

TAMALA KRISHNA MAHARAJA CONFESSES

Pyramid House Devotee Meeting, December 3rd, 1980.

Tamala Krishna Maharaja: "I've had a certain realization a few days ago.(...) There are obviously so many statements by Srila Prabhupada that his Guru Maharaja did not appoint any successors.(...) Even in Srila Prabhupada's books he says guru means by qualification.(...)

The inspiration came because there was a questioning on my part, so Krishna spoke. Actually Prabhupada never appointed any gurus. He appointed eleven ritviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ritviks as the appointment of gurus.

What actually happened I'll explain. I explained it but the interpretation is wrong. What actually happened was that Prabhupada mentioned he might be appointing some ritviks, so the GBC met for various reasons, and they went to Prabhupada, five or six of us. (This refers to the meeting of May 1977.). We asked him, "Srila Prabhupada, after your departure, if we accept disciples, whose disciples will they be, your disciples or mine?"

Later on there was a piled up list of people to get initiated, and it was jammed up. I said, "Srila Prabhupada, you once mentioned about ritviks. I don't know what to do. We don't want to approach you, but there's hundreds of devotees named, and I'm just holding all the letters. I don't know what you want to do".

Srila Prabhupada said, "All right, I will appoint so many..." and he started to name them. He made it very clear that they are his disciples. At that point it was very clear in my mind that they were his disciples. Later on I asked him two questions, one: "What about Brahmananda Swami?". I asked him this because I happened to have an affection for Brahmananda Swami.(...) So Srila Prabhupada said, "No, not unless he is qualified". Before I got ready to type the letter, I asked him, two: "Srila Prabhupada is this all or do you want to add more?". He said, "As is necessary, others may be added."

Now I understand that what he did was very clear. He was physically incapable of performing the function of initiation; therefore he appointed officiating priests to initiate on his behalf. He appointed eleven, and he said very clearly, "Whoever is nearest can initiate". This is very important because when it comes to initiating, it isn't whoever is nearest, it's wherever your heart goes. Who (you) repose your faith on, you take initiation from him. But when it's officiating, it's whoever is nearest, and he was very clear. He named them. They were spread out all over the world, and he said, "Whoever your nearest, you just approach that person, and they'll check you out. Then, on my behalf, they'll initiate." It is not a question that you repose your faith in that person - nothing. That's a function for the guru.

"In order for me to manage this movement", Prabhupada said, "I have to form a GBC and I will appoint

the following people. In order to continue the process of people joining our movement and getting initiated, I have to appoint some priests to help me because(...) I cannot physically manage everyone myself."

And that's all it was, and it was never any more than that, you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end about how to set up this thing with the gurus, because he had already said it a million times. He said: My Guru Maharaja did not appoint anyone. It's by qualification." We made a great mistake. After Prabhupada's departure what is the position of these eleven people?(...)

Prabhupada showed that it is not just sannyasis. He named two people who were grihastas, who could at least be ritviks, showing that they were equal to any sannyasi. So anyone who is spiritually qualified - it's always been understood that you cannot accept disciples in the presence of your guru, but when the guru disappears, you can accept disciples if you are qualified and someone can repose their faith. Of course, they (prospective disciples) should be fully appraised at how to distinguish who is a proper guru. But if you are a proper guru, and your guru is no longer present, that is your right. It's like a man can procreate(...) Unfortunately the GBC did not recognise this point. They immediately (assumed, decided) that these eleven people are the selected gurus. I can definitely say for myself, and for which **I humbly beg forgiveness from everybody**, that there was definitely some degree of trying to control(...) This is the conditioned nature, and it came out in the highest position of all, "Guru, oh wonderful! Now I am guru, and there is only eleven of us"(...).

I feel that this realization or this understanding is essential if we are to avoid further things from happening, because, believe me, it's going to repeat. It's just a question of time until things have a little bit faded out and again another incident is going to happen, whether it's here in L.A. or somewhere else. It's going to continuously happen until you allow the actual spiritual force of Krishna to be exhibited without restriction.(...) I feel that the GBC body, if they don't adopt this point very quickly, if they don't realize this truth. You cannot show me anything on tape or in writing where Prabhupada says: "I appoint these eleven as gurus". It does not exist because **he never appointed any gurus. This is a myth.**(...) The day you got initiated you get the right to be come a father when your father disappears, if you are qualified. No appointment. It doesn't require an appointment, because there isn't one.