

He Who Knows Has No Need To Shout

Editorial by mayesvara dasa

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1. Black Lists Vrs. Black Holes

After releasing my article about the January 16th RtVik meeting I received a flood of rather unpleasant, misleading and distorted comments via E-mail. I guess this is to be expected considering the temperament of those respective authors but the vitriolic reaction is none-the-less sad. I have been insulted, blasted, vilified, slandered, accused of things that are not true, and basically demonized. I find this quite interesting considering how often-prominent RtVik's have denounced those who indulge in the use of "Ad-Hominum" attacks.

It is also worth pointing out that I have published well over 50 pages of material that support the idea of INSERTING an Alternative Initiation Method (AIM) into our society with many statements that severely question the competency of ISKCON management and challenges their integrity. But despite all that I have still been able to meet with several of the biggest Pro-ISKCON heavyweights to discuss the practical reasons why I feel it would be prudent to adopt an AIM into ISKCON. Now I have been given an opportunity to contrast that to the reactions of those who claim to stand for a kinder and gentler ISKCON by insisting we "Follow Srila Prabhupada's Instructions!"

Of course the article that causes the outburst is really no more then just my own opinions and observations about the events on Jan 16th. But this did not stop my critics from coming up with all sorts of nasty and ugly comments that speak volumes more about their own character then the factual things they were attempting to rebut. When I consider just the way each side has responded to my small contribution in the discussion about Guru-Tattva, I begin to really fear what things would be like if the RtViks were given positions of power and authority. The blacklists they so vehemently complain about would look pale compared to the cosmic black holes they would immediately create for anyone who even slightly dares to disagree with their unilateral interpretation of the "TRUTH".

2. Only Fools Take Other Fools Seriously

After sifting through all the belittling comments I was able to decipher one consistent theme that deserves responding to. My hate club is curious to know: "Who are all the devotees I refer to that support the moderate approach to resolving the Guru/RtVik controversy?" They have challenged me to produce a list of those who support what I have been writing and if I can't present such a list they are requesting I shut up and go away because nobody's listening to me anyway and I sound like a fool. I have been advised to admit defeat and sulk over the fact that I have failed to change anyone's position regarding

what is considered Vaishnava Aparada or the advantages of everyone adopting the policy of “Unity in Diversity.” The thing I can’t comprehend is why the RtViks spent so much time laboriously going through my last paper with the sole purpose of attempting to generate logical and reasonable rebuttals to what I reported, if I am just a dunderhead spouting off nonsense nobody is listening to? Only fools take other fools seriously. If I am a fool, what does that make all those who got upset with me?

3. The Yoga of Quibbling?

The people who make these challenges prove once again that they are missing the point entirely. Krishna Consciousness lies way beyond all the self-righteous sniveling, criticism and faultfinding that flows freely over the Internet and at IRG meetings. I am still waiting for all the people who insist on the “In-your-face,” insulting style of communication to come up with just one scriptural example of where a Vaishnava has used this type of belligerent approach to successful problem solving. This is quite contrary to what Srila Prabhupada taught us. He explained that one who is actually advanced in Krishna Consciousness begins to see everyone acting as the servant of the Lord and feels that he alone is the only one who is not doing so.

“Because the advanced stage, there is no discrimination that ‘Here is a devotee, and here is a nondevotee.’ Because advanced devotee sees that everyone is devotee except himself. The advanced devotee sees that he is not a devotee, but all others are devotees. This is advancement.” - Śrīmad-Bhāgavatam 3.25.36 -- Bombay, December 5, 1974

The RtViks have requested a debate so many times it has become nauseating. They imply that nobody is willing to consider their arguments carefully. But the objective person who is informed knows this is not at all true. Some of the most brilliant and talented devotees in the movement have considered all the evidence to determine what Srila Prabhupada wanted on numerous occasions and the simple fact of the matter is they disagree with the conclusions of the Final Order (FO). These devotees, who are far more scholarly than I, have written several good rebuttals expressing their reasons for why they disagree with this controversial document. The fact that the FO-Heads can’t appreciate their points and are haunted with juggling words around to sound like they are proving something does not fool those who are sober headed and prefer to concentrate on the name of the Supreme Lord Hari. They know that He alone can free one from the clutches of death and not all the quibbling about Guru-Tattva regardless of how important that subject may be.

“Śrī Śaṅkarācārya also stressed this point: na hi na hi rakṣati ḍukṛṇ karāṇe. “Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death.” The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Kṛṣṇa mahā-mantra.” - Ādi 7.73

4. A Black and White View Of A Colorful World

Those who do not fall down at the feet of the linguistic word jugglers of our times are accused of “Not knowing the truth” simply because they do not agree with the conclusion of the FO-Sastra... regardless of how many times they re-read it. What part of the word NO do the RtViks not understand? The simple fact is that many devotees consider the FO-Sastra to be a legalistic hair-splitting contortion of misapplied quotes, distorted interpretations and a forensic approach to the vernacular use of the English language. The fact that the outcome may appear logical and conclusive is secondary to the powerful influence Srila Prabhupada had on those who worked closely with him, got extensive personal instructions from him, and properly understood his mood and character.

I have been accused by the FO-Extremists of equivocating on the issue and not joining one of the two sides. I have been told that my unwillingness to declare which side of the argument I am on is conclusive evidence again that I am a confused fool and as such I am disqualified from joining in a debate where all the players have been clearly identified. These individuals would much prefer to package me neatly in either a black or white container because that is their myopic way of relating to a world that is full of many brilliant colors.

Frankly I feel our spiritual cousins in the Gaudia Math have provided the most accurate understanding of the current Guru-RtVik mess we are in better than either the black-ies or the white-ies. They are correct for scoffing at the idea of nominating someone to be a Guru, and they are also correct for guffawing at the knee-jerk-alternative-reactionary-solution to change the entire system to a totally vanilla flavored brew of RtVik. That is why my suggestion for adopting AIM has always been *for pragmatic reasons only* and not because of some spurious renegade speculative publication. It's very clear by the frequency of times Srila Prabhupada referred to the principal of *Phalena Paricityate* that he always applied practical reasoning to problem solving. The issue of Guru-Tattva is a big problem and it is appropriate that we follow his example in resolving this incredibly insidious controversy because it continues to polarize devotees and is exhausting our collective strength.

The extremists may consider such a simple solution ridiculous because there is no specific scriptural references that spells it out for us. But Srila Prabhupad did spell it out for us many times.

“When non-devotees quarrel they cannot stop and end up killing each other. But the devotees' disagreement does not last long because they patch it up for Krsna's sake, because they are all working for the same end--Krsna's service.” - Letter to Bhumata Calcutta March 10, 1983

“Sometimes there may be disagreement and quarrel but we should not go away. These inebriates can be adjusted by the cooperative spirit, tolerance and maturity so I request you to kindly remain in the association of our devotees and work together. The test of our actual dedication and sincerity to serve the Spiritual Master will be in this mutual cooperative spirit to push on this Movement and not make factions and deviate”

- Letter to Babhru Los Angeles December 9, 1973

“They may have had some disagreement with you, but expert management means to engage all of the devotees and not allow them to split into different parties.”

-Letter to Cyavana,Dallas July 29, 1975

5. Following **ALL** the Orders of The Spiritual Master?

The RtViks most deafening battle cry is that a one must strictly **“FOLLOW THE ORDERS OF THE SPIRITUAL MASTER!”** They are not hesitant to slam that concept into every conversation because they thoroughly believe that Srila Prabhupada instructed a RtVik system. But when it's time to carry out the other instructions His Divine Grace gave regarding cooperation, settling our differences, and most particularly Vaishnava Aparada we get a long litany of explanations why those things don't apply in the Guru-Tattva debate. How convenient!

I recently received some e-mail where the author said: *“Who cares what we agree on...”* To make such a flippant comment is both revealing and alarming. What we can agree on is the most important thing we have left to join us together and guide us through these troubled times without destroying the dream of Our Spiritual Master. To trivialize the importance of this only makes sense if one does not see any value in what we can agree on. But this is what we would expect to hear from those who have rationalized away the need to be equally impeccable about following **ALL** the instructions given by Srila Prabhupada. Yet if we study the behavior, words, and attitude of the RtVik community and measure it against the instruction below, we find a tremendous lack of consistency.

“Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature.”

PURPORT : One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to those who are not his students if he will agitate their minds... One

should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear... (Bg 17.15)

Although this is about as clear as it gets, still there are some that can't seem to understand it. Chanakya Pundit explains that is because those types of people have no sense of their own.

“What good can the scriptures do to the man who has no sense of his own? What good is mirror to a blind man?” – Chanakya Pundit.

6. Evangelical RtViks

What our society needs is a chance for ALL the Fanatics to slow down a bit and stop acting like a bunch of bratty evangelical Christians who: *“Got the Truth! Alleluia! Praise Jesus! Amen!”*

The RtViks complain about being *“Kicked Out”*, mistreated and ostracized from ISKCON, as if they did absolutely nothing to deserve this fate and now they are requesting the rest of us to get out our violin and start playing for them. What is astonishing is how both the hardcore RtViks and delusional Christians are unabashed about insulting everyone who disagrees with their interpretation of the truth and are then surprised to find that mature, intelligent, and decent people consider their highly polished and rhetorical arrogance just plain obnoxious.

We don't need a bunch of self-appointed vigilante RtViks filling the ether with hatred, vengeance, and endless criticism anymore then we need guru's prancing around imitating Srila Prabhupada. What we need are wise individuals who are sensitive to all the Issues and committed to thinking through them carefully. This is what the GBC spends a lot of time doing every year. If they are unqualified or cheating Krishna will take care of that in due course just as he has with others who did wrong in the past. Instead of endlessly criticizing them for the same shortcomings we all have, the more astute devotees will recognize and appreciate the things they do right. That is how Srila Prabhupada treated us and it is the way we should treat each other because it is the way of a Vaishnava.

Are the hearts of the displaced devotees so hardened that they are incapable of seeing how ISKCON is still the most powerful representation of Lord Caitanya's sankirtan movement on the face of the earth? ISKCON has more centers, prints more books, serves more prasadam, holds more festivals, and has more active members participating in tangible preaching programs than virtually all the other branches of the Gaudia Vaishna Sankirtan movement put together. Yes we have problems... but this fact is also part of the *“phalena paricéyate”* formula and can not be trivialized away also.

7. Parasurama Bhakta's?

Yes we've all got a problem. But if tomorrow the whole movement were to unanimously agree to adopt the RtVik system 100% exactly the way it is suggested in the Final Order it's very possible we might have much bigger problems. Maybe the controversy surrounding initiation would subside, but it is quite evident that there would still be a whole army of individuals anxious to vomit up all the mistakes that the new regime does wrong. Yes there is a need for ongoing critical self-examination, but according to Srila Prabhupada this excessive criticism of devotees, especially those living in the temple is very wrong.

Girl:She says at the temple there is much māyā and that the people who live there are phonies.

Prabhupāda: And where there is no māyā? Tell me a place where there is no māyā. We shall go there. (laughter) In the temple there is no māyā. Because I am in māyā, I am thinking that temple is māyā. That is said in the Bhagavad-gītā, mām eva ye prapadyante māyām etām taranti te: “One, anyone, who surrenders to Me, he overcomes the influence of māyā.” Therefore... Every member in this temple, they are surrendered. Therefore they are not in māyā. (Lectures - SB1.1 Caracas, February 21, 1975)

The taste for engaging in more uplifting transcendental activities is much sweeter then finding fault with everything and justifying it by claiming that they are acting in the role of self appointed Ksatriyas sent to: *“Subdue the corrupt Brahmans.”* Will the next thing be murtis of Parasurama on the altars

where the FO-Sastra is recited daily? Srila Prabhupad has clearly given us his opinion of faultfinders and anyone who claims to be his disciple, especially those who are so fanatical about telling others to “follow his instructions”, would be wise to start taking their own advice.

*“Try to convince them to return to our Society and work cooperatively. That they have gone away is not good thing and it is a deviation from our line of parampara. Rather, avoiding faultfinding and anarchy, they should keep our standards and work maturely and not cause factions and splitting. I am not at all pleased at what they have done, but if they return let us forget what has happened and go forward. As Sannyasins they may preach and you may manage affairs. That will be very nice. We have got so much vital spiritual knowledge to distribute to the public and they are in desperate need of it. The whole world is going to hell and everyone is suffering. In light of this, how can we argue amongst one another and neglect our responsibility for reclaiming these fallen souls for going Back to Home, Back to Godhead” -
Letter to: Madhudvisa -- Los Angeles 15 December, 1973*

Yet despite so many obvious instructions otherwise intelligent devotees become consumed with doing the very opposite thing. They make the odious mistake of believing, without any reservation, that their understanding of this very controversial issue is 100% absolutely right and *they alone* know the real “Truth” of the matter.

8. Who's Got The Higher Taste?

My reason for jumping in to this debate is not to “take over and be the new leader of the movement” as one of my critics recently accused, but to try and bring some sense to what many devotees consider to be a just a pathetically stupid feud. I personally find it quite reprehensible how ugly the whole Guru-Tattva issue has become. The reason why there are so many Vaishnavas who are uncouneted in the debate is not because they don't care about the future of ISKCON but because they don't feel compelled to prove anything to anybody. They are actually more interested in doing some nice service related to uplifting the conditioned soul then in obsessing over mistakes that were made in the past. The last thing anyone who is really absorbed in the higher taste of Krishna Consciousness wants to do is get embroiled into the snotty name calling and finger pointing that prevails whenever the word RtVik is uttered.

*“The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.” -
Bg 2.59*

The drive to always want to be right and argue endlessly with those who have different opinions is a macabre form of sense gratification for the Ego. There is nothing wrong with suggesting that a mistake has been made and requesting that the evidence be periodically reviewed to determine if we still on track with what Srila Prabhupada wanted. There is also nothing wrong with presenting numerous arguments and scriptural references to support the points that one is trying to make. But there comes a point where the original inquiry degenerates into a counter-productive over-endeavor inauspicious sink-hole. One's consciousness becomes debased when the ego grabs control over the intelligence and the mind becomes fixated in controversial subjects. Krishna makes it very clear that we have a right to do what we believe is proper according to our nature, but He concludes his instructions with a very important closing comment. He tells us that the real Yogi is *not attached to success or failure*. He explains that the advanced soul is always equipoised and fully confident that Krishna is the final arbitrator for all things. To drive the point home the Lord refers to those who are attached to the outcome of their endeavors as misers!

“You have a right to perform your prescribed duty, but you are not entitled to the fruits of action....Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga... Those who want to enjoy the fruits of their work are misers.” - Bg 2.47-49

9. All Aboard for Cheater Loka

There is an ancient Chinese proverb that nicely summarizes what Krishna has explained in these few verses. It is: *“He who knows has no need to shout.”* As one matures in his own relationship with Krishna he becomes more absorbed in that than all the mundane arguing that can be generated over the implementation of ecclesiastical rituals. In the long run there is nothing to be proved and no argument that needs to be won. There is just our consciousness. If everything we see causes us to focus our state of being on cheaters, liars, homosexuals, crooks, scoundrels, pedophiles, molesters, conspirators, and out of control egotistical nuts etc. then our destination may not be the most pleasant place in the universe.

“Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.” - Bg 8.6

The question now is what will the RtViks do in response to the GBC's request that they stop creating agitation and dissention? The leadership of our movement has once again considered their viewpoints and clearly stated they will not endorse their understanding on the issue. Will the RtViks abide by the *“Governing Body Commission”* of ISKCON, or rationalize away all the instructions Srila Prabhupad gave about cooperating?

“But so there may not be any complaint, your travelling parties must cooperate with their local temple officers... Ultimately, it shall be up to the local temple president if the presence of your party is favorable or not, everything is considered, and if he agrees you may stay, otherwise if he judges it is unfavorable at the time, he may order you to go out. But just to avoid these things, better to arrange in advance with the GBC men concerned. Ours is a cooperative movement, with Krishna and the advancement of Krishna's movement at the centre, and we must continue to sell as many books as possible, but discuss everything amongst yourselves and do it nicely without irritating anyone, that is the art” - Letter to: Bhutatma, Kesava – Vrindaban, November 2, 1972

It should be crystal clear by now that the RtViks are not welcome in ISKCON. In light of this the only way the RtViks can follow the instructions of the Spiritual Master is to simply give up their independent campaign and do as the GBC requests. If they are unwilling to do that then the next best thing is for them to simply go somewhere else. If their realization about Guru-Tattva is more closely aligned to what Srila Prabhupada wanted and a superior way to manage Lord Caitanya's movement then this would be a good thing for us all. Perhaps it is Krishna's plan to create some transcendental competition for ISKCON?

10. The Honorable Thing To Do

After attempting for so many years to get support from the Gaudia Math, Srila Prabhupada finally determined that the best thing he could do is set off on his own. He did not become a pest by starting political parties to disrupt what his Spiritual Master started even though he obviously felt they were going off track. After making a reasonable attempt to work within the Gaudia Matha he could see that his efforts were going nowhere and it was then he determined to set out and do something better. So he simply accepted things the way they were and resolved to set the example by doing something better.

If our society is crumbling, and destined to fall all apart, then it would be good for the RtViks to build a parallel universe now so it will be in ready to pick up the pieces at that crucial moment in the future. Whether the RtViks choose to do this or not is just an option, but what is not an option is that they must stop committing *Vishnava Aparada* or they will disqualify themselves as followers of Lord Caitanya. All their creative ways to justify this most serious offense doesn't convince those who have a deep understanding of the Vaishnava Sidhanta that such feeble excuses permit one to blaspheme Krishna's devotees. Those who insist on being so confrontational are no better than the very ones they criticize. Vidura left the palace of Duryondona when he was insulted and considered it a blessing. Furthermore Chanakya Pundit does not advise that one should reside in a home where one is not welcome.

“Do not live in a country where you are not respected, cannot earn your livelihood, or cannot acquire knowledge. - Foolishness is indeed painful so verily Is youth, but more painful by far is living in another man’s house. “ – Chanakya Pundit

Considering the nasty comments I received from RtViks that took exception to what I wrote in just one little commentary, I can just imagine what type of creative ways they will put a negative interpretation on the contents of this editorial. But how is this abrupt type of nastiness any different from the reaction they have received from the GBC and object so strongly to but has patiently endured so many years of their non-stop criticism? It’s this type of high school, double standard hypocrisy that will ruin any chance of attracting sober headed individuals to take the RtViks seriously. If they are going to mouth off about others they should at least be a little bit graceful about bad press when it’s their turn to receive it. If not then their ranting and raving is just a case of the pot calling the kettle black.

Yes we all know the GBC has some big problems. But in the Caitanya Caritamrita it clearly states that one can not succeed in distributing Krishna Consciousness unless they are empowered by the Lord to do so.

“A living entity who is specifically empowered by the Lord with knowledge or strength is technically called āveśa-rūpa.” As stated in the Caitanya-caritāmṛta (Antya 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana: Unless a devotee is specifically empowered by the Lord, he cannot preach the holy name of the Lord all over the world. This is an explanation of the word āveśa-rūpa.”- . Madhya 20.165

11. Who is Shouting the Loudest?

As I begin to look more deeply at all the factors, I discover that many of the claims and allegations made by the pro-RtViks are severely distorted, often untrue, and always pumped for the greatest propaganda value possible even if it is misleading or slanderous. Both the GBC and the RtViks would be wise to refrain from such tactics because astute people will never be impressed by those who indulge in these types of deceitful tactics what to speak of support their cause. If someone has a better mouse trap to offer, a demonstration is much more convincing than a bunch of hyperbole. The demonstration begins when a devotee opens his mouth and he who truly knows, has no need to shout as loud as the RtViks have been.

“It is not so much that because there may be some faults in our godbrothers and godsisters, or because there may be some mismanagement or lack of cooperation, that this is due to being impersonalists, no. It is the nature of the living condition to always have some fault. Even in the Spiritual World there is some fault and envy--sometimes the Gopis will quarrel over Krishna's favor, and once Krishna was so much attracted to Radharani that by mistake he tried to milk the bull instead of the cow, and sometimes when the Gopis used to put on their dress and make-up for seeing Krishna, they would be too much hasty and smear kumkum and mascara in the wrong places and their ornaments and dresses would appear as if small children had been trying to dress themselves and they were not very expert, like that. There are so many examples. But it is not the same as material fault or material envy, it is transcendental because it is all based on Krishna. Sometimes when one Gopi would serve Krishna very nicely, the others would say, Oh, she has done so nicely, now let me do better for pleasing Krishna. That is envy, but it is transcendental, without malice. So we shall not expect that anywhere there is any Utopia. Rather, that is impersonalism. People should not expect that even in the Krishna Consciousness Society there will be Utopia. Because devotees are persons, therefore there will always be some lacking--but the difference is that their lacking, because they have given up everything to serve Krishna--money, jobs, reputation, wealth, big

educations, everything--their lackings have become transcendental because, despite everything they may do, their topmost intention is to serve Krishna. ``One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated." The devotees of Krishna are the most exalted persons on this planet, better than kings, all of them, so we should always remember that and, like the bumblebee, always look for the nectar or the best qualities of a person. Not like the utopians, who are like the flies who always go to the open sores or find the faults in a person, and because they cannot find any utopia, or because they cannot find anyone without faults, they want to become void, merge, nothing--they think that is utopia, to become void of personality. So if there is sometimes slight disagreements between devotees, it is not due to impersonalism, but it is because they are persons, and such disagreements should not be taken very seriously. The devotee is always pessimistic about the material world, but he is very optimistic about the spiritual life; so in this way, you should consider that anyone engaged in Krishna's service is always the best person.- Letter to: Atreya Rsi -- Bombay 4 February, 1972

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The LA January 16 Reform Show

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