

Only Maha-Bhagavata is Diksa Guru - Reply to Rocana das

BY: MAHESH RAJA

15. May 2014 by Prabhupada News — ONLY MAHA-BHAGAVATA IS DIKSA GURU:
Srila Prabhupada is OUR Diksa Guru For As Long as His Books Are On The Planet.

Reply to Rocana's article "A Ritvik Smokescreen"

A) If you are NOT on Transcendental platform you CAN NOT give TRANSCENDENTAL Knowledge.

B) Madhyama means MIDDLE stage he is the RECEPIENT of Diksa whereas the Mahabhagavata is the Spiritual Master who TRANSFERS Krsna in the heart of Madhyama Adhikari thus Diksa is described GRAPHICALLY SB10.2.18. And Antya lila 4.192 – 4.194.

C) Madhyama can NOT be a Diksa Guru as that would be OFFENSIVE chanting – means his spiritual life is FINISHED!

Purport, Nectar of Instruction 5

One should NOT become a spiritual master UNLESS he has attained the platform of uttama-adhikari.

The 3rd Offence in chanting is to disobey the Spiritual Master so if one becomes a spiritual master without being on Uttama Adhikari he will be committing offense.

NoD 8 Offenses to Be Avoided The offenses against the chanting of the holy name are as follows: (3) **To disobey the orders of the spiritual master.**

Lectures: BG 7.1 – Ahmedabad, December 13, 1972 : 721213BG.AHM : **The madhyama-adhikārī should not touch the demons. Because maybe, he may turn again, be demon.** Therefore one should be very careful to associate with the demons.

D) Kanistha is a MATERIALLY CONTAMINATED hence he is unfit to give Diksa

So how can we establish that Kanistha does NOT give diksa?

Kanistha is a QUALIFIED Brahmana. But even such a QUALIFIED Brahmana is in MATERIAL CONTAMINATION. And because he has MATERIAL CONTAMINATION he does NOT have Transcendental Knowledge. What you do NOT have you can NOT give. And it is Transcendental Knowledge that frees one from ALL MATERIAL CONTAMINATION.

Definition of Diksa:

Madhya 15.108 The Lord Accepts Prasada at the House of Sarvabhauma Bhattacharya
Srila Jiva Gosvami explains diksa in his Bhakti-sandarbha (283):

*divyam jñānam yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ*

"Diksa is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as diksa."

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.

So here we see from above definition of Diksa quotes:

D1) Transcendental Knowledge awakened, initiated

D2) becomes freed from all material contamination; vanquish all reactions caused by sinful activity

Now ask a simple question HOW can a Brahmana(Kanistha) who is NOT freed from MATERIAL CONTAMINATION GIVE DIKSA -BY WHICH- ONE BECOMES FREED FROM ****ALL**** MATERIAL CONTAMINATION?

Just take a look at how contradictory and stupid this looks:

Q1) HOW can a Brahmana (Kanistha) who is HIMSELF material contaminated free another person from ****ALL**** MATERIAL CONTAMINATION?

SB 9.19.25 P King Yayati Achieves Liberation The word vidhuta, meaning "cleansed," is very significant. Everyone in this material world is contaminated (karanam guna-sango 'sya). Because we are in a material condition, we are contaminated either by sattva-guna, by rajo-guna or by tamo-guna. Even if one becomes a qualified brahmana in the mode of goodness (sattva-guna), he is still materially contaminated. One must come to the platform of suddha-sattva, transcending the sattva-guna. Then one is vidhuta-trilinga, cleansed of the contamination caused by the three modes of material nature.

Q2) If a Brahmana(Kanistha) had Transcendental Knowledge then why is contaminated by goodness(sattva-guna)?

Diksa is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity.
Diksa actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination

Q3) So HOW can a Kanistha(Brahmana) who HIMSELF is material contaminated does NOT have Transcendental Knowledge give another person Transcendental Knowledge to free him?

Common-sense: What you do NOT have you CAN NOT give to others.

770214r2.may Conversations

Prabhupada: Vaisnava is not so easy. The varnasrama-dharma should be established to become a Vaisnava. It is not so easy to become Vaisnava.

Hari-sauri: No, it's not a cheap thing.

Prabhupada: Yes. Therefore this should be made. Vaisnava, to become Vaisnava, is not so easy. If Vaisnava, to become Vaisnava is so easy, why so many fall down, fall down? It is not easy. The sannyasa is for the highest qualified brahmana. And simply by dressing like a Vaisnava, that is... fall down.

Hari-sauri: So the varnasrama system is like for the kanisthas, Kanistha-adhikari.

Prabhupada: Kanistha?

Hari-sauri: When one is only on the platform of neophyte.

Prabhupada: Yes. Yes. Kanistha-adhikari, yes.

Hari-sauri: Varnasrama system is beneficial.

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. arcayam eva haraye pujam yah sraddhayehate na tad-bhaktesu canyesu sa bhaktah prakrtah smrtah 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. Hari-sauri: No question of? Prabhupada: Vaisnavism.

760206mw.may Conversations

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 Krsna.

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 Krsna"—that is greatness. Jivera svarupa haya nitya-krsna-dasa. That is self-realization, atma-tattvam.

Madhya 20.59 Lord Sri Caitanya Mahaprabhu Instructs Sanatana Gosvami in the Science PURPORT This verse is spoken by Prahlada Maharaja in Srimad-Bhagavatam (7.9.10). **A brahmana is supposed to be qualified with twelve qualities.** As stated in the Mahabharata:

*dharmas ca satyam ca damas tapaś ca
amātsaryam hrīṣ titikṣānasūyā
yajñaś ca dānam ca dhṛtiḥ śrutam 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-gita describes the brahminical qualities in this way:

*śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
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 Muktopahala-tika, it is said:

*śamo damas tapaḥ śaucam
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."

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-bhutam 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-bhutam 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-bhutam prasannatma na socati na kanksati. The relief means there is hankering, no more lamentation. These are the brahma-bhutam.

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 KSATRIYAS, 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 KRSNA.

Rocana: *Mahesh does not make a distinction between the issue of the qualifications of a bona fide spiritual master, and the fact that sastra acknowledges that there also exist kanishta and madhyam gurus. He does not distinguish between the qualifications of the uttama diksa, and the range of possibility the candidate has for the sorts of guru he might choose for himself, which includes not only uttama-diksa.*

Mahesh: The "range of possibility" is non-existent. By definition **ONLY Mahabhagavata is Diksa guru** as described in [CC Madhya 24.330](#)

*MAHĀ-BHĀGAVATA-śreṣṭho
brāhmaṇo vai gurur nṛnām
sarveṣāṃ eva lokānām
asau pūjyo yathā hariḥ*

*ahā-kula-prasūto 'pi
sarva-yajñeṣu DĪKṢITAḤ
sahasra-śākhādhyāyī ca
na guruḥ syād avaiṣṇavaḥ*

"The *guru* must be situated on the topmost platform of devotional service. There are three classes of devotees, and **the guru MUST be accepted from the topmost class.**"

The first-class devotee is the spiritual master for all kinds of people.When one has attained the topmost position of MAHA-BHAGAVATA, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. **ONLY SUCH A PERSON IS ELIGIBLE TO OCCUPY THE POST OF A GURU.**

Rocana das is trying to juggle OUT of this in the hope that Kanistha is also some sort of Diksa guru.

Note: When Krsna comes into the heart of sincere soul AT THE STAGE OF MADHYAMA ADHIKARI BY DIKSA FROM MAHABHAGAVATA he SEES Krsna and his SVARUPA is revealed in the heart. **Kanistha can NOT transfer Krsna into your heart. Madhyama is A RECIPIENT.**

69-01-22. Letter: Vilasavighraha

In regard to your next question, self realization means God realization, and God realization means self realization. JUST LIKE TO SEE THE SUN MEANS TO SEE ONESELF, AND TO SEE ONESELF MEANS TO SEE THE SUN. SELF REALIZATION DEPENDS COMPLETELY UPON GOD REALIZATION, OR ELSE IT IS NOT COMPLETE. ONE MUST KNOW HIS RELATIONSHIP TO THE ABSOLUTE TRUTH TO FULLY KNOW HIS POSITION.

Note: Srila Prabhupada gives Divya-jnana(DIKSA). Divya means TRANSCENDENTAL and Jnana means KNOWLEDGE Hrde means heart and Prokasito means revealed just as in prakasa – manifested Krsna becomes manifest in the heart of the Pure Devotee.

760711CC.NY Lectures

Prabhupada: Divya-jnana hrde prokasito. What is that divya-jnana? Divya-jnana is that we are all servant of Krsna, and our only business is to serve Krsna. Divya-jnana. This is divya-jnana. It is not difficult at all. Simply we have... We have become servant of so many things—servant of society, servant of community, servant of country, servant of wife, servant of children, servant of dog and so many. "Now let me become servant of Krsna." This is divya-jnana. Diksa. Diksa means from this divya-jnana. That is di. And ksa means ksapayati, expands.

When at the stage of Madhyama Adhikari one is RECEPIENT of THAT Diksa in the HEART from SRILA PRABHUPADA he becomes a SERVANT OF KRSNA. He relishes a particular mellow (Rasa) of his relationship with Krsna. This point HE SEES KRSNA and HIS RELATIONSHIP (svarupa) is established. So it is not so CHEAP to be Diksa guru.

Madhya 8.83 Talks Between Sri Caitanya Mahaprabhu and Ramananda Raya
The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as santa, dasya, sakhya, vatsalya and madhurya. All these rasas, or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is svarupa-siddhi, the perfection of one's eternal relationship with the Supreme Lord. Svarupa-siddhi, the eternal relationship with the Supreme Lord, may be situated in one of the transcendental mellows.

Note: When Krsna is TRANSFERRED FROM Pure devotees HEART to another Pure devotee then there is DIKSA. Divya jnana revelation of ones CONSTITUTIONAL position Svarupa is UNDERSTOOD. This may take many many many births — NOT so cheap. This is why In Guru Puja to Srila Prabhupada we sing Janme janme prabhu sei:

760805BG.PAR Lectures Prabhupada: Yes, that arrangement will be done, you go on with your business. We are singing this song daily. Why do you forget? Cakhu-dan dilo jei **janme janme prabhu sei**. ONE WHO HAS OPENED THE EYES, **HE'LL REMAIN MY MASTER LIFE AFTER LIFE**.

Note: Srila Prabhupada is WITH US TO GUIDE US through difficult journey of transmigration cycle to attaining Back to Godhead IF we follow him. Bilvamangal Thakura's Spiritual master came thru a prostitute to deliver him so Srila Prabhupada is also SO POWERFUL to help us:

SB 3.15.24 P Description of the Kingdom of God
IT IS NOT POSSIBLE TO GO BACK TO GODHEAD IN ONE LIFE, but in the human form one should at least understand the goal of life and begin Kṛṣṇa consciousness.

Note: 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](#) 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.'

NoI 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.

Note: in this Srila Prabhupada makes a point of Initiation as a formality this is different from Madhyama Adhikaris receiving Diksa

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 of 1st and 2nd Initiation is conducted by the Ritviks (Representatives of Acarya).

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 Kṛṣṇa 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.

721027ND.VRN 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.

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.**

Note: 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 be 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. It is NOT stating that Madhyama or Kanistha can give Diksa.

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)

The 3rd Offence in chanting is to DISOBEY the Spiritual master so in EITHER case if one becomes a spiritual master without being QUALIFIED as Uttama Adhikari(Maha-Bhagavata) he will be committing offense and if he accepts one who is NOT QUALIFIED to Uttama adhikari stage he will commit offense in the chanting of the holy name. In BOTH cases their spiritual life is FINISHED!

Caitanya-caritamṛta Madhya 8.274 – Talks Between Sri Caitanya Mahāprabhu and Ramananda Raya:

*sthāvara-jāṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti*

SYNONYMS sthāvara-jāṅgama–movable and inert; dekhe–he sees; nā–not; dekhe–sees; tārā–its; murti–form; sarvatra–everywhere; haya–there is; nija–his own; iṣṭa-deva–worshipable Lord; sphurti–manifestation.

TRANSLATION **"The maha-bhagavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately SEES manifest the form of the Supreme Lord.**

PURPORT Due to his deep ecstatic love for Kṛṣṇa, the maha-bhagavata SEES Kṛṣṇa everywhere and nothing else. This is confirmed in the Brahma-saṁhita (5.38): premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti.

As soon as a devotee sees something–be it movable or inert–he immediately remembers Kṛṣṇa."

NoD 8 Offenses to Be Avoided

The offenses against the chanting of the holy name are as follows: (3) **To disobey the orders of the spiritual master.**

Note: 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.**

Note: Karma is taken by UTTAMA-ADHAKARI. Only he can DELIVER by definition. *'uttama-adhikārī' sei tārāye saṁsāra*

[Madhya 22.65](#) The Process of Devotional Service:

*śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānira
'uttama-adhikārī' sei tārāye saṁsāra*

SYNONYMS: *uttama-adhikārī*—the topmost devotee; *sei*—he; *tārāye saṁsāra*—can deliver the whole world.

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

Srila Prabhupada: "continue to become ritvik and act on my behalf." (July 31, 1977)

[Letter July 9th](#): Srila Prabhupada indicated that soon He would appoint some of His senior disciples to act as ritvik – representative of the acarya, for the purpose of performing initiations, both first initiation and second initiation. Now that

Srila Prabhupada has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done. **The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative.**

Note: the word *representative* indicated below which was also mentioned in [July 9th 1977 directive](#).

Caitanya-caritamṛta, Madhya 24.330: "Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life-illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaisnava servant and initiated to chant the Hare Kṛṣṇa maha-mantra, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or **his representative** for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brahmana."

Note: we know that without becoming a Maha-bhagavata it is an offense against the chanting of the holy name (3rd offense in chanting) to be worshipped as good as God (Acarya). Ritvik –the **representative of the acarya** allows for this function of worshipping the acarya (Prabhupada) without slaughtering the spiritual lives of others.

"When one has attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. **Only such a person is eligible to occupy the post of a guru.**"

Srila Prabhupada is revealing his position as the jagad-guru (Spiritual Master of the entire world). It is Srila Prabhupada that has distributed the Holy Name (thru his books) all over the world. Krishna is His pure devotee Prabhupada's property to give.

Caitanya-caritamṛta, [Antya 7.12](#): "Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one cannot become the spiritual master of the entire world (*jagad-guru*). One cannot become an *ācārya* simply by mental speculation. The true *ācārya* presents Kṛṣṇa to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. The true *ācārya*, the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa's mercy. indeed, he is personally embracing Kṛṣṇa. HE IS THEREFORE THE SPIRITUAL MASTER OF ALL THE VARṆAS (BRĀHMAṆA, KṢĀTRIYA, VAIŚYA AND ŚŪDRA) AND ALL THE ĀŚRAMAS (BRAHMACĀRYA, GRHASTHA, VĀNAPRASTHA AND SANNYĀSA). SINCE HE IS UNDERSTOOD TO BE THE MOST ADVANCED DEVOTEE, HE IS CALLED PARAMAHAMSA-ṬHĀKURA. ṬHĀKURA IS A TITLE OF HONOR OFFERED TO THE PARAMAHAMSA. THEREFORE ONE WHO ACTS AS AN ĀCĀRYA, DIRECTLY PRESENTING LORD KṚṢṆA BY SPREADING HIS NAME AND FAME, IS ALSO TO BE CALLED PARAMAHAMSA-ṬHĀKURA."

This [July 9th 1977 letter](#) was never revoked by Srila Prabhupada. This being the case, all the newly initiated devotees are disciples of his Divine Grace A.C. Bhaktivedanta Swami Prabhupada for as long as ISKCON exists.

July 11th, 1977 – “A letter has been sent to all the Temple Presidents and GBC which you should be receiving soon describing the process for initiation to be followed in the future. Srila Prabhupada has appointed thus far eleven representatives who will initiate new devotees **on His behalf.**”

(Letter from Tamala Krishna Goswami to Kirtananda describing the above system) July 19th, 1977 – “**Make your own field and continue to be Ritvik and act on my charge.**” (Room Conversation, above dictated by Srila Prabhupada to his secretary Tamala Krishna Goswami)

July 31st, 1977 – “**Make your own field and continue to become ritvik and act on my behalf.**”

(Above dictation sent out to Hamsaduta by Tamala Krishna in a letter) Nov 1977 – “**The system of management will continue as it is now and there is no need of any change.**”

(Srila Prabhupada’s [Last Will and Testament](#), which now comes into force for the lifetime of ISKCON)

Nov 1977 – “In the event of death or failure to act for any reason of any of the said directors, a successor director or directors may be appointed by the remaining directors, **provided the new director is my initiated disciple ...**”

(Srila Prabhupada’s [Last Will and Testament](#), which now comes into force for the lifetime of ISKCON. The above system of selecting directors can only work if Srila Prabhupada’s initiated disciples exist throughout ISKCON’s lifetime.)

1) WHY did Srila Prabhupada ARRANGE to have his OWN murti in ALL the temples in ISKCON for worshiping during Guru Puja UNLESS he was GIVER OF the DIVYA Jnana hrdaya prakasito HE GIVES DIVYA JNANA (DIKSA) ONLY a MAHABHAGAVATA is accepted as Worshipable Diksa Guru as per Caitanya Caritamrta Madhya 24.330. Srila Prabhupada is THE ACARYA of ISKCON.

NOTE: It is ONLY ACARYA that can give DIKSA because even in NOD this is stated REGARDING ACCEPTING INITIATION from the spiritual master it refers to SB 11.17.27 which is ACARYA.

[Nectar of Devotion 7](#) — Evidence Regarding Devotional Principles

REGARDING ACCEPTING INITIATION from the spiritual master, in the Eleventh Canto of Srimad-Bhagavatam, Seventeenth Chapter, verse 27, it is stated by Lord Krsna, “My dear Uddhava, the spiritual master must be accepted not only as My representative, but as My very self. He must never be considered on the same level with an ordinary human being. One should never be envious of the spiritual master, as one may be envious of an ordinary man. The spiritual master should always be seen as the representative of the Supreme Personality of Godhead, and by serving the spiritual master one is able to serve all the demigods.”

Srimad-Bhagavatam 6.7.15 Purport — Indra Offends His Spiritual Master, Brhaspati:

“By the mercy of the spiritual master one is benedicted by the mercy of Krsna. Without the grace of the spiritual master, one cannot make any advancement.” A disciple should never be a hypocrite or be unfaithful to his spiritual master. In Srimad-Bhagavatam (11.17.27), THE SPIRITUAL MASTER IS ALSO CALLED ACARYA. Acaryam mam vijaniyan: the Supreme Personality of Godhead says that one should respect the spiritual master, accepting him as the Lord Himself. Navamanyeta karhicit: one should not disrespect the acarya at any time. Na martya-buddhyasuyeta: one should never think the acarya an ordinary person. Familiarity sometimes breeds contempt, but one should be very careful in one’s dealings with the

acarya. Agadha-dhisanam dvijam: the acarya is a perfect brahmana and has unlimited intelligence in guiding the activities of his disciple.

2) Srila Prabhupada put it DELIBERATELY in all his books FOUNDER-ACARYA. Srila Prabhupada did NOT say he was only ISKCON founder. There is HYPHEN in between the words Founder AND Acarya which indicates HE IS ALSO ITS CURRENT ACARYA.

3) There is ALSO the FACT that ONLY INITIATED DISCIPLE will be Director. This means HE wanted to REMAIN the INITIATOR for the EXISTENCE of the society: Other WILL Srila Prabhupada's Will The executive directors who have herein been designated are appointed for life. In the event of death or failure to act for any reason of any of the said directors, a successor director or directors may be appointed by the remaining directors, provided the new director is MY INITIATED DISCIPLE following strictly all the rules and regulations of the International Society for Krishna Consciousness as detailed in my books, and provided that there are never less than three (3) or more than five (5) executive directors acting at one time.

4) 75-08-04. Letter: Madhudvisa: The GBC should all be the instructor gurus. I AM IN THE INITIATOR GURU, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want.

680312iv.sf Conversations Prabhupada: Yes, I AM the spiritual master of this institution, and ALL the members of the society, they're supposed to be MY disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually. So therefore the spiritual master is called guru. That is Sanskrit language.

5) Disciple belongs to whoever gives DISCIPLINE TO him: In ISKCON we are ALL being DISCIPLINED by Srila Prabhupada (we receive instructions (DISCIPLINE) FROM Srila Prabhupada's books. Even the most basic discipline, 16 rounds of Hare Krishna Mantra and four Regulative Principles are coming FROM Srila Prabhupada. Common sense — if you ARE being disciplined BY Srila Prabhupada then it follows you ARE Srila Prabhupada's disciple. How can it be otherwise?

The MEANING of the word "disciple"

Srila Prabhupada's Morning Walk, March 8, 1976 in Mayapur:

Prabhupada: "Discipline... Disciple means discipline. The word discipline comes from disciple, or disciple comes from discipline. So unless there is discipline, there is no question of disciple. This discipline must... That should be uniform. Otherwise, sisya... sisya, the word sisya, it comes from the root, verb, sas-dhatu. sas. sas means ruling. From this word, sasana. Sasana means government. sastra. sastra means weapon, and sastra, scripture, and sisya... These things have come from the one root sas-dhatu. So sas-dhatu means ruling under discipline. There is another English word, that "Obedience is the first law of discipline," or something. They say, "Obedience is the first law of discipline"? So I am right? "Obedience is..."? That is the...

Tamala Krsna: Yes, that's more or less what it is.

Prabhupada: No, what is the word, exact. There is an English word. "Obedience is the first law of discipline." So unless there is obedience, there cannot be any discipline. And unless there is discipline, there is no question of disciple. DISCIPLE MEANS ONE WHO FOLLOWS DISCIPLINE."

Discipline comes from Srila Prabhupada. We are actually being disciplined by Srila Prabhupada. It is Srila Prabhupada who has given us the regulative principles of no meat, fish or eggs; no intoxication (including tea and coffee), no illicit sex, and no gambling. It is Srila Prabhupada who has made it a regulative principle for us to chant sixteen rounds on the beads HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE /HARE RAMA HARE RAMA RAMA RAMA HARE HARE.

Srila Prabhupada's books contain all the instructions, the guidance required for us to get ourselves out of the clutches of the modes of material nature. In fact, Srila Prabhupada is personally present as his books.

Caitanya-caritamra, Adi 1, Text 35: "There is NO DIFFERENCE between the spiritual masters instructions and the spiritual master himself." Since the instructions of the spiritual master and the spiritual master are not different, one can be the disciple of Srila Prabhupada by following his discipline and can be considered Srila Prabhupada's disciple. Another point is he can be considered both direct disciple and not direct simultaneously, because Srila Prabhupada is still present in his instruction form (his books). The following example will illustrate the point.

Srila Krsnadasa kaviraja is the example of both direct and not direct disciple simultaneously. (THE PHILOSOPHY OF SIMULTANEOUS ONENESS AND DIFFERENCE).

Caitanya-caritamra, Adi 1: "A direct disciple of Srila Rupa Gosvami was Srila Raghunatha dasa Gosvami. The author of Sri Caitanya-caritamrta, Srila Krsnadasa Kaviraja Gosvami, stands as the DIRECT DISCIPLE of Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami. The direct disciple of Srila Krsnadasa Kaviraja Gosvami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, who initiated Srila Bhaktivinoda Thakura, who in turn initiated Srila Gaurakishore dasa Babaji, the spiritual master of Om Visnupada Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, the divine master of our humble self. Since we belong to this chain of disciplic succession from Sri Caitanya Mahaprabhu, this edition of Sri Caitanya-caritamrta will contain nothing newly manufactured by our tiny brains, but only remnants of food originally eaten by the Lord Himself."

Caitanya-caritamra, Antya 19.102: Krsnadasa Kaviraja Gosvami was not actually a direct disciple of Srila Rupa Gosvami, but he FOLLOWED THE INSTRUCTIONS given by Srila Rupa Gosvami in Bhakti-rasamrta-sindhu. He therefore ACTED ACCORDING TO THE DIRECTIONS of Rupa Gosvami and prayed in every chapter for his mercy.

6) **Note:** It is SUCCESSION MEANS to SUCCEED Srila Prabhupada is the LAST name in Disciplic Succession of ACARYAS: SB 3.29.17 P Explanation of Devotional Service by Lord Kapila In Bhagavad-gita, Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge BY ACCEPTING THE ACARYA. Acaryopasanam: one should worship an acarya, a spiritual master who knows things as they are. THE SPIRITUAL MASTER MUST BE IN THE DISCIPLIC SUCCESSION FROM KRSNA. THE PREDECESSORS OF THE SPIRITUAL MASTER ARE HIS SPIRITUAL MASTER, HIS GRAND SPIRITUAL MASTER, HIS GREAT-GRAND SPIRITUAL MASTER AND SO ON, WHO FORM THE DISCIPLIC SUCCESSION OF ACARYAS.

68-02-13. Letter: Upendra

My Guru Maharaja was in the 10th generation from Lord Caitanya. We are 11th from Lord Caitanya. The disciplic succession is as follows: 1. Sri Krishna, 2. Brahma, 3. Narada, 4. Vyasa, 5. Madhva, 6. Padmanabha, 7. Nrihari, 8. Madhava, 9. Akshobhya, 10. Jayatirtha, 11. Jnanasindhu, 12. Purusottama, 13. Vidyānidhi, 14. Rajendra, 15. Jayadharmā, 16. Purusottama, 17. Vyasatirtha, 18. Laksmipati, 19. Madhavendra Puri, 20. Isvara Puri (Advaita, Nityananda) 21. Sri Caitanya Mahaprabhu, 22. (Svarupa, Sanatana) Rupa, 23. (Jiva) Raghunath, 24. Krishna dasa, 25. Narottama, 26. Visvanatha, 27. (Baladeva.) Jagannatha, 28. (Bhaktivinoda) Gaura-kisora, 29. Srila Bhaktisiddhanta Sarasvati, Sri Barshabhanavidayitadas, 30. SRI SRIMAD BHAKTIVEDANTA.

7) **Note:** It is ONLY Srila Prabhupada that fulfills the WORLD ACARYA position: Madhya 25.9 How All the Residents of Varanasi Became Vaisnavas "In Dvapara-yuga, devotees of Lord Visnu and Krsna rendered devotional service according to the principles of pancaratrika. In this Age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names.» Srila Bhaktisiddhanta Sarasvati Thakura then comments: "Without being empowered by the direct potency of Lord Krsna to fulfill His

desire and without being specifically favored by the Lord, NO HUMAN BEING CAN BECOME THE SPIRITUAL MASTER OF THE WHOLE WORLD. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Krsna. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Krsna's effulgence throughout the world. Such an acarya, or spiritual master, should be considered nondifferent from Krsna-that is, he should be considered the incarnation of Lord Krsna's potency. Such a personality is krsnalingita-vigraha-that is, he is always embraced by the Supreme Personality of Godhead, Krsna. Such a person is above the considerations of the varnasrama institution. HE IS THE GURU OR SPIRITUAL MASTER FOR THE ENTIRE WORLD, A DEVOTEE ON THE TOPMOST PLATFORM, THE MAHA-BHAGAVATA STAGE, AND A PARAMAHAMSA-THAKURA, A SPIRITUAL FORM ONLY FIT TO BE ADDRESSED AS PARAMAHAMSA OR THAKURA."

8) **Note:** ONLY Srila Prabhupada will lay claim to be PROMINENT ACARYA to be FOLLOWED because of his books,cds,tapes, disciples, temples so extensive over the world for FUTURE generations OF THOUSANDS OF YEARS:

68-04-12. Letter: Dayananda Regarding parampara system: THERE IS NOTHING TO WONDER FOR BIG GAPS. Just like we belong to the Brahma Sampradaya, so we accept it from Krishna to Brahma, Brahma to Narada, Narada to Vyasadeva, Vyasadeva to Madhva, and between Vyasadeva and Madhva there is a big gap. But it is sometimes said that Vyasadeva is still living, and Madhva was fortunate enough to meet him directly. In a similar way, we find in the Bhagavad-gita that the Gita was taught to the sungod, some millions of years ago, but Krishna has mentioned only three names in this parampara system-namely, Vivasvan, Manu, and Iksvaku; and SO THESE GAPS DO NOT HAMPER FROM UNDERSTANDING THE PARAMPARA SYSTEM. WE HAVE TO PICK UP THE PROMINENT ACARYA, AND FOLLOW FROM HIM. There are many branches also from the parampara system, and it is not possible to record all the branches and sub-branches in the disciplic succession. WE HAVE TO PICK UP FROM THE AUTHORITY OF THE ACHARYA IN WHATEVER SAMPRADAYA WE BELONG TO.

9) **Note:** the Hare Krsna mantra is PURE DEVOTEE Srila Prabhupada's Property to give and July 9th 1977 ORDER is simply discharge MANAGEMENT DUTY of giving conditioned souls Ritviks the privilege OF SERVICE to give Holy Name on BEHALF of PURE devotee Srila Prabhupada. The holy name is NOT conditioned souls property this is WHY it is given ON BEHALF of Srila Prabhupada:

SB 7.9.42 P Prahlada Pacifies Lord Nrsimhadeva with Prayers
Srila Bhaktivinoda Thakura also sings, tumi ta' thakura, tomara kukura, baliya janaha more: "O my Lord, O Vaisnava, please consider me your dog." One must become the dog of a Vaisnava, A PURE DEVOTEE, FOR A PURE DEVOTEE CAN DELIVER KRSNA WITHOUT DIFFICULTY. KRSNA SE TOMARA, KRSNA DITE PARA. KRSNA IS THE PROPERTY OF HIS PURE DEVOTEE, AND IF WE TAKE SHELTER OF A PURE DEVOTEE, HE CAN DELIVER KRSNA VERY EASILY.

10) **Note:** the Ritvik System is SYSTEM OF MANAGEMENT so the issue of HOLY NAME to be given on BEHALF of Srila Prabhupada the PURE devotee MUST continue as per Srila Prabhupada's ORDER: Other WILL Srila Prabhupada's Will 2. Each temple will be an ISKCON property and will be managed by three executive directors. THE SYSTEM OF MANAGEMENT WILL CONTINUE AS IT IS NOW AND THERE IS NO NEED OF ANY CHANGE.

11) **Note:** ONE INITIATOR Srila Prabhupada. There may be many spiritual masters who instruct, but the initiator spiritual master is one. Holy Name is given ON BEHALF of Srila Prabhupada by Ritvik REPRESENTATIVES:

KB 80 The Meeting of Lord Kṛṣṇa with Sudama Brahmana

Our next spiritual master is he who initiates us into transcendental knowledge, and he is to be worshiped as much as I am. The spiritual master may be more than one. The spiritual master who instructs the disciples about spiritual matters is called sikṣa-guru, and the spiritual master who initiates the disciple is called dikṣa-guru. Both of them are My representatives. THERE MAY BE MANY SPIRITUAL MASTERS WHO INSTRUCT, BUT THE INITIATOR SPIRITUAL MASTER IS ONE.

12) **Note:** ONLY the Mahabhagavata Srila Prabhupada is to be ACCEPTED as Dikṣa Guru otherwise it is 3rd OFFENSE in chanting: NoD 8 Offenses to Be Avoided The offenses against the chanting of the holy name are as follows: (3) TO DISOBEY THE ORDERS OF THE SPIRITUAL MASTER.

Madhya 24.330 The Sixty-One Explanations of the Atmarama Verse

*MAHĀ-BHĀGAVATA-śreṣṭho
brāhmaṇo vai gurur nṛṇāṁ
sarveṣāṁ eva lokānāṁ
asau pūjyo yathā hariḥ*

*mahā-kula-prasūto 'pi
sarva-yajñeṣu DĪKṢITAḤ
sahasra-śākhādhyāyī ca
na guruḥ syād avaiṣṇavaḥ*

((The guru **MUST be situated on the topmost platform** of devotional service. There are three classes of devotees, and the guru MUST be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people.

Purport: "When one has attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. ONLY SUCH A PERSON IS ELIGIBLE TO OCCUPY THE POST OF A GURU.))"

Dikṣa Process: 1ST AND 2ND INITIATIONS GIVEN ON BEHALF OF SRILA PRABHUPADA THE -ONE- INITIATOR BY THE (RITVIK) REPRESENTATIVE :

13) Note: OR HIS REPRESENTATIVE is the Ritvik Representative as per [July 9th 1977 Order](#)

Madhya 24.330 The Sixty-One Explanations of the Atmarama Verse

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. IN OUR KṚṢṆA CONSCIOUSNESS MOVEMENT, THE REQUIREMENT IS THAT ONE MUST BE PREPARED TO GIVE UP THE FOUR PILLARS OF SINFUL LIFE-ILLCIT SEX, MEAT-EATING, INTOXICATION AND GAMBLING. IN WESTERN COUNTRIES ESPECIALLY, WE FIRST OBSERVE WHETHER A POTENTIAL DISCIPLE IS PREPARED TO FOLLOW THE REGULATIVE PRINCIPLES. THEN HE IS GIVEN THE NAME OF A VAISNAVA SERVANT AND INITIATED TO CHANT THE HARE KṚṢṆA MAHA-MANTRA, AT LEAST SIXTEEN ROUNDS DAILY. In this way the disciple renders devotional service under the guidance of the spiritual master OR HIS REPRESENTATIVE FOR AT LEAST SIX MONTHS TO A YEAR. HE IS THEN RECOMMENDED FOR A SECOND INITIATION, DURING WHICH A SACRED THREAD IS OFFERED AND THE DISCIPLE IS ACCEPTED AS A BONA FIDE BRAHMANA.

14) **Note: Ritvik can be replaced if he has a falldown:**

770528me.vrn Conversations Tamala Kṛṣṇa: Of course, IF SOMEONE HAS A FALLDOWN, just like in the past some GBC men have fallen down... Prabhupada: HE SHOULD BE REPLACED. Tamala Kṛṣṇa: Then he should be replaced. But that's a serious falldown, not some minor discrepancy. Prabhupada: THEY MUST BE ALL IDEAL ACARYA-LIKE. IN THE BEGINNING WE HAVE DONE FOR WORKING. Now we should be very cautious. ANYONE WHO IS DEVIATING, HE CAN BE REPLACED.

Note: Srila Prabhupada is the ONE initiator:

Adi 1.99 The Spiritual Masters One of the bhagavatas is the great scripture Srimad-Bhagavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

Adi 1.100 The Spiritual Masters Through the actions of THESE TWO BHAGAVATAS THE LORD INSTILLS THE MELLOWS OF TRANSCENDENTAL LOVING SERVICE INTO THE HEART OF A LIVING BEING, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love.

Note: Does it say VAPU is the requirement – NO! Vapuvadis have CONCOCTED you need VAPU for transmission of DIKSA

SB 1.7.22 P The Son of Drona Punished

The spiritual master, BY HIS WORDS, CAN PENETRATE INTO THE HEART OF THE SUFFERING PERSON AND INJECT KNOWLEDGE TRANSCENDENTAL, which alone can extinguish the fire of material existence.

Adi 1.35 The Spiritual Masters

THERE IS NO DIFFERENCE BETWEEN THE SPIRITUAL MASTER'S INSTRUCTIONS AND THE SPIRITUAL MASTER HIMSELF. In his absence, therefore, his words of direction should be the pride of the disciple.

690113LE.LA Lectures

Similarly, arcyē sila-dhīr gurusu na... Gurusu means those who are acaryas, to accept their body as ordinary man's body, this is denied in the sastras. SO ALTHOUGH A PHYSICAL BODY IS NOT PRESENT, THE VIBRATION SHOULD BE ACCEPTED AS THE PRESENCE OF THE SPIRITUAL MASTER, VIBRATION. WHAT WE HAVE HEARD FROM THE SPIRITUAL MASTER, THAT IS LIVING.

Note: ONE INITIATOR Srila Prabhupada. There may be many spiritual masters who instruct, but the initiator spiritual master is one.

KB 80 The Meeting of Lord Kṛṣṇa with Sudama Brahmana

Our next spiritual master is he who initiates us into transcendental knowledge, and he is to be worshiped as much as I am. The spiritual master may be more than one. The spiritual master who instructs the disciples about spiritual matters is called sikṣa-guru, and the spiritual master who initiates the disciple is called dikṣa-guru. Both of them are My representatives. There may be many spiritual masters who instruct, BUT THE INITIATOR SPIRITUAL MASTER IS ONE.

SRILA PRABHUPADA IS OUR CURRENT LINK

SB 2.9.8: THE POTENCY OF TRANSCENDENTAL SOUND IS NEVER MINIMIZED BECAUSE THE VIBRATOR IS APPARENTLY ABSENT. Therefore SRIMAD-BHAGAVATAM or Bhagavad-gītā or any revealed scripture in the world is never to be accepted as an ordinary mundane sound without transcendental potency.

Srila Prabhupada and his words are on the transcendental platform therefore his PURPORTS to the SRIMAD-BHAGAVATAM is the CURRENT LINK. AS LONG AS WE HAVE PRABHUPADA'S PURPORTS TO THE SRIMAD-BHAGAVATAM HE WILL BE OUR CURRENT LINK BECAUSE **THE REAL** MESSAGE OF SRIMAD-BHAGAVATAM ARE **HIS** PURPORTS.

Note: Srila Prabhupada's words of direction ARE HIS PURPORTS AND There is NO DIFFERENCE BETWEEN THE SPIRITUAL MASTER'S INSTRUCTIONS AND THE SPIRITUAL MASTER HIMSELF.

ADI 1.35: There is NO DIFFERENCE BETWEEN THE SPIRITUAL MASTER'S INSTRUCTIONS AND THE SPIRITUAL MASTER HIMSELF. In his absence, THEREFORE, HIS WORDS OF DIRECTION SHOULD BE THE PRIDE OF THE DISCIPLE.

Note: the CURRENT LINK is Srila Prabhupada's Srimad Bhagavatam PURPORTS – Srila Prabhupada is NOT different from his purports:

SB 2.9.7 As already stated, Brahmā is the original spiritual master for the universe, and since he was initiated by the Lord Himself, the MESSAGE OF SRIMAD-BHAGAVATAM IS COMING DOWN BY DISCIPLIC SUCCESSION, and in order to receive THE REAL MESSAGE OF SRIMAD-BHAGAVATAM one should approach THE CURRENT LINK, or spiritual master, in the chain of disciplic succession.

73-12-25. Letter: Gurukrpa, Yasodanandana

Whatever is to be learned of the teachings of Srila Bhaktivinode Thakura can be learned from our books. THERE IS NO NEED WHATSOEVER FOR ANY OUTSIDE INSTRUCTION.

74-11-22. Letter: Bahurupa

I am pleased to hear that you are chanting 16 rounds daily and reading my books regularly and following the four rules. IN MY BOOKS THE PHILOSOPHY OF KRISHNA CONSCIOUSNESS IS EXPLAINED FULLY SO IF THERE IS ANYTHING WHICH YOU DO NOT UNDERSTAND, THEN YOU SIMPLY HAVE TO READ AGAIN AND AGAIN. BY READING DAILY THE KNOWLEDGE WILL BE REVEALED TO YOU AND BY THIS PROCESS YOUR SPIRITUAL LIFE WILL DEVELOP.

75-09-18. Letter: Babhru, Satyaki

PLEASE CONTINUE READING MY BOOKS SERIOUSLY AND EVERYTHING WILL BE REVEALED TO YOU.

74-11-22. Letter: Hugo Salemon

So far your worship of Lord Jagannatha in your home and your becoming initiated. It is alright provided you have the recommendation of the temple president. I am very glad to see that such a young boy as yourself you are taking serious interest in this Krishna Consciousness Movement. Please continue in this way Our process is something universal. It cannot be checked by any means. Anyone in any place, in any country can chant Hare Krishna. If it is possible to go to the temple, then take advantage of the temple. A temple is a place where by one is given the opportunity to render direct devotional service to the Supreme Lord Sri Krishna. IN CONJUNCTION WITH THIS YOU SHOULD ALWAYS READ MY BOOKS DAILY AND ALL YOUR QUESTIONS WILL BE ANSWERED AND YOU WILL HAVE A FIRM BASIS OF KRISHNA CONSCIOUSNESS. IN THIS WAY YOUR LIFE WILL BE PERFECT.

730513mw.la Conversations

Paramahansa: Srila Prabhupada, when you are not present with us, how is it possible to receive instructions, for example, on questions that may arise?

Prabhupada: Well, the questions... ANSWERS ARE THERE IN MY BOOKS.

Paramahansa: Other than that, for example, that we would ask you in...

Prabhupada: Yes.

Paramahansa: DO YOU DIRECT US ALSO THROUGH THE HEART? BESIDES THE PARAMATMA?

Prabhupada: IF YOUR HEART IS PURE. EVERYTHING DEPENDS ON PURITY.

740615rc.par Conversations

Yogesvara: "Is there some, any qualities, in the sense that some people have more receptivity towards the divine than other people?"

Prabhupada: Yes. That I explained, sattva-guna, rajo-guna, tamo-guna. Those who are in sattva-guna, they can understand easily. Those who are in rajo-guna, they have got difficulty. AND THOSE WHO ARE IN TAMO-GUNA, THEY CANNOT. (French)

Conclusion:

75-08-04. Letter: Madhudvisa:

The GBC should all be the instructor gurus. I AM IN THE INITIATOR GURU, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want.

"I AM THE SPIRITUAL MASTER OF THIS INSTITUTION, AND ALL THE MEMBERS OF THE SOCIETY, THEY'RE SUPPOSED TO BE MY DISCIPLES. They follow the rules and regulations which I ask them to follow, AND THEY ARE INITIATED BY ME SPIRITUALLY." (Srla Prabhupada Radio Interview, 12/3/1968)

"Guru-mukha-padma-vakya, cittete koriya aikya, ara na koriho mane asa. Don't think of any nonsense. Simply execute what your guru has said. That is success." (28th January, 1977, Room Conversation)

ys Mahesh

"We request you to chant
HARE KṚṢṆA HARE KṚṢṆA, KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA, RĀMA RĀMA HARE HARE
and your life will be sublime."