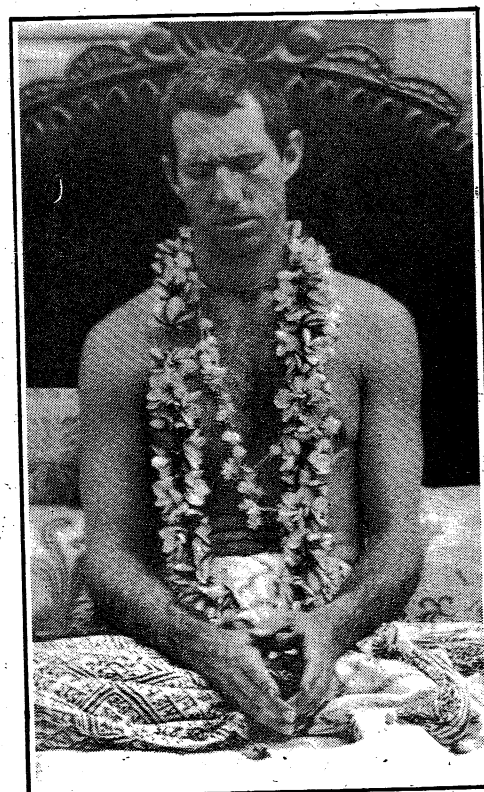
SRILA GAURA KISORA  
DASA BABAJI MAHARAJ



SRILA BHAKTISIDDHANTA  
SARASWATI GOSWAMI MAHARAJ



His Divine Grace  
A. C. BHAKTIVEDANTA  
SWAMI PRABHUPAD



JAGAT GURU  
SIDDHA SWARUP ANANDA GOSWAMI  
PRABHUPAD

is this? You can't put your finger on it? Then let him speak. Why he should not speak?" "No, he should not speak." And in this way he was arguing and arguing with my spiritual master. I also was there in the room with them, and I did not want to speak because they did not want me to. Why should I speak to people who did not want me to speak? But my spiritual master said to me, "You must speak." I said, "They don't want me to speak." "That's all right, I want you to speak. You must speak." And he became upset with me. Why? He said, "You are too much influenced by people's opinions." Because I saw that I was very upset by all these GBC fellows, he said, "You are too easily influenced by other people's opinions. I am your spiritual master. I have asked you to speak, so now you must speak."

So now these people who criticize, they must show what I have written and what I am speaking that deviates from the previous acharyas. I can very easily show how they are teaching something different, how they have changed the whole philosophy around. They are speaking something quite different from what my spiritual master and the previous acharyas said and what Krishna said. These people are saying that I am deviating without even knowing what I am teaching. How do they know I am deviating if they don't even know what I am teaching? I know what they are teaching, and I know they are deviating because I have analyzed the difference between what they are teaching and what Krishna is teaching. This whole idea of ap-

pointed acharyas contradicts Vaishnava philosophy. Now, can they say what I am saying that contradicts Vaishnava philosophy? No. They cannot show anything. They cannot say that anything I have said is against Vaishnava philosophy. So what can they do? Nothing. All they can do is be fanatics. All they can do is say, "Bad, bad. Bad man. Bad man." Why? "Because. Because."

Tusta Krishna Swami: Their criticism can't be

**"A Vaishnava acharya is not concerned about watches or this kind of clothing or that kind. He is simply concerned with giving Krishna."**

from any philosophical level. There is nothing they can say. But the rascals always criticize. It's been that way all along—with every acharya. They criticized Bhaktisiddhanta because he put on robes and became a sannyasi. He was the first one since Lord Chaitanya's time. All others had been householders; they had not worn saffron. They criticized him because he allowed his sann-

yasi disciples to wear shirts, too. Until that time, sannyasis never wore stitched garments; they wrapped robes around the top part of their bodies. Because Bhaktisiddhanta had them preaching in the city and dealing with businessmen, he had them wearing shirts so they looked more neat and respectable so they could deal with those kind of people. He had them cruise around in cars and so forth, and some people became very upset. They criticized. And because Bhaktisiddhanta wore a wristwatch, they criticized him. All these little things.

Jagat Guru: Like dogs barking, "Bark, bark, bark," in the distance. Why don't they criticize him for wearing a wrist? Is there a difference between the wrist and the wristwatch? They are both material. If you're going to criticize him for wearing a wristwatch, why don't you criticize him for wearing a hand?

We don't care for such nonsense opinions. A Vaishnava acharya is not concerned about watches or this kind of clothing or that kind. He is simply concerned with giving people Krishna. He can dress however he likes if it helps his preaching.

"For paramahansas or sannyasis in the Vaishnava order, preaching is the first duty. To preach, such sannyasis may accept the symbols of sannyasa, such as the danda and kamandalu, or sometimes they may not . . . Such a sannyasi is free to accept or reject the marks of sannyasa." —A. C. Bhaktivedanta Swami, *Srimad Bhagavatam*, 7.13.9 (VII:3, p. 95)

## Ecclesiastical Gurus

Tusta Krishna Swami: I was asking Hari Sauri das (one of Iskcon's GBC members) about the "appointed acharya" thing, and he said they're "not acharyas. They're appointed successors for the purpose of giving initiation." He was saying that they are initiating spiritual masters to keep Iskcon going.

Jagat Guru: By saying, "Oh, they're not acharyas—they are initiating spiritual masters for the Society," he is admitting that they are ecclesiastical gurus. He is admitting that they are not teachers by example; they are teachers by appointment. This teaching is against the teaching of our disciplic succession. All of the great acharyas have taught that a spiritual master must be an acharya, or teacher by example.

So they are ecclesiastical gurus. Ecclesiastical means "of the church, or of the clergy". It means there is some appointment, or there is

some hierarchical system and within the hierarchical system you have some preachers or priests who are gurus for everyone within that system. Just like you have the Catholic priests as the official gurus of the church. The cardinals, the pope, the so-called appointed acharyas of Iskcon, they are all ecclesiastical gurus. They are gurus for the members of that church, and anyone who wants to join the church accepts that person. So, if you join Iskcon in Los Angeles, for instance, your guru will be such-and-such—whichever the guru is for the Los Angeles zone or diocese. Or, if you join the Catholic Church in New York, you're the student of whoever happens to be the cardinal or the district guru of the Catholic Church for New York City. So, according to where you are, you have your official guru of the church, or your official initiator spiritual master. And if you join the

church or the temple, that is your guru because he is the guy appointed for that district. This idea is condemned in the *Chaitanya Charitamrita*. How are these people going to explain Srila Jiva Goswami's statement that one should not accept an ecclesiastical guru? It is quoted by their own spiritual master:

"It is imperative that a serious person accept a bona fide spiritual master in terms of the shastric injunctions. Shri 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 spiritual understanding." (A. C. Bhaktivedanta Swami, *Chaitanya Charitamrita*, 1:38, purport)

Initiation does not simply mean a formal