

GBC FINDINGS

INTRODUCTION

The following is a summary of the GBC decision on my case. I had been pressuring the GBC to rectify Ham for nearly six months before they finally realized I was serious about going to the media for justice. I spent many hours on the phone with Rupanuga and he generally sympathized with me but at the same time continually admitted that there wasn't such the GBC could do to influence Ham since he was legally independent from ISKCON. Therefore their paper falls more in the category of moral and friendly advice to Ham. In fact, because all of ISKCON will be implicated in my expose, Ham became very unpopular with the GBC for causing me to take up this banner.

Findings of the Privilege Committee in the Matter of Sulocana das Adhikari and Srila Kirtanananda Maharaja.

Compiled by Rupanuga Das, acting secretary for the Privilege committee.

Section II, Jurisdiction:

Herein the GBC Privilege committee states that as yet ISKCON has no judicial committees to handle such domestic affairs on the local level and so they will address the problem themselves:

"In the meantime, until such a system is actually implemented, as well as a body of general principles regarding the conduct, management, etc., of ISKCON, it's various branches and organizations and it's individual members, the PC retains jurisdiction to address such issues as presently before it, with the objective of reaching fair decisions in the light of general principles based upon sastra (scripture)."

Section III, General principles:

This section is the philosophical part and is fully covered in Appendix 22 of our book: The Guru Business. Herein we will only bring out the essence of it. In reference to my argument, they state:

"The point that Srila Prabhupada was special, a nitya siddha, eternally liberated pure devotee and cannot be imitated by his disciples is certainly true; but this is not an appropriate argument in this case. It is true

that no one can claim the infallibility or purity of Srila Prabhupada, but such perfection or equality is not required to perform the duties of diksha guru in ISKCON." (pg.4)

This is the most important statement in their document. In our scriptures, Srila Prabhupada very clearly states, paraphrased:

"Unless one is on the level of the great liberated devotees such as Haridas Thakur, Narada Muni, or one who is especially empowered to broadcast the glories of the Lord all over the world (referring to himself), and is thus completely beyond material sex desire, no one can imitate such devotees by either giving shelter to, or accepting service from, women." (Srimad Bhagavatam, 7.7.14)

In essence, what this statement means, is that unless one is completely beyond sex desire himself, he cannot have any intimate connection with any women other than his own wife and family members. For a sannyasi (celibate monk) there are hundreds of direct quotes stating they cannot even look at, or talk to, women. This point is very clear in our philosophy which is why the GBC was not able to give any explanation as to why they are herein denying it. Their only rationalization is that as long as ISKCON's gurus are acting purely they can imitate Prabhupada. The problem with this logic is that the GBC, and especially Rupanuga, knows perfectly well that ISKCON's gurus are not beyond sex desire.

Next the GBC goes on to describe the qualifications for being an ideal husband and guru to one's wife. This means he must strictly adhere to all of the rules and regulations laid down for disciples of Srila Prabhupada. They state that unless a husband is such a pure devotee, his wife can leave him:

"A husband who does not act as a bona fide grehastha (householder) cannot expect his wife to continue to respect him or be obedient to him. Such an unfortunate wife is certainly justified in seeking protection from her spiritual authorities (a temple president), including her guru." (pg. 5)

In other words, if a husband is not completely perfect in following the strict rules and regulations, his wife need not respect him. This is an outrageous travesty of our philosophy which is made very clear in our book. They do admit that first some efforts must be made to rectify such a wayward husband:

"In other words, all gravity, caution, discretion, compassion, good judgement, and patience must be exercised by advanced Vaisnavas in all such circumstances, so as to help strengthen and encourage bona fide family life in ISKCON. In general, a husband must be consulted before a guru agrees to accept a married woman as his disciple." (pg.5)

One of the main reasons Ham was found guilty of wife-stealing by the GBC was because he made no attempt whatsoever to counsel either of us regarding the difficulties we were having. That's because the only difficulty was his claim on my wife's soul.

"The Godbrothers should be friends; even if the husband is the younger Godbrother, he should not be treated as if he were another disciple." (pg.6)

Ham directly told me that if I wanted my wife back, I would have to surrender to him.

"Even if an accusation is substantiated, public propaganda may not be justified if such propaganda will destroy any hope of rectification for future spiritual life of any individual. Special care must be exercised when criticizing a senior devotee in ISKCON since such criticism, if not judicious, may undermine the faith of the readers and/or disciples. To criticize a guru, right or wrong, in front of his disciples is an example of creating havoc and must be shunned." (Pg.6)

This point is valid except for one thing; The GBC does not do its job of policing the Society. Therefore these "gurus" had been getting away with all kinds of corrupt behavior. For example, the "guru" who recently confessed to being engaged in homosexuality was never rectified by the GBC despite overwhelming evidence that he was sexually active. Now, the over 1000 "disciples" of that bogus guru are mad as hell that they had been misled into devoting themselves to that man. The GBC was not saying or doing anything so as to not "undermine the faith of the disciples."

Section IV. Specific complaints:

"Srila Kirtanananda Maharaja has formally requested the PC to investigate the widely distributed allegations and blasphemies against him by Sulocana das Adhikari, which are creating a spiritual disturbance in ISKCON. Kirtanananda Maharaj wanted to be cleared by the PC of the allegations, or if not, he wanted the PC to make

recommendations against him." (pg.8)

Herein Ham is claiming that he will abide by the decision of the PC but when they told him to apologize to me and arrange that my sons are returned, he completely ignored them. So naturally I increased my propaganda against Ham.

Section V. Concensus:

(Typed out in its entirety.)

"The following concensus has been reached by applying the general principles as outlined above to the specifics of the present complaint.

We find abhorrent the blasphemous and insinuating language, as well as the prematurely broadcasted and unsubstantiated allegations against Kirtanananda Maharaja, Srila Bhaktipada (Ham), by Sriman Sulocana Das Adhikari. Although not included in his formal complaint to the GBC/PC, the allegations made by Sulocana das in letters and papers distributed widely in ISKCON, have merely served to demean, slander and blaspheme the character of Srila Bhaktipada in a manner unprecedented in the history of ISKCON. Such unsubstantiated allegations, especially when accompanied with blasphemy, is clearly Vaisnava (devotee) aparada (offense) to the highest degree. Accordingly, such vengeance against a Vaisnava can only be forgiven by the Vaisnava and no one else, even if the offense is committed by another devotee whose complaint may have merit. Thus, any complaint, legitimate or not, becomes distasteful and disgusting to one's brahminical (priestly) sense when over-shadowed by blasphemy and invective. Sulocana das should, therefore, seek forgiveness from Srila Bhaktipada for his offenses.

Another serious breach of Vaisnava etiquette has occurred. Although seemingly unimportant in extent when compared to the above, it nevertheless touches upon the very basic right of an individual member of ISKCON--the volunteering of oneself and one's family members in the service of ISKCON, as well as the ideal relationship between husband and wife in the householder ashram (order), and even addresses the responsibilities of a guru in ISKCON.

It was an injudicious mistake to initiate the wife of Sulocana das without his knowledge or voluntary acceptance. There is no evidence that he agreed with her initiation or actually recommended to anyone that she be

"THE GURU BUSINESS"

HOW CONSPIRACY & DECEIT PARALYZED THE HARE KRISHNA MOVEMENT

Based on the personal letters of:

His Divine Grace
A.C. BHAKTIVEDANTA SWAMI PRABHUPADA

by Sulocana das

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initiated. To the contrary, the evidence indicates that, although he was considering it, in the light of unfortunate experiences with the then initiating guru in London, he wanted to wait until after he arrived in New Vrindaban.

It is a matter of honest and judicious relations and good faith between Godbrothers that an initiated disciple of Srila Prabhupada be consulted before his wife is initiated by another Godbrother. It is in the cooperative spirit enunciated by Srila Prabhupada that the guru have an established or at least cordial relation with the husband of a prospective disciple (this, in our opinion, is a good general policy toward all householders).

A husband and wife should be treated as one unit by spiritual authorities, not separately, even though either husband or wife may be having spiritual difficulties, in which case patient preaching is first in order. We question whether it is either practical or prudent to take the responsibility for initiation of either husband or wife without confirming the opinion of "the other half."

In this particular incident, the wife was in NV only a few weeks and the husband was already committed, in a positive way, to come there shortly. The evidence indicates that he had in good faith and confidence entrusted his wife to the care of the management in NV and that he fully intended to try to settle there. Even if Sulocana's wife claimed that she had been following the regulative principles and chanting sixteen rounds (prescribed daily meditation for initiates) for six months, since she was virtually unknown to the spiritual authorities at NV, most certainly the husband should have personally vouched for the qualifications of his wife. Also, there was no attempt on the part of NV to consult with any previous spiritual authorities, which was certainly in order, especially since Sulocana had himself not been in NV since 1975, at which time he was unmarried.

For these reasons, as well as the principles explained in more detail in Section Three, we cannot accept the argument that there is no specific reference in sastra (scripture) requiring a guru to obtain the approval from a husband to initiate his wife, or that such approval was not required in the specific case herein discussed. Rather, we find that it would have been far wiser to do so, both as a matter of practical sastric purport or application and as a matter of

general management policy. The mistake or failure to do so should be acknowledged by Kirtanananda Maharaja. Sulocana das should at once desist his attack upon Srila Bhaktipada and Srila Bhaktipada should in turn immediately arrange for Sulocana's association with his two sons. That is our opinion.

This concensus is not to be construed as legal advice to any party, but is formulated on the basis of scriptural authority and the ecclesiastical authority residing in the PC as appointed by the GBC."

The reason they didn't recommend that Han return my wife as well is because he'd already allotted her to one of his followers, Raghunatha. That was the reason Han couldn't heed their advice. He knew Jane would not tolerate losing her sons and at the same time, she was already pregnant by her new paramour. So Han's response was to bury his face in the sand and hope I would just go away.