

Are ISKCON's bogus Gurus aware of their deviations? And why don't they fear Krishna's punishment?

BY: MAHESH RAJA

30. December 2013 by Prabhupada News — Why do not they fear Kṛṣṇa?

Dear Mahesh Raja Prabhu!

Do every guru know that they do not follow Śrīla Prabhupada ? They mislead the disciples. Why do not they fear Kṛṣṇa ? Thank you, Hare Kṛṣṇa, ys [***]

Hare Kṛṣṇa! [***]

The bogus gurus are actually -atheists- in the dress of devotees. They actually do -not- believe in Kṛṣṇa. They are demons in the guise of devotees. Demons -think- there is no God so why should they fear Him?

The Divine And Demonic Natures ([Bg 16.4](#))

*dambho darpo 'bhimānaś ca / krodhaḥ pārūṣyam eva ca
ajñānam cābhijātasya / pārtha sampadam āsurīm*

Arrogance, pride, anger, conceit, harshness and ignorance-these qualities belong to those of demonic nature, O son of Pṛthā.

PURPORT: In this verse, the royal road to hell is described. THE DEMONIAK WANT TO MAKE A SHOW OF RELIGION AND ADVANCEMENT IN SPIRITUAL SCIENCE, ALTHOUGH THEY DO NOT FOLLOW THE PRINCIPLES. They are always arrogant or proud in possessing some type of education or so much wealth.

THEY DESIRE TO BE WORSHIPED BY OTHERS, AND DEMAND RESPECTABILITY, ALTHOUGH THEY DO NOT COMMAND RESPECT. Over trifles they become very angry and speak harshly, not gently. They do not know what should be done and what should not be done.

THEY DO EVERYTHING WHIMSICALLY, ACCORDING TO THEIR OWN DESIRE, AND THEY DO NOT RECOGNIZE ANY AUTHORITY. These demoniac qualities are taken on by them from the beginning of their bodies in the wombs of their mothers, and as they grow they manifest all these inauspicious qualities.

The Later Pastimes of Lord Sri Caitanya Mahaprabhu ([Madhya 1.218](#)) :

Śrīla Narottama dāsa Ṭhākura says, chāḍiyā vaiṣṇava sevā nistāra pāyeche kebā: unless one serves a Vaiṣṇava, he cannot be delivered. The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaiṣṇavas, his path is clear. Consequently Śrī Caitanya Mahāprabhu requested all the Vaiṣṇavas present to show mercy toward the two brothers, Rūpa and Sanātana, who had just been initiated by the Lord. When a Vaiṣṇava sees that another Vaiṣṇava is a recipient of the Lord's mercy, he becomes very happy.

Vaiṣṇavas are not envious. If a Vaiṣṇava, by the mercy of the Lord, is empowered by Him to distribute the Lord's holy name all over the world, other Vaiṣṇavas become very joyful- that is, if they are truly Vaiṣṇavas. One who is envious of the success of a Vaiṣṇava is certainly not a Vaiṣṇava himself, but an ordinary mundane man. Envy and jealousy are manifested by mundane people, not by Vaiṣṇavas. Why should a Vaiṣṇava be envious of another Vaiṣṇava who is successful in spreading the holy name of the Lord? 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.

From [*]:**

Then Srīla Prabhupada to serve His gurus and help us, He accepted demon disciples also ! If now a disciple's guru is a demon, then the disciple has to bear the blame too. IRM did not explain these thing to me properly. I thought these gurus had just fallen to sin. Therefore I wrote to Paramadvaiti Maharaj. While a demon will not change. Thank you. Hare Krsna,
[***]

From Mahesh Raja:

Hare Krsna! [***]. Srila Prabhupada is NOT to blame – **he gives the CHANCE to ALL to be devotees.** BUT there are some WHO do NOT want to change.

From [*]:** Therefore I wrote to Paramadvaiti Maharaj. While a demon will not change.

From Mahesh Raja: Why does this man pretend to be a Diksa guru? Why do you not ask him?

From [*]:** Yes, I asked him (Paramadvaiti), he said the following:

From Swami B.A. Paramadvaiti:

Sometimes in the absense of such a guru a pancharatatrik guru gives diksa but the bhagavata guru is always the highest and only hope for final success. That is the applied solucion in mahaprabhus mission. Read bhajanamritam of sarkar .

From [*]:**

Thank you very much your answers. I am sure that this is no Srīla Prabhupada's teaching, When I am reading His books, all the thing so clear to me. He speaks otherwise. I am sorry, but I can not understand you. In spite of that I have just reading Narahari Sarkara Thakur: Bhajanamrta.

From [*]:**

Yes, I understand this. This means the Siksa guru. **But why did you become diksa guru ?** Srīla Prabhupada teaches us that we should choose what kind of guru. The diksa guru is a maha-bhagavata. Therefore the sciptures allow only one diksa guru and more siksa gurus. A maha-bhagavata disciple may become guru, if one more condition will be granted. This is Srīla Prabhupada's teaching.

From Mahesh Raja:

(The statement of Paramadvaiti is) BOGUS! The man is just making excuses FOR his CHEATING you should tell him he is CHEATER:

From [*]:**

Thank you. I agree with you. Paramadvaiti Maharaj actually do not accept Srīla Prabhupada.

From Mahesh Raja:

[NoD 8](#) Offenses to Be Avoided The offenses against the chanting of the holy name are as follows: (3) To disobey the orders of the spiritual master. [Madhya 24.330](#) The Sixty-One Explanations of the Atmarama Verse MAHA-BHAGAVATA-srestho brahmano vai gurur nram sarvesam eva lokanam asau pujoya yatha harih maha-kula-prasuto 'pi sarva-yajnesu DIKSITAH sahasra-sakhadhyayi ca na guru syad avaisnavah ((The guru MUST be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru MUST be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people.When one has attained the topmost position of MAHA-BHAGAVATA, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru.)) Note The word DIKSITAH refers to Diksa and ONLY Maha Bhagavata is the one mentioned WHO give this BY DEFINITION.

731208SB.LA Lectures

You cannot imagine what my spiritual master said. OR EVEN IF YOU READ SOME BOOKS, YOU CANNOT UNDERSTAND UNLESS YOU UNDERSTAND IT FROM ME. THIS IS CALLED PARAMPARA SYSTEM. YOU CANNOT JUMP OVER TO THE SUPERIOR GURU, NEGLECTING THE NEXT ACARYA, IMMEDIATE NEXT ACARYA.

73-12-25.Letter: Gurukrupa , Yasodanandana Whatever is to be learned of the teachings of Srila Bhaktivinode Thakura can be learned from our books. THERE IS NO NEED WHATSOEVER FOR ANY OUTSIDE INSTRUCTION.

From [*]:**

Dear Mahesh Raja Prabhu ! **What is pancharatika guru ?**

I know about pancaratika vidhi and bhagavata marga.

*Thank you. Hare Krsna, ys [***]*

From Mahesh Raja:

THERE IS NO SUCH THING AS "pancharatika guru". They manufacture this term to BLUFF the public – so as they can play the game of CHEATER to have their OWN disciples. They want WORSHIP AND MONEY. Srila Prabhupada ONLY gave [Ritvik Representative](#) term (Officiating Acarya).

I have covered the Pancharatika subject here:

<http://www.harekrsna.com/sun/editorials/11-07/editorials2223.htm>

ys mahesh

Paramadvaiti Maharaj actually does not accept Srila Prabhupada!

From [*]:**

Dear Mahesh Raja Prabhu ! **I have finished the correspondence with Paramadvaiti Maharaj** . I am not suitable to this. I have read: Narahari Sarkara Thakur: Bhajanamrta.

This was his principal argument. **Please explain the guru-tattva in it to me.**

Thank you. Hare Krsna, [***]

From Mahesh Raja:

I do not bother with reading other books because of dubious translations and concocted meanings to suit someone's personal ambitions. I just stick to reading and hearing Srila Prabhupada – for me that is enough in this lifetime. With Srila Prabhupada's books you can verify what is written. What is happening is that those who oppose Srila Prabhupada as current Diksa guru in ISKCON they try and MANIPULATE previous acaryas teachings so as to make the reader think that their concocted CONDITIONED SOUL gurus give Diksa. That is NOT a fact.

There is ONLY ONE INITIATOR the Maha-bhagavata: **Srila Prabhupada:**

Srila Prabhupada is THAT Acarya who first Initiates us with the MAHA-MANTRA

The Spiritual Masters ([CC. Adi 1.34](#))

Krsnadasa Kaviraja Gosvami has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. Gurun is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, THE GURU WHO FIRST INITIATES ONE WITH THE MAHA-MANTRA IS TO BE KNOWN AS THE INITIATOR, AND THE SAINTS WHO GIVE INSTRUCTIONS FOR PROGRESSIVE ADVANCEMENT IN KRSNA CONSCIOUSNESS ARE CALLED INSTRUCTING SPIRITUAL MASTERS.

Srila Prabhupada is the ONE initiator Spiritual Master

The Meeting of Lord Krsna with Sudama Brahmana ([KB 80 – 2/25](#))

“If a man is sufficiently educated in student life under the guidance of a proper teacher, then his life becomes successful in the future. He can very easily cross over the ocean of nescience, and he is not subjected to the influence of illusory energy. My dear friend, everyone should consider his father to be his first teacher because by the mercy of one’s father one gets this body. The father is therefore the natural spiritual master. Our next spiritual master is he who initiates us into transcendental knowledge, and he is to be worshiped as much as I am. The spiritual master may be more than one. The spiritual master who instructs the disciples about spiritual matters is called siksa-guru, and the spiritual master who initiates the disciple is called diksa-guru. Both of them are My representatives. There may be many spiritual masters who instruct, BUT THE INITIATOR SPIRITUAL MASTER IS ONE.

Srila Prabhupada is THAT PURE devotee who GIVES Krsna

Prahlada Pacifies Lord Nrsimhadeva with Prayers ([SB 7.9.42 P](#))

Here the words *priya janān anusevatām naḥ* indicate that the Supreme Lord, the Supreme Personality of Godhead, is very favorable to devotees who act according to the instructions of His own pure devotee. In other words, one must become the servant of the servant of the servant of the Lord. If one wants to become the servant of the Lord directly, this is not as fruitful as engaging in the service of the Lord’s servant. This is the direction of Śrī Caitanya Mahāprabhu, who shows us the way to become *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. One should not be proud of becoming directly the servant of the Supreme Personality of Godhead. Rather, one must seek a pure devotee, a servant of the Lord, and engage oneself in the service of such a servant. The more one becomes the servant of the servant, the more one becomes perfect in devotional service. This is also the injunction of Bhagavad-gītā: *evam paramparā-prāptam imam rājarāyo viduḥ* [[Bg. 4.2](#)].

One can understand the science of the Supreme Personality of Godhead simply by the paramparā system. In this regard, Śrīla Narottama dāsa Ṭhākura says, *tāṇḍera caraṇa sevi bhakta-sane vāsa*: “Let me serve the lotus feet of the devotees of the Lord, and let me live with devotees.” *Janame janame haya, ei abhilāṣa*. Following Narottama dāsa Ṭhākura, one should aspire to be a servant of the Lord’s servant, life after life. Śrīla Bhaktivinoda Ṭhākura also sings, *tumi ta’ ṭhākura, tomāra kukura, baliyā jānaha more*: “O my Lord, O Vaiṣṇava, please consider me your dog.” One must become the dog of a Vaiṣṇava, a pure devotee, for a pure devotee can deliver Kṛṣṇa without difficulty. *Kṛṣṇa se tomāra, kṛṣṇa dite pāra*. KṚṢṆA IS THE PROPERTY OF HIS PURE DEVOTEE, AND IF WE TAKE SHELTER OF A PURE DEVOTEE, HE CAN DELIVER KṚṢṆA VERY EASILY.

Prahlāda wants to engage in the service of a devotee, and therefore he prays to Kṛṣṇa, “My dear Lord, kindly give me the shelter of Your very dear devotee so that I may engage in his service and You may then be pleased.” *Mad-bhakta-pūjābhyadhikā* (Bhāg. 11.19.21). The Lord says, “Engaging in the service of My devotee is better than trying to engage in My devotional service.”

Srila Prabhupada is THE ONE INITIATING Spiritual Master:

The Spiritual Masters ([CC. Adi 1.35](#))

If one develops love for Kṛṣṇa by Kṛṣṇa conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency.

A DEVOTEE MUST HAVE ONLY ONE INITIATING SPIRITUAL MASTER BECAUSE IN THE SCRIPTURES ACCEPTANCE OF MORE THAN ONE IS ALWAYS FORBIDDEN.

There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

Offenses to Be Avoided ([NoD 8](#))

The offenses against the chanting of the holy name are as follows: (3) **To disobey the orders of the spiritual master.**

The Sixty-One Explanations of the Atmarama Verse ([Madhya 24.330](#))

*mahā-bhāgavata-śreṣṭho
brāhmaṇo vai gurur nṛṇāṃ
sarveṣāṃ eva lokānāṃ
asau pūjyo yathā hariḥ*

*mahā-kula-prasūto 'pi
sarva-yajñeṣu **dīkṣitaḥ**
sahasra-śākhādhyāyī ca
na guruḥ syād avaiṣṇavaḥ*

The *guru* **MUST** be situated on the topmost platform of devotional service. There are three classes of devotees, and the *guru* **MUST** be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said: *gurur nṛṇāṃ*. The word *nṛṇāṃ* means "of all human beings." The *guru* is not limited to a particular group. It is stated in the *Upadeśāmṛta* of Rūpa Gosvāmī that a *guru* is a *gosvāmī*, a controller of the senses and the mind. Such a *guru* can accept disciples from all over the world. *Prthivīm sa śiṣyāt*. This is the test of the *guru*.

When one has attained the topmost position of *mahā-bhāgavata*, he is to be accepted as a *guru* and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a *guru*. However, if one is highly qualified but is not a Vaiṣṇava, he cannot be accepted as a *guru*. One cannot be a *brāhmaṇa* unless one is a Vaiṣṇava. If one is a Vaiṣṇava, he is already a *brāhmaṇa*.

Note: The word **DĪKṢITAḤ** refers to Diksa and ONLY Maha Bhagavata is the one mentioned WHO give this BY DEFINITION.

ys Mahesh

Please Note: the name of the questioning devotee has been removed do to request!