

The Bengaluru Files: An Appeal for Grace, Maturity, Reconciliation, Co-Operation

c/o mayesvara dasa, June 2022

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1. The Bengaluru Era Rises

The Rise of the Hare Krishna Hill Temple

For many devotees the name Bengaluru has become synonymous with the Rtvik Hare Krishna Hill Temple (Radha Govinda Mandir). That temple has achieved great notoriety and international recognition for many reasons. Some of them are the extraordinary temple edifice itself, the excellent deity worship, and the massive Akshaya Patra, midday school meal distribution program. The Rtvik temple in Bengaluru is such a behemoth it tends to eclipse the three other ISKCON temples which collectively sponsor over ten Bhakti Vriksha outreach programs in this south Indian city of nearly 13 million. Collectively these efforts attract thousands of local patrons to daily darshan, educational programs and a whole calendar of auspicious annual festivals.

This article is an appeal to the man who was instrumental in helping to establish the Hare Krishna Hill temple. His name is Madhu Pandit prabhu and he is quite an accomplished professional. The mid-day meal program he championed is so vast and successful it was one of the seven Mega-Kitchens featured on National Geographic's 2015 video documentary special "Mega Kitchens".¹ This food distribution network is so successful it has gleaned subsidies from the Indian federal government as well as strategic political support. In this way the magnanimous prasadam distribution spread beyond the borders of Bengaluru to many other prominent cities throughout India.

The fact that the Akshaya Patra program distributes prasadam, food that was first offered to Krishna, makes this huge food distribution effort much more than just another philanthropic feeding program. However, it is appropriate to point out that the potency of prasadam is determined by the state of consciousness held in the heart of the cooks and/or the person making the offering. The story of Vidura's wife confirms that Krishna will reciprocate intimately with the love expressed even if he is offered a banana peel.² Yet if truckloads of food are offered for any reason other than the pleasure of the Supreme Lord, it is appropriate to ask if that bhoga was even accepted by God which only transforms it to prasadam.

Confusing material success with spiritual potency is an insidious illusion that has undermined the efforts of even the most well intended individuals. Many pose as spiritual authorities truly believe they are offering good advice even though their teachings are not consistent with India's greatest revered authority the Bhagavad-Gita. One of the most common examples of this is how often the Personality of Godhead Krishna is compromised, misinterpreted, or just completely negated.

"Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Krsna, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is imperishable and supreme." -Bg 7.24

Unfortunately, charismatic gurus have commercialized aspects of the great Vedic heritage specifically for the purpose of marketing it in the west for their own personal agenda and in doing so they are perverting the greatest wealth India has to offer to the rest of the world. Consequently, sincere aspirants are often cheated by people posing as a transcendentalist because they fail to properly present the eternal teachings given by Krishna in the Bhagavad Gita. This is exactly what Bhaktisiddhanta referred to as: *"The Cheaters and the Cheated."*³ This is such a travesty to the upliftment of society that the Vaishnava guidance system provides an array of lessons to alert us when it occurs. All three of the essential core guiding

¹ <https://www.youtube.com/watch?v=J5R2SkBLbmQ>

² <http://www.bhagavatam-katha.com/story-krishna-only-accepts-love-and-affection-krishnas-visit-to-palace-of-duryodana-and-house-of-vidura/>

³ That statement of my Guru Maharaja, "the society of the cheaters and the cheated," is a fact everywhere. In a law court also, you bribe; you get justice. That is stated in the Srimad-Bhagavatam. Anardhena nyaya-rahitam[?]: "If you have got no money, then you cannot get justice in this age. You cannot get justice." -Bhaktivedanta Swami Lecture, Srimad Bhagavatam 6.1.6 -- November 6, 1970, Bombay



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forces contribute valuable instructions to help us distinguish between genuine spiritual symptoms and well disguised material agendas.

The Sastra, Sadhu, Guru Safety Net

The scriptures provide numerous stories about very accomplished sages and demigods who became victims of unchecked agents of Kali: lust, anger, greed, pride, and/or envy. Krishna reminds us that we must surrender our work to him without claim of proprietorship (Bg. 3.30) and then He warns that those who disregard his teachings, and fail to follow them regularly are bereft of knowledge, befooled and their endeavours will be ruined! (Bg. 3.31) Our Acharya's have also compared spiritual life to be like a razors edge. They remind us that one must always be very attentive and careful to avoid the misuse of our free will. Just one moment of indiscretion can lead to a slip from the path of bhakti.

The instructions of the spiritual master is the third leg of protection provided to the aspiring devotee. He plays the essential role of giving personal instructions to the disciple based on the nature he has been awarded by the three modes of nature. (Bg. 3.31) Because the spiritual master has seen the truth (Bg. 9.30) he can guide his disciple and protect him from the distracting agents of Kali. Any disciple of Srila Prabhupada can confirm how he was constantly correcting his neophyte disciples from their wandering tendencies, foolish ideas, and in some cases serious deviations. Like Krishna, Srila Prabhupada would instruct his disciple according to the degree they were surrendered unto him. (Bg. 4.11) With a new initiate he may be lenient, whereas with his more fixed up disciples, he could be very stern with them about even minor examples of poor judgement. This distinguishes the Gaudiya Vaishnava tradition from so many other less serious practices, paths, or institutions. The Guru isn't accepted as a fashionable ornament to showcase our spiritual maturity, he is a powerful guiding force to help us see the foibles nobody else is likely to bring to our attention.

Impersonalist gurus tend to present themselves as soft spoken, loving and sweet personalities because that is the most seductive way to attract followers. (A clear symptom of a commercial guru.) Sentimentalists seeking approval for their lifestyle, regardless of how fallen it may be, seek teachers who give candy coated panaceas usually because they simply aren't that serious about real spiritual advancement. They prefer a tender pat on the head and vague feel-good clichés in exchange for their blind unquestioning support.

Those committed to having their consciousness purified by the words emanating from the mouth of their spiritual master know the first step necessary for such upliftment to happen is the need for them to surrender their false pride at the feet of their teacher. This is the process when one takes up a secular class at the local university, however this same willingness is often overlooked in the world of learning spiritual disciplines. If one is not willing to surrender to the instructions of the Spiritual Master, then how is it possible for him to open their darkened eyes and fill their hearts with transcendental wisdom?

Srila Prabhupada Ignites India with Bhakti!

The mission of A.C. Bhaktivedanta Swami Prabhupada's was to teach everyone how they could restore their lost relationship with Krishna, the Supreme Personality of Godhead. By the late 1980's India was starting to realize the magnitude of what Srila Prabhupada did. In 1986 the government issued a commemorative stamp honouring his extraordinary ability to share the true spiritual wealth of India with the rest of the world. Yet, more significantly is how Srila Prabhupada re-kindled the spark of bhakti all over India.

Millions of Hindus were raised from birth to honour their family deity and faithfully practice rituals of worship handed down for generations but many of them lacked the understanding behind these sacred traditions. This is because the personal aspect of the Supreme Lord had become eclipsed by all the customs and methodical practices. All of that started to change as Srila Prabhupadas books got translated into the regional languages throughout India.



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It wasn't long before the people of India wanted more of what ISKCON had to offer and by the late 1980's ISKCON responded to that interest by starting several large temple construction projects in cities like Deli, Baroda, Chopati, Tirupati and Bengaluru to name a few.

Jayapataka Swami and Gopal Krishna Maharaja were instrumental in coordinating many of these big projects. They helped get the blessings from the government, the necessary permits, plans and a suitable piece of land where these temples could be built. They sent many of their disciples to co-ordinate whatever needed to be done to transform these projects from a vision to a reality.

Madhu Pandit prabhu had taken initiation from Jayapataka Swami who quickly noticed his many leadership skills. When the work began in 1988 on the now famous Hare Krishna Hill temple in Bengaluru Jayapataka Swami entrusted him to be the project leader. It was a good decision because by the spring of 1997, dignitaries came from all over the country to participate in the temple opening festivities.

Madhu Pandit Prabhu's Extraordinary Qualities

Madhu Pandit prabhu is an extraordinary individual blessed with numerous venerable qualities. He is well educated, understands business, is a storehouse of pragmatic managerial skills and commands a wealth of excellent devotional qualities. For nine years he commanded the leadership necessary to raise this wonderful temple up from a piece of barren land in a mood similar to how the Pandavas manifested Indraprasta. It is quite clear that Krishna empowered Madhu Pandit to assist in making this noteworthy temple a reality.

Yet these facts lead one to ask the awkward question how is it that Madhu Pandit is now acknowledged as the paramount torchlight for the convoluted RtVik apostasies that are rejected by all four of the existing Vaishnava Sampradayas? How could such an otherwise extremely capable individual fall for such a severe change to one of the essential core aspects of the Gaudia heritage? We can find that answer by looking more closely at the history of the Hare Krishna Hill Temple that many are not aware of.

First Impressions are Usually Correct

Research has indicated that when we are uncertain about a particular course of action, our first response is often correct. This suggests that when we must make an important decision Krishna whispers to us from within our heart what is best for us to do. Where we get into trouble is when we forget that the senses, mind and intelligence are covered with lust (Bg. 3.40) and if we are not careful, lust can subconsciously drive our decision-making process and when it does, it becomes our worst spiritual enemy. (Bg. 6.6)

When the ISKCON Bengaluru temple opened in 1997 Madhu Pandit had clearly established himself as the local temple president with an astute acumen. RtVik propaganda' began coagulating towards the end of 1998 and like every other responsible ISKCON manager, Madhu Pandit prabhu felt a need to warn his congregation about this ridiculous idea that got started by devotees raised with mellecha standards. His evaluation of RtVik-Vada at that time was clear headed, appropriate and firm. His direction to those under his care was to not become confused by the RtVik propaganda that originated with a small group of immature disgruntled devotees from the West.

Madhu Pandit prabhu confirmed that the RtVik ideas had absolutely no philosophical justification, and was contrary to Srila Prabhupada's teachings about guru-tattva. He understood how the RtVik concept of initiation chopped out the roll of a living guru who could observe your nature and guide you accordingly. He explained how a few individuals who were concerned about the stability of ISKCON fabricated this obscure solution as a reaction to the challenges at that time. Those who were promoting it were incapable of seeing how ISKCON was just passing through its own inevitable self-purifying process. (ksipram bhavati dhar-matma Bg. 9.31)



2. The Modes of Passion Creep In

Ugra-Karma in Kali Yuga

Transforming an empty plot of land into a magnificent temple in the 20th century is no small task. It requires a whole spectrum of specialists in planning, construction, engineering, and labour as well as a dedicated team of devotees committed to fundraising. The harsh truth is that coordinating the construction of such a magnificent temple is actually a huge austerity for someone aspiring to lift his consciousness up from the mundane platform to the transcend world.

The Mahabharata tells us that in an attempt to keep peace Dritarastra gave the Pandavas a desolate tract of land so his excessively controlling son Duroyodana could rule all of Hastinipur. We learn how these five gifted princes were able magically transform that place into the prosperous city of Indraprasta. It is understood they were able to do so because they were endowed with mystic powers, powerful mantras and divine gifts. They did not have to contend with unions, tribes, labour contracts and the loud, polluting, dangerous machinery referred to as ugra-karma, a form of work that the Srimad Bhagavatam says should be avoided.⁴

Those wishing to build anything in kali yuga are not so fortunate to have such an array of blessings at their disposal. Transforming Krishnas separated material energies (Bg. 7.4) into a big temple involves getting entangled with the mode of passion and sometimes the mode of ignorance when working with contentious tradesmen. It is therefore to be expected that while the baron hill in Bangalour was being transformed all sorts of difficulties came up along the way and management means resolving those difficulties.

The advent of this big new project in such an important city drew even more attention to Srila Prabhupada's teaching and ISKCON's mission. It was soon apparent that there was a strong public interest in learning more about the process of devotional service even before there was a temple facility to host those gatherings. This led to the coordination of the Bhakti Vriksha outreach program because it could be held at a variety of locations around the city during the temple construction.

Madhu Pandit prabhu's primary focus was to get the temple built and that was a full-time engagement. Therefore, another team of devotees responded to the growing interest the public had to learn more about Krishna Consciousness. It was an exciting time to be in Bengaluru. A beautiful temple was taking shape on the hill while the teachings of Lord Caitanya were now penetrating into the homes of many pious individuals. It seemed that everyone was anxious to learn more about restoring their lost relationship with Krishna, the Supreme Personality of Godhead!

The Curse of Middle Management

Behavioural Scientists have determined that middle-management is one of the most stressful leadership positions for anyone to hold because they are wedged between the instructions of their supervisors and the demands of those under their own supervision. This environment is historically recognized as fertile ground for discontent, conflict and loggerheads that can quickly morph into unresolved contempt and maybe even a complete breakdown of operations.

It is therefore to be expected that during the nine years it took to construct the temple many issues came up, particularly when resources became scarce and priorities had to be made between the temple project and the ongoing preaching work. Both frontiers are important, but the temple demanded the most attention and a huge revenue stream to keep it going. This led to bickering and conflicts because triage was

⁴ "...in householder life, one should be satisfied to maintain body and soul together with whatever is available with minimum endeavor, according to place and time, by the grace of the Lord. One should not engage oneself in ugra-karma." - SB. 7.14.10 At the present moment, however, everyone is engaged in technological advancement, which is described in Bhagavad-gita as ugra-karma—extremely severe endeavor. This ugra-karma is the cause of agitation within the human mind. - Purport



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applied to delegate the finite resources available, it was often at the cost of short-changing the needs of the Bhakti Vriksha program.

This would have occurred regardless of who was in charge. Bengaluru was awakening to the explosive interest in Krishna Katha but the temple was not complete and reliable manpower was stretched thin! Even Yudhisthira had to contend with descent expressed by his exalted brothers. On several occasions Bhima's volcanic rage for Dyurodonas belligerence was so strong that Krishna's personal council was necessary to quell the tension.

Contention

As the temple neared completion Madhu Pandit had more time to focus on what the next step was for bringing Lord Caitanyas mercy to everyone in Bengaluru. This effort had already gotten well underway by those who pioneered Jayapataka Swami's methodical plan to introduce Krishna Consciousness into the homes of the favourable. When there was an interest expressed, a seasoned devotee would lead a small satellite group until it grew into a large assembly. When it became sizable enough, it would then divide into new cells and the process would repeat itself growing exponentially. This was the essence of the Bhakti-Vriksha program and the devotees who pioneered it had cultivated lasting relationships with those who sponsored them as the process spread through-out the city.

Being a titan of managerial expertise Madhu Pandit could not resist imposing his own ideas on how these external preaching programs should function. Now that the temple was done, he had more time to get involved and coordinate everything according to the way he visualized they should be administered. The problem that unfolded was that Madhu Pandit vision for the Bhakta-Vriksha program was different from those who had been nurturing their respective congregations and building them up for several years. These second-string managers had already established a working bond with their participants and they were concerned that the changes Madhu Pandit wanted to implement would undermine the trust they had spent such a long time establishing.

Madhu Pandit no-doubt had his own reasons for wanting things done his way and as the temple president he felt he had the final say on how everything should be done. However, those who pioneered the growth of the preaching cells began to feel his micromanagement was inappropriately and destructively over controlling. As time moved forward the problem worsened and everyone agreed that Jayapataka Swami should be consulted. Taking a procedural decision to the next up on the management chain is a universal management principal even in secular organizations so in this case was even more particularly applicable because everyone who was involved were Jayapataka swami's disciples.

The Job of the Spiritual Master

Bengaluru ISKCON was an important project that Jayapataka Swami personally nurtured along all the way from its conception. He would periodically visit to inspire everyone in their respective services and this is also how he became aware of the undercurrent of dissatisfaction that began brewing under Madhu Pandit's strong willed command. The challenge Jayapataka Swami faced was how to balance the need to correct the unfavourably way the mode of passion had influenced Madhu Pandit's leadership skills while simultaneously showing his gratitude for how he transformed a barren hill into a majestic temple for Lord Krishna! Jayapataka Swami had consciously decided to not address this issue until the temple was completed but now that time had come for him to exercise his authority. Srila Prabhupada faced very similar management dilemma in 1976 with Tamal Krishna Goswami.

Tamal Krishna Goswami was also a powerful leader who conceived of the now well know Radha Damodara Traveling Sankirtan Party (RDTSP) bus program. He started it with Vishnu Jhana in 1975 but the managerial passion that was part of coordinating six buses criss-crossing across America also impacted Tamal Krishna Goswami's behaviour.



The Duty of the Disciple

When these buses would descend on the local temples they did so with an army of focused book-distributor brahmacharies similar to the way Durvasa Muni showing up unexpectedly at Draupadies hermitage. The etiquette was that when sages showed up, the host was expected to see that they got bathed, rested and fed before they set out again the next day. The mood which developed with the traveling Radha-Dhamodara devotees was similar but they might stay for more than a week and that was beyond what a lot of these small burgeoning temple could absorb! What exasperated the problem even more was when the big rolling temples departed. Some of the new bhaktas had been persuaded to join the excitement that the RDTSP offered and that led to a lot of the temple responsibilities those devotees had to be surreptitiously abandoned!

In terms of book distribution RDTSP was a huge success and it out-distributed all of the other temples in America altogether! But it was also causing a lot of disturbances that had to be resolved. Srila Prabhupada finally had to speak with Tamal Krishna Goswami despite the extraordinary book distribution results he was achieving with the RDTSP. This was one of the first of several times Tamal Krishna Goswami was firmly disciplined by His Divine Grace because of his ambitious leadership tendencies. To his credit, he demonstrated his commitment to the words of his spiritual master even though they were hard to listen to. The payoff was that over the next ten years Tamal Krishna Goswami slowly transformed into a sensitive, respected and effective manager who earned the love of many!

The Opportunity

Jayapataka Swami faced a similar challenge in counselling Madhu Pandit. His competence was clearly evident but his interpersonal skills required some fine tuning. When the day for that conversation eventually occurred Madhu Pandit prabhu demonstrated that he was not as serious about accepting the words of his spiritual master as Tamal Krishna Goswami was. Although Jayapataka Swami initiated the project and was the spiritual inspiration for the duration of the work, Madhu Pandit fell into the trap of thinking that he was the cause behind the new temple and therefore entitled to the fruits of his actions. He completely forgot that Krishna specifically admonished those who think like that. (Bg, 3.47)

Those who worked with him at that time got the impression that Madhu Pandit just expected Jayapataka Swami to stand behind him and support everything he wanted to do. His mistake was to expect that his guru would fully endorse the way he perceived the world, despite the legitimate concerns that had been raised by those cultivating the Bhakti Vriksha program underneath him.

This is a classic challenge by Krishn's illusionary energy in the form of pride and sadly despite Madhu Pandit's talents, he failed this crucial text. Krishna warns us that this type of breakdown is inclined to occur when the natural wisdom he gives us becomes consumed with insatiable lust. (Bg, 3.39) He further tells us that this lust resides in our own mind, intelligence and false ego. (Bg, 3.40)

This is the very reason why the words of the spiritual master are so important. They have our best interest in mind and can protect us from this destroyer of knowledge and self-realization. (Bg, 3.41) Yet, if we disregard the words of our spiritual master, we expose ourselves to the insidious nature of envy driven pride. That type of defiance can be compared to the calf that wanders from the protection of his mother. He foolishly exposed himself to the serious threat of a hungry tiger that hides in wait for his dinner!

The Insidious Nature of Subliminal Envy Driven Pride

The nature of pride and envy is so disruptive on the path of self-realization that much has been said about these base human tendencies in all the great world religions. Everyone knows what the symptoms of a proud man are but what is less obvious is the subliminal envy behind the illusion (mohat) of conceit (mada-anvitah), false prestige (mana) and pride (damba). (Bg, 16.10). As outside observers it is often easy to see the pride that causes conflicts between others. But it is much more difficult to recognize how our own lust (kamam), anger (krodham), power (balam), and pride (darpam) can drive us to act contrary to what is dharmic (pradvisantah). (Bg.16.18)



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Krishna informs us that to protect ourselves from becoming bewildered (amudhah) we must become free from (nir/without) false prestige (mana) and illusion (mohah). (Bg. 15.5) Every sober devotee understands this principal, yet we still see how ever very advanced souls like Lord Indra and Lord Brahma fell victim to thinking how accomplished, important and worthy of glorification they were! The significance of these stories is how they demonstrate the pride and embarrassment that occurs when we forget our proper relationship with Krishna, or in Madhu-Pandits case his guru, which is his link to Krishna via the Gaudia Parampara.

What is most noteworthy about these exalted personalities is not the serious mistakes they committed but how they eventually realized their aparada and corrected them with sincere prayers for forgiveness. The true sign of a great leader is not that they make perfect decisions all the time. Krishna acknowledges that every endeavour is covered by some sort of fault. (Bg. 18.48) What is inspiring is how these great devotees corrected their mistakes.

"A great nation is like a great man: When he makes a mistake, he realizes it. Having realized it, he admits it. Having admitted it, he corrects it. He considers those who point out his faults as his most benevolent teachers." —Lao Tzu (ca. 500 B.C.)

Krishna reminds us that if we become bewildered by the false ego (ahankara vimudha)(Bg. 3.27) we are prone to make the mistake of taking credit for what He is actually doing through us. (paurusam nrsu Bg. 7.8) The more advanced soul understands that Krishna works through us via his divine energy in the form of the three modes of nature. (Bg. 7.14)

3. The Downward Spiral Begins

The Rise of RtVik-Vada

Just as Madhu Pandit had to contend with grievances under his local administration, those leading ISKCON have to contend with dislocated from a diverse devotee congregation for similar reasons. Management means having to make choices and those choices are not always going to please everyone!

As the end of the millennium approached Prabhupada's movement reached a volatile transitional point in its development history. Inexperienced disciples who got ISKCON started eventually became overwhelmed with the serious nature of promoting strict Gaudia Vaishnave teachings to a world-wide audience. This was predictable due to negative samskaras Western disciples were influenced by in their youth.

By the turn of the millennia, ISKCON had grown to the point where it was struggling with its own flavour of the Peter Principle.⁵ Some devotees assumed responsibilities that exceeded their abilities and in doing so faced an inevitable destiny. It was just a matter of time before those who repressed the latent desires of their youth would surge out. (Bg. 3.33) There was an epidemic of that phenomena towards the end of the 20th century. The gita gives the example of how the senses can carry away a man's intelligence just like a strong wind can sweep away a boat on the water. (Bg. 2.67) This happened excessively and it led to a breakdown of faith for many.

This crisis gave birth to some radical remedy solutions that could only come from the eccentrically deviant minds of Srila Prabhupadas Western disciples. Many good devotees were being affected by by internal upheavals, broken vows and the challenges of managing an international movement that was growing faster than most could cope with. While some abandoned their post, others proposed that ISKCON could be successfully revived. The historically unprecedented idea was that for the next 10,000 years Srila Prabhupada should be the sole spiritual master for everyone! Soon a whole sophistry evolved from a few statements that were made in early 1977 and a letter issued on July 9th of that year. Introducing the concept of

⁵ **The Peter Principle** is a concept in management developed by Laurence J. Peter, which observes that people in a hierarchy tend to rise to "a level of respective incompetence": employees are promoted based on their success in previous jobs until they reach a level at which they are no longer competent, as skills in one job do not necessarily translate to another. https://en.wikipedia.org/wiki/Peter_principle



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RtVik initiation was a fabricated solution to the challenges that ISKCON faced but it was based on very frivolous reasoning. It was contrived predominantly as a reaction to the fact that some had prematurely accepted disciples without understanding the full spectrum of how serious the role of the spiritual master is.

This shotgun solution just eliminated the role of future gurus completely which appeared to be justified if gurus were abandoning their post. However, it did so at the cost of tearing the heart out of the classic disciplic succession that Krishna explains the science of bhakti yoga is dependent on. (Bg 4.2) The RtVik reaction can be compared to eliminating all commercial air travel because of the fact that some airplanes do crash! This is a solution that only those obsessed by the fear of flying would ever propose!

Disobeying the Spiritual Master

Jayapataka Swamis intent was to refine Madhu Pandits entourage of skills so he would become an even more dynamic servant in Lord Chaitanys mission. But for reasons that maybe Madhu Pandit is not even fully clear about, he was unable to take advantage of this rare opportunity to glean valuable advice from his spiritual master. Instead of submitting to Jaypataka Swamis well intended loving council, Madhu Pandit shunned it and in doing so committed a serious offence against the Holy Name.⁶ *Defying the instructions of his spiritual master* was his first step onto a downward spiral trend filled with a serious of additional subsequent offenses that pushed him further and further away from the Srila Prabhupada's heart.

Even though Madhu Pandit prabhu had already publicly confirmed his ability to see how contrived the RtVik theory was, it now suited his purpose. The RtVik apostacy injected the absurd idea that none of Srila Prabhupadas disciples were authorized by him to accept their own disciples. His Divine Grace has preached over 10 years to the contrary, but those promoting the RtVik-Charade had developed numerous clever ways to undermine and negate Srila Prabhupadas instructions on this matter.

Driven by personal ambition, Madhu Pandit understood that the contentious RtVik agenda provided him the ideal opportunity to disobey the orders of his spiritual master which he did not like. To further hide his shame, he arranged to have several of the individuals who created the RtVik aberration come to Bengaluru to do the very thing he had formerly said he wanted to ensure would not happen! Some of the most persuaded leaders of the RtVik revolution were flown to Bengaluru specifically to indoctrinate the young devotees that Madhu Pandits would now be the final authority in the temple not Jayapataka Swami.

In doing this, Madhu Pandit committing his next serious offense because RtViks offend Srila Prabhupada by teaching that NOBODY in ISKCON is qualified to accept disciples. This is non-different from the offense of: *Blaspheming those who have dedicated their lives to propagating the Holy Name of the lord.*⁷

Court Confirms Criminal Behavior

In this way Madhu Pandit continued to slip further and further from the blessings of not only Jayapataka Swami but all the dedicated loyal ISKCON devotees who helped him build the Bengaluru temple. His next egregious offence was to make the *mistake of thinking that chanting Hare Krishna would protect him from the deliberate sin of first-degree grand larceny.*⁸ Madhu Pandit knew that he had no claim to the property that was funded and legally owned by ISKCON. This meant if he joined the RtVik-Rebels he would have to depart. That would have been the honourable thing for him to do, but instead his darker passions pushed him further down the demoniac spiral towards hell. Madhu Pandit adopted a criminal strategy so he could continue to squat on property owned by ISKCON. He generated documents to confuse the

⁶ Rupa Goswami's outlines many offenses that an aspiring devotee should be careful to avoid in chapter eight of his classic treatise on bhakti, the Upadeamrita (Nectar of Devotion). Therein he lists ten that are specifically offensive when chanting the holy name of the lord. This article will objectively identify several that Madhu Pandit has committed. In this case the first one was how he #3) disobeyed the orders of the spiritual master.

⁷ #1) To blaspheme the devotees who have dedicated their lives to propagating the holy name of the lord

⁸ #6) to commit sins on the strength of chanting the holy name



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proper ownership of this new multi-crore temple project. This was done by incorporating a shadow ISKCON with his own family members as the corporate directors and then transferring ownership from the real ISKCON to the Madhu Pandit ISKCON.

It was only a matter of time before this capital fraud was exposed. In May of 2011 Justices H N Nagamohan Das and Arali Nagaraj, ruled that "*ISKCON Bengaluru had no legal existence on its own.*"⁹

Madhu Pandit had committed the crime of illegally appropriated assets he had no right to take. The court ruled that the temple should be returned to ISKCON under Jayapataka Swamis administration. This was Krishna's attempt to remind Madhu Pandit prabhu that when one discards scriptural injunctions and acts according to his own whims, he attains neither perfection, nor happiness, nor the supreme destination. (Bg. 16.23) Unfortunately when one becomes intoxicated with one's own defiant reasoning, they cannot grasp this sober advice.

Instead of accepting this court decision as a personal wakeup call, Madhu Pandit leveraged the vast public image he enjoyed to obfuscate the fact that the court convicted him of grand theft! In this way he did exactly what the Srimad Bhagavatam says materialistic business people do to postpone their karma. He used the wealth Krishna entrusted him with to hire legal counsel for the sole purpose of deferring execution on the court's judgement indefinitely.¹⁰

To get even greater material support for his ruse, Madhu Pandit then embarked on a strategy to gain political clout with those in powerful government positions. He did this by expanding the Akshaya Patra food program into high gear. Feeding hungry children wins the hearts of the benefactors, but this particular effort was bathed in carefully calculated political overtures. All of these shenanigans raise legitimate questions about the spiritual purity of the hundreds of gallons of bhoga his staff cooks every day. Are all these orchestrated food services really offered with love and devotion for Krishna's satisfaction? Or are these mega kitchens done in the mood of a quid-pro-quo expectation similar to the show-bottle loyalty Madhu Pandit had for Jayapataka Swami? Is Madhu Pandit really offering selfless service to Srila Prabhupada's mission, which his RtVik allegiances defy, or is his real motive the political clout he will gain with India's Supreme Court which he is counting on to reverse the lower court's ruling regarding his illegal property conveyance?

This is the type of horribly dishonest things that people get caught up in when they become too materially attached. Such attachment is another egregious offense against the Holy Name.¹¹ This is the very reason why our acharyas have warned those seeking Krishna prem to not associate with materialistic people who have wealth or political power. What is legally achievable for the man of power and influence is more accurately referred to as criminal theft for the introspective sage. (Bg. 2.69)

Krishna states that those who take on demoniac tendencies lose the ability to discern between what is right and wrong and he concludes that neither cleanliness nor proper behaviour nor truth is found in them. (Bg. 16.7) The men working under Madhu Pandit helplessly observed how this otherwise very virtuous man committed one offense after another and slipped so far from the path of bhakti he literally stole assets from the saviour of the whole world, Srila Prabhupada! This is exactly the type of helpless behaviour Arjuna inquired about when he asked Krishna: "What is that drives one to commit such sinful acts, even unwillingly, as if engaged by force?" (Bg. 3.36) The answer Krishna gave him is exactly what unfolded in Benga-

⁹ http://timesofindia.indiatimes.com/articleshow/8563103.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst

¹⁰ A person's spiritual order will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. One who has no money will be unable to get justice. And one who is very clever at juggling words will be considered a learned scholar. - SB 12.2.4

¹¹ #10) It is an offense to maintain material attachment in spite of chanting of the Holy Name... *especially when it drives one to grand theft!*



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luru. Influenced by the modes of passion, Madhu Pandit prabhu rejected his guru and became overwhelmed with the lust (kama) for power, control of the Bengaluru assets (raja-guna) and big public name recognition in the world filled with temporary illusions! It was a dramatic example of how quickly a good righteous man can be sent spinning downward on the path to spiritual limbo.

Nearly all those who devoted several years of their youth to helping build the Bangalour landmark temple were also Jayapataka Swamis disciples. In their hearts, the tragic choices Madhu Pandit were making could not be ignored and certainly not condoned. This led to an inevitable massive walkout. Loyal disciples had no choice but to leave or become implicated in the cascade of offenses that occur when one abandons the safety net of the guru, sastra and sadhu triptych.

From the materialistic point of view adopting the RtVik policies allowed Madhu Pandit to get an even tighter control over the empire he wanted to rule. He re-staffed the essential temple functions promising RtVik initiations and salaries that rival corporate wages. Current sources indicate that Mashu Pandit pays the pujaries a wage of 25,000 rupees a month!¹² This is an overlooked irony considering how many followers of the RtVik path denounce the practice of devotional service being subsidized with handsome salaries.

Lust Burns Like Fire

Regardless of how many gallons of food Madhu Pandit distributes, it will never assuage the karma for the crimes he has committed. Now he is proposing to build the tallest Krishna Mandir in the world, but what is really driving this project? Vrindaban is already a heavily congested mess and this blighted edifice will make it far worse! Regardless of the inner dialogue Madhu Pandit has about this over bloated project, those who know his criminal background see it as a rather obnoxious way of telling the world: *“I can build a bigger temple than you!”*

Has Madhu Pandit prabhu become cursed with a guilty conscience? This new temple proposal appears to be yet another misguided material attempt to gain acceptance for the series of poor decisions he made after he rejected his spiritual master. Building the tallest mandir in the world will certainly get the international attention that Madhu Pandit’s false ego thrives on but those who know his history will see it as a vain phallic symbol boasting his spiritual insecurity to appease his guilty consciousness and lineage of offenses.

A Predictable Outcome

When Madhu Pandit denounced ISKCON he left a vacuum in Bengaluru that would not remain vacant for very long. After everyone recovered from this unprecedented tragic upheaval, Lord Chaitanya’s mercy prevailed and new blossoms sprouted forth from the Gaudia Vaishnava sampradaya. Yet the sad fact remained that as long as the insidious nature of subliminal envy driven pride remained unchecked, Madhu Pandit’s spiral downward would continue.

It is a romantic thought to think that after the dust settled, both parties would go their way and let bygones be bygones. Unfortunately, that was not the case. Madhu Pandit continued to act contrary to the injunction that a devotee does not wish to put anyone into difficulty. (Bg.12.15) The new seeds of hope that began to sprout in Bengaluru, in the form of ISKCON sanctioned temples, were apparently perceived by Madhu Pandit as a threat to his gluttonous empire. Almost as soon as they took root, he dispatched his legal might with an array of expensive lawsuits hoping to crush these alternatives to his RtVik dynasty. In this way Madhu Pandit compounded his offenses even further by directly impeding Lord Caitanya’s sankirtan movement.

¹² For comparison purposes the median salary in India is 29,600 rupees. (This means 50% of the population earns more than that while 50% earns less. <http://www.salaryexplorer.com/salary-survey.php?loc=100&loctype=1>)



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What occurred is uncomfortably similar to how Krishna describes those entrenched in pride and bound by a network of illusions. (Bg. 16.10-15) They see others as a threat to their kingdom and then use their wealth and influence to eliminate the competition. Being completely deceived they think that there is no one as powerful as they are while they proudly consider themselves to be to be pious, happy and righteous. In the purport to these verses Srila Prabhupada states exactly what happened with Madhu Pandit: “*He believes in his own strength, and he does not know that whatever he is gaining is due to his past good deeds, ... he does not hesitate to act in any sinful way.*”

Just See How Cunning Maya Is!

It is noteworthy to see just how cunning maya works. As the millennia rolled over, a new milestone in ISKCON’s growing pains had surfaced and it was an emotionally unsettling time. For some it appeared that ISKCON would completely unravel. The fear of that happening set several minds to work on a solution to stop the attrition. However, anything offered by those not blessed by the trinity of guru, shastra, and the sadhu community can only cause more havoc and that is exactly what happened!

The same disaffected individuals who dreamed up the RtVik charade imagined that ISKCON’s growing pains were due the offenses of corrupted leaders. They got so befuddled they imagined that Srila Prabhupada was poisoned by his best disciples during the last months of his manifest presence! Just see how absurd things can get when the foundational principals recommended to prevent these deviations are rationalized away! With the release of the book and movie version of DECEPTION on March 9th 2020, the rumours about Srila Prabhupad being poisoned have now been fully exorcised and disposed of as unfounded, deliberately fraudulent, and maliciously intended.

At the turn of the millennia, several got lost in the dooms-day predictions that ISKCON’s would collapse and, like Madhu Pandit, they became victimized by these poorly conceived reactionary deviations. Yet since then, many of these wayward souls recognized their mistakes. To their glorious credit when they re-evaluated their choices more carefully the realized their mistake which brought them back into alignment with the Gaudia teachings. When they renounced their RtVik-Holdings they were then welcomed back into the most powerful aspect of Lord Chaitanya’s mission. The original International Society for Krishna Consciousness is welcome to all who are willing to comply with the GBC legislature that Srila Prabhupada set up to lead it.

"Yes, this attitude of surrendering to the Spiritual Master is the best qualification of spreading this movement of Lord Caitanya. That is the Vedic way. One should have unflinching faith in Krsna and similarly in the Spiritual Master. That is the way of understanding the secret of Krsna Consciousness. Unfortunately, attempt has been made lately in our Society to shake this formula. This mischievous attempt has done a great harm, but if you the members of the Governing Body Commission can rectify this mischievous attempt, then still there is hope of making our progress uninterrupted. I hope Krsna will help us." - Letter to Bali Mardana Tokyo 25 August 1970

False Cause Logic

The achievements at the Bengaluru Hill Temple have become the flagship example for the RtVik alternative to the personal guru-disciple relationship initiated by Krishna 120,000 million years ago. (Bg.4.1-2) Those enamoured by RtVik theories point to the projects associated with Madhu Pandit’s name as empirical proof of RtVik legitimacy. This is important to RtVik-Vadis who use it to legitimize credibility to their alternative of the classic parampara. However, more pensive individuals see this as a classic example of the: “False Cause Logic Fallacy.”



4. Dancing the RtVik Bungle (Reprise¹³)

The Embarrassing Nature of RtVik-Vada

There is no pleasure in outlining Madhu Pandits fall from grace and I do so apologetically, but the public is entitled to know the dark side behind the Hare Krishna Hill Temple. This is a learning opportunity for all of us and, with our deepest prayers, particularly hopefully for even Madhu Pandit himself. On behalf of everyone in Srila Prabhupadas original family, we all earnestly hope he would search his soul and carefully reconsider to whom he gives his allegiance and where he places his trust.

The poison conspiracy has now been fully exposed as an absurd concept that could have never happened. History will reveal that the RtVik apostasy is just as absurd and a path for those too spiritually weak to participate in the parampara that Krishna established. The whole RtVik Abyas-Sampraday has already become ironically embarrassing for those who are paying attention. It vehemently denounces the absolute authority of any guru other than Srila Prabhupada, and yet it is held together by their own array of individual who has effectively become the self-appointed de facto Gurus for all the disenfranchised RtViks! How ironic and clever is that? The RtVik rebellion against the concept of despot gurus is led by its own collage of dictatorial managers ruling their own fiefdom of properties and dependent constituents!

Knowing that the RtVik charade originated with the same people who dreamt up the poison conspiracy should also give those who support this nonsense a serious pause to consider who they are selling their soul to. DECEPTION thoroughly shows how the façade of a poison conspiracy was intentionally contrived for the purpose of undermine the entire ISKCON management structure. Both of these mega aberrations rely a lot on the same array of deceptive tactics. They are both designed to respond to similar psychological needs like Madhu Pandit needed to rationalize for breaking away from Jayapataka Swami. The RtVik paradigm provides superficial reasons to justify not cooperating with Prabhupadas ISKCON, even though he clearly stated what pleased him most and what was best for our own advancement: *"I am very glad to learn that you are all working peacefully together. This is the most favorable atmosphere for cultivating our Krishna consciousness."* Letter to: Prabhavisnu: -- Bombay 3 December, 1974

The proponents of the RtVik theory have written volumes of what an objective psychologist might refer to as anal-retentive-rhetoric to substantiate their guru-tattva fantasies. The RtVik non-gurus found their audience in the ISKCON diaspora which is a far more disorganized, divided, and dysfunctional demographic than the ISKCON they deride. They may cheer each other on like children imitating the real word, but bhakti is a matter of the heart and one can't get it via endless philosophical jousting. Those incapable of understanding how essential the guru-disciple relationship is, have become shamelessly distracted.

Both Maharishi Valmiki and Vedavyasa accepted Narada Muni as their spiritual master. Lord Rama accepted Vishvamrita as his spiritual master. Lord Caitanya accepted diksha from Isvara Puri. Krishna took instruction from Sandapani Muni. It is so imperative that one surrender to a spiritual master that each of these divine personalities did it specifically to set the example. (Bg.3.21) The RtVik contrivance completely disregards this important point.

It is also worth noting that when Srila Prabhupada translated how Krishna explains the science of Krishna Consciousness. He explains how it gets handed down via the parampara system, and refers to it as a *"chain of disciplic succession."* He then further explains how that chain had been disrupted by *"unscrupulous commentators."* and acknowledges the *"... great need of an edition of the Gita in English, as it is received by the paramparā (disciplic succession) system."* Some would surely say that those advocating for the RtVik changes are the *"unscrupulous commentators"* of our day!

¹³ *Dancing the RtVik Bungle*: This is a reprise because a shorter version of it was included in the DECEPTION, the book that put an end to the poison conspiracy.



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Eradicating Hundreds of References!

This indisputable fact is that every step along the way Srila Prabhupada reminded his disciples that after he departed, it was his wish that each of them would also accept disciples. In his 500-page book, *"The Guru and What Prabhupada Said"* His Grace Virabahu Prabhu provides 28 pages of quotes confirming that Srila Prabhupada wanted all of his disciples to also become initiating spiritual masters. Being unable to erase these statements from the archives the RtViks came up with a clever way to completely negate them. They claim that on July 9th, Srila Prabhupada spontaneously reversed 11 years of instructions with the single word "Henceforward". This suggestion is an insult to Srila Prabhupada managerial brilliance.

If His Divine Grace had any intention of disrupting one of the most fundamental aspects of the long standing Gaudia teachings, he would have issued a whole treatise of alternative instructions explaining why he felt it was so necessary to do so. The obvious proof of this is the depth of explanation Srila Prabhupada invested in each of the hundreds of personal letters he sent to individual disciples on very basic Krishna Conscious standards. To suggest that he would even consider modifying what he had previously translated as the *"chain of disciplic succession"* and not thoroughly explain for it is the pivotal question the RtViks have no answer for. They just hysterically obdurate that Srila Prabhupada ordained himself as the sole spiritual master in ISKCON for the next 10,000 years. Such poor reasoning demonstrating a serious malady in the minds and/or hearts of those who continue to perpetrate this charade.

The only way any of this makes sense is to understand that both the RtVik-Charade and the Poison Conspiracy fraud have nothing to do with their apparent agendas. They are lynch mob like rally cries to coordinate those who want to destroying ISKCON for their own unresolved dysfunctional personal reasons. The clever tactics they use to do that are effectively explained by no other than Chicken Little. Those unfamiliar with this ruse are encouraged to watch the excellent 9:55 minute Disney version of this classic story. (<http://jagannatha.com/t-com-chicken-little/>)

Following the Authority of Lord Caitanya

Lord Caitanya's desire is spelled out very clearly. He asked every one of his followers to deliver the message of Krishna and in this way become spiritual masters:

"You become a spiritual master on My order." So "What is Your order? Yare dekha, tare kaha 'krsna'-upadesa [Cc. Madhya 7.128]: "Whomever you meet, you simply deliver the message of Krsna; then you become spiritual master." SB 1.1.1 Class, March 21, 1972, Bombay

Those obsessed with the idea that Srila Prabhupada wanted to replace the traditional parampara with a truncated RtVik version mitigate this instruction with a rhetorical diversion. We already exposed how the RtViks attempt to quash 11 years of instruction with one highly controversial word and in this case, they devised an equally devious way to indefinitely postpone Lord Caitanya's order. They do this by claiming that Srila Prabhupada had the prerogative to implement Lord Caitanya order when he felt his disciples were qualified to carry it out.

"Terms such as "grand-disciple" and "disciple of my disciple" are only spoken in connection with the phrases 'on my order' 'when I order' and 'but by my order'. To suggest otherwise is tantamount to lying. Once again, where was this order ever issued?"¹⁴

But Lord Caitanya did not put any conditions on his order and Srila Prabhupada echoed HIS order. He boldly declared that everyone who takes up the process of Krishna consciousness should share the message of the Gita and the Bhagavatam to everyone they meet unconditionally. There was no committee or testing process. He commissioned everyone to teach the message of Krishna and become spiritual masters.

"Whether one is a brahmana, a sannyase or a sudra—regardless of what he is—he can become a spiritual master if he knows the science of Krsna." CC. Madhya 8.128

¹⁴ https://www.iskconirm.com/docs/webpages/time_out_for_hari_sauri.htm



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This is not an injunction that can be revoked, changed or selectively applied. It was spoken by the supreme personality of Godhead himself as the founding acharya for the Hare Krishna movement. Regardless of how much the RtViks manipulate the record to suit their purposes, Srila Prabhupada's instructions made it very clear that he fully endorsed and passes Lord Caitanyas standing instruction along just as any rational devotee would expect him to do!

"We follow Lord Caitanya's footprints to achieve very quick result." - Letter to Mr. Dambergs New York 12 April, 1967.

"We follow the authority of Lord Caitanya Mahaprabhu, who is nondifferent from Krsna," SSR: The Exchange Between Srila Prabhupada and Dr. Staal

"So if we follow the path of Lord Caitanya Mahaprabhu, then it is very easy," -Lecture - March 27, 1972, Bombay

To suggest that Srila Prabhupada might override what Lord Caitanya ordered reflects how philosophically bankrupt the RtVik theory is. Like the impersonalists, they insist on ignoring the path of the acharyas and instead obstinately declare that they are going to do things their own way!

Ever Changing Adibhutam & Essence of Parampara!

Krishna states that the physical nature we call the material world is ksarah, ever changing. (Bg.8.4) This is a very important thing that every business must be vigilant about. Madhu Pandit prabhu is a very capable business man and every entrepreneur knows how important it is to stay in front of the market you serve. If a company fails to keep up with the changing customs, trends and beliefs they lose patrons to those who keep up with the trends of the day. When Albert Ford began building the horseless carriage those who kept making buggy whips soon found there was no longer a market for their product.

Communicating the essence of Krishna Consciousness using the innuendo, language, icons and zeitgeist of each generation is what makes Lord Caitanyas mission so dynamic. The RtVik concept removes these essential tools and artificially freezes it on the social timeline of 1977 customs and jargon. This is essentially what has occurred with the American Amish people who shun the use of anything that is not mentioned in the Bible. They live a nice quite life but, but they rarely attract any progressive individuals to their faith. The world has already changed so much in the last 50 years that we now have an internet which did not exist when Srila Prabhupada was present. How much time and in what ways should devotees engage this type of media for spreading Krishna Consciousness considering the fact that it is also a source for hate speech, social isolation, egocentric prajalpa, pornography, atheistic propaganda and terrorist activities etc? You will never find the answer to that question in Srila Prabhupadas books but if your spiritual mast is still alive, he will no doubt be able to give some guidelines in that regard.

Christianity is crippled by the fact that to understand it one has to distinguish between poetic expressions, regional politics, local customs, historic facts, literal statements and imperative spiritual assertions. Priests do their best to clarify these issues but churchgoers can simply go to a different house of worship if they do not like what they hear. When one is under the guidance of a personal spiritual master, he is responsible for evaluating the changes in society and guiding his disciple accordingly.

ISKCON & Guru-Disciple Relationship Thrives!

By 1998 only four of the original eleven that began accepting disciples in 1978 had not faded away, gone into self-imposed exile or fallen from grace. It was these internal challenges that spawned the concept of a RtVik-Charade. This was very convenient for Madhu Pandit who needed an excuse to denounce his spiritual master and satisfy his lust for unchecked power. Although the particulars may be a bit different, the same general scenario would apply for nearly all those who became attracted to the RtVik banner. It provided a way for people who had trouble establishing a healthy relationship with their spiritual master a way to save face. It is understandable why people became attracted to the RtVik alternative when one is impacted by their youthful passions, idealistic thinking, bad judgement, gurus falling down and the tumultuous state of affairs in ISKCON. Yet regardless of how understandable it may be for a hungry man to steal so he can feed his family, doing so is still a criminal offense.



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A whole lot of otherwise good people along with Madhu Pandit got lured into the RtVik-Charade. Many have since realized their mistake and corrected it. It is our prayer that Madhu Pandit may also rethink the choices he made before he compounds them further.

It is now 20 years later and despite the exhausting challenged of a seriously crippling stroke, Jayapataka Swami is the only one of the original eleven who hasn't made an embarrassment of the sanyasa/guru order. This is an irony Madhu Pandit should carefully note when reviewing the prudence of prematurely rejecting the well-intended and affectionate council of his guru. Despite his overwhelming medical challenges, Jayapataka Swami continues to hold a very bright lamp for tens of thousands of disciples worldwide.

What is obvious for those willing to observe the facts is that the overwhelming majority of Vaishnavas (Sadus) consider the RtVik proposal immature, silly and self-serving. It is dismissed as the path for those who are very poorly informed, emotionally wounded, haughty or lack spiritual acumen. Yes, it has attracted a small diaspora of devotees like Madhu Pandit who have their own reasons to reject ISKCON, but after 20 years what has all the RtVik propaganda done to better Lord Caitanya's movement?

Madhu Pandit's accomplishments in Bangalour are about the only significant thing the RtViks offer as a response to that question. However, all of that is tarnished by the criminal way he abducted the property and the numerous offenses he has committed in the quest for his own independent spiritual fiefdom. Heraldng Madhu Pandit as the emperor of RtVik is to endorse the deceitful, illegal and unethical ways he embezzled the assets he now commands. It is far more prudent to give one's loyalty to a sometimes poorly managed, inefficient, mistaken prone GBC then someone who has knowingly engaged in intentional, shameless grand larceny, bold defiance of senior devotees, and rationalizing their own egocentric reasons.

It is no longer 1998 and there are now thousands of devotees developing wonderfully loving relationships with their ISKCON diksha guru. The fact is that the classic parampara system is alive, well and growing just as Lord Caitanya predicted it would. To the chagrin of the ISKCON doomsayers, Srila Prabhupada's Hare Krishna movement got through the millennial turmoil and is now expanding unchecked to every town and village today stronger than ever!

Failure to Understand Srila Prabhupada and the Initiation Process

The initiation process is a lifelong contract where the spiritual master agrees to take the karma of the disciple in exchange for the disciple following his instructions. It is a deep personal relationship that is designed to actually raise the consciousness of the disciple. Those who want to interpret directly what they think Srila Prabhupada meant, according to the dictates of their own conditioning, haven't understood what initiation really means and thus those who think like that are not ready for initiation anyway. The RtVik-Charade is mystically the appropriate solution for that particular demography because it providing a pseudo-initiation so they can continue to deny their own spiritual immaturity. The RtVik solution allows one to sentimentally pretend they are getting initiated when in fact they are not. Therefore; one could say that those who perform RtVik ceremonies are cheating those foolish enough to settle for a campfire that is unauthorized, offensive and spiritually useless.

It is simply astonishing that otherwise intelligent individuals have fallen for the Chewbacchus verbal carnival that makes up the cannon of RtVik propaganda. Anyone who really believes that His Divine Grace would do something as inconceivable as override Lord Caitanyas order and post himself as the sole Acharya for the next 10,000 years never understood Srila Prabhupada to begin with.

No Concurrence for RtVic from ANY Sampradaya?!

The RtVik concept is so convoluted that it could only have been conceived in the confused minds of those born into the meat-eating traditions of the West. There isn't a single individual from any of the existing four sampradayas willing to endorse the thought that Srila Prabhupada would place himself as the sole guru for handing down the Gaudia tradition in ISKCON. Those who understood Srila Prabhupada know that such an audacious plan completely contradicts the humility he embodied.



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"Srila Prabhupada also revealed the mood of a maha-bhagavata when he asked his Godbrothers' forgiveness for his offenses. He presented himself as maha-patita, greatly fallen, but his Godbrothers exclaimed that he was maha-patita-pavana, "the great savior of the fallen." They sincerely said that he had committed no offense. This attitude of humility was a symptom of the highest stage of devotional life." -Prabhupada Appreciation, Satsvarupa Das Goswami, ASP 9: Srila Prabhupada As Someone Dear To Krsna

5. We Are All Older Now

Hopeful Signs

One of the few blessings of living past midlife is the sobering calm that comes as the passions of our youth tend to naturally subside. If we take the time to look back at the decisions we made when our hormones were raging and our ego influenced everything we do, we might realize how those forces evolved to dominate our whole life unfavourably. Unfortunately, those who die young do not get a chance to consider from the maturity of old age how the mistakes they made in the past impacted the quality of their life. , it's too late to do anything about it. Those who have the opportunity to correct the wrongs that have been done and are also humble enough to do so, are both rare and very fortunate. If we make a concerned effort to correct the wrongs we did or the offences we committed are then relieved from the burden of punitive karma that shapes our future.

It is a heart-breaking tale to share the story of how a once dynamic devotee of the lord descended into the entangling illusions of worldly achievements. But the tale need not end here. There are some sparks of real hope and redemption. Not too long ago when Jayapataka Swami was in the hospital for surgery Madhu Pandit prabhu came to offer him respects. We can only hope and pray that the passions of his youth might be subsiding and he is considering the path of correcting the inauspicious trajectory he got caught up in.

Changing one's habits, beliefs, and behaviour is no simple thing. That's why we see it so rarely and on when it does occur, it truly is a glorious event. Behavioural scientists have observed that regardless of how severely our dysfunctional habits impact the quality of our own life, expecting someone to recognize those inauspicious tendencies, address them, and correct them is compared to asking someone to jump from a plane without a parachute! That's how terrifying it can seem when the opportunity for change is upon us. But if we are fortunate enough to take that brave first step towards a new outlook, it isn't too long before we start reaping the benefits which reinforce our journey with a more healthy outlook.

The pastimes of Lord Caitanya provide a few examples of such radical awakenings. At first Prakasanata swami was so proud that when he felt offended by Nimai Pundit, he asked him to leave his home early the next day. Yet by the grace of super-soul, that night he was able to realize the error in his way. The next morning, he begged forgiveness from Lord Caitanya who confirmed his mercy by accepting him as his disciple.

Another excellent example of how Lord Caitanya can save even the most fallen souls is what occurred after Lord Nityananda was attacked by Jagia and Madhi. When they recognized their fallen ways, they gave up their false misleading pride and surrendered. There is also the extraordinary story about the miraculous transformation of the prostitute Chintamani. After being paid to use her charms to pollute the consciousness of Haridasa Thakura she eventually saw the err in her way. Upon doing so she abandoned her profession, became his disciple and took up devotional service with alacrity.

It might be difficult for Mahu Pandit to stop behaving like a shred business mogul and instead adopt the cooperative devotional mood that has been outlined in this paper. If he did return to the insight Krishna originally gave him about the pompous nature of RtVik deviations and admit to his staff that he became bewildered by the lure of RtVik propaganda, it's not likely that much would change. Everyone around him is either on his payroll or under his command and many are probably there for economic rea-



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sons. Some of his staff might actually welcome the idea of joining the original international ISKCON fraternity which would then remove all the obstacles that impinge their ability to participate in the numerous annual parikramas, festivals and special events the 1965 ISKCON offers.

Prayer for a Rare & Auspicious Intervention

It is a historic fact that several otherwise good devotees got caught up in the fog of the RtVik bungle. Eventually those individuals came to their senses and realized how contrived all the RtVik propaganda was and when they did, they gave it up like childish toys. In doing so they were immediately welcomed to re-join the ISKCON Srila Prabhupada founded.

If Madhu Pandit were to follow that trend, it is quite certain he would receive the same joyous reunion. Everyone, particularly his own guru, would shower flowers upon his head if he expressed a sincere desire to re-join the international family Srila Prabhupada established for all of us. Doing so would immediately rectify the first two offenses he committed whereupon he could then continue on the auspicious path of Krishna Consciousness with the blessings of many generations to come!

If Madhu Pandit prabhu can regained his spiritual intelligence he might reconsider how he intends to using the land in Vrindaban that he acquired. Instead of building a proud tower into the sky he could rescue the stray cows of Vrindaban and build a world class exemplary goshala that would be both comparatively humble, inspiring and quite appropriate. It could be an education hub adorned with wonderful dioramas that glorify the cowherd boy who stole the hearts of the gopies. It would be a testimony to his change of heart and the legend of his re-conversion would be enthusiast ally shared for many generations to come!

It is our prayer that Madhu Pandit prabhu would consider this proposal carefully and delay no longer so Jayapataka Swami will have the opportunity to personally shower his blessing on him. After some time, the day may come when Madhu Pandit will be called to bless those he has nurtured with the rare gift of a bona-fide initiation into Lord Caitanyas ever increasing ocean of mercy! This indeed would be a glorious event that would spread worldwide with great joy. There is no greater wealth than receiving the blessings of the Vaishnava devotees of the lord. They can fulfil the desires of everyone and are full of compassionate for the fallen conditioned souls.

Thank You!

Mayesvara Dasa

mayesvara dasa ACBSP

AKA: William Roberts MBA/MIS, CCP

Director: *American Vedic Association*

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(805) 640-0405 mdjagdasa @ gmail.com