

CHAPTER 72:

DEMONS AND KARMIS IN DISGUISE

(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)

(2). **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)

(3). **Prabhupada:** “If anyone strictly follows the regulative principles of Krishna Consciousness then he will always remain enthusiastic and dynamic. So if there are any defects within our Society it is only a symptom that the instructions of the spiritual master are being neglected. Follow my instructions strictly and always think for giving this gift of Krishna consciousness wherever you go and to whomever you meet, this is the advice of Lord Chaitanya.” (SPL to Karandhar, Feb. 10, 1973)

(4). *“This forgetfulness of his constitutional position is due to anger or envy. The living entity, being eternally a part-and-parcel servitor of the Supreme Lord, can never, by constitution, be an equal enjoyer with the Lord. When he forgets this, however, and tries to be one with Him, his condition is called tāmīśra. **Even in the field of spiritual realization, this tāmīśra mentality of the living entity is hard to overcome.** In trying to get out of the entanglement of material life, there are many who want to be one with the Supreme. **Even in their transcendental activities, this lower-grade mentality of tāmīśra continues.**”* (SB 3.20.18)

INTRODUCTION

*“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.”* (Madhudhivisa das, 1995)

“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.” (SPL, Hansadutta)

Simply because someone has the dress of a devotee, wears tilak, knows the walk and the talk, does not mean he cannot be capable of the crime of killing the spiritual master for his own material benefit. Rather than being a fantasy, it is considered by many that agents of Kali entered ISKCON and conspired to assassinate His Divine Grace Srila Prabhupada by poison. We pray to Srila Prabhupada to help us root out his poisoners so they

may be criminally indicted and tried in courts of law. If the suspects are neither cleared nor convicted by the evidence, they should "honorably" resign their posts for the sake of the mission. Lord Rama banished Sita simply because of one person's criticism; to be widely suspected of poisoning Srila Prabhupada is not a good qualification for continued leadership in the Hare Krishna movement.

FOUR KINDS OF PERSONS COME TO KRISHNA

Four kinds of persons come to Krishna, including those in search of wealth. *"These are not pure devotees, because they have some aspiration to fulfill in exchange for devotional service.... As long as such a purified stage is not attained, devotees in transcendental service to the Lord are tainted..."* (BGita 7.16 Purport)

Although engaged in devotional service, the motive may be for material benefits. This explains how one can be participating "in good standing" and still be aiming for personal ambitions. Actually it is often seen that even long-standing ISKCON unauthorised gurus such as Jayapataka Swami are censored by their peers for not chanting japa, their required rounds, or watching karmi movies or pornographic videos, or all sorts of activities improper for either a sannyasi or an initiating guru. What is not understood by most general devotees is that one cannot become an initiating spiritual master unless one is a pure devotee mahabhagawat on the liberated platform, free from all effects of the material energies.

HOW CAN A DEVOTEE BE A "DEMON"?

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?

"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)

COMMENT: Obviously Srila Prabhupada's poisoners fit this description.

Another perspective on this:

*"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-'bhiṣekam: 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)

QUOTES: DISGUISED DEMONS, PSEUDO-DEVOTEES, AND KARMIS IN THE MOVEMENT

"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..." (SBhag 2.9.20)

"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

BHAGAVAD GITA 16.4: TRANSLATION: Arrogance, pride, anger, conceit, harshness and ignorance--these qualities belong to those of demoniac nature, o son of Prtha.

PURPORT: In this verse, the royal road to hell is described. The demoniac 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.

And a very heavy quote:

BHAKTIVINODA THAKUR WROTE THIS:

"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."

PSEUDO-DEVOTEES ENTER THE HARE KRISHNA MOVEMENT

"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 nondevotees, 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 !)**

Impersonalism is the main disease in the material world. All conditioned souls are deeply contaminated with the mayavadi misconception, and when attracted to the Hare Krishna movement, some will apparently become devotees of Krishna but retain their mayavadi mentality. This results in a class of pseudo-devotees who have strong material desires which they will try to fulfill while participating in the society of devotees. Eventually their real nature rises to the forefront as they display the tendencies of envy, controlling others, secret sense gratification, and all types of maya. This pretty much describes many of the early "big shots" who were attracted to Srila Prabhupada in the late sixties. "Devotees" such as Tamal and Kirtanananda were constantly struggling and vacillating between their ambitious designs and serving the puredevotee.

Pseudo-devotees become absorbed in desires for profit, distinction, and adoration, and they envy the pure devotee and his throngs of loving, faithful, surrendered disciples. Just as we all originally chose to envy Lord Krishna and thus were exiled to the material world, many who come into contact with Srila Prabhupada

also will envy his position and great glories. They want what he has! Why is it such a surprise that the demons, karmis, and pseudo-devotees have entered the movement? They are everywhere in this material world, the movement is canvassing amongst them, and so many will “join” with secret agendas of exploiting any opportunity they can find.

When we study the lives of the biggest zonal acharyas such as Tamal, Kirtanananda, Bhavananda, and others, we see conditioned souls who tried to get on the proper spiritual path but were overwhelmed by their own conditioning, causing havoc in the movement. We see cults in the outside world where many followers stupidly surrendered themselves to various false gurus, such as David Koresh, Jimmy Jones, and Bhagwan Sri Rajneesh. And this won't happen in the Hare Krishna movement? Of course it did, and it is up to the general devotees to become educated and advanced by studying Srila Prabhupada's books to avoid these cheating false gurus and misleaders.

Persons envious of Srila Prabhupada have entered the Hare Krishna movement because all conditioned souls are prone to envy. We see from shastric history that Daksha, although highly situated, was envious of Lord Shiva. So how is it a surprise that poisoners could enter the movement?

WEED THEM OUT...

From one of the administrators of the Facebook Srila Prabhupada Disciples Sanga, a closed “reunion” discussion group, which has over 800 members, we received this:

“...this quote from Nanda Kumara, who was Srila Prabhupada's servant at the time. He posted it in our group several times in the past:” (Uttamasloka das)

“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)

“I have watched all of Nanda Kumara's Srila Prabhupada memories, and I remember him from the early seventies while visiting Los Angeles and Mayapur, so I know him to some extent. We spoke at length a few times He was one of Srila Prabhupada's longtime personal servants before Hari Sauri das came on board in 1975. Based on these experiences I have no reason or suspicion to doubt the absolute veracity of what he says here. The danger is that everyone will claim to know who are agents of Kali and then create havoc. The campaign to “cleanse” the movement of such agents of Kali should be not be undertaken by anyone less formidable than a broad committee approved by a major body of devotees, consisting of at least several dozen mature and senior, pukka devotees of a brahminical nature. They would identify those that should be removed, and that would be executed by the ksatriyas or managers. Sound extreme? Or should we just allow the Lord's mission to be spoiled? That would be more extreme. Weed them out!” (Nityananda das)

MATERIAL WORLD IS NOTHING BUT CRAZY PEOPLE

Prabhupada: Everyone is envious. This world is envious. They have declared that God is dead. You see. (laughs) (Bengali) There is a proverb in Bengali that one person wanted to see how many thieves are there in this village, and when he began to scrutinize, he saw that everyone is a thief. (laughter) Similarly, envious, you begin from President Johnson and go to anyone, they are all envious of God consciousness. You see? Otherwise in Los Angeles city, there are millions and trillions of people, and only a dozen people are coming here. You see? Why? They are envious. "What is this nonsense God consciousness, Kṛṣṇa consciousness?" You see? (Lecture, Dec 30 1968)

Prabhupada: So psychiatrists, generally their patients are crazy fellows. Generally they treat crazy fellows. Is it not? No sane man goes to a psychiatrist. (laughter) Is it not a fact? So all these crazy men sometimes makes the psychiatrist a crazy also. So more or less, everyone is crazy. That is the... It is not my layman's opinion. It is the opinion of a big medical surgeon. There was a case in the court, murder case. The murderer pleaded that "I became crazy, mad, at that time." That is generally... So the medical man was called to examine. He was great

civil surgeon in Calcutta. So he gave his opinion in the court that "So far I have treated many patients, so my opinion is that everyone is more or less a madman. More or less. It is a question of degree." So our opinion is like that, that anyone who is not under the direct connection with God, he's a crazy man. He's a madman. Now you can treat. So we are also psychiatrists. We are pushing this Kṛṣṇa consciousness. So because anyone who is in this material world—more or less crazy, madman. Because he doesn't care for God, therefore he's crazy. He is completely under the control of God, but still, he has the audacity to say, "No, I don't believe in God." Crazy man. So anyone who does not believe in God, he's a crazy fellow. You can treat him. Everyone is patient. (Conv, Melbourne, April 23, 1976)

These two excerpts from Srila Prabhupada show that everyone in the material world is somewhat crazy, more or less. Those that came to the movement came from this stock of crazy persons, so it can be expected that until their insanity is cleared up, which may take a whole lifetime or many lifetimes, they will be prone to acting crazy. Even ten year "devotees" could poison their guru. Will ten years purify ten million creations worth of material desire, envy, and contaminations? It could, but not easily.

"It is a simple fact that 'demons' take birth, exist, and work in Hare Krishna Movement; Srila Prabhupada has warned about them in his books. I have a CD/DVD done by Gargamuni and Bramananda called ENVY which is 3 hours of words by Srila Prabhupada about the character of his Godbrothers in the Gaudiya Math and a first class presentation of how they destroyed the work of Srila Bhaktisiddhanta and also envied Srila Prabhupada. So there is proof of destructive elements in our sampradaya. What is so hard to understand that some would actually try to poison Srila Prabhupada? After all, they stood to gain more than they could have ever imagined, or so they thought.

*"After reading your exchanges with this ISKCON guru, I must admit I cannot find it within my heart to feel the same way about any of these people within ISKCON who have either directly or indirectly usurped Srila Prabhupada's position. Call them in maya, demons, whatever, they collaborated and benefitted in destroying Srila Prabhupada's, the 6 Goswamis', and Sri Chaitanya Mahaprabhu's mission. I have, like many others, a situation locally here where some of our so called Prabhupada Anuga associates just don't seem to grasp the severity and results of bad association. Even before this letter from you came up I was composing a file of some quotes from Srila Prabhupada and Srila Bhaktisiddhanta Maharaja about the dangers and pitfalls of wrong association and so called 'faith', or sraddha. I don't know your situation there much, why you do what you do, but as far as what our acharyas write, I think we must be very careful about this important element of bhakti called 'association'. After all, it was the first instruction Mahaprabhu gave to grihasthas wherever He went: *asat sanga tyaga ei Vaishnava acara- give up unwanted association and associate only with Vaishnavas. He meant real Vaishnavas. There are many quotes on this.*" (Damaghosadas)*

Prabhupada: People are so intelligent that when the representative of Krishna speaks, they (indistinct) enemies, and sometimes they crucify, kill. So, people are so kind that they are not killing. Otherwise, why Christ, (?) was killed? What fault? What is his fault? Just see. Was there any fault in his words? He advised, "Don't kill," and he was crucified. We have to deal with such rascals. I may be representative, but he is directly son of God. People are so rascal that they did not believe even the son of God, what to speak of His representative. What is that? **Why Jesus Christ was killed? What was his fault?**

For ordinary people, it is hard to understand, but here the Srimad Bhagwatam explains envy again:

"When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists." (SB 4.21.21 PURPORT)

DEMONS IN DISGUISE AS DEVOTEES

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.

"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)

POWERFUL DEMONS TERRORIZE ISKCON

From the Srimad Bhagwatam (7.4.13-14) we read:

"*Hiranyakashipu was so powerful that everyone but the three principle demigods- namely Lord Brahma, Lord Shiva, and Lord Vishnu- engaged in his service... The asuras sometimes become so powerful that they can engage even Narada Muni and similar devotees in their service. This does not mean that Narada was subordinate to Hiranyakashipu. Sometimes, however, it so happens in this material world that great personalities, even great devotees, can also be controlled by the asuras.*"

A similar situation exists in ISKCON wherein a powerfully demoniac atmosphere of disobedience and offenses towards Srila Prabhupada prevails so strongly by way of political and social repression that no devotee is even allowed to philosophically consider topics which are banned, at risk of punishment or expulsion. Even sincere and pure-hearted devotees in ISKCON, provided they succeed in not becoming infected by their pretentious senior leaders, are compelled to serve Srila Prabhupada and Lord Krishna through the personalities of ambitious, unauthorised gurus and those who aspire to become gurus. This theme is more fully developed in Book Two.

NOTE: In the following essay about organized religion, we see that perhaps Lord Chaitanya has arranged ISKCON as a place for the Kamsas and Putanas, for the cheaters and cheated to establish themselves. On the other hand, ISKCON was not intended to be another mundane religious institution.

ORGANIZED RELIGION by Srila Bhaktisiddhanta Saraswati Thakura

Sri Krishna manifests His eternal birth, the pure cognitive essence of the serving soul who is located above all mundane limitations. King Kamsa [the demon king who wanted to kill Lord Krishna] is the typical empiricist, ever on the lookout for the appearance of the truth for the purpose of suppressing Him before He has time to develop. This is no exaggeration of the real connotation of the consistent empiric position. The materialist has a natural repugnance for the transcendent. He is disposed to link that faith in the incomprehensible is the parent of dogmatism and hypocrisy in the guise of religion. He is also equally under

the delusion that there is no real dividing line between the material and the spiritual. He is strengthened in his delusion by the interpretation of scriptures by persons who are like-minded with himself. This includes all the lexicographic interpreters.

The lexicographical interpretation is upheld by Kamsa as the real scientific explanation of the scriptures, and is perfectly in keeping with his dread of and aversion for the transcendental. These lexicographical interpreters are employed by Kamsa in putting down the first suspected appearance of any genuine faith in the transcendental. King Kamsa knows very well that if the faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects.

There is historical ground for such misgivings. Accordingly if the empiric domination is to be preserved in tact it would be necessary not to lose a moment to put down the transcendental heresy the instant it threatens to make its appearance in earnest. King Kamsa, acting on this traditional fear, is never slow to take the scientific precaution of deputing empiric teachers of the scriptures, backed by the resources of dictionary and grammar and all empiric subtleties to put down, by the show of specious arguments based on hypothetical principles, the true interpretation of the eternal religion revealed by the scriptures. Kamsa is strongly persuaded that faith in the transcendental can be effectively put down by empiricism if prompt and decisive measures are adopted at the very outset. He attributes the failure of atheism in the past to the neglect of the adoption of such measures before the theistic fallacy has had time to spread among the fanatical masses.

But Kamsa is found to count without his host. When Krishna is born, He is found to be able to upset all sinister designs against those who are apprized by Himself of His advent. The apparently causeless faith displayed by persons irrespective of age, sex and condition may confound all rabid empiricists who are on principle adverse to the Absolute Truth Whose appearance is utterly incompatible with the domination of empiricism. But no adverse efforts of the empiricists whose rule seems till then to be perfectly well-established over the minds of the deluded souls of this world can dissuade any person from exclusively following the Truth when He actually manifests His birth in the pure cognitive essence of the soul.

Putana [the demoness who tried to kill Krishna] 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 baptism of their babies. This is ensured by the arrangements of all established churches of the world. They have been successful only in supplying watchful Putanas for effecting the spiritual destruction of persons from the moment of their birth with cooperation of their worldly parents. No human contrivance can prevent these Putanas from obtaining possession of their pulpits. This is due to the general prevalence of atheistic disposition in the people of this world.

The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism. The churches have always proved the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil. It is not from any deliberate opposition to the ordained clergy that these observations are made. The original purpose of the established churches of the world may not always be objectionable. But no stable religious arrangement for instructing the masses has yet been successful. The Supreme Lord Sri Chaitanya Mahaprabhu, in pursuance of the teachings of the scriptures enjoins all absence of conventionalism for the teachers of the eternal religion. It does not follow that the mechanical adoption of the unconventional life by any person will make him a fit teacher of religion. Regulation is necessary for controlling the inherent worldliness of conditioned souls.

But no mechanical regulation has any value, even for such a purpose. The bona-fide teacher of religion is neither any product of, nor the favourer of, any mechanical system. In his hands no system has likewise the chance of denigrating into a lifeless arrangement. The mere pursuit of fixed doctrines and fixed liturgies cannot hold a person to the true spirit of doctrine or liturgy. The idea of an organized church in an intelligible form, indeed, marks the close of the living spiritual movement. The great ecclesiastical establishments are the dikes and dams to retain the current that cannot be held by any such contrivances. They, indeed, indicate a desire on the part of the masses to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bona-fide spiritual teacher. The people of this world understand preventive systems, they have no idea at all of the unprevented positive eternal life. Neither can there be any earthy contrivance for the permanent preservation of the life eternal on this

mundane plane on the popular scale. Those are, therefore, greatly mistaken who are disposed to look forward to the amelioration of the worldly state in any worldly sense from the worldly success of any really spiritual movement. It is these worldly expectants who become the patrons of the mischievous race of the pseudo-teachers of religion, the Putanas, whose congenial function is to stifle the theistic disposition at the very moment of its suspected appearance. But the theistic disposition can never be stifled by the efforts of those Putanas. The Putanas have power only over the atheist. It is a thankless but salutary task which they perform for the benefit of their unwilling victims.

But as soon as theistic disposition proper makes its appearance in the pure cognitive essence of the awakened soul, the Putanas are decisively silenced at the very earliest stage of their encounter with the newborn Krishna. The would-be slayer of herself slain. This is the reward of the negative services that the Putanas unwittingly render to the cause of theism by strangling all hypocritical demonstrations against their own hypocrisy. But Putana does not at all like to receive her reward in only form which involves the total destruction of her wrong personality. King Kamsa also does not like to lose the services of the most trusted of his agents. The effective silencing of the whole race of pseudo-teachers of religion is the first clear indication of the appearance of the Absolute on the mundane plane. The bona-fide teacher of the Absolute, heralds the Advent of Krishna by his uncompromising campaign against the pseudo-teachers of religion. **(END)**

FROM "THE HARE KRISHNA EXPLOSION" By Hayagriva das

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 Nrisingadev 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 Nrisingadev: 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.'"

THIS WORLD IS BEING MANAGED BY RAKSHASAS DEMONS

PRABHUPADA: *"At present, this world is being managed by the rakshasas. The rakshasas are man-eaters who eat their own sons for the satisfaction of their senses. Now great regimes have been created to smash so many people for the satisfaction of the rakshasas senses, but they do not realize that their senses will never be satisfied in this way. Nonetheless, the rakshasas are prepared to sacrifice everything to satisfy their whimsical desires." (Raja-Vidya by Srila Prabhupada)*

If the world is filled with karmis and demons, even rakshasas, who are in control of great political regimes, is it any surprise when the spiritual movement of a great acharya such as Srila Prabhupada sometimes becomes burdened with participants who are not standard or gentlemanly devotees at heart? That they are looking to exploit the material opportunities in the movement? No, this should be no surprise at all.

A letter from Ugrasrava das in Australia on Feb. 12, 2017 is shared in this connection:

“The ‘titles’ of Swami and Goswami are for devotees who are meant to be highly advanced and fixed in their service. I refuse to address the below mentioned asuras by these titles, as they do not deserve that respect. They are demons dressed as devotees. On a morning walk with Srila Prabhupada in Mayapur, he discussed this exact topic with me and a few others, that ISKCON was infiltrated by demons dressed as devotees, and he has written about this in his purports. Now nearly 50 years later, one can clearly see how more demoniac they have become. They will get what they deserve; I do not see any redemption for them. In the early seventies when I was in Mayapur with Gopikanta, I was sharing the roof of the Lotus building for accommodation with four of the so called leader ‘swamis’ of ISKCON. One morning Gopi asked me what was it like staying with these so called elevated men and my response was, ‘They are the biggest pack of crooks I have ever met.’ Nothing has changed, they have become more crooked any which way they can. Your humble servant, Ugrasrava das”

DEVOTEE BY DAY, DEMON BY NIGHT

Once Ambarisha das, always a good friend of Bhavananda, confided in Naveen Krishna das about a situation in New York during the early eighties. Ambarisha shared a large apartment with Bhavananda, who would go to the temple every morning for the full program, then meet with disciples, attend to temple affairs and business, and later in the day return to the apartment. In the evening Bhavananda would change clothes and go out to the city’s gay bars all night, returning for the morning program again. Day after day, the same routine was witnessed by Ambarisha das. Finally, he pointedly asked Bhavananda, “How can you do this?” Bhavananda looked down and replied, “It’s not easy...” Devotee and demon in the same body?

CONCLUSION

THE WORLD IS FULL OF DEMONS. Some become devotees, out of which some are more interested in material gains from the professions of guruship, business, or in social life, distinction as a great philosopher or preacher, etc. We must be alert to detect persons behaving like devotees but who may be introducing deviations into the movement in the disguise as a devotee. Putana is the historical example. She tried to poison Lord Krishna and some also tried to poison Srila Prabhupada.

We should not always be so kind and forgiving as Srila Prabhupada was when the interests of the mission are at stake. It is our responsibility to manage the mission according to the methods, prescriptions, and formulas given by Srila Prabhupada, and to reject those who would utilize the assets of the mission for their own sense gratification rather than in pure devotional service. There are many so-called leaders in the movement whose purpose is not at all favorable for the mission. They may cause great disruptions and havoc and it is up to faithful disciples to protect Srila Prabhupada and his mission from these rascals, pseudo-devotees or demons in disguise.

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-bhaktah bhaved daivaḥ.(?) [...] 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)

“...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)

“The same principles can be applied to demoniac persons, even though they be in the sampradāya of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a

preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.” (CC Mad 11.103)

The above excerpt shows how some souls will not get the mercy of Lord Chaitanya because they have found fault with the pure devotee. If poisoning Srila Prabhupada is not finding fault with him, then what is?

