

The Great Sinister Movement



sinister | 'sɪnɪstə |

Definition: an evil appearance, looking likely to cause something bad, harmful, or dangerous to happen. Productive of evil, fraudulent, troublesome, baleful, malign, seriously threatening evil or disaster.

Quotes and Statements
A.C. Bhaktivedanta Swami Prabhupāda

ISKCON - THE GREAT SINISTER MOVEMENT

THE GREAT SINISTER MOVEMENT WITHIN THE ISKCON SOCIETY

Śrīla Prabhupāda: "**It is a fact however that the great sinister movement is within our Society.**"

Śrīla Prabhupāda: "At the present moment in our ISKCON campus politics and diplomacy has entered. Some of my beloved students on whom I counted very, very much have been involved in this matter influenced by Māyā. As such there has been some activity which I consider as disrespectful. So I have decided to retire and divert attention to book writing and nothing more."

Śrīla Prabhupāda: "**Regarding the poisonous effect in our Society, it is a fact and I know where from this poison tree has sprung up and how it affected practically the whole Society in a very dangerous form.**" (Śrīla Prabhupāda Letter to: *Haṁsadūta* 2 September, 1970)

SINISTER - Definition: an evil appearance, looking likely to cause something bad, harmful, or dangerous to happen. Productive of evil, fraudulent, troublesome, baleful, malign mean seriously threatening evil or disaster. sinister suggests a general or vague feeling of fear or apprehension on the part of the observer (a sinister aura haunts the place). baleful imputes perniciousness or destructiveness to something whether working openly or covertly (exerting a corrupt and baleful influence). malign applies to what is inherently evil or harmful (the malign effects of racism).

THE GREAT SINISTER MOVEMENT

Śrīla Prabhupāda said in his Letter to *Haṁsadūta*: "*Regarding the poisonous effect in our Society, it is a fact and I know where from this poison tree has sprung up and how it affected practically the whole Society in a very dangerous form.* But it does not matter. Prahāda Mahārāja was administered poison, but it did not act. Similarly Lord Kṛṣṇa and the Pāṇḍavas were administered poison and it did not act. I think in the same paramparā system that the poison administered to our Society will not act if some of our students are as good as Prahāda Mahārāja. I have therefore given the administrative power to the Governing Body Commission. (GBC) You are also one of the members of the GBC, so you can think over very deeply how to save the situation. I have not heard anything from Kṛṣṇa das or Śyāmasundara., so all of you may try to save the Society from this dangerous position." (Śrīla Prabhupāda Letter to: *Haṁsadūta* 2 September, 1970)

Śrīla Prabhupāda is very precise with his usage of words and he says the word "movement" which is not just one or two individuals. In fact not just a movement but **THE GREAT SINISTER MOVEMENT**. Śrīla Prabhupāda herein says, that there is another movement within our movement. That means there is another IskCon within Iskcon. So, Śrīla Prabhupāda clearly differentiates between two types of Iskcon (**another movement within our movement**) So we actually have **two** Iskcons, but the other Iskcon is the great sinister movement, as Śrīla Prabhupāda stated. And he again says: **THAT IS A FACT.**

They will want to crush down this movement. So this will be up to Him. Kṛṣṇa or Kṛṣṇa's movement, the same thing. And Kṛṣṇa was attempted to be killed by Kaṁsa class of men and his company, the demons. **So it will be there; it is already there. Don't be disappointed, because that is the meaning that it is successful.** Kṛṣṇa's favor is there, because Kṛṣṇa and Kṛṣṇa's movement is not different, nondiff..., identical. So as Kṛṣṇa was attempted to be killed, many, many years before He appeared... At eighth child, if the mother produces child yearly, still ten years, eight years before His birth, the mother was to be attempted to be killed. **So there may be attempt like that. And Lord Jesus Christ was killed. So they may kill me also.** (Śrīla Prabhupāda Room Conversation, May 3, 1976, Honolulu)

Since Śrīla Prabhupāda pointed out to us, that there is a great sinister movement within our Society, we also have to accept the fact, that there are great sinister "devotees" (*kali-chelas*) acting within our society.



GREAT SINISTER DISCIPLES

Śrīla Prabhupāda: "There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa Consciousness movement, and they should be completely neglected. A false ācārya may try to override a vaiṣṇava by a high-court decision, (2/3 hand vote) but Bhaktivinoda Ṭhākura says that he is nothing but a disciple of Kali-yuga."

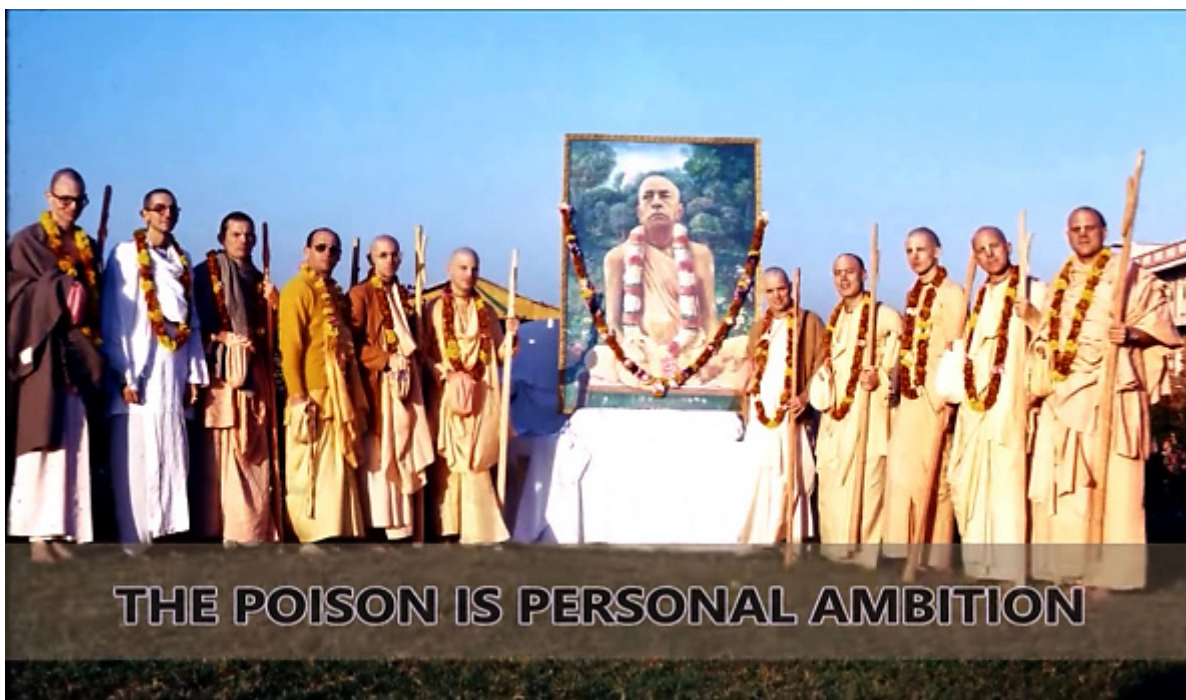
"Bhaktivinoda Ṭhākura says, *Kali-celā*. He indicates that there are other Vaiṣṇavas, **pseudo-Vaiṣṇavas**, with tilaka on their nose and kuntī beads around their neck. Such a pseudo-Vaiṣṇava associates with money and women and is jealous of successful Vaiṣṇavas. Although passing for a Vaiṣṇava, his only business is earning money in the dress of a Vaiṣṇava". (CC.Madhy.,Ch.1, Text 218 / 220, purport)

Śrīla Prabhupāda: Suppose if somebody, if you say that "We are Kṛṣṇa conscious persons." So one may challenge you, "First of all, explain what do you know about Kṛṣṇa?" That is quite natural. If you do not know about Kṛṣṇa, you have no right to say that "I belong to the Kṛṣṇa consciousness movement." You have not right to say. So your position is like that, simply if you have a tilaka and a kaṇṭhi, that does not mean that you belong to the Kṛṣṇa consciousness movement. Any cheater can do that. You must know the philosophy. If one challenges, you must reply. Therefore Bhaktivinoda Ṭhākura has sung a song indicating these cheaters. He says, *ei oto ek kalir celā*(?). "Here is a servant of Kali." What kind of celā? *Na te tilal golai mālā* (?). "He has got a tilaka and golai mālā, bas, that's all." He does not know what is the philosophy. If you do not know the philosophy of Kṛṣṇa consciousness, if you simply mark your body with tilaka and kaṇṭhi, then you are not proper servant, you are not qualified. So tilaka, mālā, is necessary. Just like a policeman. A bogus man, if he dresses like a policeman, he is not a policeman. He must know what is the police law, criminal law, who is to be punished, who is not to be punished, what is criminality, what is innocence. All these things he must know.

"The Ācārya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the Ācārya try to relieve the situation by sincerely following the instructions of the spiritual master. Unfortunately, when the Ācārya disappears, rogues and non devotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called svāmīs, yogis, philanthropists, welfare workers and so on." (SB 4.28.48 purport)

"The word pākhaṇḍa used in this verse is sometimes pronounced pāṣaṇḍa. Both of these words indicate an imposter who presents himself as a very religious person but in actuality is sinful. Indra took up the saffron-colored dress as a way of cheating others. This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God. **In this way people are cheated.**" (SB 4.19.12 purport)

"When the devotee has an interest or will different from the interest of the Supreme Lord, **his mentality is that of a separatist.** When **the so-called devotee** desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion." (SB 3.29.9 : PURPORT)



GREAT SINISTER GURUS

"One should not accept a spiritual master without following his instructions. Nor should one accept a spiritual master just to make a fashionable show of spiritual life." (No 5: PURPORT)

Śrīla Prabhupāda: "Kīrtanānanda may be eager to address in the Harvard university **but recently he has lost his link on account of disobedience.** You sing every day morning that by the mercy of the Spiritual master one can please the Lord and one who has not pleased the spiritual master cannot have any access in the realm of Kṛṣṇa Consciousness. Very recently Kīrtanānanda has developed a different consciousness of Māyā which is called misuse of one's minute independence offered by Kṛṣṇa. By misuse of one's independence one at once becomes a victim of Māyā and thus he loses all importance in Kṛṣṇa Consciousness. **So it is my definite opinion that his lecture anywhere now will bear no spiritual sequence. He must rectify his mistake before he can play in our So-**

ciety any important role. By lips he says that he is a surrendered soul but by action he is thinking differently." (Prabhupāda, Delhi 6 October, 1967)

"All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sādhu, mahātmā or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of *bhakti-latā-bīja* has been stunted." (*Madhya 19.160 : PURPORT*)

"The *prākṛta-sahajiyās* generally chant the Hare Kṛṣṇa mahā-mantra, yet they are attached to women, money and intoxication. Although such persons may chant the holy name of the Lord, they are not yet properly purified. Such people should be respected within one's mind, but their association should be avoided. Those who are innocent but simply carried away by bad association should be shown favor if they are eager to receive proper instructions from pure devotees, but those neophyte devotees who are actually initiated by the bona fide spiritual master and are seriously engaged in carrying out the orders of the spiritual master should be offered respectful obeisance's." (NOI 5)

"By false religious sentiments they present a make-show of devotional service, indulging in all sorts of immoral principles, & still pass as spiritual masters & devotees of God. Such violators of religious principles have no respect for the authoritative ācāryas, the holy teachers in the strict disciplic succession; & to mislead the people in general they themselves become so-called ācāryas, without even following the principles of the ācāryas.

These rogues in human society are the most dangerous elements &, for want of religious government, they pass on without being punished by the law of the state. They cannot, however, avoid the law of the Supreme, who has clearly declared in Bhagavad Gītā that envious demons, in the garb of religious propagandists, shall be thrown into the darkest regions of hell (Bg. 16.19-20). It is confirmed in Śrī Īsopaniṣad that the pseudo religionists are heading toward the most obnoxious place in the universe after finishing with the spiritual mastership business, which is simply for the matter of sense gratification."

"Anyone, if he is a pure devotee he can deliver others, he can become spiritual master. But unless he is on that platform he should not attempt it. **Then both of them will go to hell**, like blind men leading the blind." (Śrīla Prabhupāda Letter, 14/12/71)

INFILTRATION BY DEMONS

*rākṣasaḥ kalim āshritya
jāyante brahma-yonishu*

"In the Kali-yuga demons take birth in the families of brahmins." (Varāha Purāṇa)

This idea of beings from other realms taking birth on Earth with agendas is not unheard of. In the tenth canto of Śrīmad Bhāgavatam, Śrī Vishnu instructed the demigods to take birth ahead of Śrī Kṛṣṇa in order to assist Him in His pastimes.

The other way around, however, it seems that asuras (demons) also either take birth as residents of Bharat, or that they express their influence through earthly beings, as we can see in the case of Duryodhana and other evil kings.

"*Rakshasa* means almost man-eater. For their self satisfaction they can eat even their own sons. They're called *rākṣasas*. No sense. My sense gratification should be satisfied, never mind, you go to hell. This is the age. We create a machine that everyone comes and becomes smashed in that

machine and my sense satisfaction is there. Although I'll never be happy by such sense satisfaction.

This is going on. You can know that this world is now managed by the *rākṣasas*. They don't mind what is happening. They're prepared to sacrifice everything for fulfilling their whimsical nonsense. **They're called *rākṣasas***. They are very much enamored by this material civilization. They cannot understand and they will never try to understand because they are *rākṣasas*." (SPL 66-036)

DEMONS DISGUISED AS DEVOTEES

Śrīla Prabhupāda: "There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa Consciousness movement, and they should be completely neglected. Bhaktivinoda Ṭhākura says, **Kali-celā**. He indicates that there are other Vaiṣṇavas, pseudo-Vaiṣṇavas, with tilaka on their nose and kuntī beads around their neck. Such a pseudo-Vaiṣṇava associates with money and women and is jealous of successful Vaiṣṇavas." (*CC.Madhy.,Ch.1, Text 218 / 220, purport*)

A new type of devotee had surfaced within ISKCON. **The pseudo-devotee**. These pseudo-devotees feigned attraction to Kṛṣṇa and Śrīla Prabhupāda and pretended to be following the process of devotional service, however, they were not working for Śrīla Prabhupāda and Kṛṣṇa. They had their own agendas and personal goals for fame, wealth, followers, money and sex life.

The spiritual Master, his books, śāstra and our own realizations and experiences tell us that many kali-chela-miscreants in the garb of sannyāsīs and gurus are causing grief and hardships to countless devotees. They are intimidating and threatening the devotees to keep quiet and not to criticize them or they will throw you out and excommunicate you. Thereby heinously using twisted philosophy to put fear and doubts into your hearts.

"There are many pretenders who refuse to work in Kṛṣṇa consciousness but make a show of meditation, while actually dwelling within the mind upon sense enjoyment. Such pretenders may also speak on dry philosophy in order to bluff sophisticated followers, but according to this verse these are the greatest cheaters. For sense enjoyment one can act in any capacity of the social order, but if one follows the rules and regulations of his particular status, he can make gradual progress in purifying his existence. But he who makes a show of being a yogi, while actually searching for the objects of sense gratification, must be called the greatest cheater, even though he sometimes speaks of philosophy. His knowledge has no value because the effects of such a sinful man's knowledge are taken away by the illusory energy of the Lord. Such a pretender's mind is always impure, and therefore his show of yogic meditation has no value whatsoever." (*Bhagavad-gītā As It Is 3.6 purport*)

Because the pretenders did not seriously take to the process of Kṛṣṇa consciousness, they were not purified of mundane desires and could therefore never taste the ecstasy and spiritual bliss experienced by sincere devotees. Instead they became envious of the sincere devotees, envious of Śrīla Prabhupāda and envious of Kṛṣṇa. These so-called devotees actually worked against Śrīla Prabhupāda and his attempts to spread Kṛṣṇa consciousness from within the movement. This was one of the symptoms of the Māyāvāda contamination which had been administered to ISKCON.

Śrīla Prabhupāda always stressed that success in spiritual life depends on pleasing Kṛṣṇa, and Kṛṣṇa is pleased if His representative, the spiritual master is pleased. Unfortunately these pseudo-devotees had other ideas...

"One should have unflinching faith in Kṛṣṇa and similarly in the spiritual master. That is the way of understanding the secret of Kṛṣṇa consciousness. Unfortunately, an attempt has been made lately

to shake this formula. This mischievous attempt has done great harm, but if you, the members of the GBC can rectify this mischievous attempt, then there is still hope of making our progress uninterruptedly. I hope Kṛṣṇa will help us... The GBC's duty is therefore to see that every member is following the rules and regulations and chanting 16 rounds regularly on their beads. I hope that the GBC in cooperation with the *sannyāsīs* in their touring program will be able to keep vigilance systematically in order to keep the society as pure as possible." (to *Bali Mardan* Aug 25, 1970)

DEMONS IN THE GUISE OF DEVOTEES

False Gurus, Institutions, and the Holy Name.

A śāstric look at the problem of false gurus and materialistic persons donning the dress of devotees.

All spiritual traditions are plagued by pretenders. Their unsavory presence is an inherent factor on the spiritual path. This article examines the tradition within Gauḍīya Vaiṣṇavism for dealing with this phenomenon. A positive discussion full of hope. Criticism and politicking are part of the problem and are never the solution. The answer is complete faith and dependence on guru, śāstra and Kṛṣṇa.

"**Misplaced faith**". A cruel fiend poses as a devoted nurse and is thus granted entrance to the room of a helpless newborn babe. Once inside, she manifests her real intention — to mercilessly kill the child by offering him her poison-coated breast. This is the false guru, Pūtanā.

In exploring this topic, we felt a responsibility to examine the inherent problems in religious organizations frankly and philosophically, without institutional gloss or sectarian bias, through the light of Śāstra and the writings of our previous ācāryas. It is our hope that the message herein will inspire devotees to steadfastly serve the sevā/saṅga missions of their respective gurus, in spite of the Pūtanās and Kamsas that are inevitably found in such societies.

In the Pūtanā story, the analogies and examples given by Śrīla Bhaktivinoda Thakur and Śrīla Bhaktisiddhānta Saraswati Thakur were directed to false gurus — those who dress up like Vaiṣṇavas, those who take advantage of the Sampradāya Ācārya's position and preaching, dressing and acting so as to appear to be highly spiritually advanced persons. This charade isn't hard, if you are karmically endowed with great memory and acting abilities to pretend you're something you're not.

So it's the false gurus that the great Sampradāya Ācāryas point to as being representative of or symbolically depicted by Pūtanā. Of course, that pastime actually took place — Pūtanā is not just a metaphor. Pūtanā is the false guru, and she embodies one of the first big hurdles you have to overcome when you enter spiritual life. The big advantage of participating in this Kṛṣṇa Consciousness movement when a Sampradāya Ācārya is personally present to directly instruct and initiate, is that you're not as likely to be tempted or distracted into accepting false gurus. Of course, when Śrīla Prabhupāda was present, just as when Śrīla Bhaktivinoda Thakur and Śrīla Bhaktisiddhānta Saraswati Thakur were present, there were plenty of other alternatives to Kṛṣṇa Consciousness.

Thanks to Śrīla Prabhupāda's powerful preaching we had to make a decision, and those who made the decision to serve him and participate in his līlā were saved from Pūtanās. But nowadays, since Śrīla Prabhupāda's departure, our situation is just as described in the Pūtanā story: **ISKCON history shows that many of the leaders who self-promoted themselves as highly advanced were really demons in the disguise of devotees, and they caused a great deal of harm to individuals in the society.**

There are hundreds of thousands of devotees who have been abused by different IskCon leaders. Rāmeśvara, a Zonal Ācārya who unceremoniously fell down and left the movement has severely harmed all of his disciples, whom he has stolen from Śrīla Prabhupāda. Every new (self-appointed) bogus Iskcon guru was instructing his own disciples differently. So every new candidate disciple had to accept his new guru's perspective and version of Kṛṣṇa Consciousness, which was undoubtedly very different from the other bogus gurus, as well as from the instructions of Śrīla Prabhupāda.

For many devotees, it's no secret that they encountered all sorts of problems from the ISKCON false gurus, from the *kali-chelas*, the demons in disguise who took ISKCON from a spiritual movement into the realm of religiosity, turning it into an ecclesiastical institution devoid of the mood and preaching of the Sampradāya Ācāryas.

So all the various examples in the Pūtanā story very aptly describe the problems created by the dubious leaders of ISKCON, which many devotees experienced directly. The illustrations given by the Sampradāya Ācāryas and other sources in the Pūtanā issue also describe, very fittingly, those presently occupying leadership posts in ISKCON.

Pūtanā (the false guru) is the slayer of all infants. The baby, when he or she comes out of the mother's womb, falls at once into the hands of the pseudo-teachers of religion. These teachers are successful in forestalling the attempts of the good preceptor, whose help is never sought by the atheists of this world at the baptisms of their babies. This is ensured by the arrangements of all established churches of the world. They have been successful only in supplying watchful Pūtanās for effecting the spiritual destruction of persons from the moment of their birth with the cooperation of their worldly parents. No human contrivance can prevent these Pūtanās from obtaining possession of the pulpits. This is due to the general prevalence of atheistic disposition in the people of this world.

In his *Śrī Caitanya-sīkṣāmṛta* (3.2), **Śrīla Bhaktivinode Thakur has warned that devotees should be careful of such persons:**

“The devotee should give up the association of the devotee-pretender, understanding him to be a materialist. Towards those who are sincere, the devotee should offer service and respect. Meeting a true *vaiṣṇava*, the devotee should associate with him and serve him with his heart; to the ordinary *vaiṣṇava*-inclined people he should show respect. This respect is an external service. These *vaiṣṇava*-like people are of three types: those who fully accept the *vaiṣṇava* conclusions but are not practicing themselves; those who take up the *vaiṣṇava* signs and appearance, but are not real *vaiṣṇavas*, though they have respect for the *vaiṣṇavas*; those who are born in the families of great *vaiṣṇavas*, and wear the signs of a *vaiṣṇava* but are not real *vaiṣṇavas*.

A true *vaiṣṇava* is measured by the degree of purity and depth of devotion, and his capacity to inspire others. A person attains the status of a real *vaiṣṇava* as soon as a little pure devotion appears in his heart. If a person respects and takes association of the non-*vaiṣṇava* in the same way that he respects the true *vaiṣṇava* or the ordinary *vaiṣṇava*, then his devotion will decrease. Thus, amongst those who wear the *vaiṣṇava* marks and appear to be *vaiṣṇavas*, certain ones should be avoided. These people should be satisfied with the respect due to all human beings, which is part of the secondary rules, but they should not be accepted or respected as real *vaiṣṇavas*. If they happen to become pure devotees, then they are also qualified for association with other pure devotees. False *vaiṣṇavas* are those who wear the *vaiṣṇava* marks for the purpose of cheating, those who identify themselves as followers of the *vaiṣṇava ācāryas* for the purpose of introducing *advai-*

ta philosophy to the *vaiṣṇavas*, and those who advertise themselves as *vaiṣṇavas* to gain money, position or some other material enjoyment.”

Śrīla Bhaktisiddhānta Sarasvatī Thakur Prabhupāda as well as Śrīla A.C. Bhaktivedānta Swami Prabhupāda were not blind to such pseudo spiritualists, yet they welcomed everyone into the ranks of their movement. One may wonder why they did so. Upon contemplation, one can see that these powerful preachers took shelter of two "secret" weapons to overcome the demoniac tendencies of such *dharma-dhvajī* followers — the holy name and *Śrīmad Bhāgavatam*. They were both well aware of the supreme potency of these two items in purifying wrongs and establishing truth. As stated in *Śrīmad Bhāgavatam* (8.23.16):

*mantratas tantrataś chidraṁ deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidram anusāṅkīrtanaṁ tava*

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when your Lordship’s holy name is chanted, everything becomes faultless.

They understood that as long as the holy name and *Śrīmad Bhāgavatam* were prominent in their society then all mistakes would ultimately be corrected. As stated in *Śrīmad Bhāgavatam* (1.5.11), *tad-vāg-visargo janatāghaviplavo* — the nature of the transcendental words of *Śrīmad Bhāgavatam* is that they will always bring about a revolution in the lives of the people in general.

THE BLIND VULTURE AND THE CAT *adapted from Hitopadeśa*

The *Hitopadeśa* tells a beautiful story of a cat posing himself as a sincere spiritual aspirant, but his actual purpose was to kill and eat the baby birds in the tree. In his article entitled "Pūtanā", Śrīla Sarasvatī Thakur has similarly compared the witch demoness who tried to kill baby Kṛṣṇa by offering him poison on her breast to a false guru whose real purpose is to kill those who are babies in spiritual life:

On the side of the banks of the river Gaṅgā was a cliff on which grew a great fig tree. In the hollow of that tree lived a vulture named Jaradgava who, due to misfortune, had no eyes and no claws. Out of pity, the birds residing on that tree used to take out a little portion of their own food and give it to the vulture to keep him alive. Jaradgava lived on that tree and protected the young fledgling birds there.

Once a male cat called Dirghakarna came there to eat the baby birds. Seeing him approaching, the fledglings began crying out of fear. Hearing their cries, Jaradgava asked, "Who is coming?" Seeing the vulture, Dirghakarna became fearful, and thought, "Oh, I am dead. Now he is going to tear me to pieces." Then he thought, "I am too close to him, I cannot run away. Let whatever has to happen, happen. I will try to gain his faith and go near him. Thinking like this, he approached the vulture and said, "Respected sir, I salute you." The vulture said, "Who are you?" Dirghakarna said, "I am a cat." "A cat? Go away or you will be dead." Dirghakarna said, "Please first listen to my words, and then if I should be killed, kill me.

*jātimātreṇa kiṁ kaścid vadhyate pūjyate kvacit
vyavahāraṁ pariññāya vadhyaḥ pūjyo 'thavā bhavet*

Why should one be killed or worshiped simply based on caste or birth? First examine the behavior, and then decide whether to kill or worship. (Text 58)

The vulture said, “Why have you come here?”

The cat said, “I stay on the bank of the Gaṅgā, where I take bath every day. I am vegetarian, observe celibacy, and I follow the *candrāyaṇa-vrata* [a difficult fast in which one’s intake of food is diminished by one mouthful each day as the moon wanes and increased in the same way as the moon waxes]. The birds constantly praise your honor as one wholly given to the study of morality. They have said that you are very religious, knowledgeable, and a very loving and trustworthy person. Therefore I have come to hear of religious principles from you who are advanced in both knowledge and age. You being such a knower of religion, still you are ready to kill me, your guest?” The cat then began quoting more verses from *śāstra*:

*arāv apy ucitaṁ kāryam ātithyaṁ gṛham āgate
chettum apy āgate chhāyāṁ nopasamharate drumah*

Even if an enemy comes to one’s home, he should be treated like a guest, just like a tree does not refuse its shade to a person who goes to cut it. (59)

“Moreover,” Dirghakarna continued, “even if a guest is a young child, an old man, or a youthful person, he should be given all respect because a guest is worshipable like a guru for everyone. Saintly persons give their mercy even to those who have no good qualities, just as the moon does not refuse to give its moonlight over the house of a *caṇḍāla*. If a guest leaves someone’s home dissatisfied then he takes away all the piety of the householder and, in return, the householder takes all the sins of the guest. Even if a man of a lower caste visits the house of a higher caste person, he should be well received because a guest is the embodiment of all the demigods.

Jaradgava said, “A cat likes to eat flesh and kill birds. There are many infant birds living here. Therefore I spoke in that manner.”

Hearing this, the cat said, “Sir,” and as he spoke he first solemnly touched the ground as his first witness, then his two ears, and then, calling on Kṛṣṇa as a second witness to his words, he said, “I am completely renounced. I have overcome lust and I observe the most difficult *candrāyaṇa-vrata*. I am a knower of *śāstra*. Although various scriptures have different opinions on various topics, they all unanimously accept the principle that non-violence is the supreme religion.”

Dirghakarna then began quoting further statements from *śāstra*:

*sarva-himsā-nivṛttā ye narāḥ sarva-sahās ca ye
sarvasyāśraya-bhūtās ca te narāḥ svarga-gāmināḥ*

Those persons who are free from all violence, who tolerate everything, and who give shelter to all, are definitely candidates for attaining heaven. (66)

*martavyam iti yad duḥkham puruṣasyopajāyate
śakyas tenānumānena paro ‘pi parirakṣitum*

The distress one feels when one’s life is in danger should be used to understand the unhappiness of others in similar circumstances. Thus one should abstain from killing others. (69)

*svacchanda vana-jātena śākenāpi prapūryate
asya dagdhodarasārthe kaḥ kuryāt pātakaṁ mahat*

One can fill his belly from the grass and leaves naturally found in the forest. What need is there to commit sins just to stuff the stomach? (70)

"**Misplaced faith**". In this way, the cat gained Jaradgava's confidence. The vulture came to think that Dirghakarna was a great saint, and he allowed the cat to live in the hollow of the tree. Dirghakarna would daily, very quietly, catch a few baby birds, bring them to his place, and eat them. The birds whose babies were eaten began lamenting, and they started searching for their young. Knowing that the birds were searching for him, the cat came out from the hollow of the tree and ran away. Shortly after that the birds found bones spread around here and there in the hollow of the tree, and thinking that the vulture had eaten their babies, they killed him. Although being innocent and a true well-wisher of the birds, he paid for the folly of giving shelter to the wrong kind.

MORAL OF THE STORY

Just as the cat moved into the shelter of the tree and took advantage of the situation, **there are many false pretenders who want to join religious movements, which they see as an easy way to maintain themselves.** This goes on everywhere in the world. If the managers of the ashrams, temples, churches, mosques, and synagogues are materialistic persons, spiritually blind and powerless like the blind and clawless old vulture, they will easily be impressed by cat-like pseudo-spiritualists who want to join their ranks. Quoting some verses from scripture and acting like saintly persons, such cat *bābās* convince gullible leaders to give them access to the neophyte followers in their congregations. The innocent babies of spiritual movements are thus destroyed, and the movements are compromised.

Hari-bhakti-sudhodaya (19.59-60) describes:

*channa-panke sthala-dhiyā patanti bahavo nanu
vaidāla-vratiko 'py evaṁ saṅga-sambhaṣaṇārccanaiḥ*

"Just as many fall into quicksand along the riverbank, mistaking it to be dry land, similarly, many spiritual aspirants are doomed by following hypocrites, who are like the cat who recites a vow to be a saintly vegetarian in order to attract the worship of the mice."

*ātmanaivopahasitā-mithyā-dhyāna-samādhībhiḥ
nirlajjāvañchantī maṁ lokam dambhena-vañcitāḥ*

"Although they make fools of themselves by pretending to perform meditation and trance, being without shame they cheat the people of this world through hypocrisy."

In his purport to *Caitanya-bhāgavata* (ādi 16.228), Śrīla Bhaktisiddhānta Sarasvatī Thakur Prabhupāda has quoted the following verse:

*dharma-dhvajī sadālubdhaś chādmikoloka-dambhakaḥ
vaidāla-vratiko jñeyo hiṁsra-sarvābhisandhikaḥ*

"One should know that the *dharma-dhvajī* (who makes a false show of being religious), the person who always desires other's wealth, the duplicitous person, the person who cheats, the envious person, and the person who blasphemes are hypocritical brahmins who follow *vaidāla-vrata*, 'the vow of a cat'. (*Manu-saṁhitā* 4.195)

Therefore, Bhaktivinoda Ṭhākura says, Kali-celā. He indicates that there are other Vaiṣṇavas, **pseudo-Vaiṣṇavas**, with tilaka on their nose and kuntī beads around their neck. Such a pseudo-Vaiṣṇava associates with money and women and is jealous of successful Vaiṣṇavas. Although passing for a Vaiṣṇava, his only business is earning money in the dress of a Vaiṣṇava". (*CC.Madhy.,Ch.1, Text 218 / 220, purport*)

Śrīla Prabhupāda: "There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa Consciousness movement, and they should be completely neglected. Bhaktivinoda Ṭhākura says that he is nothing but a disciple of Kali-yuga."



Simultaneous Guru-Puja of conditional Souls equal to Srila Prabhupada, the greatest offense

**SRILA PRABHUPADA EXPOSES:
PSEUDO-DEVOTEES, KARMIS AND
DEMONS DISGUISED AS DEVOTEES**

Srila Prabhupada: **"Unless you distinguish between demons and devotees, you cannot progress in Krishna consciousness."** (*The Hare Krishna Explosion, By Hayagriva das*)

"There are many karmīs in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmīs want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord's property for God's service. Therefore a devotee is always distinct from the karmīs, although the karmīs may dress like devotees. As confirmed in Bhagavad-gītā (3.9), yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ. One who works for Lord Viṣṇu is free from this material world, and after giving up his body he goes back home, back to Godhead. A karmī, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the karmīs and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the karmīs and jñānīs than for the devotees." SB 8.9.28- purport

"There are many renegades from the Brahma-sampradaya whose only business is to make men more forgetful of the Lord and thus entangle them more and more in material existence. Such persons are never dear to the Lord, and the Lord sends them deeper into the darkest region of matter so that such envious demons may not be able to know the Supreme Lord..." (SB 2.9.20)

When Krishna or His empowered representative come to the material world, they are accompanied by their associates as well as opposed by the demons. Putana appeared like a demigod, and all the Vrindaban residents allowed her access to Yasoda's house and the baby Krishna, fooled by her external charms. **She was a demon in disguise.** Many people who are envious of the pure devotee of the Lord appear in the garb of devotees. In Kali Yuga demons are dressed in disguise as devotees.

DEMONS IN DISGUISE AS DEVOTEES

“There are many karmīs in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmīs want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord’s property for God’s service. Therefore a devotee is always distinct from the karmīs, although the karmīs may dress like devotees.” (SB 8.9.28 : PURPORT)

“An actual Vaiṣṇava is very pleased to accept another Vaiṣṇava who is bestowing the Lord’s mercy. A mundane person in the dress of a Vaiṣṇava should not be respected but rejected. This is enjoined in the śāstra (upekṣā). The word upekṣā means neglect. One should neglect an envious person. A preacher’s duty is to love the Supreme Personality of Godhead, make friendships with Vaiṣṇavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaiṣṇava. When Narottama dāsa Ṭhākura says chāḍiyā vaiṣṇava sevā nistāra payeche kebā, he is indicating an actual Vaiṣṇava, not an envious or jealous person in the dress of a Vaiṣṇava.” (CC Madhya 1.218 : PURPORT)

“A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prākṛta-bhakta, or kaniṣṭha-adhikārī. A prākṛta devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshiping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Ṭhākura: sarva-prāṇi- sammānanāsamarthānām avajñā spardhādimatām tu bhagavat-pratimaiva pātram ity āha. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the Chaitanya-caritāmṛta (Antya 7.11) it is clearly said, kṛṣṇa-śakti vinā nahe tāra pravartana: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. nevertheless, a devotee who does so is criticized by neophyte devotees, kaniṣṭha-adhikārīs, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.” (SB 7.14.39 Purport)

PSEUDO-DEVOTEES ENTER THE HARE KRISHNA MOVEMENT

Kali-Chelas – disguised as devotees

Srila Prabhupada: “There are many jealous people in the dress of Vaishnavas **in this Krishna Consciousness movement**, and they should be completely neglected. A false acarya may try to override a vaishnava by a high-court decision, (2/3 hand vote) but Bhaktivinoda Thakura says that he is nothing but a disciple of Kali-yuga.”

“If one thinks that there are many pseudo devotees or nondevotees in the Krishna Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master’s instructions and the regulative principles governing chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one’s mental concoctions, one falls down. By associating with non-devotees, one breaks the regulative principles and is thereby lost.” (CC Mad 19.157 Purport)

Revised/ adulterated edition: “**Even if one thinks there are many pseudo devotees or nondevotees in the Krsna Consciousness Movement, still one should stick to the Society; if one thinks the**

Society's members are not pure devotees, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless... (COMMENT: Amazing changes by the BBT to the meaning !)

- DISCIPLES OF KALI -
JEALOUS PERSON IN THE DRESS OF VAISHNAVA

"A jealous person in the dress of a Vaishnava is not at all happy to see the success of another Vaishnava in receiving the Lord's mercy. Unfortunately, in this Age of Kali there are many mundane persons in the dress of Vaishnavas, and Srila Bhaktivinoda Thakura has described them as disciples of Kali. He says kali-chela. He indicates that there is another Vaishnava, a pseudo-Vaishnava with tilak on his nose and kanthi beads around his neck. Such a pseudo-Vaishnava associates with money and women and is jealous of successful Vaishnavas. Although passing for a Vaishnava, his only business is earning money in the dress of a Vaishnava. Bhaktivinoda Thakura therefore says that such a Vaishnava is not a Vaishnava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an acharya by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaishnava acharya. A Vaishnava acharya is self-effulgent, and there is no need of any court judgment. A false acharya may try to override a Vaishnava by a high-court decision, but Bhaktivinoda Thakura says that he is nothing but a disciple of Kali-yuga." ([Cc., Madhya, 1.220, Purport](#))

"Chanakya Pandit says that there are two envious animals: serpents and men. Although you may be faultless either may kill you. Of the two Chanakya Pandit says that the envious man is more dangerous because a serpent can be subdued by chanting a mantra or some herbs but an envious man cannot be subdued. In Kali-yuga practically everyone is envious but we have to tolerate this. Envious people create many impediments to the Krishna consciousness movement but we have to tolerate them. There is no alternative." (Madhudhvisa das, 1995)

From Nanda Kumara's Srila Prabhupada memories:

"Srila Prabhupada told me something personally. His Divine Grace said... "There are those among us wearing dhoti, sikha, tilaka and neck beads, but they are not devotees. They are agents of kali who are here to try to stop our movement. You (said to me, but meaning all of us, especially those with a ksatriya nature) should find out who they are and weed them out. That's an exact quote." (Nanda Kumara das)

CAN DEVOTEES BECOME DEMONS

(1). Devotee: "Can demons become devotees?"

Prabhupada: "Of course – by chanting Hare Krishna and agreeing to serve Krishna. **And devotees may temporarily fall down and act like demons.** That independence is always there." (Lilamrita Ch. 26)

"One who is conducted by false ego and thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons. Being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead." (SB 4.3.21)

*"Everything depends on the strength of the recipient. For example, due to the scorching sunshine many vegetables and flowers dry up, and many grow luxuriantly. Thus it is the recipient that causes growth and dwindling. Similarly, mahīyasām pāda-rajo-'bhīṣekam: the dust of the lotus feet of great personalities offers all good to the recipient, **but the same dust can also do harm. Those***

who are offenders at the lotus feet of a great personality dry up; their godly qualities diminish. A great soul may forgive offenses, but Kṛṣṇa does not excuse offenses to the dust of that great soul's feet, just as one can tolerate the scorching sunshine on one's head but cannot tolerate the scorching sunshine on one's feet. An offender glides down more and more; therefore he naturally continues to commit offenses at the feet of the great soul. Offenses are generally committed by persons who falsely identify with the impermanent body." (SB 4.4.13 Purport)

BHAKTIVINODA THAKUR WROTE THIS HEAVY QUOTE:

"After the time of Sri Caitanya Mahaprabhu, those faithful to Him kept apart from non devotees, to avoid contamination. Seeing this, the personality of Kali sent his representatives in disguise to pollute the Vaisnava sampradaya. Posing as Vaisnavas, they spread their wicked doctrines, and appeared so intelligent and devoted that only pure devotees could detect their real identity. Most devotees – not only the most neophyte – were enchanted by their tricks. In this way Kali's agents expertly introduced karma, jnana, and anyabhilasa in the Vaisnava sampradaya and caused suddha-bhakti to vanish from the world."

Srila Prabhupada: No, there are always two classes of men: devata and demons. [...] This struggle will always be there. (Sanskrit) There are two classes of men throughout the whole universe. One is called daiva and the other is called asura. The Viṣṇu-bhaktāḥ bhaved daivāḥ.(?) [...] And there is always fight between the two, even in higher planetary systems. Only Brahmaloaka, Satyaloka, there are no more asuras. So asura class will always fight like that, and devatā class will always defy. But for God everyone is equal, because all of them are sons of God. Therefore an attempt is always going on to turn the asuras to become devotees. For this purpose God Himself comes, He sends His representative, how these rascal asuras can be turned into devotees. Otherwise the asura class will always be there. (Conv, Aug. 11, 1976)

Note: The conditioned souls in this material world have a combination of divine and demoniac natures, and according to their association and their choices by their free will, they can behave divinely or in the lower modes, or demonically. Those who joined the Hare Krishna movement as participating devotees may revert to the pursuit of demonic or sinful ambitions, simply by their free will. A person may thus act as a devotee in the service of the Lord or at another time as a "demon" in the service of his mundane desires, such as envy of the pure devotee's status as the most worshipable of all people. This explains how many devotees may appear externally as Vaishnavas, but may have the consciousness of a karmi or fruitive worker, or worse, that of a demon who would exploit his situation for sense gratification, even to the extent of poisoning the Acharya so to take his place. How can anyone think that the poisoners of Srila Prabhupada were anything other than "demons" in the disguise of devotees?

UNLESS YOU DISTINGUISH BETWEEN DEMONS AND DEVOTEES,
YOU CANNOT PROGRESS IN KRISHNA CONSCIOUSNESS.

Srila Prabhupada: **Unless you distinguish between demons and devotees, you cannot progress in Krishna consciousness.**

Every morning, a different devotee comes up to Paradiso to visit Swamiji for a day. Although there is no formal initiation ritual or fire sacrifice, Swamiji chants on the initiates' beads and bestows spiritual names: Aniruddha, Uddhava, Murari, Devananda. One day, when Janaki visits, she takes exception to the painting of Lord Nrishingadev tearing out the entrails of the demon Hiranyakashipu. 'It's really ghastly, Swamiji, she says, making a face.' 'For the devotees, it is beautiful,' he says. 'The devotee praises Lord Nrishingadev: dalita hiranyakashipu tanu bhringam. "With the nails of Your beautiful hands, you have torn apart this wasp-like demon." Hiranyakashipu was such a great

demon that he even tried to kill his small son, Prahlad Maharaj, just because he was a devotee. So the Lord killed Hiranyakashipu to protect His devotee and liberate the demon.' 'But there are no such demons now, Swamiji,' Janaki says. 'Oh yes,' Swamiji says. 'Demon means nondevotee.' 'Maybe we shouldn't call them demons,' Kirtanananda suggests. 'People will never come if we call them demons.' 'But they are demons,' Swamiji says. 'If you are not a devotee, you're a demon.' 'Aren't most people somewhere in between?' Kirtanananda persists. "'In between" means demon,' Swamiji says. 'But most people never heard of Krishna,' Kirtanananda says. 'How can they be called demons?' 'Everyone has heard of God,' Swamiji says. 'Krishna is God. Anyway, they may be innocent; therefore we are informing them. But actually, because they're here in this material world, they are not really innocent. Somehow, they've chosen to forget Krishna, and are therefore demons.' 'I thought that in Krishna consciousness, you see Krishna in everyone,' Kirtanananda says. 'Yes,' Swamiji says, 'Krishna is also in the demon. But does this mean that we aspire to be demons? Unless you distinguish between demons and devotees, you cannot progress in Krishna consciousness.'" (From "The Hare Krishna Explosion" By Hayagriva das)

SERVANT OF MAYA

Prabhupāda: Unless we are very sincere, we cannot cope with māyā. That is not possible. **If you remain a servant of māyā**, you cannot conquer over māyā. You must be very sincere servant of Kṛṣṇa. Then you can conquer. *Mām eva ye prapadyante māyām etāṁ taranti te*. It is clearly said. Otherwise you are subjected to the tricks of māyā. [Morning Walk at Marine del Rey -- July 13, 1974, Los Angeles:](#)

Prabhupāda: Then you can get rid of māyā's tricks. Otherwise, you may dress yourself like anything, but you are simply māyā's servant. Bhaktivinoda Ṭhākura has sung one... Ei ota kalir chelā: "Here is another disciple of Kali." Nake tilaka galai mālā. "He has got tilaka on the nose and mālā, kaṅṭhi, also." Sahaja bhajana kache mamu saṅge lana pare bhalo: "And he's, he has become a Vaiṣṇava by illicit sex." This is stated by Bhaktivinoda Ṭhākura. "Here is a Kali's chelā. He has dressed like a Vaiṣṇava, but he is doing his bhajan with illicit sex." **Sahaje bhajana kache mamu saṅge lana pare bhalo**. You know? There is a class of sahajiyās?

MAYA DEVOTEES

"[Kirtanananda](#) may be eager to address in the Harvard university but recently he has lost his link on account of disobedience. You sing every day morning that by the mercy of the Spiritual master one can please the Lord and one who has not pleased the spiritual master cannot have any access in the realm of Krishna Consciousness. Very recently Kirtanananda has developed a different consciousness of Maya which is called misuse of one's minute independence offered by Krishna. By misuse of one's independence one at once becomes a victim of Maya and thus he loses all importance in Krishna Consciousness. So it is my definite opinion that his lecture anywhere now will bear no spiritual sequence. **He must rectify his mistake before he can play in our Society any important role**. By lips he says that he is a surrendered soul but by action he is thinking differently. (Delhi 6 October, 1967 : 67-10-06)

IGNORANT DEVOTEES

This is very nice challenge. Suppose if somebody, if you say that "We are Kṛṣṇa conscious persons." So one may challenge you, "First of all, explain what do you know about Kṛṣṇa?" That is quite natural. If you do not know about Kṛṣṇa, you have no right to say that "I belong to the Kṛṣṇa consciousness movement." You have not right to say. So your position is like that, simply if you have a tilaka and a kaṅṭhi, that does not mean that you belong to the Kṛṣṇa consciousness movement. Any cheater can do that. You must know the philosophy. If one challenges, you must reply. Therefore Bhaktivinoda Ṭhākura has sung a song indicating these cheaters. He says, ei oto ek kalir

cela(?). "Here is a servant of Kali." What kind of cela? Na te tilal golai mālā (?). "He has got a tilaka and golai mālā, bās, that's all." He does not know what is the philosophy. If you do not know the philosophy of Kṛṣṇa consciousness, if you simply mark your body with tilaka and kaṅṭhi, then you are not proper servant, you are not qualified. So tilaka, mala, is necessary. Just like a policeman. A bogus man, if he dresses like a policeman, he is not a policeman. He must know what is the police law, criminal law, who is to be punished, who is not to be punished, what is criminality, what is innocence. All these things he must know. [Lecture on SB 6.1.38 -- Los Angeles, June 4, 1976:](#)

BLIND DEVOTEES

"If a blind man pretends to help another blind man cross a road, then both the blind leader and the blind follower shall fall into the further darkness of some unseen ditch. Everyone who is devoid of transcendental knowledge is just like a blind man"

SEPARATIST DEVOTEES

"When the devotee has an interest or will different from the interest of the Supreme Lord, his mentality is that of a separatist. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion. (SB 3.29.9 : PURPORT)

MONKEY DEVOTEES

Those who are living in Vṛndāvana and acting like monkey, they'll get next life—a monkey. To remain in Vṛndāvana, and then next life they will be liberated. In one life all their sinful activities will be punished. Because as soon as animal life is obtained, there is no more further record of the sinful life. The animals cannot make sinful activities more than what is destined by him. But their sinful activity is not taken into account. For this man who is offered this monkey's body, he suffers the inconvenience of monkey life. So his sinful activities are counteracted, and because he came to Vṛndāvana and lived in Vṛndāvana by the mercy of Rādhārāṇī, next life he will be... That is the glory of Vṛndāvana-dhāma. Otherwise what is the explanation of these dogs and hogs and monkeys in Vṛndāvana? [Room Conversation -- September 7, 1976, Vrndavana:](#)

FOOLISH RASCAL GURU

The guru must be mahātmā and muni. Muni means thoughtful, philosopher. **Not foolish rascal, manufacturing some philosophy.** And *mahātmabhiḥ*. Not only self-realized, but by his character, by his behavior, by his understanding, he must be a mahātmā. What is that mahātmā? There are so many mahātmās, simply by changing the dress. No. Not that kind of mahātmā. Our Bhaktivinoda Ṭhākura has sung a song, *eita eka kalir celā*: "**Here is a disciple of Kali.**" What is that? *Nāke tilaka galai mālā*. "He has got tilaka..." *Nata nara nāke tilaka galai mālā*. He sings that, *sahaja bhajana kache namu saṅge laiṅā pare dala*. (?) *Kalir celā (Kali celā)* means the disciple of Kali. Dressed like a sādhu, or Vaiṣṇava, but within, all rubbish things. [Lecture on SB 1.5.29 -- Vrndavana, August 10, 1974:](#)

Bhaktivinoda Ṭhākura sings that "He's dressed like a bābājī. He has shaven his head, and has got tilaka and kaṅṭhi. But he has got at least half a dozen women, and that is his bhajana." So not that... That is not mahātmā. That is durātmā, a cheating... Of course, in this Kali-yuga... Therefore Bhaktivinoda Ṭhākura says, *eita eka kalir celā*. *Kalir celā* means the disciple of Kali. Dressed like a sādhu, or Vaiṣṇava, but within, all rubbish things. That will not help us. He must be mahātmā, real mahātmā. We want guru like that. Then it will be a... We must be also qualified, and guru also qualified. Therefore it is said in the Hari-bhakti-vilāsa that one year should be taken to study one another, the guru and the disciple. The guru also will see whether the person is fit to become a disciple, and the disciple also will see "Whether this gentleman can become my guru."

SO-CALLED ĀCĀRYAS - MOST DANGEROUS

"By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. [...] to mislead the people in general they themselves become so-called ācāryas, but do not even follow the principles of the ācāryas. These rogues are the most dangerous elements in human society." (Śrī Īsopaniṣad, Mantra 12, purport)

THE GREAT SINISTER MOVEMENT

Śrīla Prabhupāda: "It is a fact however that the great sinister movement is **within our Society.**" (*Śrīla Prabhupāda Letter to: Haṁsadūta 2 September, 1970*)

"The Ācārya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears, things once again become disordered. The perfect disciples of the Ācārya try to relieve the situation by sincerely following the instructions of the spiritual master. Unfortunately, when the Ācārya disappears, rogues and non devotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called svamis, yogis, philanthropists, welfare workers and so on." (SB 4.28.48 purport)

THE POISONOUS EFFECT IN OUR SOCIETY

Śrīla Prabhupāda: "*Regarding the poisonous effect in our Society, it is a fact and I know where from this poison tree has sprung up and how it affected practically the whole Society in a very dangerous form.* But it does not matter. Prahlāda Mahārāja was administered poison, but it did not act. Similarly Lord Kṛṣṇa and the Pāṇḍavas were administered poison and it did not act.

KILL GURU BECOME GURU

Prabhupada: This is also another Vedic civilization, that if you are benefited by somebody, you should always remain obliged to him. *Siksito yad-anugrahat.* There is one Bengali proverb, *guru-mara-vidya*. "Guru, you learn from him first of all, then kill him. Don't care for guru." This is demonic. By the grace of guru you learn something. Then when you learn something, then you become greater than him, don't care for guru. This is demonic. Even if you have learned something, you must feel always obliged, atah padarsayat(?) (SB lecture Oct. 4, 1976)

"...throw him away, 'Go away. I have now learned.' Guru-mara-vidya: the knowledge of how to kill guru. Guru-mara-vidya. Their...the philosophy is that you cannot rise up. You take a ladder. But as soon as you rise, throw away the ladder. No more. No more needed. That is mayavada philosophy." (SP Morning Walk, 12/5/1973, Los Angeles)

AND LORD JESUS CHRIST WAS KILLED. SO THEY MAY KILL ME ALSO

Srila Prabhupada: "So as Krishna was attempted to be killed... And Lord Jesus Christ was killed. So they may kill me also." (*Srila Prabhupada, May 3, 1976, Honolulu*)

"This is our position. Gradually they will show Hare Kṛṣṇa movement. In India also, although India's... **They will want to crush down this movement.** So this will be up to Him. Kṛṣṇa or Kṛṣṇa's movement, the same thing. And Kṛṣṇa was attempted to be killed by Kamsa class of men and his company, the demons. **So it will be there; it is already there.** Don't be disappointed, because that is the meaning that it is successful. Kṛṣṇa's favor is there, because Kṛṣṇa and Kṛṣṇa's movement is not different, nondiff..., identical. So as Kṛṣṇa was attempted to be killed, many, many years before He appeared... At eighth child, if the mother produces child yearly, still ten years, eight years befo-

re His birth, the mother was to be attempted to be killed. So there may be attempt like that. And Lord Jesus Christ was killed. So they may kill me also." [Room Conversation May 3, 1976, Honolulu]

WAS SRILA PABHUPADA POISONED?

Srila Prabhupadas poisoning is not a question of speculation or believe. I believe he was poisoned, I dont believe he was poisoned. This is all nonsense. **Srila Prabhupadas poisoning is a fact**, because Srila Prabhupada himself said it, Srila Prabhupada himself complaint of being poisoned (recorded on audio tape). This is suffice for any sincere Prabhupada follower to start an investigation. A true Prabhupada follower believes in the words of his guru, which are even recorded on tape. Everything else is nonsense speculation. Even the Kaviraj said: "if Srila Prabhupada said so, than it must be true". Those devious devotees who deny Prabhupada's poisoning, denying Srila Prabhupada. They have no faith in Srila Prabhupadas own words. They are Kali-Cela, disciples of Kali.

For any innoced devotee to question whether his guru was poisoned is horrible, inconceivable, fathomless and beyond understanding. But hearing the poison complains of Srila Prabhupada Himself, (by Himself on tape) any sincere disciple will try to find out the poisoners.

Srila Prabhupada personally complaints about being poisoned, which is recorded on Audio Tapes and confirmed by Bhakticaru and Tamal Krishna (Tapes are available for investigation). A conspiracy to murder Srila Prabhupada is PROFOUNDLY evident especially in the direct (DISTRESSED) tape recorded statements of Srila Prabhupada days before He passed away; clear statements in which His Divine Grace discussed His poisoning [as well as its pernicious effects on His body and mind] with the very rakshasas -demoniac disciples- who were conspiring to assassinate Him.

Srila Prabhupada: "Someone says that I've been poisoned. It is possible."

Kaviraja: (doctor) What is he saying?

Prabhupada: Someone says that someone has given poison.

Kaviraja: To whom?

Prabhupada: To me.

[Room Conversation November 9, 1977, Vrndavana, India]

<http://www.iskcon-truth.com/poison/prabhupada-poisoned-part1.html>

For any sincere disciple of Srila Prabhupada all the alarm bells would ring, if his guru tells him, that he has been poisoned. He immediately would try to protect his guru, finding out those poisoners. But not so the Iskcon leaders, they try to obfuscate the poison complaints of Srila Prabhupada, stating the opposite of what Srila Prabhupada is saying. Srila Prabhupada Himself is saying: "**I have been poisoned, poison has been given to me**" Yet Iskcon leaders state the opposite: "Not that I have been poisoned", contradicting directly Srila Prabhupadas own words.

Srila Prabhupada's own words, stating that his poisoning is possible, is the strongest possible evidence, since these are the words of the acharya. Such directly revealed evidence is conclusive since it is beyond the four defects. Even supposedly water-tight forensic evidence has to take second place to the words of the acharya. Any sincere disciple of Srila Prabhupada will believe in His words.

Any sincere disciple and follower of Srila Prabhupada will accept His complaint of being poisoned and try to find out the poisoners. Why a guru has to beg his disciples not to torture him to death is another inconceivable question. We only can guess that these so called devious torturing disciples are so bad, as to cause such a horrible statement of the guru, who helplessly has to beg for His life:

Prabhupada: "This is my only request, that at the last stage don't torture me and put me to death. So I am not eating anything, and if we chant, by batches chant, I'll hear." [**Room Conversation, Nov 3, 1977, Vrindavana**]

Anyone who has any feeling or connection to the founder of the International Society for Krishna Consciousness, must take Srila Prabhupada's poison complaints serious and [read this book of Nityananda das](#).

[Kill Guru Become Guru – Book I](#)

[Kill Guru Become Guru – Book II](#)

APPENDIX

Sinister influences within our Society -

A warning from HDG A.C. Bhaktivedanta Swami Prabhupada:

Calcutta India
2 September, 1970
70-09-02
Hamburg Germany

My Dear Hamsaduta,

Please accept my blessings. I am in due receipt of your letter dated 23rd August as well as the German "Zuruck zur Gottheit." This masthead was submitted to me by Jaya Govinda and I approved of it, but I advised him to put the words "Back to Godhead", as it is. The idea is that the original name, "Back to Godhead", even it goes to foreign country it should continue to be the same. As you can see from other important magazines like "Life" and "Time" they are distributed in foreign countries is the same name without being translated into the local language. If you think that such change will be more convenient, I have no objection—such change means, instead of "Back to Godhead", "Zuruck zur Gottheit."

Regarding the poisonous effect in our Society, it is a fact and I know where from this poison tree has sprung up and how it affected practically the whole Society in a very dangerous form. But it does not matter. Prahlada Maharaja was administered poison, but it did not act. Similarly Lord Krsna and the Pandavas were administered poison and it did not act. I think in the same parampara system that the poison administered to our Society will not act if some of our students are as good as Prahlada Maharaja. I have therefore given the administrative power to the Governing Body Commission.

I have tried to give you all Krsna Consciousness, now it is your duty to develop it. If you remain strong on the spiritual platform then your progress will not be checked or blocked. I do not know what was resolved in New Vrindavan although Sriman Rupanuga Prabhu has informed others that he has sent a tape in this connection. I am still in darkness about the proceedings in New Vrindavana, but I have heard that Brahmananda is preaching about me that I am Krsna, that I am Super-soul, that I have withdrawn my mercy from the disciples, that I have left the Society and so on. I do not know how far they are correct, but I have written him a letter that he may not do something which may harm the interest of the Society. You are also one of the members of the GBC, so you can think over very deeply how to save the situation. "It is a fact however that the great sinister movement is within our Society." I have not heard anything from Krsna das or Syamasundara, so all of you may try to save the Society from this dangerous position.

So far my coming here, it appears that it was Krsna's desire. There was very good reception in the Airport and the public opinion is that it was the unique reception so far given to any VIP man. Here in India, especially in Bengal, the political conditions are not very good. Everyone is feeling some sort of anxiety due to the political condition, so I have given them a sort of hope that if they take to Krsna Consciousness their problems will be solved. It is not my mental concoction, but I believe in the words of Narottama Dasa Thakura that the shelter of the Lotus Feet of Lord Nityananda is as cooling effectively as the combined moonshine of millions of moons. So I am sure anyone taking shelter of Krsna Consciousness Movement will be happy. Please try to push this Movement on this process. Offer my blessings to Himavati. Hope this will meet you in good health.

Your ever well-wisher,
A.C. Bhaktivedanta Swami
ACBS:ds

"What will happen when I am not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure."

Sydney Australia
11 April, 1972
72-04-11
Hamburg

My dear Hamsaduta,

Please accept my blessings. I beg to acknowledge receipt of your letter dated April 7th, 1972, and I have noted the contents. The meeting of the GBC appeared to be very unconstitutional, because all the men were not informed or invited. Syamasundara. was not invited, Sudama was not invited, Kṛṣṇa das was not invited, Tamala Kṛṣṇa was not invited, neither I was informed. Why? You cannot hold meeting of 8 persons without inviting the others. Seven may be a quorum, that's all right, but you cannot convene without a general announcement to all the members and myself, giving a proposed agenda, like that, the topics to be discussed, why the meeting is being called, etc. Then there is correspondence for deciding these things, and if there is great necessity, then meeting may be called, but not whimsically, only after much thought is given and there is clear intimation of all the members plus myself. Anything whatever is done is done, but the whole thing appeared to be giving all power to Atreya Rsi. I cannot understand why, instead of one GBC man, a person outside the Commission was given so much power, and there was to be immediate action without divulging the matter to the devotees. And I am surprised that none of the GBC members detected the defects in the procedure.

It was detected only when it came to me. What will happen when I am not here, shall everything be spoiled by GBC? So for the time being, let the GBC activities be suspended until I thoroughly revise the whole procedure. In the meantime, you do your duty as president of Hamburg Temple, and try to improve spiritually. Our spiritual way should strictly observe the following points especially: (1). Neatness and cleanliness of all personal bodies. (I still see those who are initiated as Brahmins, they do not wash their hand after eating even; of course, there may be so many defects due to your births in non-Brahmin families, but how long it shall go on? It is very easy thing.); (2). Chanting 16 rounds daily. (I don't think everyone is following these principles.); (3) Temple worship, which should be performed rigidly between four and ten a.m.)

I find that the devotees are still sleeping up to six, seven o'clock. So in the GBC Agenda I do not find any such programs for reforming our past bad habits. So kindly as President of Hamburg center you try to observe yourself all the regulative principles and see all the members are following.

Recently I have received from one Sannyasi complaint about another Sannyasi who is not chanting regularly. So our view is that we shall be strictly following the rules and regulations. Monetary matters are secondary. On principle, we should better starve than neglect our rules and regulations. We are trying to present an ideal Society to the world, so although we are very rigidly following these principles, still, we are very liberal to everyone. For this reason we are being appreciated everywhere. So anyway, I am not at all dissatisfied with you, but it is my duty to point out the mistakes. You are in charge of the Germany organization. Please do it nicely there, not very much on the material side, more on the spiritual side. Example is better than precept. Every one of you must be the perfect examples, then everyone will follow. Hoping this will meet you in good health, along with your good wife, Himavati devi dasi.

Your ever well-wisher,
A.C. Bhaktivedanta Swami
ACBS/sda