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Date

My Dear Godbrothers,

Please accept my humble obeisances. All glories to Srila Prabhupada whose body is ISKCON; whose bloodstream is ISKCON's cashflow; whose life airs are ISKCON's sankirtan preaching of the glories of Lord Sri Krsna! All glories to Sri Krsna Caitanya Mahaprabhu on the eve of His 5th Centennial celebration.

Some esteemed godbrothers have called and personally communicated with me their feeling that something was wrong in ISKCON. As ISKCON is my life and soul, it is hard to hear this criticism that ISKCON is in an unhealthy state. However, after meditating upon this point and remembering how sometimes Srila Prabhupada, although cent percent transcendental, would apparently fall ill and thus force all of the godbrothers, his disciples, to come together and render intimate service for His Divine Grace. I began to take this as another pastime of Srila Prabhupada, that his transcendental body "ISKCON" may develop sometimes an apparent illness in order to bring everyone together in Srila Prabhupada's devotional service.

Previously, Srila Prabhupada was personally the physician whenever some apparent illness appeared in the ISKCON body, and the GBC members and senior devotees were merely assistants carrying out his direct orders. Now we must also take shelter of Srila Prabhupada's direct instructions at this time instead of from his vapu, rather from his vani. By the mercy of Srila Prabhupada the ISKCON body will be healthy, strong and united to face the new challenges offered by this Kali Yuga. ISKCON cannot rest until Sri Krsna Caitanya Mahaprabhu's prediction of a new world Krsna conscious order is completely fulfilled! With this objective in mind we repeatedly pray for the blessings of Srila Prabhupada and the previous acaryas and all the Vaisnavas.

To act as a physician for Srila Prabhupada's ISKCON body I must take the assignment of making a diagnosis as to what is the infirmity, if any, within ISKCON. In order to make a proper analysis professional integrity calls for making separate research objective and independent of others' diagnosis, of course verifying and using previous findings as helpful. This will hopefully bring to light either a consensus on the causes and nature of any illness in ISKCON or reveal truths not found in previous studies. In this humble presentation I pray to my beloved godbrothers that you will give a patient hearing and for this I shall be deeply grateful.

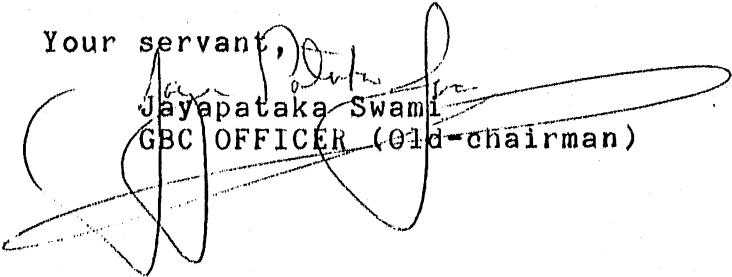
ISKCON BIO-RYTHMS

TRANSCENDENTAL INFECTION

PREVENTION AND CURE

I hope that this finds you all in good health! Let us cooperatively massage Srila Prabhupada's transcendental body, of course, gently so as to give His Divine Grace pure relief without any pain.

Your servant,

Jayapataka Swami

GBC OFFICER (old-chairman)

ISKCON HEALTH CHECK-UP

FEELING THE PULSE

The period after Srila Prabhupada's disappearance witnessed some initiating gurus/GBC's fall downs and even departure from ISKCON. We also see that in the past couple of years some GBC's have changed their asrama in an unfortunate way; that some sannyasis (not GBC) have left ISKCON and/or got married; and that some other senior n have left the ISKCON institution. But actually nothing seems unusual about this as even in the presence of Srila Prabhupada a GBC man or sannyasi on an average of two or three a year would fall-down or leave the movement. Including stalwarts like Karandar, Madhudvisa, Bali Mardan, Shyamasundara and many others. Of the first twelve sannyasis only two remain as sanyasis today. However only two of the ten left after Srila Prabhupada's departure. Therefore, from these symptoms alone it doesn't appear that any acute disease is present.

At the same time growing concern and feeling that something is unhealthy about the present situation in ISKCON is evident amongst quite a number of Srila Prabhupada's disciples. This would indicate that a more chronic disease may be the actual cause of the recurring problems. Therefore a deeper study into the case history of the ISKCON "patient" is called for.

WHAT HAPPENED IN 1977-78?

When Srila Prabhupada called all the GBC to his side in 1977 and asked them if they had any questions as he was about to leave the world, who could anticipate all of the problems that might arise in ISKCON in the future? We missed that opportunity due to our lack of experience.

In 1978 when the GBC met for the first time without Srila Prabhupada's immediate physical presence, the weight and magnitude of the task ahead was just starting to dawn upon all of the members assembled. Naturally everyone was filled with a deep separation and felt a vacuum caused by Srila Prabhupada's departure from the world. Srila Prabhupada had requested the Governing Body Commission to meet together and, based upon his books, instructions and personal example, to insure that ISKCON preserved the flavor, purity and assets which he had given. He said he had faith that the GBC body as a whole would not decide something contrary to his desires.

He warned, however, that we were being set adrift in an ocean filled with dangerous creatures ready to devour us at the first opportunity. He warned us that amongst the most dangerous elements were: his ^{Godbrothers} in Mayapura-Navadvipa Dhama, the caste goswamis in Vrindavana, and the municipality in Bombay.

Unfortunately, at that time (in 1978) the time of our greatest weakness and simultaneously the most crucial time for ISKCON, someone gave a misinformation stating that Srila Prabhupada had ordered us to go to Srimat B.R. Sridhar Maharaja in Navadvipa to take his advice how things should proceed in ISKCON in the absence of Srila Prabhupada. It was only after some years that it was understood that Srila Prabhupada only indicated that B.R. Sridhar Maharaja and Narayana Maharaja could be approached for knowing how to perform the samadhi ceremonies---certainly not for asking about ISKCON's internal matters.

Later ISKCON's mistake in this regard was shockingly revealed when Sri Bhakti Raksak Sridhar Maharaja informed some GBC members that he did not agree with Srila Prabhupada's ways and means of doing things. He also wrote the GBC to rewrite the Caitanya Caritamrita as he didn't approve of Srila Prabhupada's commentaries. He told some devotees that to stay with him they had to choose ultimately between him and Srila Prabhupada. These and many other occurrences including re-initiation of some ISKCON devotees caused the connection to be suspended to avoid offenses and misunderstanding.

WARNING SYMPTOMS RECOGNIZED TOO LATE

At the time of ISKCON's visits to the Gaudiya Math in Navadvipa, a warning was given by some other of Prabhupada's ^{in Gaudiya Math} disciples. They had approached us, cautioning us that Sri BR Sridhar Maharaja was largely responsible for breaking up the Gaudiya Math institution of Bhaktisiddhanta Saraswati Thakur and that we should be very careful as they felt that the ISKCON institution was also endangered. They warned that the advices that he was giving had proved destructive for the Gaudiya Math and they foretold the destruction of ISKCON unless we were very careful. These spiritual uncles personally advised us to stop taking advice from Sridhar Maharaja if we valued our own spiritual master's movement and its preservation. They said they overheard some of the conversation and feared that some members of ISKCON might leave and accept re-initiation or Sannyas from Sridhar Maharaja. That was just prior to Jayatirtha's defection.

After that, of course, the facts are historical and everyone is probably aware of these affairs. Although ISKCON has stopped approaching Sri B.R. Sridhar Maharaja for more advice, has ISKCON ever gone over the initial decisions which were made by the Governing Body Commission in the formative year of 1978 or immediately thereafter, on the basis of Sridhar Maharaja's advice to see if any of the counselling was opposed to Srila Prabhupada's own instructions, desires or methodology? Since my goal is to try to find out the underlying causes for the growing feeling of dissatisfaction amongst Srila Prabhupada's disciples in ISKCON, I thought to try this exercise in brief to see if any clue could be found for the reason for our growing

problems. This I do with an appeal that no offense be taken as none is intended. ISKCON respects his natural liberty to have his own opinion and philosophy, as much as ISKCON's right to preserve the purity of Srila Prabhupada's legacy and instructions intact in ISKCON as he gave them.

First I studied the two papers published by the Governing Body Commission in March, 1978, which explained how sensitive matters would be implemented in ISKCON then just after the departure of Srila Prabhupada. One paper was entitled, "THE PROCESS FOR CARRYING OUT SRILA PRABHUPADA'S DESIRES FOR FUTURE INITIATIONS (a paper prepared by the GBC in consultation with higher authorities...)". In addition there was an addendum entitled, "Addendum: Further Clarification of the Process". There was no time at my disposal to do an exhaustive study of both of these papers and subsequent papers to see all of the possible misconceptions that may have been introduced into ISKCON at that time. I looked for some examples to see if there is anything which may qualify as symptom of a disease and thus be isolated as a cause for ISKCON's present feverish condition. With just a cursory investigation I was able to isolate five specimens of possible foreign organisms including parasitics which had entered into ISKCON's cardiac region and central nervous system. ^{Goldbrothers} ^{goldbrothers} in matters relating to the guru issue, relations amongst ^{goldbrothers} and the unity of the G.B.C., etc. The specimens are given below for your own analysis and study. I have made some observations after each specimen which I hope you will agree with.

SPECIMENS OF FOREIGN ORGANISMS IN ISKCON'S BODY

SPECIMEN NUMBER ONE:

THE G.B.C. PAPER SAID:

---"SEVERAL GURUS IN ONE TEMPLE"

"A delicate situation may arise when in one ISKCON temple there are disciples of different gurus. The natural way to avoid this is for a guru to perform diksa in his own zone. Srila Prabhupada deliberately chose gurus in different parts of the world to arrange for this. But this is only a general principle, and there may also be special arrangements."

SRIDHAR MAHARAJA MEETING, MARCH 20, 1978, page 11

GBC question: In one of our maths the disciples may have many gurus. There are 11 persons now, so say three of those 11 persons may be the gurus of the persons in that math. Then how to know which picture to put...

SM: So to get out of these difficulties, the zonal preference should be maintained. To get out of all these difficulties as much as possible.

OBSERVATIONS ON SPECIMEN NUMBER ONE:

This is a purely managerial question not having anything to do with philosophical or sastric references. The GBC should have relied upon Srila Prabhupada's books, teachings and example to come to a proper conclusion in this regard. The question is whether it is Srila Prabhupada's desire that there should be a strict separation between zones in terms of initiation, etc. Or whether ISKCON should remain open for all devotees to serve anywhere that their service will be most beneficial for expanding the sankirtana movement regardless of who their initiating guru is? At present a consensus feels Srila Prabhupada envisioned ISKCON expanding without rigid boundaries between zones which this "organism" encourages.

SPECIMEN NUMBER 2

THE ISKCON GBC PAPER STATED:

"The disciple of Srila Prabhupada who is now initiating will always regard His Divine Grace as his superior and cannot occupy that seat. A second seat, however, a little below Srila Prabhupada's vyasasana, should be given to the initiating guru."

SRIDHAR MAHARAJA INTERVIEW, MARCH 20, 1978, (PAGE 12)

SM: ...Swami Maharaja's [Srila Prabhupada's] picture will be established there [on the original vyasasana], and just a little below, the nearest seat will be for the present acarya. The present disciple will see that he [the present guru] is giving honor to his own guru.

OBSERVATIONS ON SPECIMEN NUMBER TWO:

Before going to inquire from Sridhar Maharaja, the Governing Body Commission had already met and decided in Mayapura that there would be a permanent Vyasasana for Srila Prabhupada and a separate vyasasana for the present new initiating gurus. The point in question is that Sridhar Maharaja advised that that seat should be "a little below" Srila Prabhupada's vyasasana.

The question arises as to whether this is actually what is appropriate and what the GBC body would have decided on its own had it not asked for this specific advice? Subsequently in ISKCON it was decided that Srila Prabhupada's vyasasana should be far greater in magnitude and prominence in order to display Srila Prabhupada's unique and singular position as the Founder-Acharya. However, to this day there are some places where the vyasa-asana's of Srila Prabhupada and his disciple's vyasasana's are almost the same height. Is this a product of the advice given above?

SPECIMEN NUMBER 3:

THE ISKCON GBC PAPER SAID: (page 5)

HOW WILL MORE GURUS BE ADDED?

"Those who are already empowered to initiate will extend the number by their consideration. In this way it will have spiritual characteristics. The eleven picked by His Divine Grace will extend themselves. The area of initiating gurus should spread from this point, bigger, bigger, bigger."

SRIDHAR MAHARAJA INTERVIEW: (March 20, 1978, (page 15))

GBC: Can there be any restriction on the activities of the gurus?

Other GBC questions: The GBC is the Governing Body of the whole society. So is it possible that even if some members of the Governing Body are not gurus, can the Body as a whole make restrictions on the activities of an individual guru?

SM: Most difficult. The non-guru comes to regulate the gurus. Those that were not considered fit to be gurus will come to guide the guru. So many gurus. Isn't it?... Acharya sabha. The assembly of the acaryas will do the functions about all the spiritual matters. Acharya board. There should be an acharya board to guide the whole thing from behind, without non-acharya within the meeting---. The acharya board will be supreme and you may make one president, chairman, within the acharya board---to keep up the unity of the whole mission, if one is head, he only will confer the sannyasa. You will consider---"

GBC MEETING WITH SRIDHAR MAHARAJA: (MARCH 20, 1978, LAST PAGE)

[continuation of same topic...]

SM:it will be fair for you if you will extend it from the ritvik board; who is already empowered, they will extend their consideration. They can extend their scope. In this way you may... It will have spiritual characteristics. Do you Follow? These eleven will extend themselves. From this point the area of acaryaship will be extended. Then gradually twenty-four or more, but it will spread from this point---extend bigger, bigger, bigger. That you may do, to keep the spiritual characteristic of the extension of the acarya board.

OBSERVATIONS ON SPECIMEN NUMBER THREE:

This specific comparison is very revealing. It definitely shows how the Governing Body Commission, thinking that it was Srila Prabhupada's desire to follow Sridhar Maharaja in his absence, took almost every advice that he gave some which today we can see were obviously opposed to Srila Prabhupada's own instructions. Thus, although the GBC never accepted having one acarya head, as this was most obviously not Srila Prabhupada's

desire, but for some years an acharya board did meet to appoint new spiritual masters until finally this was corrected by the GBC as against Srila Prabhupada's intention. Unfortunately, a thorough review of all these instructions was not done to purify ISKCON of all similar confusing misconceptions.

As Srila Prabhupada had warned that listening to his ^{Godbrothers} was dangerous, this specimen reveals the subtle way in which faith in Srila Prabhupada's instructions can be undermined and in which opposing ideology can infiltrate in ISKCON. For example, it is stated above in Sri B.R. Sridhar Maharaja's interview: "It will have spiritual characteristics. Do you Follow? These eleven will extend themselves..." By emphasizing the "spiritual characteristics of the "acharya board", Sri B.R. Sridhar Maharaja is implying that the G.B.C. is not spiritual. He is introducing the idea that acharya is spiritual and that G.B.C. is managerial or material! This is a non-Prabhupada concept.

Srila Prabhupada never accepted this duality in devotional service. Rather Srila Prabhupada ^{us} that any service rendered to Sri Krsna is the same and absolute. He certainly never considered managing or directing the sankirtan movement to be material. In this regard it is interesting to note that Bhaktivinode Thakur ordered his followers to consider the Nama Hatta's ten man governing "Panchayat" [G.B.C.] directives and decisions as non-different from the order of Lord Nityananda; and in ISKCON we have been instructed to accept the G.B.C. as Srila Prabhupada's representative.

Kindly note that no offense is intended through these observations to our respected spiritual uncle Sri B.R. Sridhar Maharaja. We are not making any statement on Sridhar Maharaja's sincerity or motives. It is assumed that he is simply giving instruction according to his own level of realization. Unfortunately for ISKCON, since we have to some extent ingested subtly and grossly these opinions, although obviously this realization is different from Srila Prabhupada's.

Where did Srila Prabhupada ever say that persons whom he did not appoint as initiating gurus were "not considered fit"? Srila Prabhupada said he had faith in all of the Governing Body Commissioners as a group. And he placed the full responsibility for managing the society in the hands of the Governing Body Commission. He never gave this responsibility as such to those who would continue the parampara by giving initiation to new disciples. Giving initiation to new disciples is a separate matter and Srila Prabhupada never discussed the two (G.B.C. duties and initiating responsibilities) in an overlapping way. The responsibilities are unique and distinct.

An objective analysis of this interview and the resultant G.B.C. paper provides a clear prima facie evidence that Sri B.R.

Sridhar Maharaja's instructions have created a lot of division in ISKCON instead of the harmony in which Srila Prabhupada had instructed us to work in. The "love and trust" foundation on which Srila Prabhupada built the ISKCON house has steadily been eroded away by the introduction of non-Prabhupada concepts.

SPECIMEN NUMBER FOUR

ISKCON GBC ADDENDUM SAID: (PAGE 3)

"Once during the war a patriotic advertisement appeared showing a picture of a military uniform and the saying, 'Just take this uniform and the dress will show you what you have to do.' If one is sincere and is given a particular charge or post, he will learn what the duties of that post are. Krsna will help him if he is sincere. Srila Prabhupada has given us the more familiar example that while ordinarily a judge must first possess all qualifications and then sit in the judge's bench, bhakti yoga offers such facility that first one assumes the activities of a devotee and then the qualifications follow. The new gurus have taken the charge---but that charge has not come only by chance. It was Srila Prabhupada's own picking. So if they try, Krsna will help. Prabhupada and Krsna are not cheats. They will come to a sincere devotee with all their might and instruct him, 'Do like this. I'm helping. I'm behind you.' When we are all sincere, it will happen like this. We all know what we have to do, we simply have to carry it out sincerely. Surely His Divine Grace is continuing to direct us through these changes. Let us cooperate---."

SRIDHAR MAHARAJA INTERVIEW: (MARCH 26, 1978, LAST PAGE)

"---When the second great war broke out, in Calcutta, Dalhousie Square, a military dress was written on the wall, was painted on the wall. and there was a saying, 'Just take this garb and the dress will show you what you have to do.' You follow? Take the military dress and the dress will direct you what you have to do, what will be your duty. So a sincere man, when he has taken a particular charge, anyhow he will make out what to do, what is the duty of that post. He's sincere. And God will help. God helps those that help themselves. You have taken the charge, and charge has not come only as a chance, but there is some underground link. And if you try to do, then the help will come to you. He's not a cheat. You have sincerely taken a charge of the master. And the master is not a cheat. He will come to you with all his might, 'Do this, I'm helping, I am at your back.' When we are all sincere, the things happen like this."

OBSERVATIONS ON SPECIMEN FOUR:

Although this advice may be apparently inspiring and devotional--- it is once again another specimen of non-Prabhupada instructions, Srila Prabhupada's instructions were quite clear and

practical, while the above advice has seemingly caused a great deal of confusion and misunderstanding in both the Governing Body Commission at that time and specifically amongst the initiating gurus. The misconception created was that initiating gurus would automatically by virtue of their being given the service spontaneously realize what they should do and what they shouldn't do. In effect this made them independent from the guidance of their n and in some cases even the Governing Body Commission. Is this what Srila Prabhupada would have desired? Let us further analyze to see!

Srila Prabhupada would frequently ask the GBC members and other senior devotees for their opinion on practical matters. For example, at one point on their advice he suspended the granting of new sannyasa initiations for some time. Although as the Founder-Acharya His Divine Grace was above and beyond needing any advice, but his actions were to teach us by example how we should consult with each other (especially the more responsible the position). Srila Prabhupada advised the senior devotees to depend on the G.B.C.. Then much more did the new spiritual masters require advice from the Governing Body Commission to give the codes of behavior and the guidelines for their activities? How much more did the new spiritual masters require the intimate communication and cooperation from the n within the zones that they were working! This specimen appears to be the origin of the concept of a which evolved around the initiating gurus. It also seems to be a prime cause for the division between some n and the initiating gurus. Instead of creating a forum for n to assist their guru god-brothers in their new services, the gurus were told that each was an island unto himself. He could realize everything from within. There was no need to ask anyone else.

In a subtle way this instruction may well be the primary impetus for many n opposing the idea that Srila Prabhupada had appointed anyone to be a "diksha-guru". For example, the GBC paper based on the interview stated:

"The new gurus have taken the charge---but that charge has not come only by chance. It was Srila Prabhupada's own picking. So if they try, Krsna will help. Prabhupada and Krsna are not cheats. They will come to a sincere devotee with all their might and instruct him, 'Do like this...'"

This was begging the question when n saw discrepancies and yet the concerned initiating gurus were unapproachable---they had to challenge the appointment to negate the above point and bring the initiating gurus down to an approachable level. Actually there is nothing contradictory by Srila Prabhupada appointing some disciples to initiate. Where did Srila Prabhupada make anyone independent from the G.B.C.? In ISKCON in one aspect everyone is empowered! The G.B.C. members are empowered, the Temple Presidents are empowered, the sankirtan preachers are empowered, etc. This is the first time we see the idea that one

group of persons were no longer required to take advice from others due to being "picked". In ISKCON everyone is picked. Picked for sannyas, picked for various services, and picked for being a member of the G.B.C., but no one is made independent on account of picking. It is a matter of devotional service. Being an initiating guru is another devotional service, albeit a most responsible one. Therefore, it could have been dealt with as we deal with all devotional services in ISKCON. This would have integrated the initiating gurus with their other ~~God~~brothers

Unfortunately instructions and realizations like this specimen appear to have instead seeded a wedge between the non-initiating n and those who have been given the responsibility of initiating. It is a known fact that many diseases lie dormant in the body, but they don't manifest under some conditions. Under other conditions the diseases gain strength and flourish. Although the dangers of "puja" and "pratishtha" are present in the service of being an initiating guru, under Srila Prabhupada's own system they may generally lie dormant, while under the above non-Prabhupada concept these dangers may be manifest in greater form. Srila Prabhupada's concept should be applied first, with a renewed determination, before going on to try to create other non-Prabhupada systems from furtive imaginations.

SPECIMEN NUMBER FIVE:

THE GBC PAPER SAID: (PAGE 5)

UNDERSTANDING ABSOLUTE FAITH IN ONE'S GURU

Our process is extremely autocratic. The guru is all in all. The submission to the guru is unconditional. This we find in all of Srila Prabhupada's books. There is an expression, "If anyone marries, then a separate room is necessary." [underlining by examiner] As long as one is not married, he does not need a separate room. But as soon as one marries, he wants a separate house. Similarly, as long as a Vaisnava does not initiate, he does not want any special place or respect. But when he initiates, he is absolute in the eyes of his disciples...Therefore there may be at least one place where the disciple could have his guru exclusively, where he will find, "My guru is absolute here." For example, on the birthday of the guru the disciples may gather and worship him exclusively with all their devotion. They will worship him exclusively as the representative of God, Krsna. But other disciples may not feel very much encouraged by their behavior. They may feel, "Our faith in our guru is being disturbed by this. Now my guru is not absolute." It is a very subtle point of sentiment. In Krsna's camp also Radharani and Candravali and other contended. So we must prepare for that.

SRIDHAR MAHARAJA INTERVIEW: (MARCH 20, 1978, PAGE 16)

SM: "What he has said you must carry out for the present, but I think gradually you will have to get new experience, practical experience. We are suffering a great deal from that. The majority is non-acarya. According to my opinion, that will create a difficulty. In our system, both autocracy and democracy ~~can~~ cannot go together. But ours is an autocratic thing. Extremely autocratic. Guru is all-in-all. Our submission to guru is unconditional. That is a great difficulty. Submission to guru is unconditional. So when I shall see my guru's powers are being pressed by other Vaisnavas, it will create a great disturbance in the mind of the sisya [disciple]. To grow his own sraddha, faith, absolute faith. ... Both the absolute faith and the relative position of non-absolute---these two things should be harmonized.

After the departure of our gurudeva we thought that one acarya should be... Naturally different acaryas came. Then when some of us proposed many acaryas, then I proposed one thing: "If anyone marries, a separate room is necessary." Do you follow? So long you do not marry, you may not have any separate room. But as soon as you will marry, you want a separate house. Whenever a Vaisnava does not initiate, he does not want any special place or special respect. But whenever he initiates, he is absolute in the eyes of his disciples: from the corresponding impression he will be carried out. And the sisya will not tolerate that any other Vaisnava will come to disturb the absolute position of my guru. This is heart's feeling, sentiment. How to adjust is very difficult. so it will be very difficult to manage practically the democratic and absolute. But still you shall have to go on...

What I think is conclusion with this [his personal] experience, but how in this big universal institution this should be applied? At least one place should be there where the disciples can get their guru exclusively. But that is not possible... Suppose the birthday of his guru comes, the disciple should have on the birthday of his guru, and with all devotion he will worship him that he is the representative of God. But other disciples they may not feel very much encouraged in their behavior. They will see that our faith in our acarya is being disrupted in that way. If my guru is not absolute? Very subtle point of sentiment. In Krsna's camp also Radharani and Candravali. So we must prepare ourselves for that...

In various books you also find different ways. And why? It is adhoksaja. That was the answer. It is adhoksaja. It is not bound to come within our fixed--within our brain, our speculation. Above speculation. Still we are to march on. A solution of everything in all its characteristics is impossible about Krsna... We cannot make a particular solution as all-complete and powerful. It is not given to humanity [to do]. In this way we have to march on. Without thinking of any finish, any limit--a final solution, that is impossible. Still we

must march on. Like a bird flying in infinite space! Finite and infinite must meet in their own positions. Hare Krsna!

OBSERVATIONS FOR SPECIMEN FIVE:

In order to diagnose this complex specimen I want to refer to the research of some temple presidents of North America who have described that ISKCON is in danger from the expansion of a harmful concept called "successor acaryas" or "zonal acarya." The first symptom of this has been described in their paper as: "The formation of exclusive and private zones, over which the 'zonal acarya' exercises total material and spiritual authority is one symptom of the illicit creation of 'successor acaryas'." Certainly the idea of "private" or "exclusive" zones seems repugnant to the universal ISKCON house that "can shelter the world" which Srila Prabhupada has given us. It is certainly alarming to think that ISKCON is headed to such a fragmented divided oblivion. An end or goal that Srila Prabhupada has never given us.

Then where has this concept of an "exclusive and private zone" come from? "One can not help but be moved by the statement of Rabindra Swarup das Prabhu when he writes:

"The fact remains, however, that institution of successor acaryas was created when an almost inconceivable degree of misunderstanding of the spiritual master's order was the established doctrine in ISKCON."

The question arises as to where this apparent misunderstanding has come from? When did it enter ISKCON? How did it penetrate? What is the exact nature of this misunderstanding? Since all the G.B.C. men were not gurus, and apart from that they were all sincere and dedicated devotees of Srila Prabhupada, then how could this alleged gross misunderstanding suddenly appear in the Society? The readers may kindly join with me as we review ISKCON to see if we find some clues.

Is it the zonal structure and a powerful GBC leader that creates this problem? In Srila Prabhupada's physical presence there were zones. Zones were preaching units headed by GBC men who had tremendous clout to achieve preaching objectives. At the same time temple presidents had an adequate security and autonomy to not and to perform their respective responsibilities. And yet, at the same time, ISKCON had no rigid boundaries---any ISKCON devotee could freely go from one zone to the next according to the requirement for his service. Therefore it by historically doesn't appear to be the concept of having a zonal leader, regional leader, or temple leader who is effective, dynamic and a visible coordinator for the preaching which is detrimental or destructive to ISKCON? A strong leader with the proper checks and balances can produce maximum results, and embodies the "spontaneous devotional" principle which Srila

Prabhupada wanted his devotees to develop. That alone doesn't seem to be at the root of the problem.

Then what is it? I'm sure that after reading the G.B.C. published paper and the interview with Sri B.R. Sridhar Maharaja you must all be getting some insights as to the cause of ISKCON's sudden and unexplained unique introduction of non-Prabhupada ideas. Isn't it really this concept given above of "If anyone marries, a separate room is necessary." that is at the crux of the sincere anxieties? Did Prabhupada want separate houses or did he want that ISKCON would be one united house that would house the entire world? In such a transcendental house any member can move from one room to the next if there is a need? One could ask whether Sri B.R. Sridhar Maharaja really knows the significance of his ideas and where it leads one? In any case we can see where it lead the Gaudiya Math, and we are starting to see where it could lead ISKCON.

I find this last specimen to be shocking in the gravity of its implications. If the danger imposed by "successor acaryas" and "private and exclusive zones" is isolated as a primary threat to ISKCON's preservation and unity, then isn't this concept of "separate rooms" the actual root cause for this disease? Why beat a dead horse as to whether Srila Prabhupada directly appointed initiating gurus or whether the GBC appointed the Riktvik acaryas that Srila Prabhupada named as the initiating gurus? In either case the order was handed down to initiate---which is the shastric way. The real problem arises when every initiating guru in ISKCON will want a "separate house" to enjoy the "nuptial bliss" of "exclusive worship" from his disciples. It should become very clear to everyone from this specimen that this concept of "separate house" is a product of the Gaudiya Math's abandonment of His Divine Grace Bhaktisiddhanta Sarasvati Thakur order to work submissively under the Governing Body Commission. Instead they formed "separate houses". Members of ISKCON should become well acquainted with the Maya of Gaudiya Math ideas in this regard and safeguard ISKCON from any such non-Prabhupada ideas.

Very few of ISKCON GBC's know what the Gaudiya Math is, and even fewer of the temple presidents and regional secretaries. There is a day and night (or at least twilight) difference between ISKCON and the Gaudiya Math in the way they function and interrelate. Srila Prabhupada always tried to reunite the "Saraswat" family, being the true representative of His Divine Grace Bhaktisiddhanta Sarasvati Thakur. Srila Prabhupada fell at the feet of his god-brothers and even god-nephews in the Gaudiya Maths at Navadvipa/Mayapura. Srila Prabhupada begged them to come and work together cooperatively to spread Bhaktisiddhanta Sarasvati Thakur's mission and Sri Caitanya Mahaprabhu's movement.

Once one god-nephew replied to Srila Prabhupada's request to cooperate, when I was personally present, that he had his

separate institution ["separate house"] and that he enjoyed absolute independence and position in his institution but he was afraid that if they were to work with Srila Prabhupada, his independent position as Acarya for the institution would be lost. Therefore, he admitted that because he was attached to being acharya he could not come and work together cooperatively with Srila Prabhupada or ISKCON. His candidness was as astonishing as the message it bore testimony to. Witnessing the futile yet undaunted attempts of Srila Prabhupada to try to bridge this gap with his ^{Godbrothers} and spiritual nephews to reunite the Saraswat Sampradaya was the most heart rendering and frustrating experience of my life. This will give the readers an insight into what is: "the Gaudiya Math".

Another example of "Gaudiya Math-ism" was demonstrated in the way the Gaudiya Math received Srila Prabhupada when he arrived in Calcutta in 1970 after having spread Caitanya Mahaprabhu's movement all over the western world. At that time not one of Srila Prabhupada's godbrother's came to greet him at the airport. Srila Prabhupada was very angry when they invited him to go from the airport to their temple. He explained his anger to us. Their intention was to take the credit as if Srila Prabhupada had been sent by their temple, and he was now returning to his superiors. This is where the "separate house" concept has led the Gaudiya Math. At that time I could never understand why none of Srila Prabhupada's ^{Godbrothers} would give him a reception or respect him for his great achievement.

Up to that time in ISKCON, whenever a godbrother was successful in any preaching endeavor, all would step forward to give him love and praise (and, of course, then try their level best to defeat him by Vaishnava cooperative competition). However, in the years of my living in India I could see that this was not the case with the Gaudiya Math. Now we can see it is because they are each living in "separate houses". Therefore during my two month residence in a Gaudiya Math and subsequently whenever I visited a Gaudiya Math, I always felt I was in the "Twilight Zone" compared to ISKCON.

In ISKCON I have personally always enjoyed, as I'm sure you all have, receiving ^{Godbrothers} and hearing from them of their preaching exploits and their realizations in Srila Prabhupada's service. My personal satisfaction knows no bounds when I get the opportunity of glorifying a devotee who is sincerely serving Srila Prabhupada's Movement.

By comparing the situations one can arrive at a proper diagnosis. As a doctor not only looks at patients immediate pains, but sees beyond to the actual cause for the pains, it behooves all sincere followers of Srila Prabhupada to very cautiously proceed in diagnosing and applying any remedies. We should ask ourselves whether now in ISKCON the dissatisfaction the n are feeling is due to any error on Srila Prabhupada's part

or due to this foreign "separate house" syndrome which has somehow crept into ISKCON's spiritual body.

Is it is this "separate house" concept which is creating divisions amongst n and other devotees causing one godbrother to no longer address his godbrother as "My dear ..." in a letter, as we did during Srila Prabhupada's physical presence? After an objective study I cannot assign the senior members of ISKCON with intentionally "making any plans" to divide up ISKCON. This dangerous division amongst Godbrothers is a specimen of a foreign organism and it seems to be the result of the "separate house" cancer. To stop it from spreading down into zones and temples and amongst new disciples we have to very carefully re-establish the soothing ointment of Srila Prabhupada's positive preaching vibration. After analysis it appears this disease can quickly be cured with the proper attitude of love and trust through cooperation on all levels, avoiding accusations, recriminations, and other potentially destructive approaches.

For more details regarding potential dangers of the separate room concept, kindly refer to Appendix No. 1 which is an excerpt from my questions to Hridayananda Goswami regarding the separate room concept and its dangers in ISKCON.

CONCLUSION OF PRELIMINARY DIAGNOSIS OF SPECIMENS:

The present symptoms of disease in ISKCON may be traced to the introduction of non-Prabhupada elements into the society. As such, to reverse the process and remove the non-Prabhupada elements could be the cure of the disease.

Any cure should be aimed at preserving the same spiritual vibration, ideas and directives in ISKCON as it existed during the time of Srila Prabhupada's personal presence, avoiding repeating the mistake of blindly accepting formulas from outside ISKCON or creating new solutions which are not actually in line with Srila Prabhupada's instructions or example. This naturally must accommodate the expansion of future generations.

ANALYSIS OF FALL-DOWNS IN RETROSPECT

When Jayatirtha and Hamsadutta were asked why they fell down, they blamed the system. Similarly, others also say that there are defects in the system of initiating guru in ISKCON. Therefore, now in retrospect, when we consider the above examples of non-Prabhupada ideology having been taught to the members of ISKCON including the initiating gurus from their very inception, it is obvious that these concepts could have aided or abetted in the confusion or fall down of gurus and other leaders. Obvious deviations from Srila Prabhupada's mood and presentation of Krsna consciousness exist. Let us look at an example:

The initiating guru is defined as fit and others are defined as "unfit." This alienated the initiating guru from his godbrothers. Instead, had the initiating guru been told to take shelter of his GBC godbrothers and his other godbrothers, those who fell may have been saved! Instead the initiating guru was told that his divinely empowered position required simply hearing the Supersoul in his heart, he would be able to understand exactly what is to be done and what is not to be done. Then the godbrothers saw that sometimes this divinely empowered person is not always acting as expected. They start to doubt his position and confusion sets in.

The actual problem is that the leaders were not following Srila Prabhupada's program for working cooperatively within ISKCON. Even if one was ordered to initiate disciples---Srila Prabhupada also ordered everyone to work cooperatively with the godbrothers under the authority of the G.B.C. as well! Everyone in a responsible position in ISKCON is empowered one way or another. GBC's, Temple Presidents, Sannyasi's, sankirtan preachers, artists, etc., are all empowered to do their services, but this concept of autonomy from authority or one's godbrothers, of a, came from non-Prabhupada ideas. They can't be blamed because innocently this was what was accepted by the society in 1978. Up to now this has not been fully corrected.

As Srila Prabhupada has stated in the Caitanya-caritamrta, those who deviate from the desire of the spiritual master become asara or useless. Some initiating gurus thought that they were independent. Even some thought that they were above the GBC. In this way according to the extent that these concepts were followed by an individual, he became asara to that extent and thus in some cases fell down. It is also seen specifically that those who associated most intimately with Sridhar Maharaja, accepting his teachings as absolute, gradually placing Srila Prabhupada in a relative position, were primarily the ones who ultimately left ISKCON. Those who did not associate intimately with Sridhar Maharaja by and large, who maintained their faith in Srila Prabhupada, even if they had spiritual difficulties, they

remained loyal to ISKCON and continued to try to serve Srila Prabhupada as best they could.

It should be noted here that some GBC's and initiating gurus have been opposing these non-Prabhupada concepts for years, but their voices have not been heeded fully up to now. Safeguarding our relationship with Srila Prabhupada and thus our relationship with the entire succession is misinterpreted as "offensive" against Sri B.R. Sridhar Maharaj. So long as one speaks only what is true and repeats the explanations of Srila Prabhupada without malice or fabrication how can that be considered offensive? Nevertheless these words of caution have largely been misinterpreted and Srila Prabhupada's instructions in these regards subsequently neglected.

Therefore in retrospect, in all objectivity, it would seem that inadvertently the very danger that Srila Prabhupada warned us about, "Beware of my godbrothers in Mayapura [Navadvipa]." The very thing he warned us against we fell victim to. Even today there are some who are having their faith in Srila Prabhupada relativized by this dangerous influence. ISKCON members should remember how Srila Prabhupada became furious at the devotees for hearing subtle and not so-subtle criticisms of ISKCON during a visit to Sri B.R. Sridhar Maharaja's ashram---he described the devotees as "permanently scarred". This going outside of ISKCON for so-called "spiritual guidance" was the one point Srila Prabhupada would never compromise upon. Srila Prabhupada told Nitai dasa that it was not proper to live in ISKCON and take instruction from outside persons. Nitai dasa countered that the ISKCON classes were not as philosophically elevated as he could hear outside. Srila Prabhupada said it was better to hear the ISKCON classes, from within one's own spiritual family, even if they didn't discuss high philosophical points, otherwise one should not stay within ISKCON. Srila Prabhupada knew the poisonous undermining effect of such subversive elements who feign full faith in ISKCON, but actually are not having full faith in Srila Prabhupada and his teachings. Those who have been intimately with Srila Prabhupada in India know that there was nothing he took greater exception to than this spiritual subversion. The devotees in their nativity and inexperience inadvertently went for guidance to those who by definition don't accept Srila Prabhupada's principles and teachings. Naturally there are repercussions which ISKCON must endure and correct for this mistake.

Of course, I don't mean to over-simplify the problem. From a seed a tree grows; from a germ a disease spreads; from a small flame a forest fire is created. From a small beginning problems are compounded and expanded therefore one cannot blame all of our problems on one scapegoat, but rather that generally the greatest and most real problem is the introduction in any way or form of anti-Prabhupada or non-Prabhupada philosophy, ideology and methodology. Unfortunately this has crept into ISKCON's body.

Non-Prabhupada influences must be purged so that ISKCON can regain its force by regaining its internal purity.

For the record, I don't mean any offense to His Holiness Bhakti Raksak Sridhar Swami who is my spiritual uncle. It is simply a fact of life, which he also admits, that he is different from Srila Prabhupada, with different and sometimes opposing ideas and concepts. However, in ISKCON we owe our everything, our very existence to Srila Prabhupada, his personal sacrifices, his vision, and his causeless mercy upon us and therefore, we have no separate existence from his eternal shelter; we are dedicated to following Srila Prabhupada and whenever we deviate from that--- then we become asara or useless and then all the serious problems begin!

Therefore, it is essential that the G.B.C. review everything they've done from the time of Srila Prabhupada's disappearance and see if there is anything a is non-Prabhupada. If there is any Maya influenced by any external or internal source and which is in contradiction to Srila Prabhupada's own desires and expressed purposes or examples, then these should be corrected. This is the first step in order to cure the ISKCON body from its present state of chronic infirmity. This is my preliminary diagnosis. However I cannot end my study and complete diagnosis here as there is the possibility of overlooking other problems which may also need solutions before ISKCON can become completely healthy. As ignoring the possibility of other problems may leave me open to criticism I am going to briefly continue seeking any other symptoms of non-Prabhupada organisms.

TRANSCENDENTAL INFECTION

SPREAD OF DISEASES ORIGINATING FROM NON-PRABHUPADA IDEOLOGY

Before going further in the research, let us review what problems we have encountered in ISKCON which are due, wholly or partially, to non-Prabhupada concepts which have penetrated:

1. Srila Prabhupada's central position partially compromised;
2. The Governing Body Commission overshadowed by "acharya board" and exclusive initiating guru--foreign concepts;
3. "Separate house", applied to guru-zonal boundaries tend to create unnecessary divisions in ISKCON;
4. Alienation of initiating gurus from other godbrothers in many cases;
5. Some initiating gurus feel themselves independent and thus unanswerable to godbrothers and G.B.C.;
6. Some initiating gurus become careless in their sadhana or spiritual practices due to misconceptions; and possibly due in some cases to be/and by accepting too many unqualified disciples while simultaneously not getting full shelter of Srila Prabhupada due to errors and misconceptions;
7. Some initiating gurus become unapproachable to concerned godbrothers; thereby ISKCON loses check-balance of godbrother or GBC input;
8. Seeing problems, some dissatisfied or weak godbrothers leave, having lost faith in new gurus and GBC;
9. Some godbrothers oppose "guru appointment" as a solution to end discrepancies and problems by bringing the gurus off their apparent "exclusive positions";
10. Zonal boundary walls raised higher in self-preservation against growing criticisms; and possibly in some cases for preserving mood of "exclusive worship" in the zone due to still maintaining the "separate house" concept (through coerced or compelled initiations or by forced exile from zone if candidate is not desirous of accepting local initiating spiritual master).
12. Confusion rising in society regarding exact nature of Srila Prabhupada's desires for perpetuating guru parampara and consequent deceptions, doubts and

problems, this has far reaching repercussions even amongst new disciples.

13. Vulnerability to outside propaganda that outside gurus are more spiritually elevated causing Srila Prabhupada children and grand-children to accept re-initiation severing their ties with Srila Prabhupada and implicating them in the mad-elephant offense.
14. Reduction of book distribution and preaching in some places.

THIS IS FIRST HALF
 SEE YOU JAYA PATAKA Swami if
 want MORE —

ISKCON BIO-RYTHMS

STABILIZING THE SWINGING PENDULUM

ISKCON is renowned as one of the fastest growing spiritual organizations in the world. ISKCON has wheathered many storms from outside. Srila Prabhupada expressed his concern that our greatest danger lied from within. His Divine Grace assured us that outside forces could not stop the progress of Sri Caitanya Mahaprabhu's Samkirtan Movement. At the same time the inqurreling and tendency for change was a repeated subject for Srila Prabhupada's loving criticism to his disciples.

He also admonished us that His Divine Grace Bhaktisiddhanta Sarasvati Thakur's disciples only quarreled after his disappearance, but in ISKCON we were quarreling with each other even in the presence of His Divine Grace! Our careless criticisms of each other attracted further warnings from Srila Prabhupada that such activities were displeasing to Lord Krsna and were vaishnava aparadhas. By such vaishnava aparadhas our devotional creeper would dry up and our faith and enthusiasm in devotional service would be lost.

The spontaneous flow of our devotional enthusiasm mixed or pulled by separating aparadhas, misconceptions and material desires creates a deviant result taking us off the devotional track. Since ISKCON is moving ahead at high speed this can create a wave effect as the tyaga-bhoga syndrome of accepting and rejecting take us from one side of the straight and narrow path of pure devotion to the other. As one swings out far from the true standard or conception of devotional service then it becomes exceedingly more dangerous. The ultimate danger is that we lose our connection to the disciplic succession and Srila Prabhupada and become asara or spiritually useless. Therefore, Srila Prabhupada was always so concerned about our remaining steadfast on the path, and avoiding all unauthorized changes from his established instructions.

Sometimes in Sri Mayapur we would find Srila Prabhupada holding his head and exclaiming how great a headache it was to manage a World spiritual organization. Everyday something new happened to endanger the spiritual momentum of the preaching and the purity of the society. His Divine Grace told us that we could not yet understand how great this responsibility was! Now since the physical departure of Srila Prabhupada the Governing Body Commission must learn to carry this load with the support of all devotees in order to keep ISKCON moving forward on the straight as a "razors edge" path of Krsna consciousness. At the same time members of ISKCON must be aware that the tendency, especially in the western world, is to overreact creating this pendulum effect which could take us to the brink of disaster if we are not careful. Let me illustrate how this swinging pendulum has pulled us from one side to the other since the physical disappearance of Srila Prabhupada.

GURUS ARE GREAT

Soon after newly appointed initiating spiritual masters started to become established there was a natural enthusiasm generated to see the new gurus attracting new devotees and ISKCON expanding. Songs were composed praising "the eleven"; godbrothers became, in a vast majority, elated by the new bright future; and it seemed as if the Governing Body Commission of ISKCON had lost its relevance in the face of the new reality of ISKCON acaryas. Just to illustrate how widespread this wave had swung, one sannyasi approached me and said, "Now the eleven acaryas are everything!" I had to chastize him heavily and explained that Srila Prabhupada had given the authority to the G.B.C. and never mentioned that he was giving more than initiating responsibilities to gurus. Largely my words and similar words from sober leaders of ISKCON went unheeded until...

GOVERNING BODY COMMISSION ISKCON'S SHELTER

ISKCON was jolted when Jayatirtha defected to Maya, and his fallen activities were revealed. Other discrepancies surfaced in the activities of the new initiating gurus. The surge of enthusiasm ended and emotions swung the pendulum towards the other side. As the emotions were swinging the devotees took shelter of the G.B.C., which is the real middle position. It seemed that now the G.B.C. was firmly established and that ISKCON would be stable.

HE'S NON-DIFFERENT FROM SRILA PRABHUPADA!

In a similar way ISKCON thought that Sri B.R. Sridhar Maharaja was non-different from Srila Prabhupada in 1978. HH Giriraja Goswami asked HDG Tamal Krsna Goswami in 1978 whether we were to look upon Sri B.R. Sridhar Maharaja just like we look upon Srila Prabhupada and he replied, "Of course!" For every question no matter how big or small devotees were going to Sri B.R. Sridhar Maharaja. Of course, later attitudes changed with experience.

RALLY AROUND THE ZONAL GBC

The pendulum kept swinging in one direction and then another. Not always opposites, sometimes at an angle. The next stage ISKCON swung to was a strong push for strong zonal GBC's preferably also initiating gurus as well. The Canadian presidents petitioned the G.B.C. for their exclusive GBC/guru. A new emphasis on the old philosophy appeared. Disciples should be trained only in the temple and zone of their diksa guru. This kept devotees from leaving in some places, and in others caused the mass exodus from others. What appeared to be a logical

policy, became a cause of hardship for others and caused divisions.

ANTI ZONAL-GURU MOVEMENT

As usual in ISKCON, the same pattern of swinging from one side to the next is continuing. Now the swing is against "zonal-gurus". The same persons who were the hope of yesterday are the cursed of today. If it were the middle ages one might expect a burning at the stake. The unsuspecting guru/GBC of a zone has now become guilty of being a "successor acarya", when yesterday he was simply the hero of zonal unity and consolidation. Today a hero---tomorrow a zero!

PUT THE PENDULUM TO REST

Certainly there is always some truth and many good intentions with all of these ideas. But unless ISKCON is properly synchronized with Srila Prabhupada's desires and mood there is every danger of being swung by relative ideas to one side or the other off of the central fully authorized path of Krsna consciousness. It requires constant maintenance to keep the devotees moving forward. We have seen how Srila Prabhupada worked day and night for protecting the Krsna consciousness so that it would continue spreading around the world. Now is the time for all senior devotees to put the pendulum to rest by binding it to Srila Prabhupada's example and instructions. Whatever is non-Prabhupada should be considered as a disease which causes ISKCON's bio-rythms to start swinging and disrupting. We should cure the disease and protect against further attacks.

PREVENTION AND CURE

UNITED WE STAND--DIVIDED WE FAIL

Everyone of Srila Prabhupada's disciples could feel that a very big change occurred in ISKCON after the departure of Srila Prabhupada and with the introduction of new initiating spiritual masters. It was an almost inconceivable transformation from having Srila Prabhupada, the Founder-Acarya, personally present as everyone's initiating spiritual master to the present situation where there are many initiating spiritual masters in the world.

ISKCON has adjusted to this new situation well but now we must overcome the few remaining problems. The relationship between those devotees with more responsibility (including initiating gurus) and their other godbrothers must be strengthened so that spiritual diseases will be prevented from infiltrating ISKCON. Forums for communication between such godbrothers should be established as a means of achieving this end. It is not constructive to accuse the presence of new gurus as the principle cause of all the problems in ISKCON. This unnecessarily leads one to consider everything connected with the new initiating spiritual masters as abhorrent including: worship by disciples, vyasa-asanas, pictures on the altar, etc. These not only represent the vedic cultural heritage, but the particular style has come to us from Srila Prabhupada forming an ISKCON tradition. It has also proven a practical vehicle for instilling faith in the new devotees and members of the congregation. If Srila Prabhupada has authorized them we cannot consider them as a disease.

For example, during Srila Prabhupada's presence senior sannyasis were chanting on beads and giving out the names that Srila Prabhupada had mailed to them. At one point Hamsadutta's photo was being worshipped by devotees in Germany in the early 70's. When Srila Prabhupada was asked if this was allowed in the presence of the initiating spiritual master. Srila Prabhupada replied that if a person is teaching his (Srila Prabhupada's) teachings to his followers and they remain loyal to ISKCON then it was okay to worship his picture with incense and flowers. His Divine Grace said that it was only natural since Hamsadutta was helping them to advance in Krsna consciousness.

Since Srila Prabhupada had allowed his disciple to be worshipped by his younger godbrothers even in the presence of his spiritual master then what objection could there be for an initiated disciples to worship their diksha guru in the presence of Srila Prabhupada or the guru's god-brothers? Did Parvat Muni feel offended when Mrgrari offered his worship to Narada muni in his presence? Normally conditioned souls offer no respect to Krsna or his pure devotees, therefore if they do it is so auspicious it was always encouraged by the previous acaryas.

Rather than imitate other less successful spiritual groups by a negative approach, positive steps should be taken to educate the new devotees in respecting senior devotees according to their dedication to devotional service. Recently one godbrother was lamenting how previously a visiting Sannyasi like Visnujana Swami would have his feet bathed, but now we have become dry in respecting other senior preachers according to vedic customs.

UNITY IN DIVERSITY

The fear amongst many godbrothers that something is amiss in ISKCON could be allayed by bridging the gap between gurus and other godbrothers, between GBC members and Temple Presidents by positive preaching and enhanced communication. By more respect for others the disciples will positively learn to respect all senior ISKCON devotees and not just their spiritual master.

When new devotees see a loving relation between the spiritual master and his other godbrothers this will achieve the purpose of protecting the spiritual masters from feeling in an exclusive position. Any rigid initiating boundaries between the various zones in ISKCON could be removed to further integrate ISKCON. The GBC should enforce against unauthorized withdrawal of disciples by any spiritual master.

Due to the pendulum syndrome many devotees are missing the whole point and the real problem. The real problem is not that Srila Prabhupada has or has not appointed someone to be initiating spiritual master. According to the Vedas, an initiating spiritual master can be a kanistha adhikari, a madhyama adhikari or an uttama adhikari, yet all are to be treated on par as representatives of the Supreme Personality of Godhead. Srila Prabhupada never said that he was appointing "uttama adhikaris." He simply ordered some disciples to become gurus and accept disciples.

ISKCON's initial mistake was in going to Bhakti Raksak Sridhar Maharaja and received from him a somewhat different interpretation of the guru institution. This is actually one major infiltration of the "non-Prabhupada disease". Just as it was fatal for the Gaudiya Math to have deviated from the instructions of Bhaktisiddhanta Saraswati Thakur, it will be fatal for us to deviate from the instructions of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. The leaders of the International Society for Krishna Consciousness not to contract diseases which have infected the Gaudiya Math.

The non-Prabhupada diseases have instigated harmful reactions promoting divisions in ISKCON in a way which never existed before. Instead of seeing the actual cause of the disease, we are fighting amongst ourselves with no practical result. It is no use in simply pointing a finger at His Holiness Bhakti Raksak Sridhar Maharaja since he is a spiritual uncle with his own

unique ideas. He simply gave us information according to his realization.

Now we must remain simply dependent upon the ambrosia coming from Srila Prabhupada's transcendental instructions. Then we will quickly become restored to our full health. There must be safeguards to guard against the possibility that some members may act in a manner motivated or inimical to others. There must be safeguards that these elements do not create misunderstanding or further division amongst our ranks.

A united effort is needed to establish the proper relationship between Srila Prabhupada, the Governing Body Commission, Srila Prabhupada's disciples, and Srila Prabhupada's grand-disciples. Faith in the ISKCON institution must be reestablished among all of Srila Prabhupada's disciples loyal to ISKCON. This faith must in turn be passed down and expanded to all the future generations. All the institutions in ISKCON need to be strong just as Srila Prabhupada explained in the Gajendra Moksha Purports. This includes G.B.C., initiating spiritual masters, sannyasa, temple structures, etc. All of these institutions need to be strong within ISKCON for maximum potency in preaching Sri Caitanya Mahaprabhu's sankirtan movement as given to us by Srila Prabhupada.

POST MORTEM: EXHUMING THE GURU BONES

The issue of Srila Prabhupada appointing some of his disciples to accept other disciples has been discussed since 1978 by the Governing Body Commission amongst themselves and with various godbrothers. It seemed that the matter was a dead issue; that the guru bones had been buried. But now again since the bones have been exhumed let us do a fresh post-mortem with the end to seeing if there isn't some way to end the confusion created over the guru issue in ISKCON.

This section is for those persons who are still not clear on the actual position of diksa guru in ISKCON and want it further clarified. It is also with a desire to save those left spending "many hard hours studying the sometimes frustrating and baffling" issue regarding the appointment of diksa gurus from their frustrating situation that we proceed to explain these sensitive issues once again. Therefore since the bones have been exhumed, let us once and for all bring the matter to a conclusion and then rebury the bones and let the body rest in peace.

AYURVEDIC VERSUS WESTERN TREATMENT

The purpose of considering the appointment of gurus once again is ultimately to end dissension amongst godbrothers and open the doors for curing our ills. Medical treatment varies according to the system. The ayur-vedic system and the Western system have their distinct approaches. The ayur-vedic process finds the root cause of the imbalance in the body and through natural medicine and treatment induces the body to naturally correct the imbalance and regain good health. The western medical process treats superficial symptoms in a very harsh and sometimes fatal manner. Srila Prabhupada has said that western medicine is so effective that it can kill you.

This paper is advocating an ayur-vedic approach for solving ISKCON's ills. That the appointment of gurus is an issue even today and keeps coming up again and again is very significant. That the G.B.C. decision is being repeatedly challenged further weakens our institution. Unless this issue is settled once and for all, it will continue to be a source of dissension and doubts in ISKCON causing spiritual casualties, and loss of enthusiasm.

In all humility I submit that those who are preoccupied with this matter are actually "barking up the wrong tree". The real question is not whether gurus were appointed as diksa-gurus but what is the actual significance of that appointment. How should a diksa guru interrelate within the ISKCON society in which the diksa guru is not the ultimate managing authority? This subtle point is the real issue. If that is understood, then wrangling over appointments become superfluous. However, this explanation is in case there are still some diehards for whom this is actually a main issue.

SRILA PRABHUPADA'S INSTRUCTIONS TO THE G.B.C.

May, 1977, Srila Prabhupada called all the GBC members to his side in Vrindavan. He informed that he was going to leave the planet. He requested that if the GBC had any questions of him, we should ask them, particularly in how the movement would go on after his departure. One of five questions which were to be asked to Srila Prabhupada was:

"In the absence of Srila Prabhupada, what is the procedure for first, second and sannyasa initiations?"

A committee of GBC members comprising of Tamal Krsna Goswami, Satsvarupa Goswami, Jagadish das, Rupanuga das, Bhagavan das, Kirtananada Swami and Bali Mardan das were appointed to represent the Governing Body Commission and ask this and other questions to Srila Prabhupada. When the committee returned, they submitted their report to the GBC body. The following answer given by Srila Prabhupada was presented to the G.B.C. by the committee and recorded in the minute book (A copy of the GBC minutes for the meeting convened May 28th, 1977, in Vrindavana is attached as an appendix as a reference in this regard.):

"2. Srila Prabhupada said he will appoint several devotees who shall perform initiation in the future, even after his disappearance. The disciples they accept shall be their disciples and Srila Prabhupada will be their grand-spiritual master."

This matter was known to all members of the International Society for Krsna Consciousness from May 1977. It is a great misfortune that no one asked Srila Prabhupada at that time, when he had asked if anyone had questions. As a member of the GBC, I naturally believed the opinion of the seven members that interviewed with Srila Prabhupada amongst whom there were no two opinions at that time. For the first time this year I am seeing a transcript of the actual conversation which has occurred with Srila Prabhupada.

How can I disbelieve the instructions that have been handed down by the Governing Body Commission? Today I am told I am in Maya. Almost saying that I have been cheated by the Governing Body Commission, and by the subcommittee comprised of the seven members given above. It is hard to understand how two totally contradictory statements are being made. From these G.B.C. minutes how are we to accept that actually Prabhupada had no intention of appointing disciples who would initiate after his disappearance? Those disciples would be their disciples and Srila Prabhupada's grand-disciples. I cannot accept that I have been misled by seven of my esteemed GBC godbrothers. How is it possible that the committee who saw Srila Prabhupada, who all had one opinion at that time, had all completely misunderstood

what Srila Prabhupada said? This important issue which told the status of all the future disciples and of all future initiating spiritual masters in ISKCON.

It is also important to note that at that time everyone's mood was quite absorbed in only Srila Prabhupada and his satisfaction. Also to remember the manner in which Srila Prabhupada generally spoke and especially in 1977 when he was ill and lying down, sometimes a look, a movement of the hand, an indication had more meaning than thousands of words. Thus being personally present and getting a direct instruction is certainly of more gravity than scanning the tape some years later!

AS IT IS

Srila Prabhupada's Bhagavad-gita commentary is famous as the Bhagavad-gita As It Is because he takes the direct interpretation of Lord Sri Krsna's words and doesn't try to propound an indirect interpretation. Following in the footsteps of Srila Prabhupada, let us study the May "appointment conversation" using this direct method as is authorized by our previous Acaryas. Satsvarupa Maharaja led the question by asking:

"That our next question concerns initiations in the future, particularly at that time when you are no longer with us..."

This is important to note as this is the context of the questions presented to Srila Prabhupada. It is obviously for the future. Similarly Srila Prabhupada had asked us to ask of him what would happen in the future after he disappeared. Therefore the overall context was that the question was definitely for the future---after Srila Prabhupada would not be present.

What to do in the interim period---during Srila Prabhupada's lifetime---that was definitely a secondary, a question brought up not by Srila Prabhupada, but by his secretary. At this time it would be appropriate to remember how Srila Prabhupada would speak. Often when discussing with Srila Prabhupada, he would continue talking in his own train of thought even though sometimes we would interject questions. He would listen, sometimes partially reply, or sometimes ignore, and then he would continue speaking following the same train of thought, oblivious to our interruptions. One who does not know this manner of Srila Prabhupada's speaking, simply by hearing a tape out of context, could easily understand things in a much different way than what Prabhupada was actually communicating. Although the recorded conversation is quite clear this element is obvious as Srila Prabhupada continues saying the same things while his disciples keep interjecting explanatory questions.

WHEN I ORDER YOU BECOME GURU,
HE BECOMES REGULAR GURU. THAT'S ALL!

It is appropriate at this time to explain the mood of the devotees present at that time. The readers will understand the apparent reason why Tamal Kṛṣṇa Goswami and Satsvarupa Goswami kept asking if other people would initiate "on behalf of" Srila Prabhupada was due to the prevailing sentiment at that time. At that moment, none of the disciples present could easily imagine, nor did anyone want to try to conceive of ISKCON without Srila Prabhupada as the imminent acarya and guru except. Under the circumstances, one can easily understand the underlying sentiments of the disciples standing before Srila Prabhupada on the eve of his departure---hoping upon hope that he will not go, that he will remain present eternally (as the initiating spiritual master for all the devotees of ISKCON.)

Although this has colored the conversation to some extent, if you see Srila Prabhupada's words and his statements without the interjections from disciples, then the understanding the conversation becomes easier.

The point which has created the most confusion in ISKCON seems to arise from the use of the word "riktik acarya". Note that the word Riktik acarya did not originate from Srila Prabhupada at all. It was introduced by a secretary. Srila Prabhupada merely repeated it once---almost almost---hesitatingly---then said yes and went right on explaining his points. It could be asked at this time that where did the secretary hear this riktik term used in this context and why did he introduce that particular foreign term to ISKCON.

When Srila Prabhupada was asked: "What is the relationship of that person who gives the initiation....?"

Srila Prabhupada replied, "He's guru! He's guru!"

Sri Tamal Kṛṣṇa Goswami: " He is asking that these rtvik acaryas, they are officiating, giving diksha; the people who they give diksha to---whose disciples are they?"

Srila Prabhupada replied: "They are his [this was spoken very emphatically] disciples!"

When Srila Prabhupada was asked again, almost incredulously by Tamal Kṛṣṇa Goswami: "They are his disciples?",

Srila Prabhupada replied: "Who is initiated... he's grand-disciple." [This paragraph stands corrected by Bharu Swami after listening carefully]

Then finally when Srila Prabhupada was asked for the fourth time (this time by Satsvarupa Goswami) he replied:

"When I order you become guru, he becomes regular guru. That's all!"

What could be clearer? Srila Prabhupada had even expounded on the relation of the disciple of those whom he will appoint:

"He [one initiated by a disciple of Srila Prabhupada] becomes
disciple of my disciple. Just see!"

It is obvious that Srila Prabhupada is talking about diksha guru. Srila Prabhupada is definitely talking about the appointment to give future initiations after his disappearance. Diksha guru is a formal institution and a spiritual position mentioned in all the vedas! It is ludicrous to say that diksha guru is not a formal responsibility or position. Lord Caitanya explains that Krsna only accepts a devotee at the time of receiving "diksha"---how much more authorized or position can there be? Rather the position of diksha guru is the most permanent, it's eternal: "janme janme prabhu sei, chakshu dana dilo jei", so long as he remains connected with the disciplic succession.

The straight and direct interpretation leads one to the undoubted conclusion that Srila Prabhupada was going to appoint the first group of diksha gurus for ISKCON to continue the system of guru-parampara. That being the case, then why does the whole subject of "officiating acarya" and "riktvik acharya" come up at all? This matter is also quite straightforward and clear. Srila Prabhupada had frequently told devotees, especially in India, that he wanted them to initiate, but the etiquette was that one should not initiate in the presence of one's spiritual master. This explains why when Satsvarupa Maharaja asked, "But he does it on your behalf?" Then Srila Prabhupada replied: "Yes. That is a formality. Because in my presence one should not become guru, so on my behalf..."

This clearly explains that although he was appointing diksha gurus for initiating new disciples, since the formal etiquette is that one cannot initiate in the presence of the spiritual master---they will initiate "on his behalf" during his presence.

HE IS ACTUALLY GURU---BUT BY MY ORDER

This raises the question that how can someone be appointed to be a diksha guru and how can this happen in the presence of the previous acarya? Srila Prabhupada answered this question in the next phrase: "... on my order, amar gaya guru hoye. He is actually guru. But by my order."

The Acharya has the power to order his disciple to become a spiritual master. Far from being an offense to accept this responsibility in the presence of the Acarya, if one fails to fulfill this responsibility one is guilty of "guru avagya" or disobeying the order of the Spiritual Master and thus one can become asara. Since Srila Prabhupada is ordering, one must do.

It is relevant to note at this point an interesting pastime which occurred in Vrindaban, late in 1977. One Indian gentleman approached Srila Prabhupada for diksha and kept asking Srila Prabhupada to give him initiation. However, instead, Srila Prabhupada ordered him to accept initiation from me (of course, we considered it as on behalf of Srila Prabhupada at that time). Srila Prabhupada told him to go to Calcutta and be initiated by me on more than one occasion. It was apparent that Srila Prabhupada had withdrawn from those duties and was preparing the way for the future. The whole episode was quite embarrassing for me, but Srila Prabhupada seemed to enjoy it as he was always smiling when he told the man to take diksha from me. Finally Srila Prabhupada became firm on the point and the discussion ended there with him insisting the man take diksha from me.

During the seven months after Srila Prabhupada expressed his intention to appoint future initiating spiritual masters for initiating in the future during his physical absence, and the four months after he issued the eleven names, it is unfortunate that no one expressed any doubts regarding their position. At that time there did not seem to be any doubt, at least amongst the GBC members, as to what Srila Prabhupada was doing.

I can provide shastric references and direct quotes from Srila Prabhupada proving that no one can become a guru, and specifically a diksha guru, unless they have been ordered to do so by higher spiritual authority. Srila Prabhupada has challenged once in a lecture (recorded on cassette tape): "Where is there a single example in the entire Vedic literatures of anyone who became guru [diksha-guru] without the order of higher authority?!!"

Srila Prabhupada's statements in the CC regarding being appointed as an acarya as being bogus refers to the appointment of a particular "acarya" by "High Court Order". Srila Prabhupada's point was that a materialistic judicial body had no jurisdiction to grant a spiritual appointment---that was purely the prerogative of the previous acarya---who in that case specifically did not appoint any sampradaya acarya for his mission.

Therefore, the real question is not whether Srila Prabhupada ordered some disciples to become diksha gurus and authorized the G.B.C. to appoint others, as that is a forgone conclusion. The essential question is how the diksha gurus would submissively work under the Governing Body Commission as the ultimate managing authority in ISKCON. Quite clearly in ISKCON a diksha guru was not an independent acarya as previously, but a humble servant of his guru's order to work cooperatively under the Governing Body Commission.

The conception that had been introduced from outside ISKCON that the gurus were absolute and independent, that they were fit and others were "unfit", and that the authority had transferred

to them is certainly a misconception, and if any trace of it still exists in ISKCON certainly all sincere followers of Srila Prabhupada should cooperate to eradicate this lingering plague.

BEWARE OF BAD DIAGNOSIS

CONSEQUENCES: The consequences of a wrong judgement or a wrong diagnosis are well known to all of us---especially after the Robin George case. Also, I had seen my godbrother Dharmapranada in Canada who has suffered severe paralysis due to the mis-diagnosis of the doctors there. It is easy enough to "lump all" initiating gurus as demons in the form of "successor acaryas", tar and feather them, and burn them at the stake. This is the just end for all satanic witches and wizards. Unfortunately, in a witch hunt there is a danger of burning innocent people at the stake. Specifically in this case, since everyone has been following the GBC, and is therefore basically innocent, it is necessary to be very careful to avoid the danger of a wrong prescription which can have far-reaching and destructive effects.

The members of the GBC as well as initiating gurus (now both GBC and non-GBC) are committed to cooperation---they are hardly belligerent, rebellious, or otherwise unsubmitive. The basic problem is actually much more subtle. It is due to basic misconceptions which have crept into the society. When these misconceptions are cleared away, and I don't foresee my GBC godbrothers opposing any correction of a misconception, then the ISKCON body, including initiating acaryas, GBC's, and others, would be able to cooperate with a sound and proper footing.

If you would kindly take the analysis of Rabindra Svarupa das on page 6, according to the diagnosis I have given above, and kindly see what is the result:

"First, the GBC as the ultimate managing authority assures the unity of ISKCON as a cooperative preaching movement. A system of acaryas with separate houses, each with their private and exclusive zones, has in effect created many separate ISKCONS, or rather, separate zonal societies for Krsna consciousness. Each year the zonal walls become higher, thicker, and firmer. Separate house acaryas forbid others to initiate---even speak or visit---in their zones and are banned in turn from others..."

Let's look at this. The problem is not with "successor acaryas." There will always be successive generations of initiating acaryas in ISKCON, hopefully for the next 10,000 years. The problem is only when each has to have a "separate house as when one gets married."

ISKCON PIONEER IN JOINT GURUS

ISKCON is the first to have a joint guru-puja; the Gaudiya Math has always had their gurus worshipped in the private

rooms. Every day the disciple goes and offers flowers at the feet of his guru in the morning and offers his obeisances. ISKCON is the first to have many spiritual masters in one organization; the Gaudiya Math is divided up, each spiritual master with his own organization. Now due to peer pressure, in Mayapur, the guru-pujas for the present diksa-gurus are performed separately in the different rooms of the spiritual masters. In the future this may lead to separate guru-pujas and separate organizations. It definitely promotes a separatistic mentality amongst the disciples. Therefore a GBC special meeting held in August, 1980 found the following to be true:

"The argument has been raised that by placing one's vyasasana next to the vyasasana of one's own spiritual master a guru is trying to present himself as equal in all respects to his spiritual master. It may be said in answer to this, however, that if one is a bona fide spiritual master it is only because he is surrendered at the lotus feet of his guru and is faithfully carrying out his order and broadcasting his message without concoction. Therefore, to place oneself next to one's own spiritual master beneath his shelter is perfectly proper. In fact, all the members of ISKCON have practical experience that we are more Krsna conscious in the temple room. If we want to worship a guru in a separate place, it is far more likely that the guru may think that the worship is for him..."

The Gaudiya Math is a sannyasi-centered organization where all of the sannyasis sit in elevated seats and the grhastha godbrothers sit down with the public. In the Gaudiya Math even a one-inch high asana is as significant to them as a two-foot high vyasasana is to us. In the Gaudiya Math many things which to us seem insignificant are very important to them and conversely many things which are important to us, such as book distribution and book publication, are very insignificant to them.

Srila Prabhupada stated in the 8th Canto of the Bhagavatam that a devotee needs to be strong in sense and mind to fight against Maya. Similarly in ISKCON everyone of our institutions needs to be very strong so that we have maximum potency to fight against Maya. The Governing Body Commission must be very strong in the central unifying force in ISKCON under Srila Prabhupada. A temple president must be very strong. The institution of initiating acaryas must be very strong. The Prabhupada disciples must be very strong. Srila Prabhupada's grand-disciples must be very strong. Everyone must be very strong in ISKCON in order to fight against Maya. For if in any quarter we are weak, Maya will enter us there.

If we declare our spiritual masters are all neophyte, then other sampradayas will say, "Why do you want to join ISKCON and take initiation from neophytes when you can take initiation

here from the paramhansa." This is already going on in India and other parts of the world. Like this, in every sphere we have to consider the positive way how to present Srila Prabhupada's positive alternative to the world. Prabhupada's approach was the positive approach. ISKCON is the spiritual institution to house the entire world.

One is free to follow Pradhumna das (who Srila Prabhupada had described as more desirous to be a brahmana than a Vaisnava as he was preoccupied with brahminical rules and regulations) and imitate the methods and procedures followed by the Gaudiya Math. If someone wants to do that that is their choice. For me I want to follow Srila Prabhupada, his example, his teachings, his methods, his dynamic presentation of Krsna consciousness. I am afraid of becoming asara or useless.

ISKCON BRANCH OF LORD CAITANYA'S TREE

"The ISKCON branch, being directly watered by Sri Caitanya Mahaprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying." (Cc. Adi 12:73)

ISKCON was described by Srila Prabhupada as a transcendental branch of Sri Caitanya Mahaprabhu. It will be our success if we preserve the original flavor of Sri Caitanya Mahaprabhu's sankirtan movement in ISKCON. Sri Caitanya Mahaprabhu's preaching thrust was divided into three "zones": Navadwip, Vrindavana, and Jagannatha Puri. Each had one or two leading devotees who guided and bore the overall responsibility for the preaching of Krsna consciousness in that area. There were innumerable pure devotees who worked cooperatively in each area under the jurisdiction of the leading devotees. Amongst these pure devotees were disciples of different Spiritual Masters, and also many of them were diksha or siksa gurus in their own right. Yet remarkably there was a homogeneity and unity based on absolute faith in Sri Caitanya and on total "love and trust".

Soon after Sri Caitanya's return to the spiritual world, the disciples of the Lord's personal associates took up the responsibility for preaching Krsna consciousness and expanding its influence far and wide. As the preaching widened there were more "zones" known as "guru-datta-deshas" in which empowered preachers planted the seeds of devotional service and made Krsna consciousness the predominate culture and religion of the day in those places. At that time Narottama das Thakur, Srinivasa Acarya, Birchandra Prabhu, Shyamananda Pandit and many others were very active. Book distribution was begun and mass initiations as well. It is recorded that one day Sri Birchandra Prabhu (Lord Nityananda's divine son) initiated one thousand persons as vaishnava devotees of the Lord.

Although the above mentioned Acaryas, who all acted as diksha and siksa gurus, each had different spiritual masters they cooperated closely together. There was perfect harmony and love for each other. All were most pleased when one of the preachers would visit their area. Wherever one would go he would continue to give the same transcendental teachings of Sri Caitanya to everyone they met.

It is noteworthy that His Divine Grace Srinivasa Acarya while on his way to the asrama of Narottama das Thakur halted just before reaching Kheturi, the seat of Narottama das Thakur's preaching asrama. There Srinivasa Acarya preached as usual. His preaching had a transcendental effect and kindled a deep faith in the principles of Krsna consciousness in two men of the village.

These two men begged Srinivasa Acarya for diksha and his eternal shelter. Although this was more or less within the "guru-datta-desh" area of Narottama das Thakur, when the matter was brought up to Narottama das Thakur he was overjoyed that they had the pure desire of taking shelter of a great devotee. One was later known as Govinda Kaviraja and the other Ramacandra Kaviraja. We know from a popular bhajan written by Narottama das Thakur that later Ramacandra Kaviraja became a valued companion of Narottama das Thakur: "ramacandra sangha mange, narottama dasa". There was no question of any ill feeling because Ramacandra and Govinda took initiation from Srinivasa Acarya even though it was in Narottama dasa's "zonal" area. This was the open and undivided characteristic of Sri Caitanya's movement at that time.

During this same period about 400-450 years ago all of the devotees gathered together on the occasion of Gour Purnima and had a grand spiritual reunion. All visiting preachers were received with a most beautiful vedic reception. Decorated doorways, swept and washed streets, flowers and garlands, foot bathing and all the other customary worships. There was a great love and appreciation amongst all of the preachers and devotees present.

Srila Prabhupada's ISKCON society remarkably embodies the essential nature of love, cooperation and spiritual purity which is described in the original movement during and immediately after the pastimes of Sri Caitanya Mahaprabhu. One can envision without much imagination how a worldwide movement with many thousands of preachers, each concentrating efforts according to the desire of guru and Gouranga, cooperatively push on the Krsna consciousness Movement. An intricate weave of diksha gurus, disciples, grand-disciples, great-grand-disciples..., creating a dynamic unity in diversity based on the eternal principles of Krsna consciousness as given by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Although each person has an area of preaching focus for which he is particularly responsible to present Krsna consciousness to all the conditioned souls, if someone in that area develops faith in any bona fide vaishnava guru that is a matter of rejoicing for all. After initiation all work together cooperatively without any negative party spirit, but as a transcendental team for glorifying the Lord. Faith in the Sastra, guru and the sadhus is the primal impetus for all devotees. This example is self-explanatory for ISKCON has been design by Srila Prabhupada in this most auspicious prototype just like 500 years ago.

PRACTICAL CURES

So far we have isolated some symptoms, diagnosed the disease and reviewed primary losses experienced on account of the disease. However, simultaneously cures for the above illnesses are also necessary. This is necessary so that there may not be a relapse even after the disease has been eradicated from the body. Following the footsteps of Srila Prabhupada's books, instructions and his desires, the following cures could be instituted to eradicate ISKCON's diseases, as mentioned above.

1: Srila Prabhupada--the Founder-Acarya

The GBC has already done quite a bit to ensure Srila Prabhupada's unique position in the center of ISKCON. This can be further preserved in the following simple yet important adjustments;

a) That Prabhupada's vyasasana and the vyasasanas for his representative spiritual master should be designed in such a way that the head of the representative spiritual master is not higher than Srila Prabhupada's chest when seated and that otherwise Srila Prabhupada's vyasasana is obviously more prominent;

b) That during arati ceremonies in the temple during the kirtans no "jayas" to anyone except Srila Prabhupada shall be performed from the time of blowing the initial conch shell until the final conch shell is blown;

c) That altars shall be so designed with two steps for the pictures of the guru parampara--on the higher upper step Srila Prabhupada, Bhaktisiddhanta Sarasvati Thakur, Gour Kisor das Babaji, Bhaktivinode Thakur and Jagannatha das Babaji (Srila Prabhupada insisted that Jagannatha das Babaji must also be present); on the lower lever the spiritual masters whose guru datta desha the temple falls within.

~~2: NO. 2:~~ ESTABLISH GBC AS ULTIMATE AUTHORITY IN ISKCON

a) Have members of the Governing Body Commission authorized as spiritual masters in ISKCON whether they initiate or not and thus GBC members shall sit on the vyasasana in the temple to represent GBC and Srila Prabhupada;

b) That the responsibilities of being a GBC member and initiating responsibilities should be seen as separate and distinct. The responsibility of a GBC member is to the GBC Body: first to the world ISKCON and second to his zonal or ministerial responsibility. Responsibility of initiating new disciples is subordinate to the supervision of the GBC. It is to connect new members of ISKCON to the disciplic succession and to guide them in their service to ISKCON and Srila Prabhupada. Thus devotees should not be advised to leave a zone or to remain in a zone

purely on basis of his status as a disciple of a particular guru. Initiating gurus will preach that ISKCON is a united family with a common objective and a common connection to Srila Prabhupada, and one can serve anywhere in ISKCON and he is connected to the guru.

c] A code of conduct should be established with predetermined disciplinary actions for persons who disobey the Governing Body Commission's directives or otherwise work against the interests of ISKCON and its esteemed members;

d] The privilege committee should deal with complaints concerning members of the Governing Body Commission or initiating spiritual masters or sannyasis and other senior members of ISKCON immediately upon receiving a bonafide complaint;

e] A concerted effort should be made by the temple presidents, regional secretaries, sannyasis and other godbrothers in ISKCON to establish the Governing Body Commission as the ultimate authority in ISKCON as Srila Prabhupada had desired;

f] Members of the Governing Body Commission shall each set aside some time for visiting different parts of the world on a rotational basis to insure proper world-wide integration of the ISKCON family. They shall be assisted by sannyasis who shall also travel every year. This shall be assigned by the Governing Body Commission.

g] The Constitution of ISKCON shall be finalized as soon as possible as Srila Prabhupada had instructed.

PREVENTIONS AND CURES RELATING TO INITIATING GURUS

1. It should be made clear that the responsibility of initiating guru is only in relation to new disciples and for the public who are potential new disciples. Among godbrothers all are on the same level in an eternal relationship with Srila Prabhupada. Vaisnava councils should be formed in each temple, region, and zone comprised of the GBC, regional secretary, temple presidents, vice-presidents and all disciples of Srila Prabhupada. Vaisnava council will meet to insure that Srila Prabhupada's standard of purity and ideology is being maintained in the zone. They shall advise the local leaders and initiating spiritual masters for maintaining the ISKCON standard and they shall give an annual report to the Governing Body Commission regarding the progress and state of affairs in these regards.

2] In addition to the present system of receiving the blessing of the GBC for initiating through the nomination of specific GBC members, an additional system of automatic nomination upon fulfilling certain basic minimum criteria should be established for all disciples whose spiritual master is not present in the world.

3] Although each spiritual master is assigned a guru datta desha in which area he is specifically responsible for trying to deliver the fallen souls in that area, anyone from anywhere in the world desires to accept initiation from any bonafide spiritual master in ISKCON on the basis of real faith, they should be permitted to do so. Local authorities should confirm that the candidate is chanting 16 rounds and following the 4 principles and is basically submissive.

A code of conduct should be established by the GBC ensuring that no one is persecuted on account of a desire to accept initiation from someone outside of the zone he resides in nor that a disciple is pulled out of the zone or temple he is serving in against the desires of the local leaders except real situations of spiritual disease and then for only so long as required for spiritual rejuvenation. Distinct separation of spiritual master duties from zonal or other managerial responsibilities should be enforced through continental councils of godbrothers formed for this purpose.

4] Local authorities should be consulted for changes or additions in initiating gurus assigned to a particular area, guru datta desha;

5] New initiating gurus should have an impeccable record of dedication to Srila Prabhupada, his philosophy, his methodology and his principle principles including the Governing Body Commission principle.

6] Candidates for initiating spiritual master should be well versed in the philosophy having passed the Bhaktivedanta or Bhakti Sarvabhauma examinations and should be approved by seniors godbrothers of the movement in addition to the Governing Body Commission.

7] Initiating spiritual masters should take prasadam along with the other godbrothers and should respect their godbrothers as peers during intimate dealings and gain strength from their association.

8] Srila Prabhupada disciples unite in support of philosophical premise that in order to initiate one must receive spiritual order to do so, either from Srila Prabhupada or by the Governing Body Commission. Such order is subject to one's working within ISKCON, never independent of one's submission to the GBC as Srila Prabhupada's representative.

9] That daily guru-puja for ISKCON initiating spiritual masters should be attended by their disciples in the temple room to insure unity and respect in ISKCON. Disciples of another initiating guru in ISKCON should also offer their respect to other initiating gurus or person if present at that time. All new devotees of ISKCON members should be trained to see their spiritual master in relationship to Srila Prabhupada and ISKCON

so that they feel an integral part of the ISKCON united family as it was during and immediately after Lord Caitanya's presence in this world amongst his followers.

I HAVE MORE PROPOSALS BUT NO TIME TO INCORPORATE THEM!