



RGB LATINO SURVEY

Perceived Reception of the Final Resolution
on Vaishnavi Diksha Guru (VDG)



*All glories to
Srila Prabhupada!*

Dear RGB LA Members.

To help us present the most representative picture possible of the anticipated reception of the final resolution on the Vaishnavi Diksha Guru (VDG) issue I will greatly appreciate your participation in this brief survey.

Based on your experience and perception, how would you describe the overall mood of the devotees in your preaching area? Please choose the option that best reflects the majority.

🗳️ Selecciona una opción o más.

☒ Mostly in favor of a qualified woman serving as Dīkṣā Guru.  10

☐ Mostly opposed to a qualified woman serving as Dīkṣā Guru 0

☐ The community is fairly divided (no clear majority). 0

☐ Most devotees are indifferent and accept and support whatever decision the GBC ultimately makes  4

17:19 ✓✓

Ver votos

Mostly in favor of a qualified woman serving as Dīkṣā Guru.

10 votos ★

 Tú
Hoy a la(s) 13:49

 Lokasaksi Dasa ACBSP GPO Brasil
Ayer a la(s) 19:46

 Karuna Krishna Perú
Ayer a la(s) 19:22

 Bhakti Sundara Maharaja
Ayer a la(s) 18:54

 Dharmaraj Deva Das ISKCON Guyana
Ayer a la(s) 18:14

 ~Divya Diletta +52 1 81 1080 9971
Ayer a la(s) 18:02

 Hanuman Das
Ayer a la(s) 17:58

 Syamacandra Panamá
Ayer a la(s) 17:43

 Aravinda Bbs
Ayer a la(s) 17:42

 Mayapur Candra Das CGB Brasil
Ayer a la(s) 17:20

Most devotees are indifferent and accept and support whatever decision the GBC ultimately makes

4 votos

 Paramatma Das ISKCON Guyana
Hoy a la(s) 06:04

 ~Gurumangala Das +593 99 252 8305
Ayer a la(s) 19:51

 ~Productos Místicos Jihva Vegan +591 72083566
Ayer a la(s) 18:36

 Mathuresh Bolivia
Ayer a la(s) 17:52



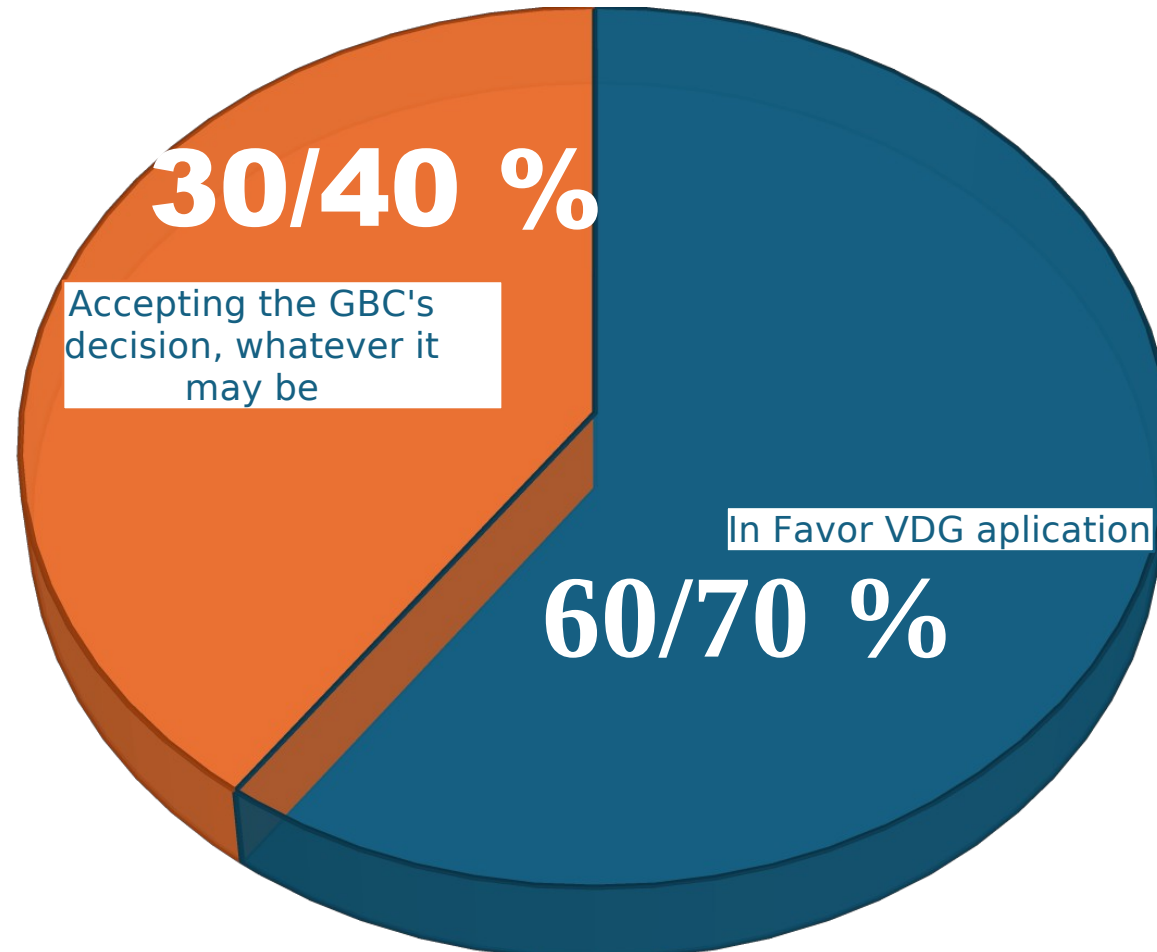
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On VDG LA RGB



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4 GBC Latin American Regions



Cultural Context in Latin America

- Latin America has a highest levels of acceptance of women in spiritual leadership.
- The LA cultural context presents different pastoral considerations from those of the Indian context.
- Nearly 50% of the temples in Latin America are led by Vaiṣṇavīs serving as temple presidents, managers or preaching leaders.

"The Latin American cultural context presents different pastoral considerations from those of the Indian context."

- **Institutional Unity Criterion**
Implementation should strengthen trust in the GBC and preserve cooperative service.
- **Educational Criterion**
Emphasis should be placed on philosophical understanding rather than ideological debate.
- **Pastoral Sensitivity Criterion**
Different devotional communities may require different rhythms of implementation according to their maturity and local circumstances.
- **Missionary Criterion**
The application of the resolution should protect and enhance ISKCON's preaching mission, ensuring that institutional discussions do not overshadow devotional service.

Every GBC resolution should faithfully preserve the eternal principles of śāstra while remaining pastorally applicable across diverse cultural contexts.

Since the implementation of the VDG Resolution will take place throughout ISKCON,

I would like to respectfully propose four guiding criteria that may help inform its application across different cultural contexts worldwide

4 Basic criteria

- **Philosophical criterion:** The qualification is spiritual.
- **Traditional criterion:** *Vaiṣṇavo guru na syāt, Vaiṣṇavaḥ śva-paco guruḥ*; being a Vaiṣṇava is the essential requirement to be a guru.
- **Sacramental criterion:** The female disciples of Śrīla Prabhupāda personally received the Gāyatrī mantra from him; therefore, they legitimately possess that mantra by dīkṣā.
- **Institutional criterion:** The GBC has the responsibility to discern who meets the qualifications and authorize the exercise of that service within ISKCON.

**Scriptural
Foundation:
Spiritual
Qualification
not Bodily
Designation**

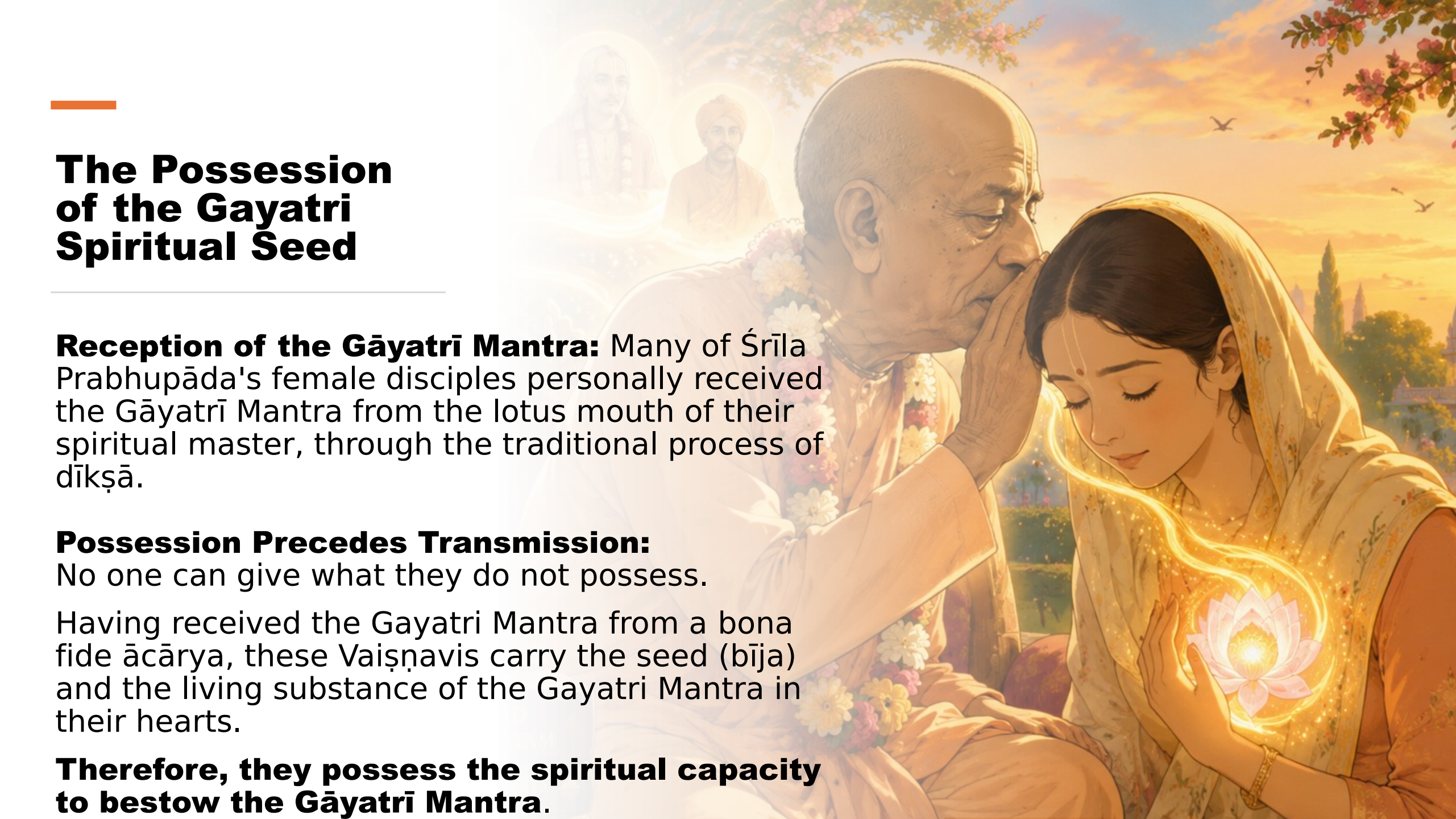
The Śāstric Criterion: A Guru Is Qualified Not by Bodily Designation, Gender, or Birth, but by Knowledge of the Science of Kṛṣṇa and Purity in Bhakti.

*“ṣaḍ-karma-nipuṇo vipro
mantra-tantra-viśāradaḥ
avaīṣṇavo guror na syād
vaiṣṇavaḥ śva-paco guruḥ”*

A brahmana skilled in the six duties and mantras cannot be a guru unless he is a Vaiṣṇava. However, a pure Vaiṣṇava born into a family of dog eaters (śva-paco) can be a guru. Padma purana

Conclusi on

If low social status or birth does not negate the ability to be a guru when there is purity, then neither does the female body envelope limit the spiritual potency of a qualified Vaiṣṇavi

The background is a warm, golden-hued illustration. In the foreground, an elderly spiritual master with a shaved head and a garland of flowers is whispering into the ear of a young woman. The woman has her eyes closed and a serene expression. A glowing pink lotus flower is visible in her chest area, with a stream of golden light flowing from it. In the background, two other figures are faintly visible, also with halos, suggesting a lineage of spiritual masters. The scene is set against a sunset sky with birds flying and a distant landscape with trees and a small building.

The Possession of the Gayatri Spiritual Seed

Reception of the Gāyatrī Mantra: Many of Śrīla Prabhupāda's female disciples personally received the Gāyatrī Mantra from the lotus mouth of their spiritual master, through the traditional process of dīkṣā.

Possession Precedes Transmission:
No one can give what they do not possess.

Having received the Gayatri Mantra from a bona fide ācārya, these Vaiṣṇavis carry the seed (bīja) and the living substance of the Gayatri Mantra in their hearts.

Therefore, they possess the spiritual capacity to bestow the Gāyatrī Mantra.

Spiritual Capacity and Institutional Authorization :

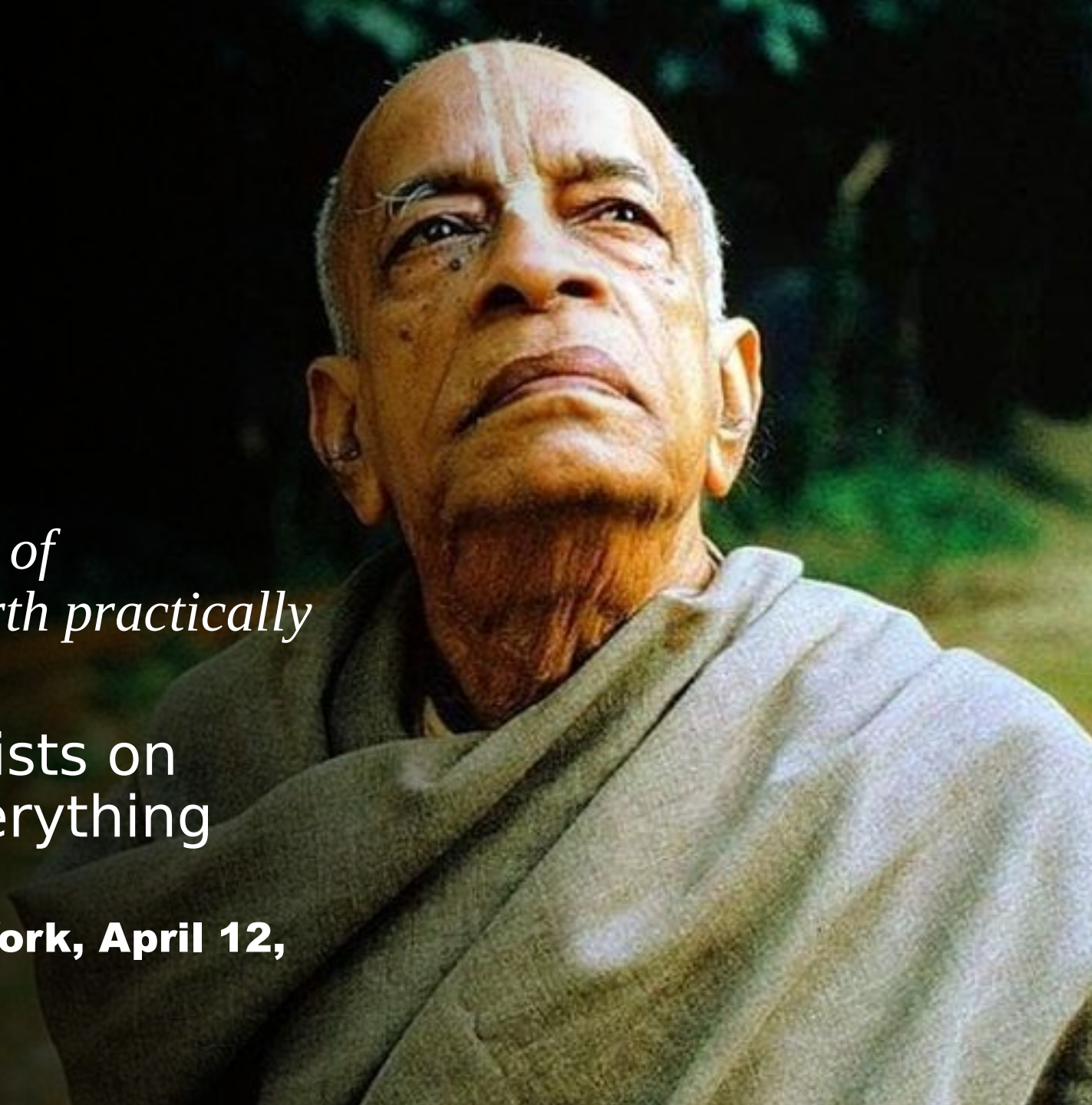
- **Spiritual capacity** arises from the connection with the Guru and the paramparā.
- **Institutional authorization** is the administrative regulation that validates when and where such a role is exercised, based on a rigorous evaluation of their **qualifications** ("*not so many,*" as Prabhupāda noted).

~~B~~irth was
never the
criterion:

Prabhupāda states: *"The error of determining spiritual position by birth practically destroyed Vedic civilization."*

"Without qualification..." and insists on
guṇa-karma-vibhāgaśaḥ: everything
depends on qualifications.

Śrīmad -Bhāgavatam 1.8.20 — New York, April 12,
1973



Caitanya's movement eliminates material designations:

- Quoting: “*mām hi pārtha vyapāśritya...*, women, Vaiśyas, and śūdras can attain perfection.”
- “By adopting Kṛṣṇa consciousness, one no longer belongs to the lower category; devotional status transcends social status.”

Śrīmad -Bhāgavatam 1.8.20 — New York, April 12, 1973

Through Bhakti, a Devout Woman Transcends the Lower Category.

- Prabhupāda say: *"Although ordinarily women are considered less intelligent... when one takes to Kṛṣṇa consciousness "he or she" is no more in the lower grade .*
Śrīmad-Bhāgavatam 1.8.20 — New York, April 12, 1973
- Śrīla Prabhupāda goes even further, stating: *"He or she is the most intelligent."* He deliberately says "he or she," not merely "he," making it clear that this principle applies equally to both men and women.
Śrīmad -Bhāgavatam 1.8.20 — New York, April 12, 1973

In summary :

- Material designations do not constitute the ultimate criterion within bhakti; the true measure is spiritual qualification.
- A woman who takes Kṛṣṇa consciousness seriously "no longer belongs to the lower category" and "he or she is the most intelligent person."
- Accepting this principle, the discussion about Vaishnavī Dīkṣā Guru does not revolve around gender, but rather around spiritual qualifications and how the institution chooses to recognize and regulate this service according time, place and circumstances.

Today I present to you a document prepared with the sincere desire to serve our movement at a crucial moment. In the debate on Vaishnavi Diksha Guru (VDG), we find ourselves facing two profound sensibilities that seek to protect ISKCON: **one safeguarding the purity of the received tradition and the other ensuring the effectiveness of our mission in the world.**

This document proposes a framework for moving from polarized debate to spiritual discernment, distinguishing between eternal and unchanging principles (siddhānta) and organizational applications according to time, place, and circumstances (kāla-deśa-pātra). But its most crucial contribution lies in reminding us what happens at the end of the process. **Whatever the final resolution adopted by our governing bodies, endorsing and supporting that decision—even if it does not fully align with our individual judgment—is not a defeat or a renunciation of our convictions; it is a supreme act of surrender and cooperation for the common good...**

History demonstrates that institutions do not fall because of debates about their applications, but because of internal fragmentation. I invite you to view this writing as a tool to safeguard the unity of ISKCON and demonstrate that our love for Srila Prabhupada should transcend any differences of opinion. Hare Krishna!

Birth was
never the
criterion:

For example: The son of a judge is not a judge simply by virtue of being born into that family. The same principle applies to Brahmanism: it is not enough to be born into it; one must possess the qualifications.

