

# Brahmana (Kanistha Adhikari)

BY: MAHESH RAJA

**Mar 24, UK (SUN)** — A reply to Basu Ghosh prabhu, who stated, "Prabhupada wrote that kanishtas and madhyamas CAN INITIATE."

On Tue, 17/3/09, Basu Ghosh (das) ACBSP (Baroda - IN) wrote:

"In this verse Srila Rupa Gosvami advises the devotee to be intelligent enough to distinguish between the kanistha-adhikari, madhyama-adhikari and uttama-adhikari. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform."

Srila Bhaktivinoda Thakura has given some practical hints to the effect that an uttama-adhikari Vaishava can be recognized by his ability to convert many fallen souls to Vaishavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikari. A neophyte Vaishava or a Vaishava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an uttama-adhikari as a spiritual master."

From Nectar of Instruction, Verse 5, SP's purport.

Again: "A neophyte Vaishava or a Vaishava situated on the intermediate platform can also accept disciples."

Prabhupada wrote that kanishtas and madhyamas CAN INITIATE.

So how can they not? Wake up from your "false utopia". Or go on, create a separate institution, but remember: the membership should only be open to "uttama adhikaris", such as yourself! ; -) "

Look at the quote again -- there is NO MENTION that Kanistha or Madhyama can give Diksa.

You wrote, "Prabhupada wrote that kanishtas and madhyamas CAN INITIATE."

Read below and TRY and UNDERSTAND what DIKSA is FIRST.

## **Diksa Given to Madhyama-adhikari is Not a Formality**

This is a misunderstanding - you will not find ONE quote to say Kanistha or even a Madhyam devotee can act as DIKSA guru.

THE STUDENTS AND DISCIPLES ARE INITIATED ACCORDING TO AUTHORIZED PANCARATRIKI REGULATIONS

There are two aspects in initiation:

- 1) Formality (Pancaratriki) - name giving ceremony etc
- 2) Diksa(Knowledge) - spiritual initiation **received by Madhyama adhikari**

As shown previously in **my article**", the Ritvik \*\*\*Representative\*\*\* was to allow for the function of **Formality**. So a question may be raised, why formality?

The answer is very simple: the Diksa given to Madhyama adhikari is NOT a formality. Initiation offered to neophyte/Kanistha IS a Formality. THIS is the BIG difference.

In conformity with the establishment of the formality of a Ritvik System 9th July 1977, Srila Prabhupada's signed directive to the society the Pancaratrici regulations were followed in this initiation. "THE STUDENTS AND DISCIPLES ARE INITIATED ACCORDING TO AUTHORIZED PANCARATRIKI REGULATIONS"

"This is a general principle. However, A person who is liberated acharya and guru cannot commit any mistake, but there are persons who are less qualified or not liberated, but still can act as 'guru' and 'acharya' by strictly following the disciplic succession."

(Lecture 26th April, 1968. New York)

Whether one uses the terms OFFICIATING ACARYA OR RITVIK OR REPRESENTATIVE they mean the SAME ie to ACT ON BEHALF OF ACARYA. So this is act as "guru" and "Acarya". They ACTING as OFFICIATING ACARYA OR RITVIK REPRESENTATIVE OF ACARYA. They are NOT acarya but acting as in capacity to OFFICIATE on behalf of the ACARYA. This is very clear. Srila Prabhupada has in all front cover of the Books:

Founder-Acarya His Divine Grace AC Bhaktivedanta Swami Prabhupada. The hyphen means Srila Prabhupada IS the ACARYA of ISKCON not simply its Founder consequently, one who wants to accept the position of formality of initiating others can ONLY do so ON BEHALF of Srila Prabhupada the ACARYA. THERE IS NO OTHER WAY. Srila Prabhupada's Diksa giving position in ISKCON as long as it exists is IRREPLACEABLE.

Srila Prabhupada's introduction of Ritvik Initiations (PANCARATRIKI) is fully justified as the formalities may be changed "can also be initiated according to circumstances."

**SB 4.8.54 Purport:** Those who are not actually in the line of acaryas, or who personally have no knowledge of how to act in the role of acarya, unnecessarily criticize the activities of the ISKCON movement in countries outside of India. The fact is that such critics cannot do anything personally to spread Krsna consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to sastra. Srimad Viraraghava Acarya, an acarya in the disciplic succession of the Ramanuja-sampradaya, has remarked in his commentary that candalas, or conditioned souls who are born in lower than sudra families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaisnavas.

68-06-12. Letter: whom it may concern In each center we have got hundreds of disciples and followers, and our initiated disciples are strictly following the restrictions as principle, as follows: (1) no illicit sex life, (2) no intoxication, including coffee, tea, and cigarettes, (3) no gambling, (4) no meat eating. We have got both Brahmacharis and Householders as disciples, and all of them are following the above mentioned principles. THE STUDENTS AND DISCIPLES ARE INITIATED ACCORDING TO AUTHORIZED PANCARATRIKI REGULATIONS. According to Srimad-Bhagavatam and Bhagavad-gita, anyone, including so-called low born men, who may take shelter unto the Lotus Feet of Lord Krishna or His devotees, is sanctified by initiation process.

*kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ  
ye 'nye ca pāpā yad-apāśrayāśrayāḥ  
śudhyanti tasmai prabhaviṣṇave namaḥ*

How such thing can be possible is explained in the Srimad-Bhagavatam that by special all-pervading power of Visnu this is possible.

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Lecture:

So we are trying to follow Sanatana Gosvami. By diksa-vidhanena, by imitating persons any, from anywhere. It does not matter. Because in this age, Kali-yuga, the diksa-vidhana is performed according, according to Pancaratrika-vidhi. Not Vaidika-vidhi. Vaidika-vidhi is very strict. Unless one is bona fide son of a dvija, the initiation was not given. To the sudras, there was no initiation. A brahmana ksatriya, vaisya. So these are the Vedic process. SO IN THE KALI-YUGA, BECAUSE IT IS TO BE UNDERSTOOD THAT EVERYONE IS A SUDRA, THEREFORE VAIDIKA-VIDHANA CANNOT BE APPLIED. VAIDIKA-VIDHANA REQUIRES THAT ONE MUST BE BORN BY A BRAHMANA, KSATRIYA. THEN HE'S ELIGIBLE FOR BEING INITIATED. BUT IN THE KALI-YUGA, THAT IS NOT POSSIBLE. THEREFORE THE PANCARATRIKI-VIDHI IS ACCEPTED.

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*śruti-smṛti-purāṇādi-  
pañcarātra-vidhiṁ vinā  
aikāntikī harer bhaktir  
utpātāyaiva kalpate*

This is the definition given by Srila Rupa Gosvami, that to become a devotee of the Lord, Kṛṣṇa, one has to follow the principles of śruti and smṛti, and pancaratrici-vidhi. Especially in this age, Kali-yuga, there is no Vedic vidhi. Because Vedic vidhi is lost. Formerly, initiation was offered to a person who is actually born of a brahmana father. Otherwise... Or the higher caste, the brahmanas, the ksatriyas, and the vaisyas, they were offered initiation, and the sudras were not offered. That was the Vedic system. But in this age the sastra says that kalau sudra sambhava. IN THIS AGE OF KALI PRACTICALLY THERE IS NO MORE ANY BRAHMANA, KSATRIYA, OR VAISYA. MAYBE BY NAME, BUT IN QUALIFICATION THEY ARE NOT EXISTING. EVERYONE IS SUPPOSED TO BE SUDRA. SO IN KALI-YUGA THE PANCARATRIKI-VIDHI IS ACCEPTED. The pancaratrici-vidhi is also Vedic vidhi, corollary, given by Narada Mahamuni. But it is accepted by the Vedic followers, pancaratrici-vidhi.

Pancaratrici-vidhi means if any one has a little inclination for spiritual development, he should be given chance. This initiation means to give chance. The Bhagavata says that kirata-hunandhra-pulinda-pulkasa abhira-sumbha yavanah khasadayah. These are the list of the candalas or less than the sudras. So Bhagavata gives open road for everyone. Even one is kirata... Kirata means... Generally they are called aborigines, or the very black aborigines living in the jungles, they are called kirata.

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Lecture

Our Sanatana Gosvami gives direction in the Hari-bhakti-vilasa that one man can become a brahmana by the regular process of diksa. Diksa, this initiation, cannot be offered to a sudra. Diksa cannot be offered to a sudra. But in this age, Kali-yuga, it is the statement of the sastras that in the Kali-yuga most of the population are sudras. Kalau sudra sambhava. How they can be initiated? This initiation is offered not according to the Vedic rules, because it is very difficult to find out a **qualified brahmana**. DIKSA IS OFFERED TO A QUALIFIED BRAHMANA. THEREFORE THIS DIKSA IS OFFERED ACCORDING TO PANCARATRIKI-VIDHI. THAT IS RECOMMENDED IN THIS AGE. MY SPIRITUAL MASTER INAUGURATED THIS PANCARATRIKI-VIDHI, AND WE ARE FOLLOWING HIS FOOTSTEPS. Anyone who is inclined to devote his life for Kṛṣṇa, he should be accepted as brahmana.

A MADHYAMA-ADHIKARI HAS RECEIVED SPIRITUAL INITIATION FROM THE SPIRITUAL MASTER AND HAS BEEN FULLY ENGAGED BY HIM IN THE TRANSCENDENTAL LOVING SERVICE OF THE LORD.\*\* THIS IS DIKSA\*\*.

Antya 4.192 T Sanatana Gosvami Visits the Lord at Jagannatha Puri:

*dīkṣā-kāle bhakta kare ātma-samarpaṇa  
sei-kāle kṛṣṇa tāre kare ātma-sama*

"At the time of initiation, when a devotee FULLY SURRENDERS UNTO THE SERVICE OF THE LORD, Kṛṣṇa accepts him to be as good as Himself.

Antya 4.193 Sanatana Gosvami Visits the Lord at Jagannatha Puri:

"When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders SERVICE to the lotus feet of the Lord.

Antya 4.194 Sanatana Gosvami Visits the Lord at Jagannatha Puri:

"The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, AT THAT TIME HE REACHES THE PLATFORM OF IMMORTALITY, AND BECOMES FIT TO ENJOY THE SPIRITUAL BLISS OF EXCHANGE OF LOVING MELLOWS WITH ME."

Nectar of Instruction 5:

In order to intelligently apply the sixfold loving reciprocations mentioned in the previous verse, one must select proper persons with careful discrimination. Srila Rupa Gosvami therefore advises that we should meet with the Vaisnavas in an appropriate way, according to their particular status. In this verse he tells us how to deal with three types of devotees--the kanistha-adhikari, madhyama-adhikari and uttama-adhikari. The kanistha-adhikari is a neophyte who has received the hari-nama initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa. One should respect such a person within his mind as a kanistha-vaisnava. A MADHYAMA-ADHIKARI HAS RECEIVED SPIRITUAL INITIATION FROM THE SPIRITUAL MASTER AND HAS BEEN FULLY ENGAGED BY HIM IN THE TRANSCENDENTAL LOVING SERVICE OF THE LORD. The madhyama-adhikari should be considered to be situated midway in devotional service. The uttama-adhikari, or highest devotee, is one who is very advanced in devotional service. An uttama-adhikari is not interested in blaspheming others, his heart is completely clean, and he has attained the realized state of unalloyed Kṛṣṇa consciousness. According to Srila Rupa Gosvami, the association and service of such a maha-bhagavata, or perfect Vaisnava, are most desirable to act for everyone's welfare.

In this Srila Prabhupada makes a point of Initiation as a formality this is different from Madhyama Adhikaris receiving Diksha

761016iv.cha Conversation Interviewer:

What is the procedure of the movement? Do you initiate yourself all the disciples or do your other disciples also do that?

**Prabhupada: Well, initiation or no initiation, first thing is knowledge. (break) ...knowledge. Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing.**

Whereas Srila Prabhupada DELIVERS by giving DIKSA knowledge the formality is conducted by the Ritviks (Representatives of Acarya).

**Kanistha adhikari is supposed to be in the mode of Goodness Sattva guna not on Visuddha Sattava platform which is Pure Goodness so he can NOT give diksa. How can a Kanistha adhikari give diksa if he himself is not free from all material contamination?**

Madhya 4.111 Sri Madhavendra Puri' s Devotional Service:

Diksa actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

If Kanistha adhikari could give this Diksa to another this means there would be no material contamination at all but he cannot do this. ONLY at Madhyama adhikari stage one can initiated with transcendental Knowledge and become freed from ALL material contamination. It is mistakenly misunderstood that even Kanistha or Madhyama adhikari give diksa this is perhaps due to the understanding they CAN accept disciples. Please see the quote below:

"In this verse Srila Rupa Gosvami advises the devotee to be intelligent enough to distinguish between the kanistha-adhikari, madhyama-adhikari and the uttama-adhikari. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform. Srila Bhaktivinoda Thakura has given some practical hints to the effect that an uttama-adhikari Vaisnava can be recognized by his ability to convert many fallen souls to Vaisnavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikari. A neophyte Vaisnava or a Vaisnava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an uttama-adhikari as a spiritualmaster." (Purport, Nectar of Instruction)

In this quote please note there is **no mention of giving diksa at all.** In fact it does NOT encourage accepting spiritual master from the Madhyama or Kanistha. **The quote is about taking discipline NOT Diksa. The 3rd Offence in chanting is to disobey the Spiritual master so in either case if one becomes a spiritual master without being on Uttama Adhikari he will be committing offense and if he accepts one who is not on uttama adhikari he will commit offense in the chanting of the holy name.**

Diksa is illustrated graphically here Vasudeva was on Suddha sattva platform this is why from him Krsna is transferred to Devaki

SB 10.2.18 Prayers by the Demigods for Lord Krsna in the Womb: Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devaki. Devaki, having thus been initiated by Vasudeva, became beautiful by carrying Lord Krsna, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.

PURPORT:

As indicated here by the word manastah, the Supreme Personality of Godhead was transferred from the core of Vasudeva's mind or heart to the core of the heart of Devaki. We should note carefully that the Lord was transferred to Devaki not by the ordinary way for a human being, but by diksa, initiation. Thus the importance of initiation is mentioned here. **Unless one is initiated by the right person.**

**who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart.**

SB 8.5.29 P The Demigods Appeal to the Lord for Protection:

**Sattvam visuddham vasudeva-sabditam** (Bhag. 4.3.23). In this material world, the three modes of material nature--goodness, passion and ignorance--prevail. Among these three, goodness is the platform of knowledge, and passion brings about a mixture of knowledge and ignorance, but the mode of ignorance is full of darkness. Therefore the Supreme Personality of Godhead is beyond darkness and passion. He is on the platform where goodness or knowledge is not disturbed by passion and ignorance. This is called the vasudeva platform. It is on this platform of vasudeva that Vasudeva, or Krsna, can appear.

SB 5.3.20 P Rsabhadeva' s Appearance in the Womb of Merudevi, the Wife of King Nabhi:

Lord Visnu descends in His suddha-sattva form. Suddha-sattva refers to the sattva-guna which is never contaminated. In this material world, even the mode of goodness (sattva-guna) is contaminated by tinges of rajo-guna and tamo-guna. **When sattva-guna is never contaminated by rajo-guna and tamo-guna, it is called suddha-sattva. Sattvam visuddham vasudeva-sabditam (Bhag. 4.3.23). That is the platform of vasudeva, whereby the Supreme Personality of Godhead, Vasudeva, can be experienced.**

Karma is taken by UTTAMA-ADHAKARI. Only he can DELIVER by definition. uttama-adhikari Sei taraye samsara.

Madhya 22.65 The Process of Devotional Service:

uttama-adhikari--the topmost devotee; sei--he; taraye samsara--can deliver the whole world.

Srila Prabhupada delivers. He GIVES Diksa. Formalities of initiation are done by his Ritvik Representatives.

For further evidence, read articles 1-6 [contained herein](#).

**Kanistha Adhikari is a QUALIFIED Brahmana.**

Still Kanistha has got material contamination. HOW can a Kanistha Adhikari give Diksa when:

Madhya 4.111 Sri Madhavendra Puri' s Devotional Service:

Diksa actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

YOU are indicating that Kanistha Adhikari who WHO HAS GOT MATERIAL CONTAMINATION is able to

**Brahmana (Kanistha Adhikari)**

SB 1.2.17 T Divinity and Divine Service

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ  
puṇya-śravaṇa-kīrtanaḥ  
hṛdy antaḥ-stho hy abhadrāṇi  
vidhunoti suhṛt satām*

Sri Kṛṣṇa, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the **truthful devotee**, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

Nectar of Instruction 5:

The kanistha-adhikari is a neophyte who has received the hari-nama initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa. One should respect such a person within his mind as a kanistha-vaisnava. A madhyama-adhikari has received spiritual initiation from the spiritual master and has been fully engaged by him in the transcendental loving service of the Lord.

Kanistha adhikari is QUALIFIED BRAHMANA. Even such a person is TRYING to chant so when we speak of actually chanting and Krishna dancing on our tongues is on the Vaisnava platform. This means first we have to ACQUIRE brahminical QUALITIES then advance to Madhyama adhikari stage - OFFENSELESS chanting.

770214r2.may Conversations

**Prabhupada:** Kanistha-adhikari means he must be a brahmana. That is kanistha-adhikari. The spiritual life, kanistha-adhikari, means he must be a **QUALIFIED brahmana**. That is kanistha. What is esteemed as very high position in the material world, brahmana, that is kanistha-adhikari.

*arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

The brahmana means from the material stage gradually he is elevated to the spiritual stage. AND BELOW THE BRAHMANA THERE IS NO QUESTION OF VAISNAVA.

760206mw.may Conversations

**Dayananda:** Even the jnanis and yogis become...

**Prabhupada:** What is these jnanis? They are also another rascal, another edition of rascals. Bahunam janmanam ante jnanavan mam prapadyate. Therefore so-called jnanis, after many, many births' practical realization, they surrender to Kṛṣṇa. Vasudevah sarvam iti sa mahatma. Then he understands that Kṛṣṇa is everything. But such great person is very, very rare. Sa mahatma sudurlabhah, very, very rare.

**Dayananda:** But what about the persons who may be a little bit devoted but who have not achieved that unalloyed devotion?

**Prabhupada:** Kanistha-adhikari. They are not devotees, but they are called bhaktabhasa. There is some signs of bhakti. Actually they are not bhakta. Bhaktabhasa. Abhasa. Abhasa means a simple, a little light.

**Hrdayananda:** So devotee really means one who has love for Kṛṣṇa.

**Prabhupada:** Yes, unalloyed, without any condition. Anyabhilasita-sunyam, zero, all other, that "I am this, I am that, I am jnani, I am yogi, I am karmi, I am minister, I am king"--all these are thinking like that, they're all nonsense. "I am

servant of Kṛṣṇa"--that is greatness. Jivera svarupa haya nitya-kṛṣṇa-dāsa. That is self-realization, ātma-tattva.

#### SB 1.2.20 P Divinity and Divine Service

The very same thing is confirmed herein in the above words. No ordinary man, or even one who has attained success in human life, can know scientifically or perfectly the Personality of Godhead. Perfection of human life is attained when one can understand that he is not the product of matter but is in fact spirit. **And as soon as one understands that he has nothing to do with matter, he at once ceases his material hankerings and becomes enlivened as a spiritual being.** This attainment of success is possible when one is above the modes of passion and ignorance, or, in other words, when one is actually **a brahmana by qualification.** A BRAHMANA IS THE SYMBOL OF SATTVA-GUNA, OR THE MODE OF GOODNESS. AND OTHERS, WHO ARE NOT IN THE MODE OF GOODNESS, ARE EITHER KṢĀTRIYAS, VAISYAS, SUDRAS OR LESS THAN THE SUDRAS. THE BRAHMINICAL STAGE IS THE HIGHEST STAGE OF HUMAN LIFE BECAUSE OF ITS GOOD QUALITIES. **SO ONE CANNOT BE A DEVOTEE UNLESS ONE AT LEAST QUALIFIES AS A BRAHMANA.** The devotee is already a brahmana by action. But that is not the end of it. **AS REFERRED TO ABOVE, SUCH A BRAHMANA HAS TO BECOME A VAISNAVA IN FACT TO BE ACTUALLY IN THE TRANSCENDENTAL STAGE. A PURE VAISNAVA IS A LIBERATED SOUL AND IS TRANSCENDENTAL EVEN TO THE POSITION OF A BRAHMANA. IN THE MATERIAL STAGE EVEN A BRAHMANA IS ALSO A CONDITIONED SOUL** BECAUSE ALTHOUGH IN THE BRAHMINICAL STAGE THE CONCEPTION OF BRAHMAN OR TRANSCENDENCE IS REALIZED, SCIENTIFIC KNOWLEDGE OF THE SUPREME LORD IS LACKING. **ONE HAS TO SURPASS THE BRAHMINICAL STAGE AND REACH THE VASUDEVA STAGE TO UNDERSTAND THE PERSONALITY OF GODHEAD KṚṢṆA.**

Madhya 20.59 Lord Sri Caitanya Mahāprabhu Instructs Sanātana Gosvami in the Science

#### PURPORT

This verse is spoken by Prahlaḍa Mahārāja in Śrīmad-Bhāgavatam (7.9.10). A brahmana is supposed to be qualified with twelve qualities. As stated in the Mahābhārata:

*dharmaś ca satyaṁ ca damaś tapaś ca  
amātsaryaṁ hrīś titikṣānasūyā  
yajñaś ca dānaṁ ca dhṛtiḥ śrutaṁ ca  
vratāni vai dvādaśa brāhmaṇasya*

"A brahmana must be perfectly religious. He must be truthful, and he must be able to control his senses. He must execute severe austerities, and he must be detached, humble and tolerant. He must not envy anyone, and he must be expert in performing sacrifices and giving whatever he has in charity. He must be fixed in devotional service and expert in the knowledge of the Vedas. These are the twelve qualifications for a brahmana."

Bhagavad-gītā describes the brahminical qualities in this way:

*śamo damaś tapaḥ śaucaṁ  
kṣāntir ārjavam eva ca  
jñānaṁ vijñānaṁ āstikyaṁ  
brahma-karma svabhāva-jam*



"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness--these are the qualities by which the brahmanas work." (Bg. 18.42)

In the Muktapala-tika, it is said:

*śamo damas tapaḥ śaucaṁ  
kṣānty-ārjava-virakta yaḥ  
jñāna-vijñāna-santoṣāḥ  
satyāstikye dviṣaḍ guṇāḥ*

"Mental equilibrium, sense control, austerity, cleanliness, tolerance, simplicity, detachment, theoretical and practical knowledge, satisfaction, truthfulness and firm faith in the Vedas are the twelve qualities of a brahmana.

I am not the body is a very good slogan but when someone is sarcastic towards my body, mind, intelligence - then - I am the body. Then we dispatch our anger on the opponent. Contrast that with below:

"730828BG.LON Lectures

So first of all, we have to become brahmana. Then Vaisnava. Brahmana simply knows that "I am spirit soul," aham brahmasmi. Brahma janati iti brahmana. Brahma-bhutaḥ prasannatma. By such knowledge one becomes prasannatma. Means relieved. As you feel relief... When there is burden on your head, and the burden is taken away you feel relieved, similarly, this ignorance that "I am this body" is a great burden, a burden upon us. So when you get out of this burden, then you feel relieved. **Brahma-bhutaḥ prasannatma. Means when actually one understands that "I am not this body; I am soul,"** then he has to work so hard for maintaining this body, so he gets relief that "Why I am working so hard for this lump of material things? Let me execute my real necessity of life, spiritual life." That is great relief. That is great relief. Brahma-bhutaḥ prasannatma na socati na kanksati.

"THE RESULT IS NOW EVERYONE IS CLAIMING TO BE ACARYA EVEN THOUGH THEY **MAY BE** KANISTHA ADHIKARI WITH NO ABILITY TO PREACH." **Srila Prabhupada KNEW that they were NOT EVEN on KANISTHA platform** this is the significance of why he used "MAY BE". Otherwise Srila Prabhupada would have used ARE instead. They were NOT truthful AND were disobedient to Guru - this is lack of Brahminical quality - how can they be EVEN Kanistha adhikari?

74-04-28. Letter: Rupanuga

You are right about Sridhara Maharaja's genuineness. But in my opinion he is the best of the lot. He is my old friend, AT LEAST HE EXECUTES THE REGULATIVE PRINCIPLES OF DEVOTIONAL SERVICE. I do not wish to discuss about activities of my Godbrothers but it is a fact they have no life for preaching work. All are satisfied with a place for residence in the name of a temple, they engage disciples to get foodstuff by transcendental devices and eat and sleep. They have no idea or brain how to broadcast the cult of Sri Caitanya Mahaprabhu. My Guru Maharaja used to lament many times for this reason and he thought if one man at least had understood the principle of preaching then his mission would achieve success. In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong Governing body for preaching the cult of Caitanya Mahaprabhu. HE NEVER RECOMMENDED ANYONE TO BE ACARYA OF THE GAUDIYA MATH. BUT SRIDHARA MAHARAJA IS RESPONSIBLE FOR DISOBEYING THIS ORDER OF GURU MAHARAJA,

AND HE AND OTHERS WHO ARE ALREADY DEAD UNNECESSARILY THOUGHT THAT THERE MUST BE ONE ACARYA. If Guru Maharaja could have seen someone who was qualified at that time to be acarya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acarya. His idea was acarya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent acarya would be automatically selected. So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acarya and later it proved a failure. THE RESULT IS NOW EVERYONE IS CLAIMING TO BE ACARYA EVEN THOUGH THEY MAY BE KANISTHA ADHIKARI WITH NO ABILITY TO PREACH. IN SOME OF THE CAMPS THE ACARYA IS BEING CHANGED THREE TIMES A YEAR. THEREFORE WE MAY NOT COMMIT THE SAME MISTAKE IN OUR ISKCON CAMP. ACTUALLY AMONGST MY GODBROTHERS NO ONE IS QUALIFIED TO BECOME ACARYA. SO IT IS BETTER NOT TO MIX WITH MY GODBROTHERS VERY INTIMATELY BECAUSE INSTEAD OF INSPIRING OUR STUDENTS AND DISCIPLES THEY MAY SOMETIMES POLLUTE THEM. This attempt was made previously by them, especially Madhava Maharaja and Tirtha Maharaja and Bon Maharaja but somehow or other I saved the situation. This is going on. We shall be very careful about them and not mix with them. This is my instruction to you all. They cannot help us in our movement, but they are very competent to harm our natural progress. So we must be very careful about them.

Nectar of Instruction 5:

A madhyama-adhikari has received **SPIRITUAL INITIATION from the spiritual master and has been FULLY ENGAGED BY HIM IN THE TRANSCENDENTAL LOVING SERVICE OF THE LORD.**

Antya 4.192

***dīkṣā-kāle** bhakta kare ātma-samarpaṇa  
sei-kāle kṛṣṇa tāre kare ātma-sama*

"At the time of INITIATION, when a devotee fully surrenders unto the SERVICE of the Lord, Kṛṣṇa accepts him to be as good as Himself.

Antya 4.193

"When the devotee's body is thus transformed into spiritual existence, the devotee, IN THAT TRANSCENDENTAL BODY, renders SERVICE to the lotus feet of the Lord.

Antya 4.194

"'The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of **immortality, AND BECOMES FIT TO ENJOY THE SPIRITUAL BLISS OF EXCHANGE OF LOVING MELLOWS WITH ME.**'

Antya 4.194P

This is a quotation from Srimad-Bhagavatam (11.29.34). AT THE TIME OF INITIATION, a devotee gives up all his material conceptions. THEREFORE, BEING IN TOUCH WITH THE SUPREME PERSONALITY OF GODHEAD, HE IS SITUATED ON THE TRANSCENDENTAL PLATFORM. THUS HAVING ATTAINED KNOWLEDGE AND THE SPIRITUAL PLATFORM, HE ALWAYS ENGAGES IN THE SERVICE OF THE SPIRITUAL BODY OF KṚṢṆA. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service.

Narada-bhakti-sutra 2 Purport:

If a person is fortunate enough to vanquish all misgivings caused by material existence and rise up to the stage of nistha, he can then rise to the stages of ruci (taste) and asakti (attachment for the Lord). Asakti is the beginning of love of Godhead. BY PROGRESSING, ONE THEN ADVANCES TO THE STAGE OF RELISHING **A RECIPROCAL EXCHANGE WITH THE LORD IN ECSTASY (BHAVA)**. Every living entity is eternally related to the Supreme Lord, and this relationship may be in any one of many transcendental humors. **AT THE STAGE CALLED ASAKTI, ATTACHMENT, A PERSON CAN UNDERSTAND HIS RELATIONSHIP WITH THE SUPREME LORD.** When he understands his position, he begins reciprocating with the Lord. By constant reciprocation with the Lord, the devotee is elevated to the highest stage of love of Godhead, prema.

Adi 7.83

In this verse it is explained that one who chants the Hare Krsna mantra develops **BHAVA, ECSTASY, WHICH IS THE POINT AT WHICH REVELATION BEGINS.**

NoI 5

One therefore has to raise himself from the position of kanistha-adhikari to the platform of madhyama-adhikari. The madhyama-adhikari is described in Srimad-Bhagavatam (11.2.46) in this way:

*īśvare tad-adhīneṣu  
bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ*

"The madhyama-adhikari is a devotee who worships the Supreme Personality of Godhead as the highest object of love, **MAKES FRIENDS WITH THE LORD'S DEVOTEES**, is merciful to the ignorant and avoids those who are envious by nature."

NoD 17 Ecstatic Love

"By the process of executing regulated devotional service, one is actually elevated onto the transcendental stage, beyond the material modes of nature. At that time one's heart becomes illuminated like the sun. The sun is far above the planetary systems, and there is no possibility of its being covered by any kind of cloud; similarly, when a devotee is purified like the sun, from his pure heart there is a diffusion of ecstatic love which is more glorious than the sunshine. Only at that time is the attachment to Krsna perfect. **SPONTANEOUSLY, THE DEVOTEE BECOMES EAGER TO SERVE THE LORD IN HIS ECSTATIC LOVE. AT THIS STAGE THE DEVOTEE IS ON THE PLATFORM OF UTTAMA-ADHIKARI, PERFECT DEVOTION.** Such a devotee has no agitation from material affections and is interested only in the service of Radha and Krsna."