

Qualified Female Diksa Gurus Do Not Contend

c/o mayesvara dasa Mon, August 17, 2026

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Kali Yuga Guru's & the Firing Squad

Vedic culture insists that women are to be protected at all times and that bonafide gurus are obliged to be outspoken to teach sense control in a heathenistic melecccha society. Those lusting for reckless sense indulgence will rebel against anyone who attempts to take there sense gratification away. Srila Prabhupada stated that specifically when he said:

Prabhupada: "If this movement goes on, then how all these nightclubs will go on? How all breweries will go on? How all slaughter-house will go on, cigarette factories will go on?" ... This is our position. Gradually they {...those who are flourishing by selling cigarettes and wine and liquor, (will say) ... "Immediately kill him." (At 6:29) ... They will want to crush down this movement. ... So, there may be attempt like that. **And Lord Jesus Christ was killed. So, they may kill me also.**¹"

Therefore, anyone who effectively teaches Krishna Consciousness will be a target for those with a demoniac mentality. There is so much contention that we have even observed how very neophyte devotees conditioned by ignorance will attack and besmirch those who accept disciples authorized by the parampara system!

For this reason, responsible men would naturally be very concerned about subjecting women to the public assault that comes along with the service of diksa guru. Mature women should appreciate this loving concern and not perceive it as something else. Krishna specifically instructs that protecting mothers from lusty intimation is essential for keeping the social structure from falling apart. (Bg 1.40)

The role of diksa guru is a demanding service some have underestimated. This has opened the door for some very neophyte Kanistaadikaries to insulting and criticizing all of ISKCON, a telltale sign of the mode of ignorance . (Bg.18.28) We can only imagine what chaos will occur when a disciple of a female guru is ready to be given 2nd initiation. Is it proper for her to conduct the yajnopavita (sacred thread) ceremony that she herself never received? It's hard to understand how anyone aware of the harsh reality a mataji would face as soon as crosshairs are emblazoned on their forehead for all the envious to shoot at. Is it proper to subject a good pious Vaishnavi to what Srila Prabhupada would often refer to as a sea of fools, rascals and cheaters... especially when it is not necessary?

¹ This citation will sound familiar to those exposed to the contrived poison conspiracy propaganda. The words "*They may kill me also*" were lifted from this quote and inappropriately used to suggest Srila Prabhupada was referring to his closest disciples! Archives Record: Room Conversation with Siddha-Swarup Follower: "Making Common Cause for Krishna" / May 3, 1976 Honolulu The audio tape this came from is 32:31 minutes long at 10:45 minutes we hear Srila Prabhupada say:" ... So, they may kill me also."



Jordan Peterson² has observed that, because women score higher on average in neuroticism (emotional instability) and *agreeableness*, they may, on average, find harsh interpersonal criticism more emotionally difficult than men. He also states that women sometimes appear to be more cordial because they avoid overt conflicts but that can be misleading because they instead rely on reputation saving and gossip behind the scenes to get what they want. See: <https://www.youtube.com/shorts/qfC9NCtyYFA>

In other words, Jordan Peterson tells us that behavioral studies indicate that women are more cunning and secretive than men who are more simple and straight forward in their dealings. If we are willing to accept these objective behavioral differences as meaningful they raise a legitimate question. Which behavioral is more consistent with the examples set by our whole line of acharyas? Has any of them ever failed to act with the highest degree of personal integrity and straightforward dealings?

“We work where there is a good field. Do it nicely. You have noted that is the secret of success. Please continue this policy of straight forward dealings.” Ltr to: Hansadutta, Vrindaban, September 9, 1975

“Please therefore always pray to Krsna to give you strength and protection, and go on with your duty straight forward.” – Ltr to Madhudvisa, LA April 14, 1970

“Srila Bhaktisiddhanta Sarasvati Thakura comments that saralata, or simplicity, is the first qualification of a Vaisnava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Krsna consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.” - Antya 2.117

Rare exceptions of extraordinary vaishnavies are presented as a justification for endorsing FDG service but it is very dangerous to promote the “*Rare Exceptions*” that have been extrapolated from what has worked quite well for generations into the “New Rule.” There is absolutely no compelling reason to do such a thing. Yet that does appear to be exactly the direction the pro-FDG advocates are heading.

Since 1993 women have been permitted to fly combat missions in the US military knowing that if they get shot down the consequences for them could be more far more sexually traumatic than it already is for men. Poles indicate that 87% of women campaign for opportunity to serve in this way, while 41% of men feel it is inappropriate to send wives, daughters, and mother out to face such terrible possibilities - especially when there is no shortage of men available to do this dangerous job!

Similarly, there are men who believe it is completely inappropriate for Vaishnavi's to formally accept disciples because they feel doing so exposes them like prey to the wolf like mentality of a demonic society! While it may be an exaggeration it can seem like they are cursing them to face a firing squad!

Who is pushing for ISKCON to formally bless FDG's and why? If it is the mataji's themselves, why are they so anxious to jump into this service? If it is to accumulate disciples, they have completely failed to understand Lord Caitanya's admonition “na Dhanam...” SS#3. This type of ambition completely disqualifies them for the important role of a learned guru and is true for both men and women!

The impact of Samskaras from the 1960's

Although I was always careful not to treat women prejudicially, I observed it in my early brahmachari years that when I did it would make me cringe. I didn't have to read (Bg. 5.17) to know chauvinism is antithetical to Krishna Consciousness. This is why I have hesitated to enter into the FDC debate. There is a part of me that still wants to compensate for the wrongs that have been done. Yet I feel obliged to point out

² **Jordan Bernt Peterson** is a **Canadian clinical psychologist, author, and public intellectual** known for integrating psychology, mythology, religion, and philosophy in works such as *Maps of Meaning*, *12 Rules for Life*, and *Beyond Order*. He gained international prominence in 2016 for opposing Canada's Bill C-16, sparking debates on free speech and political correctness. A former professor at Harvard and the University of Toronto, his research focused on personality, belief systems, and meaning-making. His self-help books have sold millions worldwide, while his cultural critiques have drawn both widespread support and strong criticism.



that Srila Prabhupada never *DID* anything to suggest he would approve of FDG's in ISKCON.

Srila Prabhupada never compromised Vaishnava principles despite the very popular trends of the hippy generation. The "*Flower Power*" children campaigned for communal changes that diametrically opposed the four foundations of human dignity. Although we were unaware of it at the time, the samskaras of our 60's generation became deeply rooted into our soul and they still affect many of us born in the West to this day. For this reason, His Divine Grace knew we had to be completely re-trained to save civilization from the degrading mantra of our youth: "*Drugs, Sex, and Rock -n-Roll!*"

One of the most influential individuals to infect our consciousness with the sullied social revolution we marched for was the young Gloria Steinman. She rose up as a figurehead for women's rights when she advocating that women should compete with men and learn how to live without them. This was done at the peril of disregarding the emotional needs of mothers who biologically seek stable families which require responsible fathers to raise their children.

Path Correction

Young women initially supported Ms. Steinman's vision for equal, anti-discriminatory opportunities for ladies when they competed in the workplace. However, as young girls matured, the same ladies seeking fair and equal rights, were not satisfied with what they discovered. Many became offended at how Ms. Steinman's propaganda catered to the elite, derided home-keepers, stressed career over family, promoted abortion, and disrupted traditional gender-based customs. Despite all Ms. Steinman's bluster, it became evident that the majority of women were more biologically satisfied keeping a good home, and cooking for their family than striving to climb the corporate ladder of "success." To participate in the aggressive, dog-eat-dog, profit driven marketplace, mothers often had to leave their children with nannies and many soon realized that was a very bad trade-off!

Scorned, militant, man-hating, insecure women who felt a needed to be as seen a good as any "*Man,*" applauded Gloria Steinman and her idealistic vision. They wanted to prove to the world how they could find meaning and satisfaction behind a podium and be just as "*accomplished*" as materially goal oriented men. That samskara was deeply planted into the subtle consciousness of vulnerable girls in the 60's.

At the same time many young boys fell into the delusion that they had to adopt a macho profile to prove they were real men! Iroically however, as women began to leave their home to go to "Work", men has less of an incentive to join the workforce as labor statistics confirm.

Men/Woman Labor Force

Year	Men	Women
1950	86.4%	33.9%
1970	79.7%	~43.0%
1990	76.4%	57.5%
1999	~73.0%	60.0%
2023	68.1%	57.3%

So many men have been displaced by aggressive competitive women, psychologists refer to them as having been **Symbolically castrated.** —a psychoanalytic expression that can describe the *subjective experience* of having one's potency, authority, ambition or masculine power diminished. All of this has been the death of chivalry. Men don't know what their role is anymore and they hesitate to open a door for a lady because it might be rewarded with a cynical criticism. The deadly loop is then women complain where are the decent men, while men feel lonely, lost and so disparate they are willing to attend high priced retreats that promise to help them reclaim their masculinity.³

Well-adjusted women were less enamored by Ms. Steinman's

³ Inside the high-priced retreats promising to help men reclaim their masculinity
<https://www.npr.org/2026/03/31/nx-s1-5766054/inside-the-high-priced-retreats-promising-to-help-men-reclaim-their-masculinity>



materialistic concept of “Success.” They realized their proper dharma was to raise their family and love their spouse, not abandon their kids at day-care centers so they could compete with their husband in corporate America.

Ms. Steinman propaganda had a lasting, damaging effect. Now younger generations are so confused they don’t know where they fit in society. Some children are tormented by gender dysphoric before they even reach puberty. The dysfunction among adolescent girls in the United States has risen so dramatically, that their suicide rate has increased 200%-300% since the 1960’s!

Trained for Role Gender Competition

Considering these sobering facts, can we be honest enough to acknowledge how much Gloria Steinman impacted those of us raised in the West for those who grew up during her generation? An unwillingness to do so suggests denial about how we have been conditioned to embrace role gender competition which has become a subtle kali yuga pushing forces. This could explain why some women are so ambitious to be Female Diksa Gurus and why some men are so willing to support them.

I myself have been hesitant to voice what I feel Srila Prabhupada wants because I am sensitive to the injustices that occurred towards women both in the secular workplace and the early temple environment. Now some men are so willing to support this initiative it’s hard not to ignore the possibility that they do so just to assuage their guilt for what happened in the early days, maybe even due to their own short-sided chauvinistic tendencies! Such honesty is appreciated if that is the case, but that is a very BAS reason to endorse the quest for FDG’s!

The first lesson in Krishna Consciousness is we are NOT the body. So philosophically, when we speak from spiritual awareness, it is wrong to differentiate between the sexes because there is an equal opportunity for everyone to become fully Krishna Conscious. However, the limitations of our individual body do make attaining that state of consciousness more challenging for some than others. Abraham Maslow established this with his famous hierarchy of Five Needs pyramid. If one is challenged at birth by being born into an impoverished family, a desolate part of the world or with a physical handicap, they will face greater difficulties transcending the material world.

This is inversely confirmed in the Gita where Krishna informs us that an unsuccessful yogi in a previous life will be blessed with a birth in a family of righteous people, or rich aristocracy (Bg. 6.41). Later Krishna also clearly states that woman face the handicap of being lowborn. (Bg.9.32).

Yet, the contention arises because some vaisnavis are extraordinarily mature and capable of speaking at very high levels of Krishna Consciousness. Why should they be held back? The argument has been made that some women will feel more comfortable sharing their intimate thoughts with female guru who would be better able to understand them than with a man. So the question remains. Why then should they be restricted to give diksa initiation and accept disciples?

How to Overcome Loggerheads

Since this dispute began a lot of scripture has been presented to support both sides, and that is not uncommon. Srila Bhaktivinoda, Srila Prabhupada, Adi Sankaracharya and even Martin Luther cautioned about the trap of cherry picking scripture one can do to support their own bias viewpoint. An example of this type of conundrum is illustrated in how Christians can interpret the Bible to both support and reject a carnivorous diet. The way to move past this type of scriptural stalemate is to step back and consider the issue from a more wholistic point of view.

Those who use the Bible to justify slaughtering innocent animals should consider Isaiah 9:5. There it prophesizes that a “Wonderful Child” referred to as the “Everlasting Father” and “Prince of Peace” will be born to guide society. Christians consider Lord Jesus Christ to be that person who is characterized as the *prince of peace*. From this we can conclude that regardless of if Jesus allegedly ate fish or not, his vision,



for even the lease of these(creatures) Mat.25.45, was peaceful and nonviolent. His behavior was not aggressive. He gave shelter to all species. That is what the “Prince of Peace” would do. He would never condone slaughtering innocent creature just to satisfy a lusty tongue!

Great Personalities Set Good Examples (Bg 3.21)

Raghunatha Dasa was born into immense wealth but to have the association of Sri Caitanya Mahaprabhu, he renounced it all. Initially he took Mahaprabhu’s remnants for his sustenance, but to avoid being called an opportunist and accused of accepting privileges from the Lord, he quickly put an end to even that! Raghunatha progressively became so seriously renounced he became a stellar example of what serious renunciation is. He did not have to do any of this, but he did it voluntarily and it is a great testimony of his exalted character. Consequently, people could find little fault in him which made his testimony about Lord Caitanya’s mission of extraordinary mercy beyond reproach!

Sanatana Goswami made no effort to enter the Jagannatha Temple because he felt his many years of service to the Muslim government disqualified him from that privilege. He knew Lord Caitanya could arrange darshan for him, but he never requested that because he did not want to upset the general public to satisfy his own personal aspirations so he quietly accepted his fate.

As the most exalted devotee, Hari Dasa Thakur was more privileged than the Jagannatha temple pujaris, yet he never attempted to go into that temple in Orissa because he was born into a Muslim family. He considered himself so low-born and unfit that he never considered attending arati for Lord Jagannatha because he knew attempting to do so would disrupt the whole community.

Many would say Lord Caitanya condemned Chota Haridasa for a very small and forgivable offence. But to impress how important it is for the renounced to order to avoid being criticized for associating with women, he permanently forbid Chota Haridasa to never again be in his physical presence. This was simply because he begged rice from Madhavi Dasi, whom Mahaprabhu accepted as an associate of Srimati Radharani! Why such a stern declaration?

Having accepted sannyasa, Lord Caitanya knew all his actions would be carefully scrutinized. His duty was to send a strict example of how the renounce order is expected to act and this decree was one of the ways he taught this principle.

When Lord Caitanya chastised Chota Hari Dasa others petitioned the Lord for clemency on his behalf, but Mahaprabhu remained firm. His commitment was to always protect the science of Gaudiya Siddhanta. Chota Hari Dasa understood this so he humbly accepted the outcome and quietly went away.

Putting No-One In Difficulty

Each of these examples reflect what Krishna refers to as: yasmin nodvijate loko Bg 12.15. (putting no one into difficulty...) Advanced devotees would rather accept inconvenience for themselves than to cause any unnecessary disturbance to others. This is the important point that tilts the debate of FDG’s to err on the side of caution. Why run the risk of disturbing a process that has worked very well for thousands of years? Some would see such a decision as a tacit endorsement to Gloris Steinman’s life mission!) Srila Bhaktivinode Thakura clarifies how important it is to not do anything that could become such a controversial action in chapter six of Jaiva Dharma:

Cudamani: Then why is it that a *candala* who chants *Hari-nama* is barred from performing *yajnas* and other brahminical activities?

Vaisnava dasa: One must take birth in a *brahmana* family to perform *yajnas* and other such activities, and even one who is born in a *brahmana* family must be purified by the ceremony of investiture with the sacred thread before he is eligible to perform the duties of a *brahmana*. Similarly, a *candala* may have become purified by taking up *Hari-nama*, but he is still not eligible to perform *yajnas* until he acquires



seminal birth in a *brahmana* family. However, he can perform the *angas* (limbs) of *bhakti*, which are infinitely greater than *yajnas*.

Cudamani: What kind of conclusion is that? How can a person who is disqualified from an ordinary privilege be qualified for something that is much higher? Is there any conclusive evidence for this?

Vaisnava dasa: There are two types of human activity: material activities that relate to practical existence (*vyavaharika*); and spiritual activities that relate to the ultimate truth (*paramarthika*). A person may have attained spiritual qualification, but that does not necessarily qualify him for particular material activities. For example, one who is a Muslim by birth may have acquired the nature and all the qualities of a *brahmana*, so that he is a *brahmana* from the spiritual point of view, but he still remains ineligible for certain material activities, such as marrying the daughter of a *brahmana*.

Cudamani: Why is that? What is wrong if he does so?

Vaisnava dasa: If one violates social customs, one is guilty of *vyavaharika-dona*, secular impropriety, and members of society who take pride in their social respectability do not condone such activities. That is why one should not perform them, even if he is spiritually qualified -[Bhaktivedanta Thakura Jaiva Dharma, Chp. 6 Nitya Dharma Race & Cast p.111 Translation: Sri Srimad Bhaktivedanta Narayana Maharaja \(Third Hindi edition\)](#)

Here Srila Bhaktivinode Thakura confirms an important principle that has been overlooked in the FDG debate. It informs us that even if a woman is spiritually qualified to accept disciples, they would refrain from doing that if they have respect (pride) for their social responsibilities. Advanced ladies qualified to take on the service of Diksa guru would voluntarily abstain from accepting that service knowing that to do so would be more disruptive than beneficial. It might even be said that those incapable of realizing this confirm they are not ready to take on this very visible and challenging position.

This has been a hotly contested debate and campaigning for it is an act of *vyavaharika-dona*, secular impropriety because it threatens to further bifurcate ISKCON. Despite the malicious propaganda from ISKCON-Bashers, ISKCON continues to be the largest advocate of Lord Caitanya's mercy even as it goes through it's growing pains. If Srila Prabhupada's vision was for women to give Diksa, he had plenty of time to make that clear. But he never asked a woman to even conduct a RtVik initiation on his behalf when he couldn't be personally present.

Srila Bhaktivinode Thakur points out that advanced devotees are not only serious about following the words of Guru & Sastra, but they are equally attentive to how their behavior will impact the sadhu community. Has anyone produced a Pros & Cons analyses that objectively balances all three of these traditionally acceptable sources to identify which outcome will be most favorable to Lord Caitanya's worldwide movement? Are the most compelling reason to endorse the FDG significant enough to offset the disruptions sure to be expected if this change is implemented?

To help us understand how important it is to avoid *vyavaharika-dona*, Srila Bhaktivinode Thakura gives the illustration of a Muslim trained in as a pukka Brahmi. He asks would he be entitled to marry a daughter of a traditional Hindu brahmana? Bhaktivinode clearly says "NO" because it would violate social customs. If the redeemed Muslim doesn't understand and respect this ruling, then he isn't a pukka Brahmin!

We can be certain that Srila Prabhupada would never disagree with what Bhaktivinode Thakura taught. This is reflected in the following succinct reference where he clearly objects to the idea of giving so much control to Indira Gandhi. This gives us good reason to believe he would be equally reluctant to give so much control to a Female Diksa Guru:

"To conclude: 'Female means.... In India we have got little experience. The female is always controlled. Female is never given the position of controller. Nowadays it is going on. Just like Indira Gandhi, she has (been) given the position of controller. This is artificial. In the history of India, greater India, Mahabharata, you will never find that a woman has been given a position of controller. No. It is not possible.'" [SP lecture on Bhagavad-gītā 1.21–22, London, July 18, 1973]



Philosopher Arther Schopenhauer Predicted the FDG Crisis in 1851

What is particularly interesting and relevant is that the renown philosopher Arther Schopenhauer understood human nature much better than the ambitious Ms. Steinman and those who endorse FDG's. After many years of deep personal introspection, he concluded that it is essential for society to protect women the way it has always been upheld in traditional Indian culture. He warned that failing to do so would lead to the hopeless social crisis we now face.

Giving the opportunity for ladies to conduct diksa initiation is a tacit canonization for one of Kali-Yugas most beguiling misconceptions epitomized by Gloria Steinman. It may appease radical or even subtle feminists, but that in itself, should be a big red flag for why we should not endorse it. We should never compromise the well-established, time tested, firm, absolute nature of the parampara tradition, given by Krishna Himself, to placate the waves of the ever changing, often selfish contemporary social fashions or political trends.

As disciples of Srila Prabhupada it is our duty to raise the consciousness of the world and not let the world degrade our consciousness to its confused ideas about what conditioned souls consider fair, proper or correct. Everything we do has reciprocal consequences. In 1851, Arther Schopenhauer understood human nature so effectively, he predicted the chronic moral consequences we face in the world today. He illustrates how our current predicament is due to the fact that nobody objected to the *vyavaharika-dona*, *secular impropriety* when it occurred during his generation.

Historically, women upheld their dignity in the principles of chastity, honor, integrity and respect. Everything functioned well for a very long time as long as those principles were still in place. As soon as the social boundaries that preserved these standards collapsed, all of society began to fall apart into the chaotic situation we now see today. This very disturbing concept is clearly portrayed in the following excellent 25:38 minute video for those of you willing to watch it:

<https://www.youtube.com/watch?v=iO503gY9N7E>

ISKCON is compelled to not perpetuate this terrible mistake that began in 1851 but to correct it. That is the vision Srila Prabhupada had for ISKCON and as his disciples we are obliged to do all we can to correct the misdirection's of Kali Yuga as they occur!

Thank You!

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