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[May 28th Tape Analysis](#)

Posted by [Editor](#) in [Devotional Community](#)

Giri-nayaka das – Slovenia: Previous forensics analysis from august 26th 1997 did the following: "The analysis procedure included computer waveform analysis, spectrographic chart analysis, FFT spectrum frequency analysis and a critical aural review of the audio."

The following analysis gives more in depth analysis. It includes before used methods, namely:

- computer waveform analysis,
- spectrographic chart analysis,
- FFT spectrum frequency analysis and a
- critical aural review of the audio,

and in addition includes other methods, namely:

- ambient analysis
- positional analysis
- spectral phase analysis

Let me also add that I, author of this analysis, am well acquainted with Srila Prabhupada's way of speaking, through years of hearing his recordings. I'm also well acquainted with the way Srila Prabhupada's recorded tapes sound, them being recorded on tape machine, which was following Srila Prabhupada from day to day. Official forensic from 1997 had no such benefit.

Recording used for analysis was obtained in this way:

= = = = =

PV Editor says:

April 14, 2012at2:15 pm

Not sure what quality this version is but please try

PV

= = = = =

ANALYSIS

.....

1. First impressions:

I captured audio from Youtube carefully, as it is playing, without recompression, in lossless audio format 44,1Khz, 24bit.

Audio is overloaded, up until last seconds. Could be it was overloaded while it was transferred to digital. At the end level is gradually reduced, which suggests that person making transfer realized he is overloading the signal. Therefore it looks as if noise reduces at the end of tape.

NOTE! This was first impression about the change at end. After careful analysis I came to different conclusion, as described below.

It would be better to have physical tape, and have the tape re-digitized. If anybody can provide the tape, I can re-digitize it on laboratory grade audio equipment, according to highest standards.

2. Initial observation:

Audio is overloaded, up until last seconds. Could be it was overloaded while it was transferred to digital. At the end level is gradually reduced, which suggests that person making transfer realized he is overloading the signal, and he gradually reduced level.

NOTE! This was incorrect first impression gradually reducing level. After careful analysis I came to different conclusion, as described below.

3. Initial conclusion:

After transfer I checked audio for noise discontinuities. Noise print is constant throughout recording, meaning that recording is not cut together from several tapes.

Only questionable thing is the last part, where noise changes. It seems due to recording level change, and change of noise color is result of noise reduction used on recording. Would need tape to compare.

NOTE! This was first impression about reducing level. After careful analysis I came to different conclusion, as described below.

4. Background noise flow and speech flow analysis:

Captured audio file is of length 2 minutes, 15 seconds.

For ease of analysis, I will break the transcript into 16 numbered sections, each containing one sentence.

TRANSCRIPT: (my changes to transcript after careful listening are in red)

1	Satsvarupa dasa Goswami: Then our next question concerns, uh, initiations in the future, ah, particularly at that time when you are no longer with us. We want to know how a, a first and second initiation would be conducted.
2	Srila Prabhupada: Yes. I shall recommend some of you. After this is settled up I shall recommend some of you to act as officiating acarya.
3	TamalKrishnaGoswami: Is that called ritvik acarya?
4	Srila Prabhupada: Ritvik. Yes.
5	Satsvarupa dasa Goswami: Then what is the relationship of that person who gives the initiation and ...
6	Srila Prabhupada: He's guru. He's guru.
7	Satsvarupa dasa Goswami: But he does it on your behalf.
8	Srila Prabhupada: Yes. That is formality. Because in my presence one should not become guru, so on my behalf. On my order, amara ajnaya guru hana, be actually guru. But by my order.
9	Satsvarupa dasa Goswami: So they may also be considered your disciples?
10	Srila Prabhupada: Yes, they are disciples, but consider, who ...
11	TamalKrishnaGoswami: No. He is asking that these ritvik acaryas, they are officiating, giving diksa. Their ... the people who they give diksa to, whose disciple are they?
12	Srila Prabhupada: They are his disciple.
13	TamalKrishnaGoswami: They are his disciples.
14	Srila Prabhupada: Who is initiating ... he is grand-disciple ...
15	Satsvarupa dasa Goswami: Then we have a question conc ...
16	Srila Prabhupada: When I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple. That's it.

Up to section 15 background is consistent. At level bursts compression pumping of noise is perceivable, indicating that some form of dynamic processing of original material was used on recording. There is perceived change in background noise at section 15. Satsvarupa asks "Then we have a question conc..." . At this point noise level starts dropping, and changes in color.

There is no cut, no discontinuity of speech. Satsvarupa stops in the middle of word, at "conc..." and prolongs last "c".

This shows, that it is not edit, but that Srila Prabhupada jumped-in with "When I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple. That's all.", which is followed by affirmative "Yes". Fading out of noise happens during sections 15 and 16. There is no sign of any cutting or montage.

5. Waveform analysis:

Waveform is constant up to section 15. After section 15 it changes gradually, smoothly, like fade out.

Careful observation of waveform shows no discontinuities in waveform. Left/right delay is constant throughout recording, indicating that recording is consisted from one occasion only. Only change is at section 16, after Satsvarupa's "conc...", when level of noise starts dropping. Phase relationship between channels remains constant to the end, meaning that sections 15 and 16 are not added from another recording, but are happening in same situation of environment and position of voices.

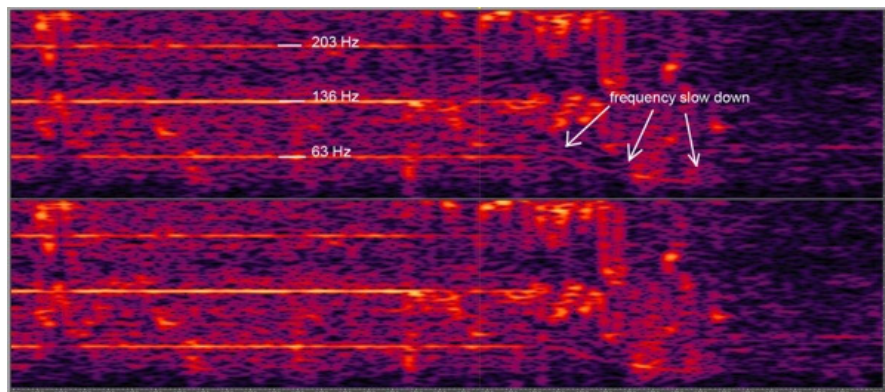
6. Ambient analysis:

Recording is a stereo file. It is not just mono on two channels, but left and right are actually slightly delayed. Same basic material is on both channels, but its acoustic imprint is slightly different, suggesting that recording was possibly made with stereo microphone, or two microphones put together at minimum distance. Delay is cca 6-7 samples @44100Hz, giving spatial distance of cca 5cm between channels, or time delay cca 0,14 milliseconds. Right channels are delayed by this amount, putting conversation slightly to the left in stereo field. In case of stereo microphone this means all three voices were positioned slightly to the left of microphone axis.

Srila Prabhupada is nearest to microphone, then Tamal Krishna, and Satsvarupa is further from microphone in the room.

Ambient is constant throughout recording. There are no abrupt changes in ambient, which shows that recording is done in the same room, with identical position of microphone, which shows only one time of recording (meaning it is not put together from several separate recordings).

There is strong background noise in recording, up to section 15, after which it fades out. It has peaks of 63Hz, 136Hz and 203Hz, indicating that it is not Mains electricity Hum, which is 50Hz/100Hz or 60Hz/120Hz. Careful listening of nature of noise reveals, that it has machinelike nature, as a motor. Analysis of part, where it gradually stops, shows that its main frequency peaks are reduced in both level and frequency, indicating at motor that was stopped or significantly reduced in speed. (see picture below, horizontal lines at 136Hz and 203Hz disappearing, and line at 63Hz starting to go down in frequency)

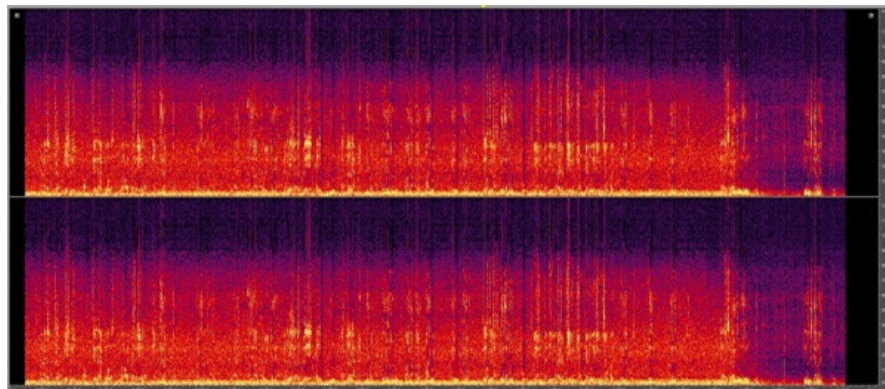


Click is perceived, right in between sections 15 and 16, which could indicate turn off of a motor, and at the same time 203Hz line starts disappearing. Sound and nature of noise indicates that it could be a ventilation fan. Its noise is present throughout the recording, up to section 15. This presents unique noise footprint, which makes it impossible to montage recording from several different takes. This means that recording is made in one take, in same room, in same microphone position. The machine noise's phase response is constant throughout recording, up to section 15, and gives proof of continuity of sections 1 to 15.

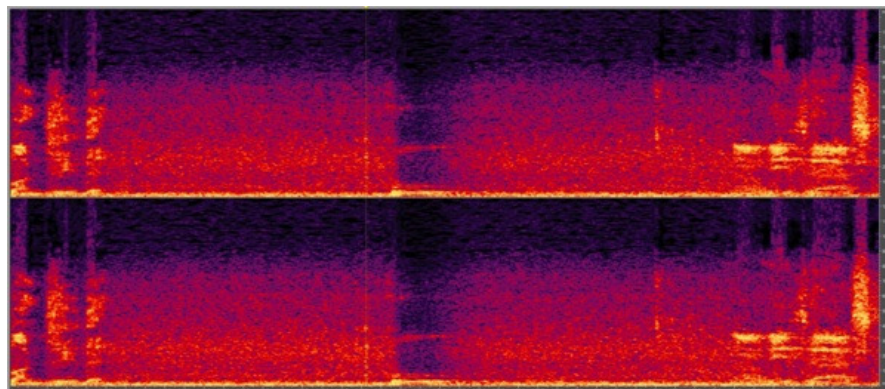
This conclusion refutes my previous initial observation, that record level was reduced due to overloading. Noise is coming from a machine, which was turned down, gradually reducing its speed, as seen from above spectrum graph of this section.

7. Spectral analysis:

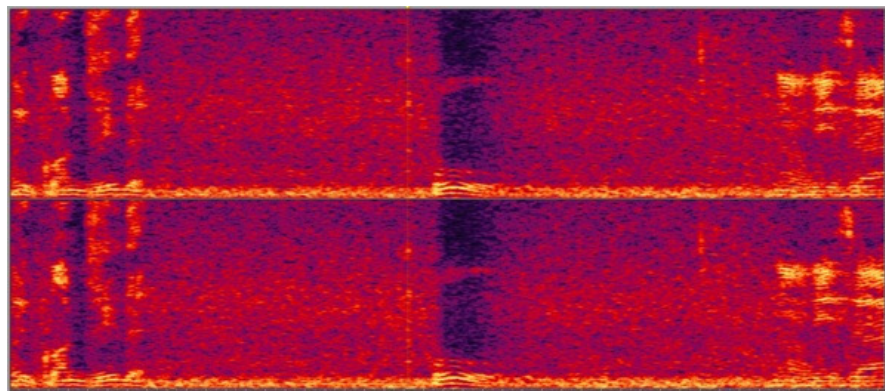
Spectrum of background noise and speech is constant in character throughout recording. Only change is after section 15, after source of background noise is turned off, reducing its intensity gradually both in level and in frequency. (see picture below, spectrum of entire recording)



There is one notable gap at 1:20, in section 10, just slightly after Srila prabhupada saying "..., who...". There is a click, followed by word "who" after 133 milliseconds. Gap starts 42 milliseconds after beginning of word "who", and lasts for entire duration of word "who". Because clic, start of word and gap don't start at exactly same point, they cannot be due to cut in tape. Base on its length, shape and position it seems to be compression artifact, caused by tape recorder's noise reduction system because of click (bump?) and word "who" appearing almost at the same time. (See picture below, zoom of section with gap)



In picture below, the gap is seen zoomed in on relevant spectra, and Srila Prabhupada's "who" is seen as "wobble" in the bottom centre of picture. Just before "who" there is a vertical line of lighter color, showing a "click", possibly bump to microphone or some other "click". It is visible that click, "who" and gap do not appear at the same time, so this is not a cut, or edit.



Besides this gap, there are no spectral discontinuities in recording, which means, it is not montage from several recordings, but one consistent recording. Absence of such discontinuities can also be taken as proof, that tape was not edited in analog, by cutting the tape or by overdubbing or by re-recording selected parts one after another in different order than it was recorded. It can be concluded, that recording is intact as a whole.

8. Positional analysis:

Relationship between phase of left and right channel in recording creates position of sound source in virtual sound plane. This is very sensitive to any changes in timing and phase, and any alteration in position of sound sources shows as discrepancy. It is a kind of footprint of recorded material, in regard of position of voices in recorded space. Any change in position of voices in space alters phase imprint.

In this recording, phase is consistent throughout recording. All three voices maintain positional characteristics throughout recording, meaning that recording is made with microphone in constant position, and speakers maintaining position.

This shows, that entire conversation happened in the same room, with voices being in same positions, without moving throughout the room. From this it can be concluded, that recording took place on the same day, at the same time.

9. Spectral Phase Analysis:

This is another analysis, which is very sensitive to any change in spectrum/phase relationship. It is another footprint, combining phase and frequency response, and takes into consideration phase of individual frequencies, and compares them across recording. If recording is montage from several recordings, it shows. On this recording spectral phase is consistent throughout recording, up to section 15, after which there is change due to background noise source being turned off.

This shows, that recording is made in the same room, with same microphone and speakers position. From this we can conclude, that it is not montage, but happened in one time and place.

CONCLUSION:

After analyzing this recording carefully, conclusion can be made, that entire recording happened in one room, at one time. Entire recording material is of same sonic imprint, there are no fluctuations in the timbre of material. Conversation is flowing consistently, with no perceivable interruptions. Sound spectrum is consistent throughout recording, up to section 15. After section 15 certain source of noise is turned off, with gradual decline in level and frequency, indicating on mechanical slowing down, possibly from ventilator or similar motor operated device.

There are no perceivable cuts, which would indicate that material was intentionally cut. There is one spectral gap in section 10, as described in (7), but it is not due to cut or montage, because events around it happen in succession one after another.

It is impossible to claim that recording is all in all, all original parts of it included, and that no part of conversation was taken out, meaning that recording was shortened in some way. But there are no signs showing such cutting. Conversation is running smoothly, pauses between phrases are natural, rhythm of conversation seems natural. While Srila Prabhupada is speaking, there are often heard quiet responses of Satsvarupa and Tamal Krsna, and opposite, such as "yes, mhm, hmm...". Voices often overlap, making it hard to make unnoticeable cuts on analog equipment which was available cca 30 years ago.

In conclusion, recording appears to be one compact unit, without alteration. It happened as it is, quite possibly in one piece, certainly in one room and in one time.




Equipment used in this analysis:

- digital audio workstation (DAW) Steinberg Cubase for capture
- EM-U audio card, to route youtube video digitally to DAW via ASIO
- Adobe Audition software for preview
- Diamond Cut Forensics ver 8.10, 2011 specialized software
- monitors Yamaha NS10M Studio for listening
- monitors Dynaudio Acoustics BM5
- headphones AKG K701
- headphones Beyerdynamics DT 770 Pro
- headphones Sennheiser HD 580

Analyzed by, Giri-nayaka das, April 14th, 2012

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11 Comments so far:

1. *puranjana dasa* says:
[April 15, 2012 at 7:34 pm](#)

Right, better to use an original copy of the master, which is what we did. Also we got an original copy of the master for the poison tape whisper analysis (special thanks to Naveen Krishna dasa, Nityananda dasa and others). This tape has been analyzed by four independent labs and they all agree people are whispering about poison.

At the same time, even if the May 28th tape is not spliced it still does not appoint 11 gurus or any gurus. It still says initiations will be conducted by ritviks after he departs. It still says you become guru when I order, and no order is given. It still says when the leaders deviate they will have to be replaced (hence they are not acharyas). Its not an "appointment of 11 gurus tape," hence it was hidden and suppressed.

So it was a conspiracy to hide not only this but all the 1977 conversation were hidden. The context is that he had just said they are not fit for sannyasa and are barely kanisthas. If these tapes and conversations appointed gurus, they would not have been hidden. So it was a conspiracy anyway you analyze it.

Anyway, there are so many discrepancies in the alleged appointment of gurus idea, which we have gone over and over regarding the plot to make a bogus guru appointment. None of this is new, the rascals always plot against the devotees, as we see in ample examples from shastra:

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā

So in the last verse, Kuntī accepted, vimocitā ahaṁ ca saḥātmajā vibho: "My Lord, there were so many dangers, and You saved us, along with my sons." Muhur vipad-gaṇāt: "One after another, dangerous position." So some of them are being described.

Viṣāt: "from poison." The Dhṛtarāṣṭra group, Dhṛtarāṣṭra and his sons, they conspired to give them poison. They were transferred to a house. They were so obedient because Dhṛtarāṣṭra happened to be the superior in the house, and he took care of the Pāṇḍavas when they were small children because their father died at an early age. So it was the duty of the elderly members of the family. After all, they were very respectable kṣatriya family. So the elderly members means Dhṛtarāṣṭra and Vidura and Bhīṣmadeva.

Bhīṣmadeva was the grandfather of the family, and Dhṛtarāṣṭra was the elder brother of Pāṇḍava, and Vidura was also brother, Vidura, also elder. Pāṇḍu was the youngest, the father of Mahārāja Yudhiṣṭhira and... So it is, after all, a, what is called, varṇāśrama family, Vedic family. So the elderly people had the responsibility to raise the fatherless children. So Dhṛtarāṣṭra took charge as the eldest member. So māyā is very strong. He began to think that "Actually this kingdom belongs to me. I am the eldest son, but because I am born blind, therefore it was given to my younger brother. Now he is dead. Now he's dead, so the property belongs to me. Some way or other, it was transferred to my younger brother. Now the younger brother is dead. Then again I become proprietor. So at least I could not rule over the kingdom, why not my sons?" This was the beginning.

Just like one of our Godbrothers, he's thinking that "This institution was started by me and Bhaktisiddhānta

Sarasvatī as partners. Now the senior partner is dead. Therefore I am the sole proprietor. Who are these Godbrothers? Let them go away." So this is m̄yā, the same m̄yā Dhṛtarāṣṭra was thinking. And his brother-in-law, Śakuni, was very expert in conspiracy. So he was advising him, "Yes, you are the proprietor. At least your sons should be..." This is natural. Every... Everyone has got some affection for the family. So this is the beginning of the conspiracy. Otherwise, he was taking care of the children very nicely. But m̄yā was dictating that "You are taking care of the children of your brother. What about your own children?" "Yes, why not my children?"

So attempt was being made how to kill these boys. The first attempt was to administer poison. They... Dhṛtarāṣṭra constructed a house of shellac. So they were transferred: "My dear boys, for some days you can live in that house. That is very nice." So Vidura gave him hint, so, that "You are being sent there. Be careful for being killed. The house will be set fire." So Vidura was very favorable to the Pāṇḍavas. So they made a subway in that house, and when the house was set fire, they escaped through the subway. In this way, it is said, viṣān mahāgneḥ, set fire in shellac house... Just like nowadays this, what is called, plastic. It gets set fire very soon.

Then puruṣāda, they took shelter in a house where there was a rākṣasa, cannibal. He was disturbing the whole village. So the settlement was that every day one family should hand over one man to him for eating, then he will not create disturbance. So the Pāṇḍavas were taking shelter in a house after escaping from the fire, and the... One day the turn came to that family that they would have to hand over one member of the family to that cannibal. So the Pāṇḍavas were present. They thought, "We are guest here, and they are in danger, so we must save them." This is obligation. If you become guest in a house, he's receiving you well, he's supplying you your necessities, so you are considered to be very intimate friend. So when they are danger, you must help. This consideration... Then it was decided that "This man should be hand over. Bhīma shall go." So when Bhīma was handed over to that cannibals, so he (the demon) was killed. So... But it was a great danger.

So in this way, danger after danger. Then asat-sabhāyāḥ: "The assembly of crooked persons." Draupadī was lost in bet, betting. So Karṇa, he had some attraction for Draupadī from the beginning, when there was svayaṁvara. So Karṇa also went to contest, and he had very much attraction for Draupadī, but Draupadī wanted to get Arjuna as her husband. So she pointed out... Because she knew that "If Karṇa takes the contest, he will be victorious. Karṇa is more expert than Arjuna"; therefore she played a trick that "This svayaṁvara ceremony is meant for the kṣatriyas, not for others. I cannot accept my husband, anyone else except the kṣatriya

2. *Caturbahu das Bhakti* says:
[April 15, 2012 at 10:44 pm](#)

Is this the IS-A-CON GBC Tamohara, old Miami devotee, Tamal yes man extraordinaire??

o *Caturbahu das Bhakti* says:
[April 16, 2012 at 6:08 am](#)

My apologies Prabhu, for mistaking you for that piece of gutter trash by the same name. I have been told you are a stellar devotee of Srila Prabhupada by a friend I trust. That's good enough for me. Plus I remember you now from the past on line. Thank you for your in put on this tape matter.

Does not change the fact that no regular guru appointments were ever made. July 9th letter does not say any different. "Rtvik yes"

3. *Caturbahu das Bhakti* says:
[April 15, 2012 at 11:01 pm](#)

My question is this. Who can verify you are a real person? Anyone here know you in real life? Your expertise is verifiable to us how? This is just TV to me unless you are someone I know, or another devotee knows you. If not, you're just anonymous. Under those conditions I would not accept your so-called work.

ON the other hand without the original tape how do you expect to find discrepancies?

Are these your qualification????.....

"Let me also add that I, author of this analysis, am well acquainted with Srila Prabhupada's way of speaking, through years of hearing his recordings. I'm also well acquainted with the way Srila Prabhupada's recorded tapes sound, them being recorded on tape machine, which was following Srila Prabhupada from day to day. Official forensic from 1997 had no such benefit."

Authenticity does not matter in the end and does not change a damn thing as to the instruction for continued initiations in Srila Prabhupada's spiritual lineage. Rtvik, yes! is being said. Erudite scholarship by kanistha does not change this into an order to be regular guru. As verified by the July 9th letter to the movement

o *Giri-nayaka das* says:
[April 16, 2012 at 1:45 pm](#)


Caturbahu says: Authenticity does not matter in the end and does not change a damn thing as to the instruction for continued initiations in Srila Prabhupada's spiritual lineage. Ritvik, yes! is being said. Erudite scholarship by kanistha does not change this into an order to be regular guru. As verified by the July 9th letter to the movement

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Exactly. This May 28th conversation is not an appointment tape. It is mentioned in July 9th document, and thus verified by it. GBCs rubberstamp system is thus proved to be fabrication, and no wonder it is failing. But, besides GBCs, it reveals Ritviks too. What is so amazing about it is that it joins together GBCs and Ritviks into one guru system, officiating acarya, as described in both July 9th document and May 28th conversation. The only thing we need to do is to adjust our understanding of what »disciple« means. Is one disciple because he is initiated, or because he follows? Answer to this will give us discrimination and intelligence to stop the fight of GBC's against ritviks, and allow us to become disciples of officiating acaryas in ISKCON, and follow our spiritual master Srila Prabhupada.

.....
 You also said: »My question is this. Who can verify you are a real person? Anyone here know you in real life? Your expertise is verifiable to us how?«

===

To answer this... Yes, I'm existing, real person. You don't know me in real life, but I can be verified easily. I'm from Slovenia, you can ask any devotee here, I'm well present . Or you can google me.... My expertise should be evident from analysis itself – one who knows audio stuff, can read my analysis and judge for himself. If you are not expert in audio, you may decide not trust my analysis, what can I do. Such audio analysis is beyond reach of most, most don't have required equipment, knowledge or experience. That's why people usually trust more the title »forensic audio analyst«, meaning a guy, who finished 4 year school for general forensics, did 3 months audio course, and ended doing audio stuff in some small room. I have no such title, clearly. But I know »forensic analysts« are very human, with pair of ears and eyes, and they have some experience and education required to get them the job in government office. As any professional, they may be good at what they do, or they may not be so good. They are not superhuman, and they are motivated to do the least amount of work for the highest pay possible. Will such analyst take all the time required to carefully look at those 2 minutes from all possible angles? Probably not.

In my case, my life is for Srila Prabhupada, and I don't care about my paycheck. I did analysis on proper equipment, and I was not lazy with it. I was very careful and went into details, because I care. My analysis revealed details not noticed by previous analysts, because they were not enough into it, or didn't have required equipment to reveal what I was able to pull out of it. It is important to me personally, that I know these things. I did it for myself. This is a big difference comparing to a guy, who is working his 9to5 in some police/FBI Lab, drinking coffee and sucking on lollypop, hoping for the job to be over soon, so he can go home and do whatever he likes doing.

I hope you get my points. But, in any case, feel free to trust »forensic analyst« more, than you trust me. I understand, I'm one title short of being trusted. 

What is most important to me is that I proved to myself, that I'm not able to detect any edits on the tape. Because I know, that if others heard edits, I should be able to hear them too. But I don't. And it is not that I don't have trained ears, and it is not that I don't have highest grade equipment, and it is not that I don't know where and what to listen. I have what is required to hear/detect edits, if they are heard by others. And I don't hear them. And I don't see them on analysis. So it makes me wonder, if others, who claim to hear edits, actually heard edits, or they heard what they thought to be edits (like one example I gave, looking to be CUT, but going really in, it is not, because of timing of event included. Or the pumping of level on peaks, due to dynamic processing or some tape noise reduction method like Dolby encoding being improperly decoded at replay). Things may sound as edits to unexperienced ear, but looking closely they are not.

In the end it is up to each individual to decide what to trust. I did my part, and I'm convinced personally. In this I'm lucky, because I just sit in my chair, fire up my stuff, and can see it for myself. Others who don't have such benefit, will have to take it on faith, what can be done, not everyone is able to rely on 20 years of experience as audio technician in studio environment, like I do.

- *Caturbahu das Bhakti* says:
[April 16, 2012 at 6:16 pm](#)

Thank you Prabhu, I will take your answer as spoken for now. Thank you also for your work in clearing the air on this matter. Tape is good, still no appointment!

- *Giri-nayaka das* says:
[April 16, 2012 at 2:15 pm](#)

Caturbahu: ON the other hand without the original tape how do you expect to find discrepancies?

=====

I did my analysis on what was available to me. If anybody can provide original tape, I can do it again, no problem. I can also compare both recordings, if they differ, and write report on that.

The recording that was used was probably digitized from some tape. So it is pretty much identical to that tape. Recording is overloaded, but this affects only the loud portions, namely speech. Noise and ambient is well below clipping level, so it can be considered intact. Any edits are most perceivable on changes of noise footprint. If recording was not edited digitally, then it is identical to tape from which it was made, so analysis of its noiseprint is valid.

Puranjana claims to have tape, which was made by archives, so it is probably closest to original. He can check whether the recording used above is the same, or not, and let us know. If it is not the same, he can digitize the tape, and provide file for analysis. Or he can mail me the tape, and I will digitize it carefully, and send his tape back to him intact.

4. *Giri-nayaka das* says:

[April 16, 2012 at 12:41 pm](#)

Puranjana: At the same time, even if the May 28th tape is not spliced it still does not appoint 11 gurus or any gurus. It still says initiations will be conducted by ritviks after he departs. It still says you become guru when I order, and no order is given. It still says when the leaders deviate they will have to be replaced (hence they are not acharyas). Its not an "appointment of 11 gurus tape," hence it was hidden and suppressed.

=====

Exactly. It speaks of ritviks, officiating acaryas. It describes Srila Prabhupada's concept of officiating acarya, or ritvik. It does not say that they become paramahansa guru by rubber-stamp. And it is not appointment for gurus, but is conversation, which is a basis for July 9th document. It also proves, that July 9th document is meant to be after departure, and so it explains use of word "henceforward". No wonder GBCs are trying to hide it, or discredit it by saying that it is spliced/edited.

Recording is 2 minutes long, and my invested time into analysis was 100 times the length of recording. After putting considerable time into analysing it, I'm confident, that it is valid recording. If it is edited indeed, somebody did a real good job, which may have been very hard 30 years ago. Would be easier today in digital, but they didn't have it then.

I suggest we take this May 28th conversation seriously, as intro for July 9th document, and view them both as closely connected. This opens to us wider (deeper?) understanding of officiating acarya system, which Srila Prabhupada intended for ISKCON after his departure. Such approach also reveals mistakes/shortcomings of both presently practiced guru systems in ISKCON, namely 1.) GBC's "rubberstamp" system and 2.) Ritvik's "initiated by Prabhupada" system.

Lets give it some time to sink in, and lets see where it leads us.

o *puranjana dasa* says:

[April 16, 2012 at 6:52 pm](#)

Right, when me and Sulochana had the so-called May appointment tape and the microfiche of the letters in 1984 here in Berkeley, a guru who I shall not name for now, called us up at the Flamingo motel here in Berkeley and he said, we would be "dead meat on a hook" if we distributed those materials. Well we went ahead and distributed anyway, and then in 1984 I wrote the original draft of the book "The Living Guru" using some of these letter's quotes (and I was distributing photocopies here in Berkeley) and Sulochana was writing "The Guru Business" — and as we all know — he ended up dead.

I would have been killed except the Federal authorities intercepted their hit man, and this Tirtha fellow had a description of my car in his notes in his pocket. The police told me: I was next. So if the tape and the letters were a clear appointment of gurus instruction, why were we told not to distribute them, and we were severely treated for distributing them?

That means there was something wrong with the appointment tape. The first fully printed copy of the appointment tape was made by Sulochana dasa. And I was making photocopies and distributing them at the temple here and at ISKCON festivals. That is how the whole transcript discussion was started in the first place, by us.

I also got a copy of the will from a guru's safe and also made photocopies, and again — no one else had seen that document either. So it was clearly a cover up, meaning, the documents did not support their appointed guru claim. Of course later I was the person who made the original transcript of the November 1977 so-called poison tapes, again, more documents that were hidden. So this is one of the features of our website that gets a lot of hits, we have these documents there and people are researching them. Yes, these documents support

our claim that there was no guru appointment. ys pd

- o *gopisvara dasa* says:
[April 23, 2012 at 7:09 am](#)

I just listened to the recording.

Srila Prabhupada equated those he ordered to be officiating acaryas as being ordered to become Guru "on his behalf", but definitely guru.

He said that the new disciple would be their disciple. A Disciple of my disciple. His granddisciple.

In this conversation, he makes no mention of the ritvik system that he has been using. He simply says that he will choose officiating acaryas or "ritviks" to initiate and accept disciples on his behalf, who will also be their own disciples.

So as long as someone was authorized in this way, they can give Diksa on Srila Prabhupada's behalf and the mantras will be effectively passed on, and they will be initiated into the parampara. The new person will also be considered the disciple of the officiating acarya.

But the new person is under no obligation to accept instruction from that officiating acarya if they turn out to be a deviant, or if they are of lesser adhikari then a local man who they accept as Siksa Guru. In other words, they can simply reject them as siksa guru with NO OFFENSE.

Most importantly, all instruction must match Srila Prabhupada's vani, and anyone can reject a guru who deviates from that.

5. *Gopisvara dasa* says:
[April 23, 2012 at 10:48 pm](#)

I listened to the recording again and made a more detailed analysis in order to draw a conclusion as to its import.

Prabhupāda: Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating ācāryas.

Tamāla Kṛṣṇa: Is that called ṛtvik-ācārya?

Prabhupāda: Ṛtvik, yes.

Satsvarūpa: Then what is the relationship of that person who gives the initiation and the...

Prabhupāda: He's guru. He's guru.

* Srila Prabhupada was not speaking in a tone as if he was trying to correct someone who was out of line or jumping over. He cuts off Satswarupa by saying "He's Guru", but it is the type of cut off that a superior person does casually when they already know what a junior is asking before they say the whole question.

The answer "He's Guru" was in the same soft tone of voice as the previous discussion. The second "He's Guru" was not hurried. There was a small pause and then it was said as confirmation of the first "He's Guru". *

Satsvarūpa: "But he (referring to the Guru) does it on your behalf."

Next, Srila Prabhupada answers in an affirmative voice in a tone matching the rest of the previous conversation.

"Yes. That is formality." (slight pause)

"Because in my presence one should not become guru," (very slight pause)

"so on my behalf, on my order" (there is no pause between the phrases "so on my behalf" "on my order". They are spoken in the same breath, and the tone indicates that the "order" is to be guru ON HIS BEHALF *this is important)

(there is also no real pause before he continues saying...)

"... Āmāra ājñāya guru hañā [Cc. Madhya 7.128]. Be actually guru, but by my order."

He definitely seems to be equating his order to become officiating acarya with an order to be guru "on his behalf".

Satsvarūpa: So they may also be considered your disciples.

Prabhupāda: Yes, they are disciples. Why consider? Who?

(This is the only part of the discussion where Srila Prabhupada appears to catch some nonsense, and his response occurs so quickly that it is practically an interruption although the transcription shows a period (.) after Sat's statement.

Srila Prabhupada's interruption/response to Satsvarupa is much different than earlier. His tone indicates that he is slightly annoyed that Sats would be unsure whether the new disciples would also be considered HIS disciples. Then Tamal steps in.

Obviously Tamal repeats the same uncertainty using different phrasing, but Srila Prabhupada appears to accept this follow up very calmly and reverts to his calm and measured soft tone from earlier.

Also of note is that there are responses of Srila Prabhupada MISSING from the transcript at this point. He actually follows what Tamal is saying point by point, answering MMM in the affirmative each time. Not exactly interrupting, but I can envision him nodding as if to encourage Tamal that he is listening closely and affirming that he hears each point he is making. It SHOULD READ...)

Tamāla Kṛṣṇa: "No, he's asking (SP mmm) that these ṛtvik-ācāryas, (SP mmm) they're officiating, giving dīkṣā. (SP mmm) Their.. The people who they give dīkṣā to, (Sp MMM) whose disciple are they?"

Prabhupāda: They're his disciple. (HIS meaning the ritvik acarya)

Tamāla Kṛṣṇa: They're his disciple.

*(Note: Tamala repeats with a rhetorical tone as confirmation of what he just heard. More interesting is that he states this almost "under his breath" as if he was a bit taken back by it.)

(some might rightly assume he was in shock from the inner joy of hearing it and didn't want to reveal his mood, so he quickly went to the other extreme and forcefully subdued his response.)

Prabhupāda: Who is initiating. (pause) He is granddisciple.

(It appears that the only reason why he adds "he is granddisciple" is he is reading their minds and wants to remind them that the new disciple is first and foremost HIS disciple and not exclusively theirs).

Satsvarupa: "yes"

Tamala: "thats clear" (I do not hear this. I hear a nearly INAUDIBLE whispering). I have excellent hearing. Only someone with forensic analysis equipment that can erase the background noise and enhance the whisper could possible translate it.

Satsvarūpa: Then we have a question concer...

Prabhupāda: When I order, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it.

(NOTES) (the last word Sats speaks "concer" sounds like "conssss" It seems like he cuts himself off because he sees that Srila Prabhupada is about to speak, not that he was cut off by SP's words itself.

When Srila Prabhupada gets to the word "regular guru" the background noise completely ends. After he says "that's all", SOMEONE responds "yes", but this is NOT IN THE TRANSCRIPT.

Immediately after "yes" there is a soft clicking sound, a 3 second pause, then a louder clicking sound, then 4 second pause, then "He becomes disciple of my disciple." (slight pause/loud click) "That's it.", then a final clicking sound.

The entire segment is better represented as follows.

SP: "When I order, "You become guru," he becomes regular guru. That's all."

Unknown: "yes"

(7 second pause)

SP: "He becomes disciple of my disciple. That's it."

This entire segment to be in the same tone of voice and cadence as the rest of the conversation, but without backround noise.

Conclusion

I think it is important to consider the excerpts from Srila Prabhupada's vani reprinted below to understand the context of this conversation.

Srila Prabhupada was simply authorizing these men to initiate on HIS behalf and become instructing gurus or acaryas as per the definitions below.

Specifically that although they may not be liberated persons (and they were not and are not) still, BY HIS ORDER,

they are empowered and authorized to carry out CERTAIN DUTIES that normally only a liberated Spiritual Master/acarya can.

This empowerment is not to be confused with some process of artificially elevating these disciples to a level of advancement that they have not achieved. It is a temporary empowerment to give potent Diksa. They are not artificially made advanced enough to give Independent Diksa, to make Acarya like adjustments to the Sadhana principles in Iskcon, not suddenly vastly learned acaryas who can substitute their commentaries on Vedanta Sutra for the Founder's books, etc.

Here are the quotes.

"One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is AUTHORIZED BY HIS PREDECESSOR SPIRITUAL MASTER. This is called diksa-vidhana." (SB 4.8.54 : PURPORT)

** "On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Krishna Consciousness. It requires special spiritual benediction from higher authorities."
(Letter to: Janardana — New York 26 April, 1968)

"A person who is liberated acharya and guru cannot commit any mistake, but there are persons who are less qualified or not liberated, but still can act as guru and acharya by strictly following the disciplic succession. (Letter to: Janardana — New York 4/26/68) **

** "There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions." (CC Adi 1.47 purport) **

74-07-20

New Vrindaban

My Dear Satyabhama and Paramananda:

Please accept my blessings. I beg to acknowledge receipt of your letter undated and have noted the contents carefully. If Kirtanananda Maharaja speaks what I speak, then he can be taken a siksa guru. Guru sastra sadhu. The spiritual master is one, that is a fact. Kirtanananda Swami may be taken a sadhu not spiritual master, or as instructor guru. I don't think he is saying anything against our principles, so what is the wrong?

You have written that the devotees here say that you cannot know me, but only Kirtanananda Maharaja can know me. But, if Kirtanananda is a disciple and he can know me, and you are also a disciple, why you cannot know me?



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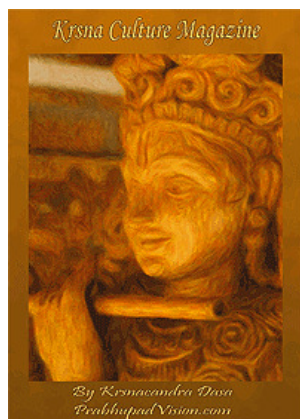
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Min: 34°C (93°F)
13mph / 22kph (W)



Mon, 04 Jun
Max: 44°C (112°F)
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14mph / 23kph (W)

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