

Crazy - Modification Alphabet!

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Modifications a & b

The proponents of the Final Order (FO) are obsessed with what has become known as **Modifications a & b**. They insist on claiming that nobody has been able to refute these interpretations of the evidence and thus continue to make propaganda that suggests the conclusions of the FO-Sastra are sound and accurate. The fact is that there have been many rebuttals to the suggestion that Srila Prabhupad *ordered* a RtVik system. Discretionary thinkers know this and are not swayed by the convoluted way RtViks continue to twist and distort arguments inside out. Teenagers are also very convinced that their understanding of the world is more accurate than that of their elderly parents but thankfully they are usually wrong. Otherwise abortions would skyrocket, addictions would increase and society would be plunged into total mayhem.

I don't think anyone would disagree that the whole focus of FO-Fables revolves completely around the search for a response to Modification a & b presented on page two. At least for the hard core RtViks, the entire Guru/RtVik debate rests on a response to these assertions. We will take a look at these challenges later, but before we do let's back up a bit and consider a few other important and relevant issues.

Good-by to the Way of the Vaishnava

Most devotees have had the futile experience of trying to explain Krishna Consciousness to a "Born Again Christian." It seems that no matter how well versed one is, if the disciple of Jesus is not objective and committed more to growth than to dogma, the exchange will have little transcendental value. In fact it is a well-established transcendental truth that one should not cast their pearls before swine.¹ In our tradition we are taught that it is offensive to preach the glories of the lord to the faithless² and in the Bhagavad Gita Lord Krishna reminds us that:

"Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should be encouraged not to refrain from work, but to work in the spirit of devotion." (Bg 3.26 McMillian Edition) ...Therefore a realized soul in Krishna consciousness should not disturb others in their activities or understanding, but he should act by showing how the results of all work can be dedicated to the service of Krishna. The learned Krishna conscious person may act in such a way that the ignorant person working for sense gratification may learn how to act and how to behave. Although the ignorant man is not to be disturbed in his activities, a slightly developed Krishna conscious person may directly be engaged in the service of the Lord without waiting for other Vedic formulas... (Purport)

All these instructions indicate an important point that has gotten lost in the Guru/RtVik Debate.

¹ "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." – Matthew 7.6

² To instruct a faithless person about the glories of the holy name. (Anyone can take part in chanting the holy name of the Lord, but in the beginning one should not be instructed about the transcendental potency of the Lord. Those who are too sinful cannot appreciate the transcendental glories of the Lord, and therefore it is better not to instruct them in this matter. , (Nectar Of Devotion, Chapter Eight, Offense To Be Avoided, Offense number nine)

What is missing is the fact that sometimes the proper response is a simple prayer for better understanding and both parties then agree to go their own ways. If the audience has demonstrated they are incapable of considering anything other than their “*Already Always*” way of thinking, further dialogue would simply create unnecessary disturbance in the minds of those who are attached to fruitive action. It is relatively easy for even a neophyte Vaishnava to defeat the theological arguments of some of the most well studied Christians simply because the Bible lacks the scope and clarity of the Bhagavad Gita. However it is virtually impossible for even the most expert preacher to get an evangelical Christian to admit that they have been defeated! What is the value of such a dialogue? We are told here that arguing like this offers no real transcendental value and the one who is more transcendently mature will not indulge in such useless debate. Instead they simply encourage their opponent to engage in positive service, to whatever degree they are capable of comprehending. After having done that they are content to let Krishna sort out the details and guide them from there.

In extreme situations advanced souls simply do not speak if the audience is too hostile or not receptive to what they have to say. Those who are obsessed with demanding others to respond to their ill founded or absurd questions don’t seem to understand this principle. But there does come a point where the only wise response to such a confrontational antagonist is to wish them the best and simply depart their audience. “*One Who Knows Has No Need To Shout.*”³ Such a person is perfectly content to walk away from a bad situations because they are unconcerned about the ways others may interpret an apparent defeat. Ultimately ones satisfaction comes from within, directly from paramatma, not from the small tweak of the ego derived from ruthless confrontational arguing and the attention that comes from sounding important.

“One whose happiness is within, who is active and rejoices within, and whose aim is inward is actually the perfect mystic. He is liberated in the Supreme, and ultimately he attains the Supreme.” - Bg 5.24

Our duty is to try and communicate what we have understood the best we know how. But after having made the endeavor, the results are in Krishna’s hands. One with even a neophyte understanding of Krishna Consciousness knows this and is quite content to leave the results up to Krishna. The goal is transcendence, not scoring points in a debate like tennis players volleying a fuzzy little ball.

“A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.” - Bg 5.20

If the desired result is not forthcoming after a reasonable attempt, the wise person simply pushes on.

The Example Set By Srila Prabhupada

In regards to the Guru/RtVik conflict Srila Prabhupada set the perfect example for how it should be resolved by the way he dealt with the Gaudia Matha. He approached his God brothers several times and petitioned them to join together and assist in his effort to take Krishna Consciousness to the west, but he got no support. After being rejected several times he simply went away and set out to do what he believed was the proper thing. He did not write a treatise about everything his God brothers were doing wrong. Nor did he stand outside of the Sarasvati Matha petitioning pilgrims to force his God brothers to cooperate with his understanding of what

³ Readers may be interested in my previous article entitled “*One Who Knows Has No Need to Shout*” where this concept is explained in greater depth. It is available under editorials on VNN and can be obtained in it’s original MS Word 97 format from the author by E-Mail Request.

Srila Bhaktisiddhanta asked them to do. He did not become obsessed with convincing the rest of the world that his vision for the Gaudia Matha was the only valid thing for them to follow. Nor did He get trapped into the illusion that the temple buildings, the marble on the floor, and the land it all sat on had any significant value that Krishna could not easily give him if He was pleased with his efforts. He did not fall into the illusion that he *had* to persuade his *Godbrothers that he was right* in order to please Srila Bhaktisiddhanta or to save his movement. His Divine Grace was very wise in how to deal with this total lack of interest or cooperation. Despite his frustration and displeasure he was very careful about what he said about other Vaishnavas. By the mid 60's he recognized what he was up against and arranged to move on with his devotional service. He placed his faith totally in Krishna and came to America completely alone with virtually no help or support from the other disciples of Srila Bhaktisiddhanta. The rest became history.

His Divine Grace left his dream in our hands and the foremost thing he asked us to do is cooperate so Krishna Consciousness could unfold nicely. Cooperation means one of two things. Either one must work through the system that has been set up in order to reform the mistakes that have been made, or one should go somewhere else and do something better. That is the example we have been given and it couldn't be any clearer or more well matched. To stand outside the temple every weekend and throw stones in the form of arrogant self-righteous posturing has never been the way any enlightened person has behaved. It is not the way of a Vaishnava and not the example Srila Prabhupada set for us. So why do the RtViks insist on doing it and by whose sanction do they continue to do so?

His Divine Grace never said that after he departed devotees were free to form political parties that openly defy the management body he entrusted to lead ISKCON. He was also adamant about not taking internal problems outside for legal recourse. It was quite clear that he never wanted us to do that based on how upset he was with his Godbrothers who did that very thing after the departure of Srila Bhaktisiddhanta. Yet this is exactly what our RtVik Godbrothers are doing while simultaneously trying to convince the rest of us that they alone understand what Srila Prabhupada wanted us to do! Do I have to say this again for the reader to understand the absurd irony of this point? The IRG claims that they know better than anyone else what Srila Prabhupada wanted, yet they are the ones spearheading the very thing His Divine Grace detested and feared the most! Hello? By now red warning light's, bells, whistles, sirens, and air raid horns ought to be going off in your head for those who don't spend Saturday morning watching the cartoon version of FO-Adventure Heroes. How obvious must it get for those who support this type of anarchy to realize that Srila Prabhupada would never condone such tactics regardless of all the excuses and propaganda that is promoted to justify it! The GBC may have their problems but suing is clearly not the solution and would **NEVER be condoned by His Divine Grace!**

The Illusion Called Logic

The FO-Pundits have become very expert at enticing devotees into a challenging dialogue by taking advantage of the misconception that everything can be resolved by logic and argument. What gives this illusion such power is that Krishna Consciousness is based on a scientific rational process. But once again the reader is lead down another hyper-suggestive-pseudo-intellectual road know as: "*Can't Beat Our Logic*" lane. The problem here is that even logic and argument have their limitations and if one is not familiar with those limitations they could be led to believe something that is just plain incorrect.

Lawyers, Statisticians, Politicians, and scriptural Pundits with even a nominal erudition can prove anything via the tools of their respective trade. We have seen Johnny Cockrin, Ralph Nadar, President Clinton and numerous wacko's like Jimmy Baker, Jim Jones, Marshal Applewhite, and David Koresh bewilder people into believing very strange and tragic things. Johnny Cockrin successfully defended OJ Simpson, but lost the respect of the public and caused upheavals in the American justice system. One can only imagine what Ralph Nadar was

attempting to achieve by statistically concluding that automobiles are “*Unsafe at any speed*” and President Clinton word juggled his way out of the most scandalous events ever to disgrace the White House. It is also completely beyond comprehension how someone could scripturally justify hatred, prejudice, and even murder, based on the teachings of the Bible, but that is exactly what the Neo-Nazi movement is founded on.

Beyond Word Juggling

These examples illustrate to the reader the bewildering power of crafty word jugglers. Srila Prabhupada specifically warned us about this type of maya.

*“If you want to learn the Absolute Truth by logic and argument, it will never be possible. Logician... You may be one logician, **better logician than me**, and another logician may be better than you. But the Absolute Truth is *avan manasa-gocara*. **By logical arguments how you can reach? That is not possible. Tarko 'prati... Therefore it is useless waste of time.**” - Srimad-Bhagavatam 3.25.31, Bombay, December 1, 1974*

So here we are given clear warning that the cerebral approach to everything could end up being just a big “...*useless waste of time!*” His Divine Grace is giving us very important guidance here. He is not suggesting that we toss out our reasoning skills. What he is saying is that there are times when logic and argument could be deceptive because the mundane reasoning skills of two different individuals are rarely matched. We also find in the Nectar Of Devotion that there is even a form of mystic yoga where one can be empowered with the ability to “...*speak all sorts of nonsense...*” in order to exploit others.

*“Another perfection is called *vasita*, and by this **perfection one can bring anyone under his control**. This is a **kind of hypnotism** which is almost irresistible. Sometimes it is found that a yogi who may have attained a little perfection in this *vasita* mystic power **comes out among the people and speaks all sorts of nonsense**, controls their minds, exploits them, takes their money and then goes away.” – NOD 1. Happiness in Krishna Consciousness*

Of course anyone can develop the Vasista siddhi potency and undoubtedly there are individuals on both sides of the Guru/RtVik debate that have this gift. Those who are endowed with this ability must be very careful. One who has the ability to hypnotically bring others under their control could easily misuse this talent and end up exploiting the innocent.

The point here is that Krishna Consciousness lies way beyond arguments, philosophy, and a lot of fancy word juggling. It's a state of consciousness where one fully accepts that Krishna's hand is in every thing that occurs. If one thinks anything less then that their understanding is still materially tinged and they have no business provoking endless useless arguments that simple disturb the ether.

Who Is Qualified To Interpret the Evidence?

Another important aspect of the Guru/RtVik debate centers on: “*Who is best qualified to interpret the evidence?*” There are undoubtedly some senior disciples of His Divine Grace who believe that FO-Fables sheds new light on the subject, but for the most part the devotees who adopt the conclusions of “*RtViks in Fantasy Land*” didn't even know about ISKCON until years after Srila Prabhupada departed. The important thing to note here is that there are only a very small number of RtVik's who actually spend any significant amount of time associating closely with His Divine Grace.

The objective person will recognize that most of Srila Prabhupada's senior disciples remain unconvinced of the RtVik conclusion. They don't feel the evidence indicates that it was the intent of His Divine Grace to reverse 12 years of extensive preaching about the traditional parampara in the last few months of his life. (Especially if the alternative is to have ISKCON adopt an enigmatic RtVik system for the next 9,500 years!) The RtViks have adopted the *unofficial* reputation for brushing the opinions of senior devotees aside by alleging many offensive and loathsome things. Some of the biggest RtVik advocates are notorious for proclaiming that for the most part the same devotees Srila Prabhupada personally intrusted to lead ISKCON are corrupt, selfish, insensitive, on the take and in some cases even flat out demonic. ISKCON leaders are routinely criticized by RtVik supporters for either grossly, or subconsciously, being consumed with the desire to protect their own bank accounts, followers, position, or prestige etc. We don't even have to turn to our Vaisnava literature to recognize how reprehensible those who think like that are. Canakya Pundit presents it very clearly in his own unique way.

*“The crow is the candala amongst the birds, and the dog amongst all animals and sin amongst the thinkers and the greatest candala of all is he who blasphemes others.” 6.2
- Chanakya Pundit.*

Notice here how the person being blasphemed doesn't even need to be a Vaishnava to earn the disgrace of being called a candala. Chanakya says that to speak badly about anyone earns the blasphemer the obloquy of being called a Dog-eater.⁴

Of course the IRG leaders are very quick to deny these types of allegations for obvious embarrassing and political reasons. When it is suggested that this is the reputation that their supporters have earned them they hide behind a transparent claim that this mood is not substantiated by the text of the FO-Sastra. They then go to great lengths to remind us of few strategically placed pleasantries embedded in FO-Fairy-Tales as if that vindicates them for all the ugly things that are posted on their web site. The truth is the IRG is sailing under false colors, and it is evident to anyone who has scratched beneath the surface of their self-righteous highly polished but artificial moral facade. The Klu Klux Klan doesn't have a written policy that spells out how to burn a cross or lynch an African American yet everyone with even a little brain in their head knows they have a historical reputation for doing that very thing.

To cultivate association of those who are regularly making such broad sweeping ugly accusations about Vaisnavas is extremely offensive to the Supreme Lord. It's hard to comprehend how anyone who claims to be a disciple of His Divine Grace could condone such malicious accusations what ot speak of participate in an organization that openly promotes, *“Don't get mad, get even.”*⁵

It is a qualification of a Vaisnava that he is adosa-darsi: he never sees others' faults. Of course, every human being has both good qualities and faults. Therefore it is said, saj-jana gunam icchanti dosam icchanti pamarau: everyone has a combination of faults and glories. But a Vaisnava, a sober man, accepts only a man's glories and not his

⁴ (Dog-eater) The degradation of the human instinct begins from the mlecchas, and the candala state of life is the last word in human degradation. - SB 1.16.20

⁵ On January 16, 1999 Krishna Kanta Desai, apparently one of the shadow compilers of the *Final Order* and a senior spokesperson for the IRG, publicly responded to a question from the audience by stating that the mood of the IRG is *“Don't get mad, get even.”* This comment was recorded on Video Tape by Siddhanta Prabhu from Illuminations Television (P.O. Box 1015, Culver City CA 90232 USA (800) 310-8433). I have previously made reference to this statement in my article, *“The Jan 16, LA Reform Show”*, and since then the IRG has made no indication that they have changed this operational policy.

faults, for flies seek sores whereas honeybees seek honey. Haridasa Pandita never found fault with a Vaisnava but considered only his good qualities. - Adi 8.62

Despite whatever bad decisions that have been made by ISKCON management in the past, it is not logically consistent to say that because of their personal foibles, they did not *KNOW* what Srila Prabhupada wanted. Those who joined the Hare Krishna Movement in the late 60's literally gave up everything they had to move into temples under extremely austere situations just so they could take instructions from His Divine Grace and serve him exclusively. Readers should contrast that to many of the RtViks who have never demonstrated such a dramatic act of faith or conviction and yet have no shame in telling those who did what they ought to be doing. Those who literally gave up everything and associated with Srila Prabhupada for several years would obviously know better than anyone else how to interpret the two words that constitute the only two pieces of flimsy evidence that the RtViks can dig up to support their case.⁶

“One who is in association with great acaryas, even if he is not educated or has never studied the Vedas, can become familiar with all the knowledge necessary for realization.– Purport Bg 9.2”

“My” Disciple Revisited

In the pre-recorded, all purpose, worn out, uncreative, stock rebuttal the FO-Pundits released to try and discredit the points I made in my previous paper “Did He Or Didn't He”, the authors responded to my observation regarding the phrase “my' disciples”. They once again gave themselves generous credit for “obliterating” my point by suggesting that the word “an” appeared in a draft of the will dated June 2, 1977 and was then specifically changed to the word “my” on June 4th.

Assuming that this is an accurate description of what really happened, which is a big assumption considering the lack of competence demonstrated by the FO-Scholars elsewhere, nobody can say for sure exactly what His Divine Grace really intended when he made that change. RtViks will go to their grave insisting that the word “my” is the smoking gun they must have that it can only apply to the first generation of initiates. But aren't all of us also disciples of Lord Caitanya and don't we refer to ourselves that way?

It is not only very possible that Srila Prabhupada made this change to distinguish between those who were trained up as members of ISKCON who studied his books, from those Vaishnavas that were initiated in the Gaudia Matha. This is more likely the real reason behind the change considering how important it was to His Divine Grace that all the devotees in ISKCON strictly adhere to the way he personally trained us up.

This would be the best explanation for the alleged change because that was the predominant issue of the day. The FO-Pundits have no alternative than to force a literal interpretation on the word because it makes up half of the only evidence they have to make their case. We are still waiting for Exhibit C and hope it will be more substantial than the first two.

It is not conclusive to say that Srila Prabhupada changed the word “an” to “my” in his will for the reasons the RtVik-Vadis cling to in order to substantiate the conclusions of FO-Fables. I will remind the reader again what I said before in my previous article because it is clear by the knee-jerk response that the FO-Pundits completely missed this point; “*It's not as if His Divine*

⁶ We have already pointed out in our previous article “Did He Or Didn't He”, under the section with the same name, that the whole RtVik argument rests on very shady interpretations of the word “Henceforward” in the July 9th letter and on the word “my” in the statement from the will. It is available under editorials on VNN or can be obtained in its original MS Word 97 format from the author by E-Mail request.

Grace anticipated all of the strange ways his disciples would start drifting off from his basic teachings. His Western disciples were especially notorious for surprising him with inappropriate behavior, strange beliefs, new ideas and zealous interpretations of Vaishnava culture all the time”

Of course we do not expect the FO-Pundits to accept this logical explanation for the reasons here because they have way too much at stake. We do not write these papers for the Forever-FO's because we know that they will be FO-Heads forever. Instead we make this observation for the benefit of all those who have been following this dialogue and are still formulating their own position on the issue. For those of you in that category please know that there are many wonderful devotees who have contacted me to let me know that they are not swayed by the IRG *Sadam-Hussain-like* self proclaimed victories that appear on schedule, like manic clockwork, shortly after every article is released.

Beyond Recorded History

With the advent of the Folio everyone now has full access to the lectures, books, letters, and recorded conversations of His Divine Grace. But if we limit our understanding of what Srila Prabhupada wanted to just this material we intentionally choose to discard all the evidence known as *“Eye-Witness & Personal Testimonial.”* Alleging that the **“entire”** GBC was either incompetent, or conspired to intentionally disobey Srila Prabhupada, is an effective way to negate the credibility of individual testimony, but that's a very big accusation which borders on the incredible. For many less passionate devotees who are capable of looking at the facts more objectively, these types of accusations say a lot more about those who are so quick to make them than the ones they are accusing. None of us are beyond reproach and we should all be very wary of those who are always in the shameless habit of proclaiming for themselves how they have defeated, smashed, or obliterated their philosophical opponent.

The elimination of eyewitness testimony is a tactic used to hide crimes of oppressive and dictatorial governments. But in every free nation the foundation of the legal system relies heavily on the depositions of those who were there to explain what happened. One of the most disturbing things about the RtVik campaign is the nonstop flow of arrogant criticism and faultfinding intended to discredit the testimony of these devotees. How anyone can honestly claim to be a student of Srila Prabhupada and at the same time continue with this type of mentality is not only inexcusable but incomprehensible. Krishna clearly condemns it but that doesn't stop RtVik-Mania.

“Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly.” (Bg. 9.30)

As we trek through the jungle of blasphemous accusation⁸, bad research⁹, heated emotions¹⁰ and 22 years of evolving management we are prudent to consider the mechanics of communication.

⁷ *“Did He Or Didn't He”* See the Section Called *“The Flawless Nature Of Guru”*.

⁸ We have already pointed out in our previous article *“Did He Or Didn't He”* how the IRG has no hesitation in publishing the very ugly article about Tamal Krishna Goswami called; *“A Colorful History Of Tamal Krishna”*

⁹ My three previous articles called, 1) *Accepting the Challenge*, 2) *Who Is Changing What, and 3) Did He Or Didn't He*, provide ample examples of the types of bad research that the IRG promotes as evidence to support RtVik theory and justify militant policies and procedures. All of these articles can be found on VNN under editorials or can be gotten directly by the author in their original Microsoft Word 97 format which include footnotes properly formatted.

The Power of Communication

The concept of communication is crucial to our investigation and relevant in all aspects of our life. The reason why hearing is so important to spiritual growth is because it is the process by which we can come to understand new things and move out of the modes of ignorance. Good communication is an essential ingredient in many aspects of our lives.

Parents are told to communicate with their children, marriages breakdown because of a lack of it, and wars are won using complex ways to conceal it. Every year in America therapists treat millions of individuals who feel completely isolated, alone, and misunderstood, primarily because they are incapable of communicating adequately. The leaders of most religious traditions claim that the world is a mess because they have failed to communicate their theistic solutions regarding how one should understand the impact of material illusion, divinity and salvation. Indeed the thing that separates humans from animals is the ability to communicate complex ideas using the dynamic power of language.

From the Vedas we learn that the most important thing to communicate about is the transcendental message of Godhead because it is that subject alone that can reposition the lost conditioned soul as the constitutional servant of the Supreme Lord. Needless to say, this type of subject is both more serious and complex than training someone how to turn on a simple flashlight.

So the Vedas provide guidelines on how to learn about this raja-guhyam, (Supreme Secret - Bg. 9.2). In the beginning of the Srimad Bhagavatam it is clearly explained that the transmission of transcendental subject matter is dependent on both the speaker **AND** the audience.

“When such a combination is possible, namely a qualified speaker and a qualified audience, it is then and there very much congenial to continue discourses on the Transcendence. Professional speakers and a materially absorbed audience cannot derive real benefit from such discourses.” – Purport SB 1.18.15

There are many reasons why the audience must be qualified to hear properly if realization is to be effectively imparted. If the audience is immature, or less intelligent, they may have a tendency to ask irrelevant, inappropriate, or just plain silly questions at the wrong time. If the congregation is emotionally unstable, or made up of too many children, then the presence of such individuals may be disruptive, distracting, or visibly disturbing to the others attempting to listen. Then there are those who are always ready to attend a dialogue about transcendental subject matters but their reason for doing so is based on envy, arrogance or excessive pride. Those types of patrons are often more interested in speaking their own thoughts, getting attention, or culling some form of recognition than in actually learning anything new.

The Conduit for Erudition

For these reasons an advanced soul has no obligation to respond to every person that approaches with a question. Chanakya Pandit specifically advises not to give advice to a foolish student and recommends that one should steer clear of those who are miserable.

“By instructing a disciple who is a rascal, by giving shelter and nourishing a wicked woman and being in contact with suffering people, even an intelligent man is bound to suffer.” – ChanakyaPandit

¹⁰ Anyone who attended either of the two IRG meetings in North America on Aug 29 & 30, in Alachua Florida 1998, or in Los Angeles on Jan 16, 1999 can confirm that there were several occasions where RtVik loyalists launched into dramatic diatribes about devotees they had worked for in the past.

We have already pointed out how the advanced soul tempers what he is prepared to say based on how receptive his audience is. Krishna also makes it quite clear what the proper mood must be if there is to be any value in dialogue.

*“Just try to learn the truth by approaching a spiritual master. **Inquire from him submissively and render service unto him.** The self-realized souls can impart knowledge unto you because they have seen the truth.” –Bg 4. 34*

In the purport of this verse Srila Prabhupada adds some very powerful comments that summarizes the point I am making very nicely.

“In this verse both blind following and absurd inquiries are condemned.” –Purport Bg. 4.34

So before a wise person wastes valuable time responding to challenging, inappropriate, or absurd questions, the first thing they should do is determine who is asking the question? If for no other reason than to be able to communicate more effectively one should try to ascertain: What is the background of the person who is inquiring? What is their qualification for discussing and understanding transcendental subject matter? What is the mood of their inquiry? The last question is actually the most important of them all.

Generally speaking the more respectful a person demonstrates a genuine desire to understand, the more someone is willing to spend time helping them to do so. The more a person criticizes, argues, and acts with flagrant disrespect, the less likely it is anyone will want to even talk to them. It doesn't take too much intelligence to grasp these basic interpersonal skills yet it is evident by how often hard core Rtviks stand outside of temples blaspheming the devotees that keep ISKCON operating that they still haven't understood them. Rtvik-Vadi's¹¹ talk and act as if their approach to initiation is the silver bullet that will solve all the managerial difficulties in ISKCON. But anyone who has ever been involved with management knows that this attitude could only be based on the inexperienced sentiments of those who haven't managed anything more complex than the counter beads on their own bead bag.

Teenagers often hallucinate that they know all there is to know about every aspect of the entire cosmic universe. They represent themselves, as authorities on absolutely everything in very convincing ways to their peers who are also caught up in the same delusionary point of view. Sometimes it is also seen that two completely crazy people have misconceptions of who they are and develop a subconscious unwritten agreement to relate to each other in such a way that it reinforces their mental illness. One postulates that he is Napoleon while the other believes he is George Washington and they agree to accept each other accordingly. By doing this they reinforce what they want to believe yet the truth is they are both completely nuts!

Psychiatrists who treat this type of mental illness do not indulge such patients in their fantasies. Similarly prudent adults understand the braggadocio nature of teenagers and simply overlook their impudence. In both cases the wise know that if they attempt to reason with these type of individuals, positive results are unlikely. George Washington may go into a psychotic fit and teenagers in their prime would probably make accusations like; *“You are out of 'it', out of touch, square, outdated, un-cool, un-hip”*. or any of the numerous other ways they have to express: *“You just don't know nutthing!”*. When this happens parents are remiss to try and teach even their own children simply because their willingness to hear is nil. Good parents know that in time their children will eventually grow up and when they do they usually realize on their own how much they missed out on because of their *“Know It All Attitude.”* The same is true when trying to communicate with the emotionally disturbed. Well trained doctors know when dialogue is not useful.

¹¹ Rtvik-Vadi: Rtvik = Priest who gives initiation on behalf of another. vadi = one who is committed to such a principal.

The fact that teenagers, Psycho-Napoleons, or RtViks, sound convincing to their peers and that “*All their friends are doing it..*” is not adequate reason for discretionary parents, psychiatrists, or well educated devotees, to change their position on the issue in dispute. We have already illustrated how logic is just a tool and how it can be very misleading in the process of cultivating Krishna Consciousness. Here is another reference that reinforces this point even further.

“It has been described in the Bhagavata that tarko ’pratisthau. If you want to establish religious truth, you cannot establish it by your logic and argument. It is not possible because I may be a very perfect religious man, but I may not be a very good arguer; another strong man who can argue very strongly, who knows logic very nicely, he can defeat me. He can make all my conclusion null and void. So therefore, simply by argument or logical conclusion one cannot reach to the truth, to the religious truth. It is not possible.” -Bhagavad-Gita Lecture-- New York, May 30, 1966

To sound logical and convincing may fool the neophyte and has been known to even temporarily bewilder a well situated devotee desiring to respond to what may at first appear to be an unmotivated genuine dialogue. But the ability to debate with auditory charisma has nothing to do with Krishna Consciousness. Immature transcendentalists may be attracted to such flowery words and their apparent authority but those who are actually focused on the Lotus Feet of the Supreme Lord are neither interesting nor impressed with these mundane skills.

Choose Your Aparada: Corruption Or Incompetence?

All through Srila Prabhupada’s books the law of association is stressed over and over again. This is because reading about how to do brain surgery alone does not qualify anyone to perform an operation. One must participate in an actual operation, under the guidance of an expert physician many times, before the medical profession will grant anyone a license to operate. This is known in as the law of association.

Much of what Srila Prabhupada taught us was neither written down nor preserved by an electronic device. In this regard if one adopts the RtVik conclusions, they are also faced with having to resolve the logical questions that are the consequences of those beliefs. One of two extreme conclusions must also be accepted in order to reconcile the fact that the collective body of Senior devotees do not believe Srila Prabhupada authorized a RtViks system for initiation. The two possible ways to deal with this contradiction are:

1. All the devotees who were *personally* selected by His Divine Grace as his most trusted servants *became completely corrupt or incompetent the moment he passed away.*¹²

What type of reflection does it have on Srila Prabhupada if devotees actually believe that the very disciples he trusted so much to lead this movement became instantly corrupted beyond imagination after he departed? Some are even bold enough to suggest that certain individual were corrupt prior to Srila Prabhupada’s departure! That implies that either His Divine Grace didn’t realize they were grossly tinged for himself, or if he did he didn’t do anything about it! It’s understandable that some devotees may have become overly ambitious and puffed up upon inheriting the most revolutionary religious movement that ever came to the western world, but to

¹² Indubitably the FO-Legal Beagles will deny this claim because they were smart enough to keep such graphic comments out of the FO-Sastra. But the veracity of this statement can be easily confirmed by visiting the IRG web page or by obtaining the Video tapes of their meetings. (Mentioned above in a previous footnote) It is also worth pointing out that the FO-Scholars do set the stage for calling the GBC corrupt with the following statement. “There were a handful of overly confident devotees, anxious to initiate their own disciples in Srila Prabhupada’s presence whom Srila Prabhupada wrote letters to.” - Final Order, Section 7, Page 12, Paragraph 4.

stamp *the entire lot of senior devotees* with this motive is not only crass but beyond reason. The alternative is to concede that...

2. What was heard, experienced, felt and understood by devotees who personally served Srila Prabhupada for many years is just plain invalid, irrelevant or wrong.

The FO-Scholars have been working overtime to come up with imaginary ways to interpret the evidence for the rest of us to coerce us into accepting this point. This is to be expected because in order for the RtVik campaign to work, the submittal evidence must be limited to that which was captured on a tape recorder, a memo, a letter or in a book. From there the FO-Linguists can play all sorts of semantic games to prove whatever thing they want. We have already illustrated how four types of professionals do this every day and how it often leads to tremendous upheavals to acceptable standards of ethics.

There is just no place for personal testimony with the IRG because it is not as easy to refute with word juggling spaghetti soup. Tamal Krishna Goswami is the most likely person to know what Srila Prabhupada intended for us to do because he was the one His Divine Grace trusted so much and he had endless hours associating with him. His testimony is so powerful in this regard, that the only recourse the IRG has to negate it is to proceed with a full out character assignment which they seem very eager, willing and ready to do with out any hesitation regardless of what Krishna has to say about it. (Bg. 9.30).¹³

The Law Of Association Is Irrelevant?

The process of spiritual growth completely depends on the law of association because it is the most important thing that influences how one's consciousness will develop. Are the disposed RtViks so estranged from the teachings of His Divine Grace that they would deny the importance and impact of this fundamental truth? Without good company one is doomed but if one is fortunate enough to get the association of a pure devotee one can advance very quickly.

“One has to consider things carefully, with intelligence, in the association of a bona fide spiritual master. Thus one can change his position to a higher mode of nature.” - Purport Bg 17.2

What is the reason for association if there is no value to be obtained from it? The whole purpose of an “Asrama” is to give the participants a chance to learn from each other directly. That's the very reason why His Divine Grace founded the International Society For Krishna Consciousness. Those who associated extensively with Srila Prabhupada received valuable training we can all now benefit from if we are willing to do so. That is why Vaishnava etiquette is so important. Senior devotees are there to assist the newer devotees. That is our system.

“So four things, God, His devotees, and the innocent person, and the demonic atheist. He can see, madhyama-adhikari. And then he behaves with these four classes of men differently. What is that? Prema, for Krishna, the Supreme Lord, how to increase love. That is first business, prema. And those who are devotees, to make friendship with them maitre. Those who are higher than him, he should offer very respectful obeisances, those who are equal, treat them with nicely, and those who are lower then instruct

¹³ In my previous article called “Did He Or Didn't He” Under the section called “Examining the Evidence”, we remind the reader of the fact that the IRG has no hesitation to engage in character assignment when it suits their purposes. In this particular case the target is Tamal Krishna Goswami and the long document called “The Colorful History Of Tamal Krishna Goswami” is a seething criticism of his character, credibility and integrity. It is readily available on the IRG web site.

them, baliseu. Those who are innocent, how to raise him in Krishna consciousness. This is preaching. And dvisatsu, upeksah, those who are atheist, don't associate with them. Don't associate with them. That is the madhyama-adhikari. - Srimad-Bhagavatam 7.9.4 -- Mayapur, February 11, 1976

The point here is that if we are to accept the conclusion of the FO-Sastra we are forced to reduce the law of association down to the point where it becomes insignificant. After studying the available evidence, the majority of those who worked closely with Srila Prabhupada and personally knew him have concluded that he **DID NOT** intend for ISKCON to adopt a RtVik system. In order to accept anything other than this conclusion one must ignore, eliminate, or defy the principal of association. The IRG does this by *unofficially* implying that such direct experience is irrelevant, insignificant, not reliable, personally motivated or just plain wrong. By promoting this attitude the IRG is attempting to render the Law of Association moot. They may advertise that they don't intend to stray "...even on millionth of a hairs breath from the managerial and philosophical parameters set out by the founder Acarya."¹⁴ but the rest of us see through this charade made in Taiwan.¹⁵ How is ignoring the collective conclusion of those who were personally trained up by His Divine Grace consistent with what he taught us about the law of association?

"Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge." - SB 3.23.55

Turning the Table Around

We have already pointed out that it is evident by their behavior that RtViks do not respect the opinions of elder Vaishnavas,.. especially in regards to the subject of Guru-Tatva. They campaign as if they expect the rest of the devotee community to just toss out what Srila Prabhupada's most senior disciples learned from him. If the reason for this type of thinking is based on the fact that the individual ISKCON managers do not have the same impeccable standards Srila Prabhupada had, then we should expect to see some really extraordinary things come out of the IRG management team. But that has not been the case. So far they haven't been able to even give a straight answer to some of the simplest obvious questions that they would immediately encounter if ISKCON were to adopt the RtVik system.

For example how would they deal with grand disciples who choose to remain loyal to their spiritual master? Would the new regime allow such loyal disciples to preach to new devotees about the qualities of their Guru? Would such dedicated disciples be kicked out if they encouraged someone to surreptitiously have a traditional initiation from their guru? Would the current initiating devotees, who have done so much service to Srila Prabhupada, be kicked out if they did not immediately renounce their disciples? Would the IRG promote iron fist compliance to their policies and end up becoming an inverse reflection of everything they seem to despise about the GBC?

¹⁴ In my previous article called "Did He Or Didn't He", in the section called Religious Fanatics, I point out to the reader that the authors of FO-Fables have declared to us their *commitment not to stray even one millionth of a hairs breath* from the instructions of His Divine Grace. (Final Order – Page1. Introduction, Paragraph 5. We are requesting that the reader consider this in relation to the apparent indifference the IRG has towards the Law Of Association.

¹⁵ I offer my apologies to the people of Taiwan. They are actually quite expert in the sense that they seem to be able to make everything at half of the cost it would take any of the other industrial countries in the world to make the same thing.

In other words has the IRG FO-Scholars really thought any of these real world problems out at all? Would RtViks have a Zero tolerance for anyone who disagrees with their proclamations and decrees? Would they start their own black lists of defectors? Other than a few very vague and politically correct statements found in the conclusions of FO-Fables the IRG remains ominously silent about answering these questions. Why is the IRG team of Omniscient Super Managers so reluctant to tell the rest of the world how they would handle devotees who dissent with *THEIR* management decisions? Are they so preoccupied with throwing stones and finding fault with others that they just don't have time to answer these questions? Have they spent so much time with their nose in the clouds that they have completely forgotten about the trivial things that occur down here in the *real* world where *real* managerial problems need to be resolved with a bit more clarity than "...there should be scope to deal gently with everyone's feelings."¹⁶ We can get an idea of just how gently the RtViks will deal with the feelings of others by how gently they are currently dealing with the feelings of Tamal Krishna Goswami, Jayapataka Swami and Hridayananda Goswami.¹⁷

Perhaps the reason why the IRG can't get together a mission statement with a bit more substance than the set of club rules posted by "The Little Rascals"¹⁸ is because they can't seem to get all their *colorful* club members to agree on much of anything. This is quite understandable considering the colorful history of some IRG participants. But how much confidence can the rest of the devotee community have in the Craker-Jack management abilities of the IRG if they are unable to offer any reasonable answers to these questions? This is where the rubber hits the roads my friends. These are not possible disruptions, they are specific events that will definitely occur all over ISKCON immediately if the idealistic utopian like conclusions of FO-Fantasies were to be implemented. Why should anyone take the IRG seriously if they can't even provide a clear plan of action regarding this one simple issue? It really gets down to the fact that it's much easier to criticize the mistakes of others than to demonstrate that one actually has the skills, ability, and know-how to do something better.

Srila Prabhupada Limited His Own Success?

Srila Prabhupada stated on numerous occasions that his mission would be served if he could make just one pure devotee.

The Krishna consciousness movement is spreading now all over the world, and sometimes I think that even though I am crippled in many ways, if one of my disciples becomes as strong as Dhruva Maharaja, then he will be able to carry me with him to Vaikunthaloka. - SB 4.12.34

¹⁶ Final Order, Conclusion, Page 51, Paragraph 3.

¹⁷ Please see the previous footnote regarding the IRG document called "*The Colorful History Of Tamal Krishna Goswami*". More recently IRG followers have promoted similar documents attacking the characters of Hridayananda Goswami and Jayapataka Swami. What many readers do not know is that the content of these papers range from complete mistruth, to dramatized distortions and skewed interpretation of the facts. Whatever inspired the authors to produce such ugly accusations is buried so deeply in vindictive and malicious intent that whatever point they are trying to make gets lost and really has little constructive value for the objective Vaishnava reader.

¹⁸ "*The Little Rascals*" was a popular TV show in broadcast during the late 50's in America. It included interesting characters like Spanky & Alfalfa who got themselves into all sorts of mischief and had an elite clubhouse where all the young boys on the block would regularly gather. The rules for entry into the club were always changing except for the one that stated girls were strictly forbidden!

That was really why he labored so endlessly to translate and give us the Bhaktivedanta Purports. The FO-Sastra does not rule out *“the possible existence of pure devotees”*¹⁹ emerging from the disciples of Srila Prabhupada. But it then says His Divine Grace intentionally limits their activities to a very tightly contained locust of control. What we are asked to accept is that for the next 9,500 years Srila Prabhupada wanted to be sure he kept the training wheels on anyone who might come to the platform of *Utama* Adhikari as a result of reading his books.

One who has a deep appreciation of Srila Prabhupada’s potency does not think that maybe there could be someone, somewhere, sometime who might just rise to the platform of pure devotional service. He expects that there will be many!

“This is the influence of a pure devotee. If there is one pure devotee, his association can create hundreds and thousands of pure devotees.” -SB 9.21.18

The FO-Sastra clearly states that *it is not relevant if Srila Prabhupada inspires devotees to rise to the platform of pure devotion.*²⁰ They claim the reason why it is not relevant is because the authors interpret the July 9th letter as a *“...clear and unequivocal final order.”*²¹ The way it is worded in the FO-Sastra sounds very authoritarian and tricks the casual reader into thinking...*“OH MY! If Srila Prabhupada ordered us to do something then of course we must do it!”* But this is a classic case of Begging the question and at the heart of the issue.

Political Reaction Is Obvious...Nothing Else!

The whole debate orbits around *whether or not Srila Prabhupada DID order a Rtvik system to be set up and established for the next 9,500 years on July 9th!* *“Did He Or Didn’t He?”* Despite the attempt of those to reject this question it still remains the issue for each devotee to personally sort out. Observant readers can not help but wonder why the authors think they can abscond with a conclusion like *“...to his clear and unequivocal final order.”*²² The intimidating factor built into this statement is very effective in keeping the reader’s consciousness where the authors want it to be but would an objective person who looks at all the evidence conclude that it is accurate? The debate about GuruTattva has been raging for more than ten years and continues to be the most controversial thing the disciples of Srila Prabhupada have had to work through. How can anyone who isn’t smoking funny cigarettes make statements to suggest that

¹⁹ “Furthermore, the implementation of a Rtvik system does not rule out, a priori, the possible existence of pure devotees.... Srila Prabhupada may have created many pure devotees who have no desire to become diksa gurus.” – FO: Section 8. Page 34. Paragraph 8 & 9.

²⁰ “Whether or not Srila Prabhupada created pure devotees is not relevant to his clear and unequivocal final order.” – FO: Section 8. Page 34. Paragraph 8 & 9.

²¹ Therefore anything that may seem to contradict this conclusion is routinely and blindly dismissed! How Convenient! Poof! Gone! No more need to discuss anything that may appear to contradict this conclusion because the Impeccable Omniscient FO-Gurus have told us that Srila Prabhupada has given us an unequivocal order! Bas! Finish! Stop thinking! (You may realize that the FO-Fellows are rationalizing away evidence that shoots holes through the theory they want you to accept.)

²² “No, all we are stating is that Srila Prabhupada did set up the Rtvik system to allow initiations to continue. Whether or not Srila Prabhupada created pure devotees is not relevant to his clear and unequivocal final order.” - Final Order Section 8 Paragraph 3. Page 34. There are variations of this statement generously used all over FO-Fables. “...This otherwise clear and authoritative directive” (p.2) “...as clear and unequivocal as a signed directive” (p.36) “...such clear and unequivocal evidence”, “Srila Prabhupada’s clear order” (p.43), “Perfectly clear request”, (p.47)

“...it is really Clear what Srila Prabhupada wanted?” Or is this just another way the self appointed FO-Gurus coerce the reader into believing what they want them to believe? Looks like a case of like Vasista siddhi potency at work here doesn't it?

If it was so obvious what Srila Prabhupada wanted in 1977, why did it take so many years for everyone to realize it? Anyone who is educated about the history of this debate knows that the whole RtVik concept took many years to formulate. In fact it didn't even really gain any substantial credibility until 1997 when some creative writers whipped up FO-Fables and distributed it to devotees who couldn't give up their Spiderman comic books.

What is obvious, is that what we are dealing with today is a political backlash that has developed as a reaction to mistakes that were made and legitimate problems that came up due to the imperfections of a few individuals. It's a sad but true fact which I am not pleased to acknowledge but can not deny. I apologize to anyone whose spiritual life may have been compromised because of bad behavior by my God brothers. This is something ISKCON must deal with to preserve the integrity of the organization. But mature devotees who study this issue closely will not adopt the concocted conclusions that are forced upon the reader in the Final Order which was written as a reaction to the selfish or immature errors of a few. Trying to repair a problem with a faulty solution will never produce the desired result.

If one slows down enough to question the statement “...clear and unequivocal order” it should be obvious how absurd this statement really is and how the only proof there is to support it is the very thing that is being debated and remains unresolved! The FO-Pundits are fond of accusing others of using circular logic but what we find here is that they are masters of that technique. More double standards to take note of.

When the reader is released from the misleading and silly idea that it is irrelevant if Srila Prabhupada cultivated thousands of pure devotees a new question emerges. “*What would His Divine Grace want such nicely perfected devotees to do when they start showing up?*” Are we to think that the personification of compassion and empathy would deliberately levy such heavy restrictions on those who are the most capable of relieving the suffering of millions of living entities who are in dire want of Krishna Consciousness? The fact that Srila Prabhupada has the potential to make hundreds and thousands of pure devotees is not irrelevant at all like the FO-Sastra wants one to believe. In fact it raises a lot of doubt about the reasoning skills of those responsible for making such careless statements. Exalted devotees are the culmination of everything Srila Prabhupada worked so hard for. It makes absolutely no sense that he would restrict them to the concocted artificial structure that FO-Fables claim His Divine Grace ordered.²³

To put such superficial limitations on a pure disciple would be like a technical company establishing corporate by-laws that forbid the marketing of a tremendous new product developed by R&D. Why would a company spend millions of dollars to Research and Develop good ideas and then refuse to market them? Why would Srila Prabhupada publish so much literature to help us develop our love for God and then confine those who actually attain that platform to such severe limitations.

The RtViks will indubitable turn the question around and claim that because Srila Prabhupada “Ordered” the RtViks system his “...clear and unequivocal order..” supercedes the need to convince others of it's validity. This type of reasoning is the best way of eliminating any evidence that conflicts with what they are determined to establish. But that type of stonewalling is

²³ “Shila Prabhupada may have created many pure devotees who have no desire to become Diksa Gurus. There is no evidence to suggest that the most advanced devotees in ISKCON must necessarily be those individuals who put themselves up for election each year. These pure devotees may simply wish to humbly assist Srils Prabhupada's mission. It is nowhere stated that it is mandatory for a pure devotee to become a diksa guru. Such persons would be delighted to work within the ritvik system if that was what their guru's order way. “

not the proper process for doing historic scholarly research. No assumptions should be made and ALL the evidence must be considered equally and without bias. Anything less is a complete violation of the science of hermeneutics, which our FO-Scholars seems to have a real aversion to. But we would not be surprised by this type of rebuttal from the FO-Pundits who we have also been known for spotting exotic long haired *Albino* Tibettian Yaks grazing in the deserts of California!

Modification A & B

Now we will turn our attention back to the question that the FO-Gurus and their not-so-merry clan of followers have already spent too many years salivating over. They seem to have lost a few nights sleep wanting someone to show them the unequivocal evidence that gave the GBC the licensee to follow the same general system of initiation that was practiced for thousands of years.

I will be generous enough to accept the question, although I have already illustrated how devotees who are more advanced than myself would probably exercise the more enlightened alternative and not even consider the thought of doing so. They would do the more intelligent thing and just wish the best for all the disturbed cackeling RtVik hecklers and wanna-be scholars then just walk away. In this sense my critiques are correct about calling me a fool.

Only a fool could expect those who have gambled their entire spiritual life on the spurious conclusions of the Final Order to grow out of their Peter-Pan complex and start acting like educated adults. But in regards to addressing the all important, mighty and powerful, sword in the stone, riddle of the sphinx, questions posed by Modification a & b. we dare not keep our readers waiting any longer.

It seems like what we are being asked to do is produce some exclusive Grade A, Underwriters Laboratories Stamped and Approved, USDA Certified evidence that will satisfy the FO-Gang. They seem to want to know what gave the GBC the authority to discontinue the proxy system of initiation that Srila Prabhupada set up to accept disciples while he was physically with us and traveled all over the world. The FO-Groupies are quite smug about asking the rest of the devotee community to produce evidence that substantiates this action. There has already been a tremendous amount of evidence submitted as a response to this request to the self appointed, highly ordained, laboratory certified, world renown RtVik authorities. Their response has been consistently predictable and has the same mood of a temperamental child refusing to eat his dinner. The child rejects his food and plays with his spaghetti. The RtViks reject all evidence and write more spaghetti.

Having made this observation I feel it is appropriate to ask what type of evidence the FO-Scholars, with their hairs breath-molecular-precision-flawless-like-accuracy, would be willing to accept? Being slow and foolish, like they have been so generous to keep reminding me of, I feel the most effective way they could communicate their standard of acceptable evidence would be by illustrating it to this dunderhead. We have taken note of a few modifications they have introduced into the codes of etiquette, standards of conduct, and philosophical teachings of His Divine Grace since his departure in 1977.

The Modification Alphabet... c/o IRG & FO-Follies

The source of the controversy arises from several modifications that have been adopted by the proponents of the RtVik philosophy and were not practiced during the ministry of His Divine Grace. These modifications are superimposed on the Final Order and regularly practiced by RtViks for the purpose of leading the innocent into the forced conclusions of FO-Fables. We believe that before the FO-Pundits demand answers to Modifications a & b, they first provide the

rest of the devotee community the evidence that gave them the liberty to introduce the following deviations into the teaching of His Divine Grace.

Modification C: That Srila Prabhupada repeatedly quoted Lord Caitanya's order for every Vaishnava to become so serious about spiritual life that they would be willing to become a fully empowered Spiritual Master themselves in every sense of the word. Yet the RtViks contend the order was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification D: Having ceased the requirement to become so serious about spiritual life the RtViks then automatically reduced the Guru/Disciple relationship to the equivalent of the Christians sentimental idea of the "*Great Commission*". (ie: Be cool, act good, tell everyone about Krishna, keep your yard clean, but leave the karma for your own lack-luster commitment to Krishna Consciousness on the back of Srila Prabhupada.)

Modification E: That Srila Prabhupada taught extensively about the Law Of Association and the importance of it in understanding Krishna Consciousness. Yet that understanding was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification F: Having ceased acknowledging the importance of the Law of Association the RtVik is now free to allege that those who associated the most with His Divine Grace got it all wrong, are incompetent or just plain corrupt,.. while the RtVik simultaneously chants, "*tranad-apisunichena*".

Modification G: That His Divine Grace stressed the principal of Vaishnava etiquette and how Senior Devotees are responsible for leading junior devotees and how junior devotees should respect their leadership. Yet that standard of contact was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification H: Having ceased the principal of Vaishnava etiquette, the RtVik would now have the liberty to act completely independent if they disagree with the policies of the GBC or don't like their leadership decisions.

Modification I: That during his 12 years of missionary work Srila Prabhupada exemplified the personification of humility and grace. But that mood was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification J: Having ceased to maintain the historic mood of His Divine Grace the RtVik would then be able to suggest that he intentionally appointed himself as the exclusive savior of the world *for the next 9,500 years*.

Modification K: That Srila Prabhupada always pushed his disciples to their maximum capacity and in doing so he fully maximized their full potential to serve Krishna,. Yet that management philosophy was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification L: Having ceased the policy of maximizing the efforts of the devotees, the RtVik could now claim that those who attained to the platform of Uttama Adhikari are to be constrained to the same restrictions of any other neophyte ISKCON devotee.

Modification M: That during his ministry His Divine Grace did all he could to keep his disciples active within ISKCON. Yet that policy was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification N: Having ceased to maintain Srila Prabhupada's desire to keep all of his students within ISKCON, especially those who rise to very advanced stages and become powerful preachers, the RtVik has now established conditions that would justify asking such a devotee to leave ISKCON. If such Uttama Adhikari felt there were an appropriate need to start accepting disciples, for any reason that may come up for the next 9,500 years, they would now be requested to take their services elsewhere

Modification O: That His Divine Grace stated that we are all always bound to the Siddhanta of the Vedic Literature. Yet that guideline was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification P: Having ceased the imperative to follow Vedic Siddhanta, the RtVik can now suggest that His Divine Grace did not contradict it himself, but intentionally set up the biggest change to the parampara ever in the history of Gaudia Vaishnavism,.. which he had every right to do.

Modification Q: That Srila Prabhupada always set the right example and taught how we should act if we disagree with the administrative principals of the GBC by the perfect example he set in dealing with the Gaudia Matha. Yet following his example was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification R: Having ceased the need to follow the example set by His Divine Grace the RtVik is now free to do whatever disgraceful thing they want while hiding behind the pseudo-scholarly FO-Charade. This includes, but is not limited to, creating political parties, campaigning in front of the home of the Supreme Lord, and taking internal problems to the media further slurring the name and reputation of Srila Prabhupada.

Modification S: That Srila Prabhupada was very displeased when his God Brothers took their differences into the courtroom to be settled. Yet that directive was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification T: Having ceased to acknowledge the validity of this objective the RtVik now has the liberty to file lawsuits against the GBC for whatever reason they see fit with no more than a 25-cent excuse they dig out of FO-Fables.

Modification U: That His Divine Grace taught how the foundation of spiritual life is humility manifest as courteous respect for all Vaishnavas and a willingness to serve them without reservation. Yet that attitude was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification V: Having ceased to follow the instructions pertaining to Vaishnava Aparada, the RtVik can now engage in raging allegations, finger pointing, blasphemy, and confrontational politics while still putting tilok on their forehead.

Modification W: That Srila Prabhupada demonstrated how he could gracefully end a debate when it was clear that it was no longer advantageous to continue. Yet that type of dignity was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification X: Having ceased to honor how Srila Prabhupada handled antagonistic situations, the RtVik now teach by example that a Vaishnavas should argue with each other until they are sick in the face and one of the two parties collapses to the earth in exhaustion,.. never to speak again.

Modification Y: That Srila Prabhupada wanted his disciples to present Krishna Consciousness respectably, with integrity, and at the highest possible professional standards of conduct. Yet that standard for preaching was only temporary, specifically to be terminated on the departure of Srila Prabhupada.

Modification Z: Having ceased to see any need to maintain a professional standard of hermeneutics, disgruntled devotees are now free to brew up their own flaky document that exploits the sentiments of devotees who are poorly informed, extremely disappointed, or in some cases just not very well educated. This is vividly demonstrated by the publication of FO-Follies which relies on partial quotations, bad research, and fallacious claims. Ironically enough it is the same authors who gave us this Modification Alphabet who shamelessly claim to best know how to interpret the instructions given by His Divine Grace.

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