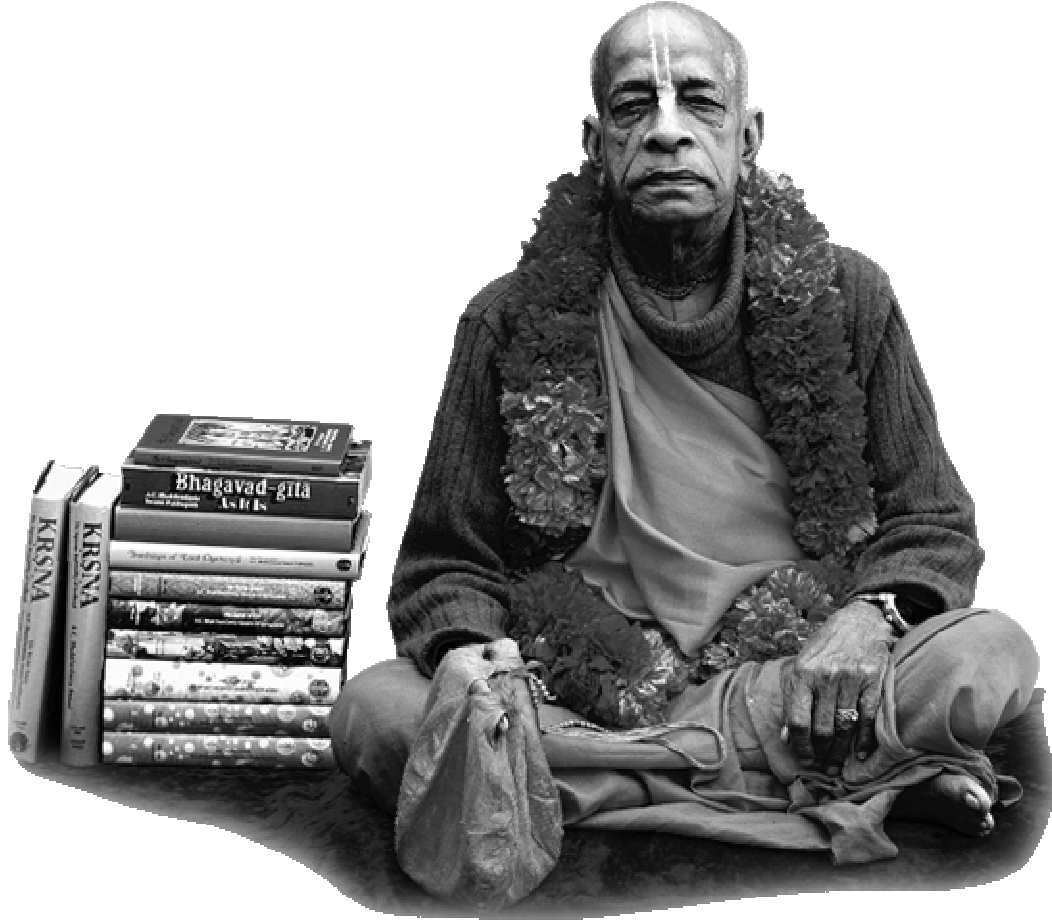


Sri Vyasa Puja 2007

The glorious appearance day of
His Divine Grace A.C.Bhaktivedanta Swami Prabhupada
Founder-Acharya: International Society for Krishna Consciousness



*tvam naḥ sandarśito dhātrā dustaram nistitīṣatām
kalim sattva-haram puṁsām karṇa-dhāra ivārṇavam*

We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.



Dear Srila Prabhupada,

This most glorious day and every other day of all my lifetimes, let me offer my highest respects to you my savior, Srila Prabhupada. You have given me redemption and connected me to the spiritual world to where I belong.

It is with your limitless grace and guidance that we are treading on the path of truth, in search and in consummation of your various instructions as desired by you in ISKCON. The last few years have been trying to say the least, but it is your compassion that is giving us the fortitude and vigor to surpass all obstacles. The last few years have also been the time when you have inspired mammoth projects for glorification of the Supreme Lord in the most sophisticated and unmatched mediums of today's times.

Srila Prabhupada, my saviour, on this glorious day that symbolizes your appearance on earth, I would like to glorify you by narrating how you have guided us in a recent issue connected to Deity worship.

You have mysteriously guided our spirits to worship you in a way you deserve by making us aware of the offenses to Your Divine Grace. Amongst countless deviations, one such deviation introduced by the GBC of ISKCON after your disappearance has been in fundamental procedures in deity worship. Please allow me to glorify you, Srila Prabhupada, by speaking to the devotees assembled about this deviation and how we wish to correct this deviation by reinstating what you desired.

The current practice for offering *arati* and or *bhoga* to the Deity:

In our temple, the *pujaris* have been offering the *arati* in, say, Sri Radha Krishna-chandra altar in the following manner as per the Panca-ratra Pradipa:

1. Light the incense sticks. Offer in short and quick circles to Srila Prabhupada seeking his permission to worship Radha Krishna Deities.
2. Then offer the incense to Sri Krishna and then to Srimati Radharani.
3. Then offer the prasadam incense to Sri Chaitanya, Panca Tattva and Tulasi maharani.
4. Then offer the prasadam incense to the guru parampara pictures, and finally to Srila Prabhupada and the assembled devotees.

This practice established as per the Panca-ratra Pradipa, the authorized Deity worship manual of the deviant ISKCON, was prepared by the deviant-GBC several years ago after your physical disappearance from this world.

Naveen Krishna Prabhu, who has witnessed deity worship during the physical presence of Srila Prabhupada, brought to our notice in a few of his previous visits to Bangalore that this was not the practice extant during the presence of Srila Prabhupada on this planet.

This led to an extensive research, hours of discussions and debates amongst older devotees over the last one year and yet this impasse could not be resolved (so thick was the conditioning, arising out of being part of the deviant system for decades).

Clouds of doubts and questions arose. Like-

1. When we offer articles to Guru first in worship, it becomes prasadam and thus not offerable further to Lord Chaitanya and Lord Krishna. And therefore the system of taking permission first and offering to Krishna directly seemed apparently right.

Various quotes of Srila Prabhupada and the origin of the practice outlined in the deviant- GBC book were discussed among us, but until about a week ago there was no conclusive understanding.

The important quotes of Srila Prabhupada on this subject are:

Yes, it is nice that you are worshiping Lord Chaitanya along with Radha Krishna. That is alright. Lord Chaitanya should be placed to the right side of Krishna. There is nothing special for His worship, but you may continue as you are doing now. The order of worshiping is first Spiritual Master, and then Lord Chaitanya, then Radha Krishna (as in the mantras or *vande aham...* prayer).

Letter to: Himavati — Los Angeles, 1 April, 1970

So far your question regarding Deity worship, during arati everything should be offered first to the Guru.

Letter to: Giriraja — Los Angeles 28 May, 1972

2. Being used to the practice and understanding as described in the deviant -GBC's Panca-ratra-Pradipa for several years now, two important questions came up during our discussion:

- a. If we offer to Srila Prabhupada first, and if he accepts the offering, then how can we offer that to Sri Krishna?
- b. If we offer to Srila Prabhupada first, and if he offers to Krishna through the parampara, then why should we again offer to Sri Krishna?

Seeking permission or blessings from Srila Prabhupada to offer our worship to Sri Krishna, as taught in the Panca-ratra Pradipa, seemed to be a more easily understandable practice. But the practice that Srila Prabhupada taught seemed different. Difference is subtle but significant.

Numerous devotees were consulted who were involved in the Deity worship in ISKCON temples in the US in early days of ISKCON, during the time when Srila Prabhupada first introduced Deity worship in ISKCON. Though some were not sure of their memory, many of them revealed that:

- During Srila Prabhupada's time, the pujaris, as he had taught, would offer to Guru first, then to Lord Chaitanya and then to Sri Krishna and Radha.
- The pujaris would not take permission from Srila Prabhupada but actually offer to Srila Prabhupada.
- There would be no offering of prasadam to the guru parampara pictures on the way back.

We were informed that for compiling the Panca-ratra Pradipa, the deviant-GBC appointed a committee that had thoroughly researched and even studied the practices of other vaishnava sampradayas.

This issue remaining unsolved for a year before us and I was determined to resolve it before Srila Prabhupada's appearance day, today. Last week, by the mercy of Srila Prabhupada, a thought sparked. What struck me was that a finer aspect of guru tattva, unique to our siddanta was being

missed out in the practice of “taking permission.” Consulting the practices of other sampradayas in Deity worship is inappropriate as every sampradaya has its own uniqueness in tattva that get reflected in worship. There will be differences in the details. Therefore, the siddhanta of the sampradaya will invariably have its nuances reflected and incorporated in the Deity worship practices intrinsically. For instance, worship of mukhya prana or Hanuman is an intrinsic part of the Madhva worship, since their sampradaya gives enormous importance to mukhya prana deva or Hanuman whose incarnation is Sri Madhva himself.

Likewise, intrinsic to our siddhanta is the abundant pivotal importance on the principle of guru tattva.

According to the teachings of Srila Prabhupada and Sri Chaitanya Mahaprabhu, the bona fide spiritual master is one with Sri Krishna in the sense that he is totally surrendered to Krishna and has no interest other than the interest of the Lord. In that sense, he is one with Krishna and worshipping him is actually worshipping Krishna. The Guru takes the position of the Lord in receiving the worship from the disciple. As an individual, he is different from Krishna, but in interest, he is one with Krishna. Simultaneously he is a limb of Krishna and has no other interest other than to carry out the will of the Lord. Hence, offering to the spiritual master is offering to Krishna. Thus his spiritual identity is part of Krishna’s identity and hence is non-different from the Lord.

Let us examine the following quotes of Srila Prabhupada:

Kṛṣṇa Caitanya Mahāprabhu, He has expanded Himself as gurūn. The guru, the spiritual master, he’s also Śrī Caitanya Mahāprabhu. Sākṣād-dharitvena samasta-śāstrair uktaḥ **. In all the śāstras, guru is accepted as Kṛṣṇa. Sākṣād-dharitvena. Sākṣād means directly. Just like you offer your devotion, respects, to guru. So that respect is offered to Kṛṣṇa. Guru also does not think himself that he is Kṛṣṇa, but he collects the devotional services of the disciples to offer to Kṛṣṇa. This is the process. We cannot approach Kṛṣṇa directly. We should approach through guru. Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam [SB 11.3.21]. That is the injunction of the śāstra, that one should approach the guru who can transfer the service from the disciple to the Supreme Person. So... Therefore the first offering is guru, vande gurūn.

Śrī Caitanya-caritāmṛta, Ādi-līlā 1.1 -- Māyāpur, March 25, 1975

Also, if we examine the meaning of the word Prabhupada, as explained by Srila Prabhupada, we can appreciate this important position of the bona fide spiritual master:

Therefore Viśvanātha Cakravartī says, kintu prabhor yaḥ priya eva tasya. Because he is the most confidential servitor of God, the guru is offered the same respect that we offer God. God is always God, guru is always guru. As a matter of etiquette, God is the worshipable God, and guru is the worshiper God (sevaka-bhagavān). Therefore the guru is addressed as prabhupāda. The word prabhu means “lord,” and pāda means “position.” Thus prabhupāda means “he who has taken the position of the Lord.” This is the same as sākṣād-dharitvena samasta-śāstraiḥ...

Science of Self Realization

Please note: Prabhupada means “he who has taken the position of the Lord.”

Hence, the newly introduced practice of taking permission of the spiritual master and then worshipping Krishna blatantly overlooks important and unique characteristic position of the bona fide spiritual master in our sampradaya, taught by Srila Prabhupada, wherein the guru takes the position of the Lord with respect to the disciple.

What is the possible reason for this gross deviation, this guru aparadha? This practice of not offering first to Srila Prabhupada but taking permission is a deviation in Deity worship introduced by deviant-GBC in the Pancha-ratra Pradipa seems to have been impelled by the need to overcome the embarrassment faced by them due to falling down, from grace, of so many so called gurus of Iskcon.

Since the present gurus do not fall in the category of the ‘authorized guru’ that Srila Prabhupada teaches, naturally the process of deity worship recommended by Srila Prabhupada was creating embarrassment. It seems like this necessitated a change in deity worship process to deal with the scenario of falling gurus with least embarrassment on the altar. Hence a change was made and the concept of “taking permission” was introduced.

Even though this might appear to be a deviation in a ritual, it is more than that; it is a serious offence to Srila Prabhupada! This change is something that changes our fundamental understanding of the very position of the Guru in our Gaudiya sampradaya. After all, the rituals are practical reflection of philosophy in practice.

Let us say when we offer flowers during aroti to Srila Prabhupada in the altar from his feet upwards, the following question arises from the deviant GBC perspective. How can we offer what is offered to Srila Prabhupada’s feet to the Lord again as it is already Srila Prabhupada prasadam? Sounds quite logical from an ordinary kind of thinking of God and jiva. But the reality is that Srila Prabhupada asked us to worship Guru first. The only way we can understand it, is if we accept the unique position of Guru in our Sampradaya. Guru tattva is not exactly the same as jiva tattva. And what is that? He, the guru, takes the position of the Lord for the disciple to receive services offered to the Lord. The Guru, is charged by authorization of the predecessor Acharya, with the divine role of receiving services to the Lord. Further, he has no other interests than the interest of the Lord. As soon as we offer anything to guru it is as good as offering to Lord Chaitanya and Lord Krishna. To think that when we offer flowers or any articles of worship to Srila Prabhupada’s feet, it becomes unofferable to the Lord is demeaning Srila Prabhupada as an ordinary devotee, by not recognizing his transcendental role as Guru, the representative of the Lord. So now we see how, it is not just a change in ritual, but is amounting to committing the third offense to the Holy Name.

Here are some more quotes that make this clear:

It is recommended that one honor the spiritual master as being on an equal status with the Supreme Personality of Godhead. Sākṣād dharitvena samasta-śāstraiḥ. This is enjoined in every scripture. Ācāryam mām vijānīyāt [SB 11.17.27]. One should consider the ācārya to be as good as the Supreme Personality of Godhead. In spite of all these instructions, if one considers the spiritual master an ordinary human being, one is doomed. His study of the Vedas and his austerities and penances for enlightenment are all useless, like the bathing of an elephant.

The Lord says that one must worship the ācārya, who is the representative of the Supreme Personality of Godhead (ācāryam mām vijānīyāt [SB 11.17.27]). One should definitely understand this. In Caitanya-caritāmṛta it is said that the guru is the manifestation of the Supreme Personality of Godhead.

“In Śrīmad-Bhāgavatam (11.17.27), the spiritual master is also called ācārya. Ācāryam mām vijānīyāt: the Supreme Personality of Godhead says that one should respect the spiritual master, accepting him as the Lord Himself.”

“As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Śrī Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord.”

“The real Vedic philosophy is acintya-bhedābheda-tattva, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Raghunātha dāsa Gosvāmī confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his Bhakti-sandarbhā (213), has clearly explained that a pure devotee’s observation of the spiritual master and Lord Śiva as being one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later ācāryas like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gauḍīya Vaiṣṇavas therefore worship Śrīla Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient literatures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.”

CC Ādi 1.46

Such a person may appear to be an ordinary human being, but because he acts on behalf of the Supreme Personality of Godhead, the supreme spiritual master, he is not to be neglected as ordinary. It is therefore said, ācāryam mām vijānīyāt [SB 11.17.27]: an ācārya who acts on behalf of the Supreme Personality of Godhead should be understood to be as good as the Supreme Lord Himself.

*sākṣād dharitvena samasta-śāstrair
uktas tathā bhāvya eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

Viśvanātha Cakravartī Ṭhākura has advised that the spiritual master acting on the Supreme Lord's behalf must be worshiped as being as good as the Supreme

Lord, for he is the Lord's most confidential servant in broadcasting the Lord's message for the benefit of the conditioned souls involved in the material world.”

SB 8.24.46 Purport

The holistic concept of deity worship is not restricted to worship of the Lord alone on the altar. We are worshipping the Guru, Lord Chaitanya and Krishna simultaneously on the altar with the order of such worship being Guru first, then Gouranga and then Krishna. They are all to be seen connected together, eternally, by the disciple.

Another speculation that plagues is that we worship guru first only because we are not pure enough now to offer to Krishna directly. This amounts to seeing the guru as only a means to offer something to Krishna. It is not the full truth, but only a partial one. It is like saying if I was pure I would not need guru. If we keep only the partial truth about guru it will be no better than the perception of a guru by Mayavadis. According to Mayavadis, Guru is an interim-intermediary towards perfection, yet another offensive understanding. In our sampradaya, the relationship with the guru is eternal as is our relationship with Krishna and guru is not to be seen merely as a means for anything, but as end too.

Today's ISKCON leadership has changed Srila Prabhupada's books and even changed the process of Deity worship process and thus the finer nuances of the our sampradaya's philosophy itself. Our realization, day after day has been that newer and newer deviations in many dimensions, in ISKCON are being revealed to us by Srila Prabhupada. Having been part of that system for nearly twenty years and seven years after we left the deviant camp, it strikes me that I have not stopped piling up offenses after offenses to the guru tattva and to Srila Prabhupada though lesser than when I was in that camp. It is taking years to come out of it one after the other. I feel like I am only today, beginning my spiritual life. And I feel the beginning itself is so potent compared to so-called advancement (advancement only in years) for years in the other camp. It is because even a pinch of Absolute Truth is greater than an ocean of illusion.

A thought that constantly nagged me and lingered on was....why is the ISKCON movement not surging ahead, flooding the world with Krishna Consciousness as it should when we have all the internal potency backing us, when Lord Chaitanya Mahaprabhu is anxious to distribute Krishna consciousness to the whole world?. The limitation is only us. The hindrances are these basic but grave offenses to Srila Prabhupada, the pure devotee of the Lord.

This is not something new that has happened only after Srila Prabhupada's physical disappearance in 1977. Even during Srila Prabhupada's physical presence on this planet he had to deal with and correct such misunderstandings from time to time. A typical instance of minimizing the position of Srila Prabhupada during that time becomes clear from this letter dated May 12th 1976.

Letter to: Ramesvara, Honolulu, May 12, 1976

From: Pusta Krishna - SL_760512_A2

Los Angeles

My dear Ramesvara Maharaj,

Please accept my humble obeisances. I beg to inform you that this morning Srila Prabhupada called both myself and Radhaballabha das into his room at 3:30 a.m. and described something which is very, very disturbing to His Divine Grace. Concerning the advertisement in the Asian Studies Booklet from I

believe March, 1975, with which I know you must be familiar, there was one ad for Srila Prabhupada's books, but it is obvious that His Divine Grace's name was intentionally avoided in each and every instance. For example, in the quote from Professor Dimock, the name "A.C. Bhaktivedanta Swami Prabhupada" was deleted, and in all the cases this was done. The format for advertising the other books in the Booklet was much more straightforward. In each case the author's name, or translator's name at least was mentioned. Why only in our ad was there "Intrigue."???? Prabhupada mentioned that this intriguing is the cause of falldown, and His Divine Grace mentioned Bali Mardan and Karandhar in this connection, that they were also intriguing, and they fell down. Prabhupada said, "How will this movement be pushed on if you do not cooperate, if there is intriguing? But my main concern is that if there is intriguing then you go to hell, fall into the clutches of Maya. For myself I can give up this whole business of books and chant, but you can all go to hell if you are so persisitant. What can I do?"

Also, two years ago you promised (Ramesvara das promised) Srila Prabhupada that you would put the name of Srila Prabhupada "founder-acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada," on the front of the BBT Press building. This also disturbed Srila Prabhupada. So all of these things are seen as intriguing by His Divine Grace, and it very much is displeasing Him. Prabhupada is not very satisfied to simply hear "I'm sorry." He takes that this is a grievous problem. Why Ranadhir was allowed to place such an ad in that magazine. So I am trying to relate the mood of His Divine Grace's transcendental anger, protector of real religious principles.

If we consider the spiritual master as an ordinary person, then everything will be finished without doubt. The spiritual master is to be accepted, acaryamam vijaniyat, as the Supreme Personality of Godhead, because His instruction is Non-different. So we cannot minimize the instruction of Srila Prabhupada and expect that there will be hari-tosanam. Prabhupada said that Ranadhir should be removed from his post because of the grievous error, but then he asked, why didn't others take notice. Didn't Satsvarupa Goswami know about this also being a library project? In any case, I think that we must re-evaluate our policy with regards to glorifying the acarya. Prabhupada's complaint is, "why all the intrigue?" This leads to falldown.

I hope that this will catch you thoughtful attention and some immediate steps can be taken to rectify these matters. Concerning Ranadhir, Prabhupada relented a little when he saw the tone of his letter that he was "regretful," but His Divine Grace considers such mistakes as very serious and indicative that we cannot manage adequately. Ranadhir was obviously put into that post prematurely, and also these things must be checked, especially where there are changes being initiated.

I hope that this finds you recovering from your hepatitis.

Your servant,

Pusta Krishna Swami

Personal Secretary

Another typical practice with regard to a new devotee joining in the deviant camp of ISKCON, which is again highly offensive to Srila Prabhupada, is the following: When a new devotee joins the movement post 1977, he chants the guru pranam mantra of Srila Prabhupada till he gets initiated by one of the self-made gurus. Then as soon as he gets initiated by the so-called guru he is instructed to chant his self-made guru's pranam mantra first. That means he gives up his direct connection to Srila Prabhupada as soon he gets initiated. Such an obvious offence to Srila Prabhupada is being forced upon an innocent devotee. Even to such obvious offenses they are blinded.

Why these kind of peculiar situations arise in ISKCON? It is only because Srila Prabhupada never intended any other person's disciple to exist in ISKCON. He was so meticulous in giving all the

foundation stones in writing to expand this movement. It is absurd to think that instructions on such crucial issues of new gurus coming into existence in ISKCON, their position vis- a- vis his position as the Founder Acarya was missed out by Srila Prabhupada. The idea of new Gurus replacing him is a major change. Why would he leave us all guessing and breaking our head, as the deviant GBC is doing, about all these sensitive and complicated issues arise out of the rise of so called new gurus in ISKCON post 1978?!

Another trick played by Maya through the deviant-GBC with innocent devotees who come to ISKCON, inspired by Srila Prabhupada's books, is that a 'living guru' is a must. Living in flesh and blood. This is the most materialistic theory. This bogus theory is debunked in no time by taking the simple scenario of devotees getting initiated by a guru who physically departs this world same day. According to the deviant GBC theory, they should all be abandoning their guru and seeking another living guru who can guide them in flesh and blood or else they will be deprived of guidance for spiritual advancement. This is total nonsense. The GBC failed to understand that Srila Prabhupada left a 'living organization' that would guide the new devotees , in flesh and blood, on various Vaishnava achars or to tie dhoti, put tilak, learn to worship, correct the attitudes of service, learn cooperatively serving together with other Vaishnavas, learning the philosophy from his books etc. Srila Prabhupada set it all up that way and demonstrated it, working and producing results of spiritual growth for his disciples in the organization, even when he was manifest through flesh and blood among us. The fact is that he never trained directly thru his presence in flesh and blood each of his initiated disciples. Were not the devotees who have now become self-made gurus, once upon a time guiding and inspiring young devotees in the movement before they took up guru ship. Why do they need to be gurus and rubberstamp their ownership on a few select devotees within the movement as their disciples to do this function which they were doing anyway without becoming guru, to all devotees in the movement without any discrimination? So, instead of expanding their services they have shrunk it. This can happen only when self contracts into itself and not when the self expands into transcendence to encompass guidance to more and more aspiring souls. How wonderful the movement would have been with everyone identifying themselves as Srila Prabhupada's disciples as it was pre-1978. What an opportunity is lost for this world!

As new devotees grow a little mature, under the guidance of the 'living organizational' mechanism as directed by Srila Prabhupada, they soon understand and learn the first lesson in spiritual life that 'living' means 'spiritually living' and not the so called life of flesh and blood. They will soon learn how to communicate with Srila Prabhupada in their hearts in line with guru, sadhu and sastra. That is real spiritual advancement. This is the way thousands of disciples made progress when Srila Prabhupada was here on this planet manifested through flesh and blood. This is the uniqueness of Srila Prabhupada's **transcendental innovativeness**. He set up everything in the movement to run without his presence through flesh and blood. Even initiation was delegated step by step over the years obviating the need for his physical involvement. This culminated in the July 9th 1977 Directive to the entire institution by Srila Prabhupada.

He even set up Vapu seva by asking the disciples to install his Deity on the altar and further instituted Guru puja in the temple hall for his Deity everyday. You can bathe him, clothe him, feed him, offer articles of worship, read out sankirtan results, carry him to festivals, take him on vrindavan parikrama etc. More opportunity for vapu seva than what one could possibly do only in a limited way when he was manifest thru flesh and blood and walking amongst us.

Unfortunately the 'living organization' died as soon as the soul of that living organization, Srila Prabhupada, was replaced by so many mortals who thought that Guru is dead. Srila Prabhupada, said about Gaudiya mutt "Kill guru and become guru". This is the essential trap that the deviant GBC fell into. They killed the Guru and killed ISKCON. All in the name of only one and only one support they have called 'tradition'. And of course their inspiration, at least to start with in 1977, knowingly or unknowingly, was their organizational ambitions to relish subtle power over jivas, the highest Maya as the leader among them confessed. And the historical results of post-1978 ISKCON speaks for itself. Trying to become more than guru by resorting to tradition, when Srila Prabhupada gave clearly in writing on July 9th that everyone initiated in ISKCON movement would be his disciples without considering any tradition. All tradition has a beginning. All traditions are set to roll in the beginning by an Acarya. Tradition is not a sastric principle. It is only a practice. Our tradition is only one. That is Srila Prabhupada's tradition. The rtvik order.

Ultimately what an irony! A spiritual organization which is meant to elevate souls to the reality of spirit beyond matter is attaching so much importance to the so called 'living' through 'flesh and blood' and that too in reference to Guru, who is the very soul of the organization. It is 'pasandi' buddhi just as it is offense to think that the substance of the Deity form is stone or metal.

Today ISKCON law book has a chapter full of various scenarios of guru's falling down and what the disciple should do if the ones guru falls down, then about re-initiation, then about suspension of fallen gurus, re instatement of once fallen guru back as guru etc. All of these are embarrassing to the sampradaya teachings to say the least. Pre-1978 the entire movement, including the eleven persons who became self proclaimed Acaryas, had only one idea about falling of gurus, and that was the right understanding that Srila Prabhupada gave us. And that idea was that a bonafide guru never falls down. Slowly, but gradually, as these self-proclaimed gurus started falling out of grace one by one, this understanding changed and they changed the philosophy that Gurus can fall down to suit their convenience and maintain status quo.

It is common sense that Srila Prabhupada would never leave us all in such a situation of chaos and confusion without instructions on all these matters. It simply means that he never intended any change from what was going on pre-Samadhi of Srila Prabhupada and therefore he never left any instructions on all these matters of Gurus after him in this movement. Thus, a movement set free by Srila Prabhupada which is meant to flood the world day after day with Krishna Consciousness is simply dragging its feet in this world, ambling along only with scandals after scandals of falling gurus giving blows of destruction to us while Maya is having a good laugh. It is very painful!

The hope is in the Truth that the Lord is in control. Srila Prabhupada's movement will never cease to impact jivas as it is predicted by him that the sankirtana movement of Lord Chaitanya will usher in a golden age in Kali yuga for a short but glorious span of ten thousand years.

We are against the present deviant leadership of ISKCON and not ISKCON itself. Only the soul of ISKCON, Srila Prabhupada, has to be honored in his rightful place for it to become alive again. Better late than never, before everything deteriorates irreversibly due to offenses to Srila Prabhupada. I do feel that even among the present ISKCON leadership there may be a few who are just caught up in the vicious circle and system and are unable to come out for social reasons. But such devotees will be heroes for us if they can break the social barrier and come out for the sake of giving life to ISKCON again and announce that all their disciples were always only Srila

Prabhupada's disciples. To err is human. In any case they should think as to what is the spiritual credit of serving a lifeless disintegrated splintered, organization where the soul is missing. Better do something to bring back the life and soul of ISKCON into ISKCON.

Srila Prabhupada, please forgive me for taking so much time to make these changes in Deity worship even though it was pointed out to us a year ago. It is only because we wanted to be very cautious and verify whatever anyone said "this was like this or that pre-1978 etc". In this issue, we were more confused as we could not get consistent answers from everyone with regard to practices pre-1978. We found that even after 1978, the zonal acaryas were being worshipped in the altar first before worshipping the Lord. It is only when the gurus started falling down; these changes were done by researching into practices in other sampradayas.

For us your straight forward instruction that **"The order of worshiping is first Spiritual Master, and then Lord Chaitanya, then Radha Krishna (as in the mantras or vande aham... prayer)"** alone was enough to settle the issue. It can have no other interpretation than its direct meaning.

Today, Srila Prabhupada, as I was preparing this offering unto you, a devotee called me and said that we should compile a literature by name "As Good as God" from your writings and explaining the philosophy of Guru taught by Your Divine Grace and trace the dilution of the same in ISKCON of the position of Guru especially since your Samadhi. Many senior disciples of Your Divine Grace, who are out there, out of the deviant ISKCON, who have been espousing this cause since 1978 are very competent to do this. I pray that you bless me to coordinate the efforts of all these devotees into an enlightening compilation for benefit of the followers of your Divine Grace, print and distribute it profusely to glorify your transcendently unique position.

On this auspicious day of the appearance of His Divine Grace AC Bhaktivedanta Swami Srila Prabhupada, I am urged to speak about such regretful happenings in ISKCON not for criticizing anyone or any group, but only in defense of my beloved Spiritual master and his movement. I am simply sharing the story of the various ditches of guru aparad we had fallen into all these years, so that it may not happen to you all and make you wiser. Srila Prabhupada, by his causeless mercy, has forgiven us of these offenses. The fact that he is enlightening about all these one by one, year after year, is the proof of his mercy and forgiveness upon all of us, especially my fallen self. I am enlivened and encouraged by this realization.

Srila Prabhupada, on this auspicious day of your appearance, my prayer to your lotus feet is to save me from any more offenses unto you that arise out of inaccurate understanding of the transcendental position of Your Divine Grace. I am confident that mysteriously, internally and externally, Your Divine Grace will enlighten me about all my ignorance and lead me to your lotus feet so that one day I can stand before you without any offenses but full of appreciation of Your Divine Grace.

Srila Prabhupada ki jai!

Madhu Pandit Dasa, ISKCON Bangalore
