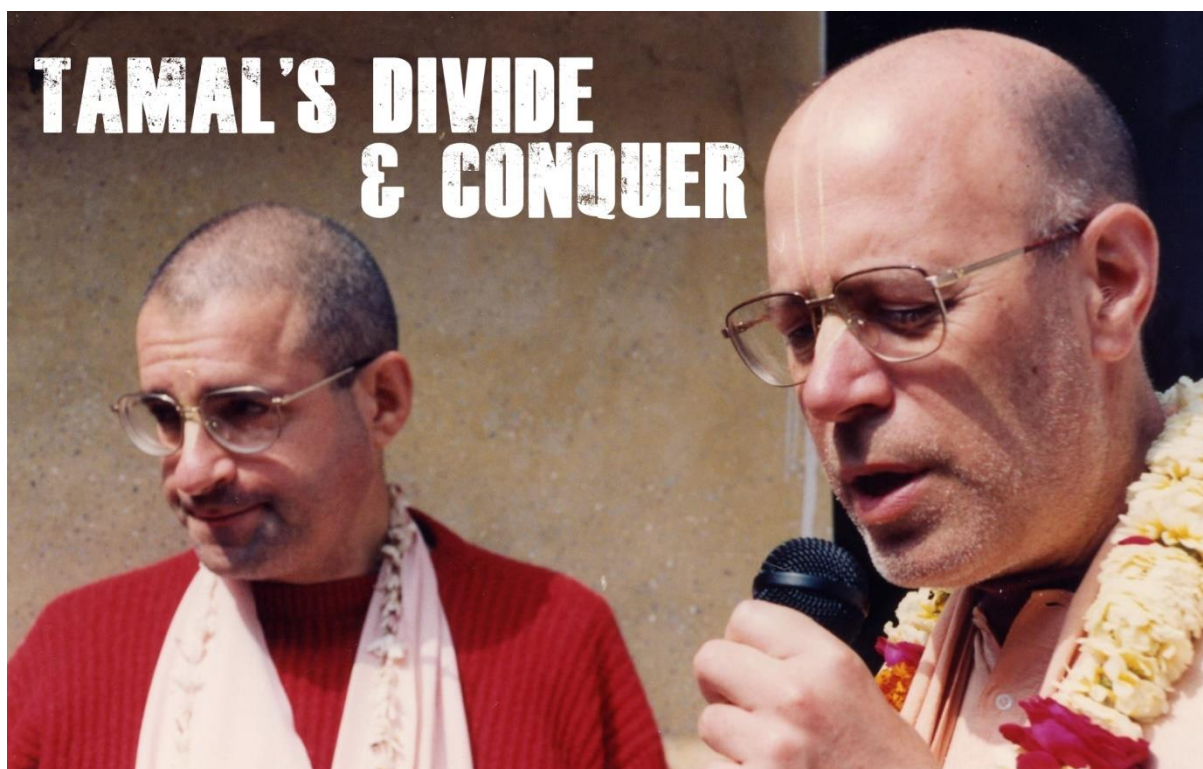


## Tamal's Divide & Conquer



**By Mukunda dasa**

In 1970 Srila Prabhupada claimed that the great sinister moment was now inside his ISKCON society. In appendix 1 called "THE GREAT SINISTER MOVEMENT CONTROLLING ISKCON" I presented evidence that this movement is international Jewry.

I also showed how societies like ISKCON are conquered from within by agents of the sinister movement via the method of divide and conquer. I also claimed that Tamal Krishna was clearly manifesting the traits of such an agent due to his divisive behaviour.

He totally cemented this position by trying to kill Srila Prabhupada. (Remember Prabhupada said **"Lord Jesus Christ was killed. So they may kill me also."** The word "they" means international Jewry. Thus their agent for killing was clearly Tamal) After Prabhupada departed, Tamal hijacked ISKCON on behalf of international Jewry and introduced unauthorized principles designed to create disorder and division.

These are the main divisions that Tamal has fomented in the Vaishnava community:

1. ISKCON Diksa Gurus vs. The Ritviks
2. Prabhupada Book Changers vs. Advocates of Prabhupada's Original Unchanged Books.
3. The Flat Earthers vs. The Globe Earthers

You can approach any follower of Krishna consciousness and you will find that they have a view on all of the above topics. They will fall on one side or the other. Generally ISKCON devotees are fully on board with Tamal's deviations namely: ISKCON Diksa Gurus, changing Prabhupada's books and some form of flat earth or flat earth plane across the universe.

Thus we can see that without Tamal there would be no such division between devotees. Tamal has done his job as an agent of international Jewry and divided the movement via the introduction of apa-siddhantic conclusions. My business here is not to analyse these deviations that have caused such division, but to point out that Tamal was behind them. Thus Tamal, who was full on Jew himself, named Thomas Herzig, fits perfectly the stereotypical inside agent for conquering over a movement that threatens international Jewry.

What I want to discuss now is the division that Tamal always tried to create between the different asramas in ISKCON, namely the grhasthas (householders) on one side and the brahmacaris (celibate students) and Sannyasis (renounced order) on the other.

This agenda first became clearly manifest in 1976, when Tamal was creating division between the grhasthas staying in the ISKCON temples of America and his Radha Damodar travelling sankirtana parties which mainly consisted of brahmacaris and Sannyasis.

Tamal was basically preaching that the real deal or best service for brahmacaris was to travel with his parties selling books. Staying in the temples and doing service with the grhasthas was maya or illusion. This was the not so subtle implication of Tamal's divisive preaching. Of course this agenda was implemented to take control of the movement by weakening the man-power in the temples thus making these temples harder to maintain. But it also created a division by making the householders like second class members of ISKCON. This was a classic divide and conquer tactic by Tamal.

This so much displeased Srila Prabhupada that he banished Tamal to China. It is described as follows in "Someone Has Poisoned Me" By: Nityananda Dasa and also by Gurukrpa dasa while speaking on ISKCON history:

### **"GO TO CHINA"**

In TKG's (Tamal Krishna Gosvami) book, *A Hare Krishna at Southern Methodist University*, there is a chapter entitled *The Perils of Succession* wherein many of the controversial episodes of ISKCON history are clinically described, usually omitting the true details of Tamal's own role in or orchestration of such controversies. One such event was the Radha Damodar travelling parties which Tamal controlled in 1976. Srila Prabhupada became so upset with Tamal's conduct of creating great disturbance in the USA ISKCON centers that His Divine Grace relieved Tamal of all services and responsibilities, ordering him to go to China. Tamal resisted and Srila Prabhupada became angry with him, and held fast to Tamal's "banishment" behind the Yellow Curtain. It was clear that by this event, Tamal was disgraced, humiliated, and severely chastised before the entire assemblage of devotees at the annual Mayapur festival, 1976. Adi Keshava agrees that the affair made Tamal very resentful towards Srila Prabhupada.

After the 1976 Mayapur festival, Tamal and Dristadyumna studied about China and prepared a report for Srila Prabhupada. In a meeting with Srila Prabhupada in Hawaii on May 4, 1976, Tamal submitted the bleak report and described how the only method of distributing books in China would be to throw sealed, floating bags of books into the ocean, hoping they would wash ashore and be found by coastal residents. Dristadyumna and Tamal attended a book publisher's convention undercover on mainland China for a few days. Tamal reported to Srila Prabhupada that there was absolutely no way to preach in China, "*maybe in fifty years (from now).*" Srila Prabhupada excused Tamal of the order to go to China, and returned Tamal to his former position as head of the Radha Damodar bus program. Tamal soon afterwards assumed the GBC position for New York zone as well. Adi Keshava described Tamal's return to New York as pompous and *triumphant*.

While in New York, Tamal wrote and supervised the production of a play done by Sudama Swami and the devotee actors. It was an obvious indulgence in TKG's personal and emotional history of banishment and chastisement by Srila Prabhupada. The play was entitled "*The Emperor and His Chief Counselor*." The counselor created havoc in the emperor's kingdom, is chastised, and realizing his mistake, repented and became re-situated properly in the service of the emperor once again. Adi Keshava, however, thought the play was frightening and bizarre, being all about court intrigue, pride, power, and how Tamal had been wrongly chastised because although he had overstepped his bounds with abuse of the counselor's position, he had done so with only good intentions.

*["Someone Has Poisoned Me" By: Nityananda Dasa]*

**Question:** How did Tamal Krsna Swami become so influential at this time?

**Gurukrpa:** Tamal's original service was as GBC in India. He left that service without permission and arrived in America. **Within one year the temple presidents made a huge complaint to SP that he was disrupting the temples by taking important men. I was in the room when Prabhupada told Tamal to go to China. Hari Sauri's memory of this incident is not accurate.** Either way that is another story.

Tamal went to New York to prepare to go to China. And in May 1976, he showed up in a suit in Honolulu, a broken man. He could not get a visa to China, he had no service to do in India, and he could not go back to America, so he was quite depressed. Approximately a day or two later, Prabhupada called for Tamal and me at about 12:30 AM. He said, "My feet are swelling, my teeth are getting loose, I am passing urine too frequently. These are the first signs that death is coming." Then he sent us back to bed. The next day Tamal volunteered to be Prabhupada's secretary, as the service was vacant at that time. **From this position he could control and manipulate the environment around Srila Prabhupada. I can write many more stories that will shock people about Tamal's ambitious nature and his desire to take Prabhupada's seat.**

*[Gurukrpa das speaks on ISKCON History]*

## **MADHUDVISA EXPOSES TAMAL**

Now I wish to look in detail at a conversation in which Tamal is exposed for again creating division between the grhastha's and brahmacari's/Sannyasis. It appears that Madhudvisa prabhu had reported Tamal to Prabhupada for his envious and divisive activities.

Prabhupada: ...telling that too much stricture on the grhasthas may cause some disturbance. Eh?

Madhudvisa: Yes.

Note: Later in this conversation Prabhupada describes this disturbance as a faction causing division between everyone. Prabhupada requests that this attitude should not be brought into ISKCON. We will now clearly see who was behind such opposition to Prabhupada's authority.

Prabhupada: So I think the grhastha themselves should form a small committee and define what they will do, instead of forcing something, because in this age, nobody can follow strictly all the stricture in the sastras.

Tamala Krsna: I don't think that we formulated anything for them to do.

Note: Prabhupada rebukes the so called high and mighty “sannyasis & brahmacaris” by saying nobody can strictly follow all the stricture in the sastra. Thus we can understand from Prabhupada’s statement that Tamal is being fanatical by trying to force things onto the grhasthas. He was trying to stigmatize them from his imagined position of superiority and thus create division in ISKCON.

Just look at the impudence of Tamal! Here he directly challenges Prabhupada. This is not the attitude of a humble servant of the spiritual master but the attitude of an arrogant demon.

Prabhupada: Hm?

Tamala Krsna: Any of our resolutions, it doesn't say anything about what they should do. It simply says what should, how our society should be run, our temples. It doesn't state anything about how the grhasthas should live.

Note: Again Tamal defies Prabhupada and tries to deny he is a fanatic causing division between devotees. Prabhupada now asks Madhudvisa prabhu to reaffirm his complaint against Tamal.

Prabhupada: No... What? What, was your pro...?

Madhudvisa: Well, last evening we were saying that sex life according to the regulative principles means sex life only when the guru tells the grhastha to have sex life. And what I said last night is that if that is the case, then there would be no more grhasthas in the society. They will not... They will not become grhasthas.

Prabhupada: Be practical.

Devotees: Laughter

Note: Here Prabhupada clearly exposes Tamal as a fanatic who is causing disunity by trying to impose impractical rules on the grhasthas.

Tamala Krsna: So that point they can discuss amongst themselves, but that doesn't have anything to do with our resolutions. Right?

Devotee: Yeah. This is the idea.

Prabhupada: Hm?

Tamala Krsna: In other words, our resolutions are on another point, that as far as when they, when they have sex life and when they don't, they should have a committee and they can decide that. But... Resolutions we passed have nothing to do with that. Our resolutions had to do with if someone is not to be supported by the movement, things like this. Those things are a different matter. The actual way the grhasthas should live, that is their... They should decide that by committee.

Note: Again Tamal tries to deny the accusations that are made against him by Madhudvisa. If the claims of Madhudvisa were wrong, Prabhupada would not waste his time addressing them. The claims against Tamal were factual and disturbing to the society.

Yasodanandana: There now should be a proposition that before they enter the grhastha asrama, they should have a means of supporting themselves besides the living off the society.

Tamala Krsna: That was said...

Yasodanandana: They would...

Tamala Krsna: Those things, the GBC made a resolution...

Madhudvisa: The resolutions that we made were wrong in that regard.

Tamala Krsna: Ah?

Madhudvisa: The resolutions that we made were wrong. Prabhupada rectified us.

Tamala Krsna: In what regard?

Note: Tamal is again in denial mode. He is saying the GBC resolutions that he was behind, were not imposing any rules on the way grhasthas should live. Madhudvisa exposes his argument by stating that Prabhupada had to rectify those wrong resolutions.

Madhudvisa: We made a resolution that if a householder gets married, then he has to take care of his wife for the rest of his life till he takes sannyasa.

Tamala Krsna: Yeah, Prabhupada corrected that.

Madhudvisa: Yeah. So that resolution was wrong.

Tamala Krsna: So?

Madhudvisa: And also the resolution about the women and the children coming to the temple, not accepting them, that was also wrong.

Tamala Krsna: So now what's the point?

Madhudvisa: So now they're rectified.

Tamala Krsna: So now what is the point?

Madhudvisa: I'm just saying that we should have a more practical understanding of this, of our attitude towards the whole situation.

Tamala Krsna: That's why Prabhupada corrected us.

Note: Prabhupada corrected you so your resolutions were wrong! THIS IS THE CLEAR POINT. Just look at this arrogant rascal. Even after Madhudvisa exposes him he tries to wash it off as nothing. Tamal is clearly creating division in the society by his fanatical behaviour and he tries to bluff his way out of the situation by giving up all accountability. It's like he's saying: "So what if I did that. Prabhupada corrected me, so it's alright. I can do whatever nonsense I like. I am above the law."

Prabhupada: So I think it may be further decided. Make a small committee of three or four grhasthas, and you define how you live.

Note: Here Prabhupada takes away all Tamal's power to mess around with the way grhasthas should live. The grhasthas will decide things for themselves not Tamal and the GBC.

Tamala Krsna: Well, what about their relationship with the society? This point was to... I don't understand why that is being avoided. In other words, how they should live, that they should have a committee for, but the fact that the society cannot support them, that is not for them to decide. That is for the GBC to decide. That is my point.

Yasodanandana: I think that point, that's clear.

Prabhupada: Hm?

Tamala Krsna: As far as their living conditions, so let them have a committee.

Madhudvisa: Yeah. I agree with that.

Tamala Krsna: All right. Then there's no disagreement. As long as you say we should not disclaim all of our resolutions.

Madhudvisa: No, no, no, no.

Tamala Krsna: Oh, then it's all right.

Jayapataka: Srila Prabhupada is so merciful that if it comes to a point where it means that a person is not in Krsna consciousness or in Krsna consciousness, I think Prabhupada'd rather support them and let them be Krsna conscious. That's why you have to see whether they stay in the society.

Note: Good lip service Jayapataka. Yes Prabhupada wants to support the grhasthas while Tamal and company wants to castigate and banish them to an inferior position in ISKCON.

Pusta Krsna: Dragging us back to Godhead.

Prabhupada: When this pandal is going to be filled up?

Bhavananda: The exhibits should be arriving today with the devotees, Prabhupada.

Prabhupada: Who are these men?

Bhavananda: They are the pandal workers.

Prabhupada: Pandal work... (break) Always, what is called...? Communism. They say, whole world, "We are Communists," "We are capitalists," "We are socialists," and "We are nonviolent," "We are violent."

Madhudvisa: Dualism.

Prabhupada: Eh?

Madhudvisa: Dualism?

Prabhupada: Yes. Not dualism. How many isms, nobody knows. But... What is called? Faction. Faction. Everyone is divided from the other.

Madhudvisa: Yeah.

Prabhupada: So we should not bring that attitude in our society. That is my request.

Note: This is the point I mentioned above. Tamal is clearly the person responsible for the faction making everyone divided. He is the one bringing this attitude in Prabhupada's society because he is the agent of the great sinister movement.

Guru-krpa: Envious. They're all envious.

Note: Guru-krpa nails it! They're the envious dressed as devotees in the Krishna consciousness movement that Prabhupada mentioned we should completely neglect. (See Caitanya Caritamrta Madhya Lila 1.218)

Prabhupada: That you should not do. And that unity is possible with, only when harer nama is there constantly. Otherwise, it will be factional. What do you call? Factional is the right word?

Hamsaduta: Yes, yes. Factional.

Pusta Krsna: What about the distinction between the enjoying spirit and the renouncing spirit?

Prabhupada: Hm?

Pusta Krsna: For example, there is, as we have been discussing, there is between the brahmacaris and the grhasthas... The brahmacaris have this tendency--at least, this is the attitude--towards renunciation. And so far we can see, a brahmacari who gives up his brahmacari life means he's more inclined towards the enjoying spirit, at least to some extent. So how do we deal with this situation?

Prabhupada: You can... If you want to enjoy, who can stop you?

Tamala Krsna: But we cannot..., we cannot support it. We cannot support his enjoyment. That he should take on his own self to do.

Prabhupada: They... According to different position and attitude, the four asramas are there: brahmacari, grhastha, vanaprastha, sannyasa. This means that everyone is not on the equal platform. Different platform. But the whole idea is how to give up the propensity of enjoyment. That is wanted.

Note: Not everyone is on the same platform but all the different asramas work to give up the propensity for material enjoyment. But irresponsible men who cannot be honest and become grhasthas but instead take the position of sexyasis\* are actually in the lowest platform far below the honest grhasthas who they harass out of their envy.

Pusta Krsna: We find in the Srimad Bhagavatam that Sukadeva Gosvami would approach the householders in the morning just so long as to give them a little bit of spiritual knowledge, and he would accept the offering of some milk. So the sannyasis and renunciates, generally, they wouldn't very much relish the association of householders because of this enjoying spirit and the association that it entails. So we're finding also within our society that those who are inclined towards remaining celibate, they're finding

the association of persons even within our movement who have this enjoying spirit to be somewhat detrimental to their own spiritual life.

Guru-krpa: Grhe thako vanete thako...

Note: Again Guru-krpa nails it. Whatever position one holds, one should always remember Krishna. Grhastha is no impediment. Prabhupada says "So Bhaktivinode Thakura advises, grhe thako, vane thako, sada 'hari' bole' dako. Grhe thako means either you stay at your home as a householder, or you stay in the forest as the renounced order of life, it does not make difference, but you have to chant the maha-mantra, Hare Krsna." Purport to Gay Gaura Madhur Sware.

**\*Footnote** - Men with sex desire are not "sannyasis" and wives not devoted to their husbands, are not wives. They both have only half a body. New names have to be invented for these two groups of Kali-yuga disciples. These are our suggestions. Men who are too immature to get married, but are still full of sex desire and so need a stick to carry around with them so they can be respected, should be called "sexyasis." Women who hate men, and would rather live on welfare, or would rather devote themselves to a sexyasi than their husbands, may be called "sexyasinis." Sulocana Prabhu from the GURU BUSINESS

Prabhupada: Then. What is your proposal? They should go away?

Note: Here Prabhupada reveals the actual objectives of these sexyasis like Tamal. They want to drive away all the sincere honest devotees of the Lord and build a fake society based on name, fame and adoration (subtle sex). This they have now done. The whole of ISKCON now has its foundations in unalloyed illicit sex. This is described by Sulocana Prabhu in his Guru Business: "Woman claiming to have a relationship with one of these "ISKCON" sexyasis should know, without a doubt, that such a relationship is nothing but unalloyed illicit sex, which will destroy any possibility of a successful marriage."

Madhudvisa: Unless there is association, then they will never become purified.

Tamala Krsna: Who says they won't asso...? What is this discussion? This is not...

Madhudvisa: It's not a resolution.

Tamala Krsna: This is not a good discussion either.

Pusta Krsna: No, but this is basically the problem.

Tamala Krsna: No, it's not the problem, because everyone comes together in a temple for kirtana, for lectures, for prasadam. These things are common activities. There's no question that we should not have common activities between all the asramas. These are the common ac... But for living, there must be separate arrangement.

Prabhupada: Now, even in the temple, you were complaining, the husband and wife were talking.

Note: Here Prabhupada exposes the envy of Tamal. He cannot even tolerate the grhasthas talking with each other in the temples.

Tamala Krsna: Yes. That's living. That means living. That is not... They're not talking Srimad Bhagavatam.

Prabhupada: That... (break).....



Bhagavata: About attraction and aversion... There's...

Prabhupada: Hm? Attraction?

Bhagavata: ...a point about attraction and aversion, that there's a complaint that sometimes there's too much aversion on the part of the brahmacaris. But isn't that not a quality, to a point a brahmacari should have a healthy contempt for sense gratification?

Prabhupada: I do not follow.

Pusta Krsna: He's saying that sometimes the brahmacaris, even the sannyasis, they may have a very strong aversion towards association with women and/or householder life, things of this nature. And sometimes the grhasthas will criticize the sannyasis and brahmacaris that "This is fanaticism," or it's, to the other end, "It's just as bad as the enjoying spirit, because you're meditating on the same thing, but only you're averse to it." So what is the...? Bhagavata dasa's question is "What is the condition?" Is it better to be neutral or to be averse?

Tamala Krsna: Neutral.

Note: Good lip service from Tamal but his actions show that he is far from neutral. Tamal displays strong aversion to the grhasthas who he envies and wishes to isolate. This is how he divides so he can conquer for his masters in the sinister movement.

Prabhupada: These are all fanaticism. Real unity is in advancing Krsna consciousness. Kalau nasty eva nasty eva... In Kali-yuga, you cannot strictly follow, neither I can strictly follow. If I criticize you, if you criticize me, then we go far away from our real life of Krsna consciousness.

Note: Those who have followed Tamal and not Prabhupada are fanatics who have gone far away from real Krishna consciousness.

Pusta Krsna: So is it correct to say that if we're not Krsna conscious, then if it's not the grhastha problem, it would be some other problem?

Prabhupada: Yes.

Pusta Krsna: We'll find something or another to absorb our time with besides Krsna.

Prabhupada: No, you should always remember that either grhastha or brahmacari or sannyasi, nobody can strictly follow all the rules and regulations of them. In the Kali-yuga it is not possible. So if I find simply fault with you, and if you find fault with me, then it will be factional, and our real business will be hampered. Therefore Caitanya Mahaprabhu has recommended that hari-nama, chanting Hare Krsna mantra, should be very rigidly performed, which is common for everyone: grhastha, vanaprastha or sannyasi. They should always chant Hare Krsna mantra. Then everything will be adjusted. Otherwise it is impossible to advance. We shall be complicated with the details only. This is called niyamagraha. I think I have explained.

Note: So Tamal's business of finding fault with the grhasthas was simply creating factions and hampering the real business of Krishna consciousness. But ultimately that was his job as the agent of international Jewry.

Madhudvisa: In the Nectar of Instruction.

Prabhupada: Niyamagrahah is not good. Niyama means regulative principles. And niyama-agrahah is niyamagrahah. Agrahah means not to accept. And niyama-agraha. Agraha means only eager to follow the regulative principles, but no advancement spiritually. Both of them are called niyamagrahah. So the basic principle is that niyamagrahah is not recommended. The real business is that.... And if we advance in Krsna consciousness, simple method, chanting twenty-four hours, kirtaniyah sada harih, then things will be automatically adjusted. You cannot find in Kali-yuga everything is being done very correctly, to the point. That is very difficult. Just like our poet, Allens Ginberg. He was always accusing me, "Swamiji, you are very conservative and strict." Actually, I told him that "I am never strict, neither I am conservative. If I become conservative, then I cannot live here for a moment. So I'm not at all conservative." (laughter) I was cooking, and I saw in the, what is called, refrigerator of Yeagen, Yeargon? What is his...?

Tamala Krsna: Yeah. Jergen. That boy you were staying with.

Prabhupada: Ah, ah! I saw he kept some pieces of meat for his cat. So still, I kept my things in that refrigerator. What can be done? I had no place at that time. Jaya. (break)

*[Morning Walk, March 10, 1976, Mayapur]*

#### **TKG - TAMAL KRISHNA GOSWAMI'S HISTORY TIMELINE**

- \* **1968** TKG said that "arsenic is a poison" (that cannot be detected) to Srila Prabhupada.
- \* **1971** TKG insisted on taking sannyasa and pestered Srila Prabhupada on this point (sannyasis are given high respect).
- \* **1971** Nara Narayana Visvakarma das hears Tamal say that Srila Prabhupada is "a senile old man."
- \* **TKG** was the last person seen talking to Vishnujana and Gopijanaballabha, both of whom are reported to have committed suicide. Braja also tried to kill himself by beating himself on the head with a hammer -- after talking to Tamal. There are allegations that others tried to commit suicide due to the influence of Tamal.
- \* **1976** TKG started a war against the householders (varnasrama). TKG tried to move them out of the temples and to Australia. Srila Prabhupada had to stop this and he was very upset with Tamal.
- \* **1976** TKG tried to takeover ISKCON by draining manpower from the temples. Srila Prabhupada responded by saying TKG should be sent to China. TKG refused to go. Srila Prabhupada had to stop this and he was very upset with Tamal. Was TKG developing a grudge against Srila Prabhupada for blocking his takeover attempts?
- \* **May 27, 1977** TKG and Bhavananda inform Srila Prabhupada that many (GBC) men will try to pose as guru after he departs. Srila Prabhupada warns them to "vigilantly manage" that this will not occur.
- \* **May 28, 1977** Srila Prabhupada confirms that he is not going to appoint any guru successors. However, just after he departed, TKG said that Srila Prabhupada had appointed eleven gurus -- on May 28th 1977?

\* **May 30, 1977** Sudama said that Tamal and Bhavananda offered him "a piece of the pie."  
"Tomorrow we are going to divide up the world."

\* **June 1977** TKG refused to allow all the devotees to come to India (afraid they might ask questions about guru succession)?

\* **November 1977** TKG refused to allow Srila Prabhupada on parikrama, despite that Srila Prabhupada said this would cure his illness.

\* **November 1977** TKG told Satsvarupa that Srila Prabhupada had wanted us to give him something to make him die. (Isa dasa has the audio of this on his website). Tamal: "A number of times he (Srila Prabhupada) would say: "Can you give me a medicine, please give me medicine, that will allow me to disappear now." At other times ..."I want most to disappear ...I want to die."\* November 1977, declares that he is Srila Prabhupada's guru successor.

\* **November 1978**, TKG begins to say that he is the exclusive "guru shakti" of Srila Prabhupada and he is better than all of the rest of the GBC combined.

\* **1980 TKG** admits that the GBC's "guru appointment" is a hoax.

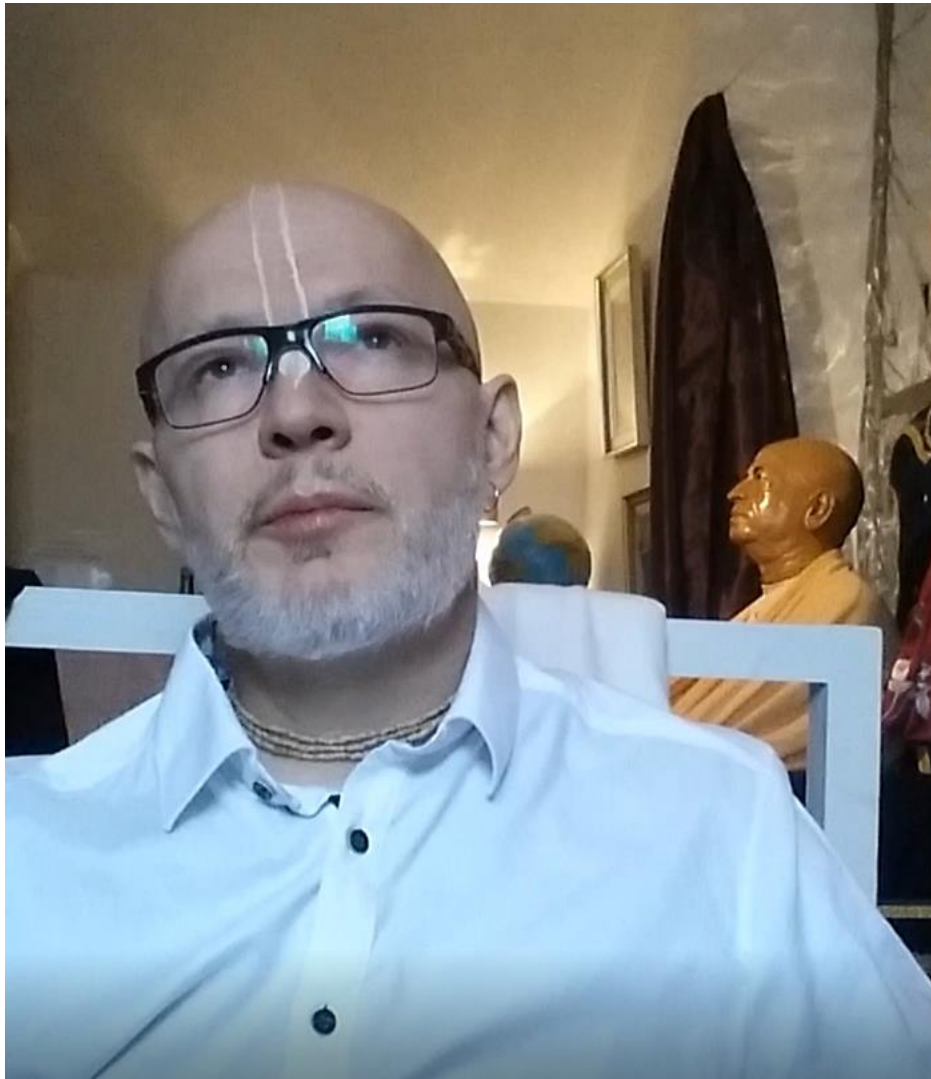
\* **1980 TKG** admits that he was accused of killing Srila Prabhupada. (SHPM p.390)

\* **1981 TKG** tells his followers that Bhavananda (a homosexual) is his favorite of all of the GBC's "gurus."

\***1985 TKG** "kicks out" of Dallas a woman who was complaining that her children were being molested (Guruvastakam: Diane Stercowitz).

\* **1986 TKG** helps reinstate a known homosexual pedophile as a guru.

## About The Author



I was first blessed with Prabhupada's association in 1988.

Even though I wasn't raised a Christian, I always remember appreciating Jesus Christ through my school years, especially during Bible based assemblies and Church visits.

When I was 20 years old and living alone in my flat, one day I picked up an old Bible from my book shelf and looked at the section of Jesus preaching his Sermon on the Mount. I read parts and remember thinking: "I would love to have been a real disciple of Jesus". The Lord in the heart noted my desire and shortly thereafter, He sent to me the Jesus Christ of our times, namely Srila Prabhupada.

### **ACCEPTING PRABHUPADA IN MY HEART**

I accepted Srila Prabhupada in my heart the moment I saw his face on the book I received from a friend. I could immediately feel that here was a personality that I could fully trust. He didn't want anything from me but was simply coming to help me, to give me a message of profound truth.

My feelings were confirmed when I started to read Prabhupada's books. Here was a Divine Messenger from the Lord conveying the highest spiritual knowledge in a most easy-to-understand fashion. I was totally captivated!

I gradually developed my relationship with Prabhupada through hearing his lectures, chanting kirtans with him and reading his books. In a short period of time, I was chanting 16 rounds and I was determined to surrender and become a full time devotee in his ISKCON movement.

### **JOINING ISKCON**

After giving away most of my belongings and selling my home, I went to live in a small temple in Birmingham. I was very disappointed to hear from the ISKCON leadership that Prabhupada was no longer available as the guru, but had instructed that all future devotees coming to his movement accept his advanced disciples as initiating spiritual masters and be guided by one of them.

I served for nearly four years in ISKCON mainly doing full time book distribution and also cooking. I approached various gurus but they could never compare to Prabhupada who had won my heart by his purity. In fact he saved me from surrendering to one of those rogues and nondevotees posing as a pure devotee by the following words he spoke to me:

This is the first condition. First of all find out such person whom, upon whom you have full faith that whatever he will say, you will accept. That is guru. [*Prabhupada Lecture, Bhagavad-gita 13.1-2 Miami, February 26, 1975*]

I never had full faith in any of these men, thus I couldn't surrender to them. Eventually by my prayers, Krishna sent me a real disciple of Prabhupada who helped me understand that rotten smell that lingered in ISKCON, that thing that just didn't seem right. After preaching the truth about Prabhupada being the only diksa guru for ISKCON, I was quickly banned from the movement.

### **GOING BACK TO THE START**

Thus I returned to my former position of taking direct shelter of Prabhupada as I had done before my ISKCON experience. I was like a withered flower that was blessed and drenched from the heavens by the mercy of the rain clouds. I regained my intelligence and enthusiasm. I regained my very life!

I was now very determined that I would never be deceived again. I made it my mission that I would hear every lecture and conversation Prabhupada ever gave. I would read all his books. No rascal would push his concoctions past me ever again!

### **MEETING SULOCANA DASA THE PERFECT DISCIPLE & THE LILAMRTA**

During this period, around 1993, I read *The Guru Business* by Sulocana prabhu. This book had a powerful effect on me. "Here was a true disciple of Prabhupada who gave his life to expose the deceivers and re-establish Prabhupada's true mission" I thought. I was deeply impressed by his example and powerful message.

The most powerful instruction I received from Sulocana prabhu was the following:

"He left us his own autobiography, as it is." (*Sulocana dasa, Guru Business Preface – A Rude Awakening*)

These words were implanted in my heart by Prabhupada's perfect disciple, and eventually manifested in November of 2001, as the wonderful autobiography of His Divine Grace called "Srila Prabhupada Lilamrta As It Is".

So from 1993 as I was hearing Prabhupada constantly, I was collecting all the beautiful words from his lotus mouth about his life, character and qualities. These formed the basis of the book. I also printed The Guru Business as a photocopy booklet.

### **ALL OF US SHOULD HEAR PRABHUPADA**

Along with this I decided that I should also compile a book of Prabhupada's quotes about the importance of hearing from the pure devotee. From my own experience I was seeing that hearing from Prabhupada was giving me back my life which was gradually fading away in the ISKCON cult. I knew that if others would take to this process then the original mission of Prabhupada could be revived. I named the book "All Of Us Should Hear Prabhupada". It was printed in late 1993.

We must admit that we have realized definitely that the divine message from his holy lips is the congenial thing for suffering humanity. All of us should hear him patiently. If we listen to the transcendental sound without unnecessary opposition, he will surely have mercy upon us. The Acarya's Message is to take us back to our original home, back to God. Let me repeat, therefore, that we should hear him patiently, follow him in the measure of our conviction, and bow down at his lotus feet for releasing us from our present causeless unwillingness for serving the Absolute and all souls.

*(Srila Prabhupada's Vyasa Puja offering, 1936)*

### **A PRABHUPADA TEMPLE**

Shortly after this I managed to open a small preaching temple in the UK where Prabhupada was worshiped as the initiating guru. The temple was based on the principle that Prabhupada's vibration remained playing 24 hours a day in the building and he would give the morning and evening classes. Devotees would also experience the bliss of chanting in kirtan with Prabhupada leading the chanting.

### **PRABHUPADA ON YOUTUBE**

In 2005 I was one of the first people to put Prabhupada's videos on YouTube. Prabhupada gave me the good preaching intelligence to tag the Illuminati in the titles of the videos. This had an amazing effect and one of the videos had around 1.2 million views and a few others half a million views. Later my channel was hacked and all videos deleted. Still many people became devotees from associating directly with Prabhupada during that period.

### **PRABHUPADA BULLOCK CART IN VRINDAVAN 2007/08**

As you may already know, in November 1977 at Krishna Balarama Mandir, Vrindavan, Srila Prabhupada repeatedly requested to be released from his room in which he was locked by Ravana disciples. His Divine Grace desired that his real disciples and sincere servants break free from the influence of these Ravana disciples and thwart their sinister plan to poison him, by taking him from the room for Bullock Cart Tirthasthana.

During the Kartik months of 2007 and 2008, which was the 30th anniversary of Prabhupada's disappearance, I went to Vrindavan with my family and a few friends and we executed Prabhupada's REAL FINAL ORDER by taking him on Bullock Cart Parikrama in Vrindavana. Prabhupada led the LOUD chanting and it was SIMPLY ECSTATIC!!!

We were all instrumental in releasing this brahmastra of Prabhupada's Love of Godhead from Vrindavan Dhama at Kartik, penetrating the universal shell and cracking the hearts of the demons!!!

The strength of the modern day Kamsa demons [International Jewry] who are trying to rule the world without God was curbed down or curtailed by this sacrifice of LOUD PRABHUPADA SANKIRTANA!!! (See Srimad Bhagavatam 1.1.4)

### **GIVING PRABHUPADA TO THE JEW PILLED**

I was always aware of the favourable things Prabhupada said about Hitler. In 2015 after watching “Adolf Hitler The Greatest Story NEVER Told”, I started to understand more deeply the essential service Hitler did to protect the west from the Godless Jewish Bolsheviks, thus allowing the message of Prabhupada to be imparted there to begin an Aryan resurrection.

It was then very clear to me that those people who were awakened to the Jewish problem are the best recipients for the spiritual truths that Prabhupada is giving. This is a big topic that I will cover in my next book called “THE FIGHT FOR MOTHER EARTH - Communism Against Krishna Consciousness For The Soul Of Man”. This has been the focus of my preaching work in this last period. Bringing all those Jew pillared souls to the lotus feet of Prabhupada. Or as Hitler called him: “The One, The Man to Come, The New Messiah”.

### **THE GURU BUSINESS & KILLING FOR KEITH**

Recently with the publication of his book called “Killing For Krishna”, Henry Doktorski, the deranged follower of Keith Ham (aka Kirtanananda), has viciously attacked Prabhupada’s perfect disciple Sulocana prabhu.

This attack by Doktorski has been the catalyst for me to get Sulocana’s Guru Business professionally published for the first time. I had previously printed it twice before as a photocopy booklet after reading it in 1993, and later around 1998, but the illusory energy of the Lord was always checking my desire to print it as a beautiful book befitting its glorious stature. Now I am truly proud and honoured to have been given the service of getting The Guru Business into print, at long last!!!

If anyone actually reads this printing of Sulocana’s Guru Business, that in and of itself, will destroy the slanderous mental speculations presented by Henry Doktorski in his book “Killing For Krishna”. Still as a follower of Sulocana, I cannot sit idly and allow this deranged rogue and nondevotee to blaspheme Prabhupada’s perfect disciple. As silence means acceptance!!! **THUS I HAVE DEFENDED THE HONOR OF SULOCANA PRABHU AND EXPOSED THE BLASPHEMER HENRY DOKTORSKI WITH MY BOOK KILLING FOR KEITH.**

### **PRABHUPADA AND THE JALADUTA INCARNATIONS**

In this year of 2023, I have been blessed to complete a new book about Srila Prabhupada. The main purpose for compiling this book is to establish in the devotee community of the whole world, worship of Srila Prabhupada and the Jaladuta Incarnations. This transcendental pastime should be celebrated as a yearly festival by all devotees of the Lord.

This divine lila of Srila Prabhupada with the Lord reveals to us very clearly the exalted personality of His Divine Grace and the importance of his great mission of spreading love of Krishna to all the fallen conditioned souls.

Prabhupada’s position in the ten thousand year Golden Age now unfolding on this planet is so pivotal that the Lord personally incarnated in multiple transcendental forms to protect and carry him on the Jaladuta to America.

