

Unless One Comes to Madhyama-adhikara, He Cannot Preach

BY: MAHESH RAJA

Dec 12, UK (SUN) — I have proved in my article "[Analysis of Srila Prabhupada's Letter to Rupanuga](#)" that the position of Srila Prabhupada's Godbrothers was even lower than Kanistha Adhikari AFTER the departure of Srila Bhaktisiddhanta Sarasvati Thakura BECAUSE they lacked the brahmanical qualification of truthfulness as they PRETENDED to be Acarya.

Suriya das Prabhu had reservations on the "preaching". He wrote:

"It seems you have failed to take notice of the word "**WITH NO ABILITY TO PREACH**." Yes they may be Kanistha Adhikari, but Srila Prabhupada later said "with no ability to preach" So it means a Kanistha Adhikari can make disciples provided if he preaches. Prabhupada would not consider himself as "'I am Uttama Adikari" his only job is to peach and we have to simply keep faith in him being a Uttama Adikari. Similarly if any of Srila Prabhupada's disciple or anyone is preaching and inspiring devotees than he can be seen as a Uttama Adikari by his respective disciples. It does not matter if such a Spiritual master comes from ISKCON, Gaudiya math or anywhere else, the main point here is "PREACHING".

1) Srila Prabhupada refutes that a Kanistha Adhikari can preach.

2) "**Seen** as Uttama Adhikari" is NOT the same as ACCEPT the Uttama Adhikari. That is just jugglery of words.

Madhya 24.277 - The Sixty-One Explanations of the Atmarama Verse:

"Kanistha-adhikari devotees **cannot** turn others into Vaisnavas, but a madhyama-adhikari Vaisnava can do so by preaching."

Srila Prabhupada's Lecture, November 4, 1972, Vrindavan:

Madhyama-adhikara means preacher. **Unless one comes to the madhyama-adhikara, he cannot preach.**

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"So it is the duty of the spiritual master to promote the devotees from the kanistha-adhikara to the madhyama-adhikara. Not to keep them. My Guru Maharaja, sometimes he used to lament because so many disciples he had, **but nobody was coming out very nice preacher.**

Emphasis on the words are "**Careful to accept** an uttama-adhikari" "**maha-bhagavata-srestho**" . **Only such a person is eligible to occupy the post of a guru.** "**MUST**". **THERE IS NO OPTION BUT TO ACCEPT UTTAMA ADHIKARI AS SPIRITUAL MASTER.**

The 3rd offence in chanting is to disobey the Spiritual Master. So the clear instructions are either you ACCEPT or you do not. ISKCON's bogus GBC promote conditioned soul "gurus" to the ignorant as to be "SEEN as Uttama Adhikari" ALTHOUGH THEY ARE NOT ON THAT PLATFORM.

Nectar of Instruction, Chapter 5:

"Therefore a disciple should be careful to accept an uttama-adhikari as a spiritual master."

Madhya 24.330 - The Sixty-One Explanations of the Atmarama Verse:

"In the Padma Purana, the characteristics of the guru, the bona fide spiritual master, have been described:

*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."

Madhya 24.330 The Sixty-One Explanations of the Atmarama Verse:

"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".

The Kanistha is **QUALIFIED BRAHMANA** - but even though decorated with such high qualities he is NOT considered as a preacher.

Srila Prabhupada's Room Conversation, February 14, 1977, Mayapur:

"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."

Srila Prabhupada's Morning Walk, February 6, 1976, Mayapur:

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

Krsna. Vasudevah sarvam iti sa mahatma. Then he understands that Krsna 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 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."

Srimad-Bhagavatam 1.2.20 Purport - 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**".

Caitanya-caritamrta 20.59 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 hrīś 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 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 Mukta-phala-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.

Often misquoted to justify cheap conditioned soul "gurus" manufactured in ISKCON by the bogus GBC is:

"Keep trained up very **rigidly** and then you are bona fide Guru, and you can accept disciples on the same principle. But as a matter of etiquette it is the custom that during the lifetime of your Spiritual master you bring the prospective disciples to him, and in his absence or disappearance **you can accept disciples without any limitation**. This is the law of disciplic succession. I want to see my disciples become bona fide Spiritual Master and spread Krishna consciousness very widely, that will make me and Krishna very happy."

New Delhi, 2 December, 1975

"Rigidly" - this is not some cheap version of the bogus GBC manufactured "gurus". This is indicating UTTAMA ADHIKARI potency to make disciples "without any limitation". Srila Prabhupada's BOOKS **ARE** MAKING disciples WITHOUT ANY LIMITATION - **which is going to go on for generations to come yet**. THIS is RIGIDLY. Many of us have NEVER lived in temple settings yet we follow the DISCIPLINE of 4 regulative principles and chant 16 rounds of Hare Krishna mantra from Srila Prabhupada's DISCIPLINE IN HIS BOOKS. All we ever got was the association of Srila Prabhupada's BOOKS. Please refer to my article, "**Srila Prabhupada's Disciple**".