

Satyam, Truthfulness

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Sep 06, 2010 — UK (SUN) — Satyam, truthfulness, means that facts should be presented as they are for the benefit of others.

Rasaprema Prabhu quotes Srila Prabhupada in his article, "[Attached to Being Demons](#)":

According to the Vaisnava regulative principles, one must be initiated as a brahmana. The Hari-bhakti-vilasa (2.6) quotes the following injunction from the Visnu-yamala:

*adīkṣitasya vāmoru
kṛtām sarvaṁ nirarthakam
paśu-yonim avāpnoti
dīkṣā-virahito janaḥ*

"Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species."

Rasaprema prabhu's misunderstanding is he thinks FORMALITY initiation (1st and 2nd initiation) is the ONLY initiation. However there is distinction between Formality initiation and madhyama-adhikari at spiritual initiation - diksa.

In formality initiations, A CHANCE is given to chant the Holy Name, but if the formality initiated person is negligent then his initiation does NOT bear any meaning. So – it is this sort of person who "is not properly initiated can descend again into the animal species".

Initiation does not bear any meaning.

Srila Prabhupada Letter, January 11, 1970:

"Regarding your question of an initiated person falling prey to the maya, the answer is that so long we are in this material world, there is always chance of being spoiled by Maya, so we must stick with vow to the Lotus Feet of Krishna. **An initiated devotee is given the chance for becoming free from the entanglement of karma wheel. Initiated means beginning, not perfection.** The Spiritual Master's business is to guide him to the perfectional point. But if one does not strictly follow the guidance of a bonafide Spiritual Master **HIS INITIATION DOES NOT BEAR ANY MEANING.** The initiation performance is an agreement by the disciples to abide by the order of the Spiritual Master. Therefore, if the Spiritual Master is bonafide and the disciple is serious to abide by His order, then the success is sure."

In the case where one ADVANCES to Madhyama adhikari stage HE is PROPERLY INITIATED:

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**.

Caitanya-caritamṛta 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 Diksa.

Srila Prabhupada Press Interview, October 16, 1976, Chandigarh:

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."

ONLY at the stage of Madhyama adhikari one is PROPERLY INITIATED. How? Because he becomes freed from ALL material contamination. " AT THAT TIME HE REACHES THE PLATFORM OF IMMORTALITY..."

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.

I have dealt with the subject of distinctions between Formality Initiation and Madhyama Adhikari Initiation in detail [here](#). Rasaprema Prabhu's arguments on Diksa are erroneous and no sane person can accept them.

What we should be concerned is HOW we can come to Brahmana platform FIRST then advance further. Even to come to the level of Kanistha (QUALIFIED brahmana) is no ordinary feat. (See [this article](#))

We have to transcend even THAT platform to be PROPERLY initiated. And this is being HONEST - TRUTHFUL about the subject. It may take MANY BIRTHS to come to that level of Madhyama Adhikari.

Bhagavad-gita 10.4-5 Purport - The Opulence of the Absolute:

"Satyam, truthfulness, means that facts should be presented as they are for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. **The truth should be spoken in a straight and forward way, so that others will understand actually what the facts are.** If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth."

Srimad Bhagavatam 1.2.17 - Divinity and Divine Service

"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."

All Glories to OUR bona fide Guru: Srila Prabhupada!

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*