

Reply to Rocana Dasa on his COMPLETE MISUNDERSTANDING of BOTH the Guru and Ritvik Issue

BY: MAHESH RAJA

25. March 2014 by Prabhupada News — This is a REPLY to Rocana Prabhu on his COMPLETE MISUNDERSTANDING of BOTH Guru AND Ritvik Issue:

[77-07-09.All Letter](#): **All G.B.C., All Temple Presidents**

The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupada, to be included in His Divine Grace's "Initiated Disciples" book."

Note: Srila Prabhupada's SECRETARY entered the names in the His Divine Grace's "Initiated Disciples" book." It did NOT require VAPU (physical) presence of Srila Prabhupada to do this menial task.

July 7, 1977, Vrndavana

TAMALA KRSNA: YOU KNOW THAT BOOK I'M MAINTAINING OF ALL OF YOUR DISCIPLES' NAMES? SHOULD I CONTINUE THAT?

PRABHUPADA: HM. (**affirmative**)

TAMALA KRSNA: SO IF SOMEONE GIVES INITIATION, LIKE HARIKESA MAHARAJA, HE SHOULD SEND THE PERSON'S NAME TO US HERE AND I'LL ENTER IT IN THE BOOK. OKAY

Amar Puri Prabhu wrote to Rocana Prabhu and Rocana Prabhu Replies:

"So who gave you permission, Amar Puri, to decide that the system will be changed upon his departure so that names get sent to someone else? Or not sent? Or whatever?" — Rocana

Mahesh: Srila Prabhupada had ALREADY given instruction of HOW he wanted the prospective disciples ACCEPTED. The system was ALREADY in place. Besides this, use of LITTLE COMMON-SENSE is necessary WHAT sort of person can REPRESENT Srila Prabhupada. If REPRESENTATIVE OF ACARYA falls down he CAN be REPLACED:

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 KRSNA 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 KRSNA 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.

770528me.vrn Conversations

Tamala Krsna: Of course, IF SOMEONE HAS A FALLDOWN, just like in the past some GBC men have fallen down...

Prabhupada: HE SHOULD BE REPLACED.

Tamala Krsna: 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: One can replace a Representative of Acarya if he deviates BUT one can NOT replace DIKSA Guru because he MUST be a Mahabhagavata OTHERWISE he is NOT DIKSA GURU. It is 3rd offense in chanting to accept any other than a Mahabhagavata:

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 nṛṇāṃ
sarveṣāṃ eva lokānāṃ
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.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 Dasa in his "Church of Rtvik":

NOI 5

"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 spiritual master." (NOI5)

"Nectar of Instruction, Text 5

If one reads the above Purport, which contains the statement used by the HKS to support their position, it is clear that Srila Prabhupada is suggesting that a guru should ideally be an uttama-adhikari. We have to keep in mind, however, the fact that Srila Prabhupada is Himself an uttama-adhikari and a Sampradaya Acarya. At the time Nectar of Instruction was published, the reader had a choice to take initiation directly from Srila Prabhupada. But Srila Prabhupada also clearly says in this quote that there are gurus in all three categories: kanistha, madhyama, and uttama-adhikari. He does not state that he is referring here to diksa gurus rather than siksa gurus. He does state that the problem with having a guru that is not uttama-adhikari is that the initiated can't advance beyond the level of their guru's realization. Consequently, he cautions that the disciple should be careful to accept an uttama-adhikari as their guru. He does not say, however, that gurus in the other two categories are bogus, or are not part of the sampradaya, or are just pretending to be gurus but are actually not gurus. Clearly, the Hare Krishna Society would like you believe that he is saying these things. While it is absolutely true that there is no Sampradaya Acarya who has ever fallen down, and that certain things disqualify a diksa guru, they cannot make the case that Srila Prabhupada has instructed that one must never accept a kanistha or madhyama as diksa guru."

Mahesh: we will just take a segment of his ERRONEOUS understanding of the DIKSA Guru AND PROVE HIM COMPLETELY WRONG THAT KANISTHA AND MADHYAMA ARE ****NOT**** DIKSA GURU as he SPECULATES:

Rocana Dasa: "While it is absolutely true that there is no Sampradaya Acarya who has ever fallen down, and that certain things disqualify a diksa guru, they cannot make the case that Srila Prabhupada has instructed that one must never accept a kanistha or madhyama as diksa guru. "

Mahesh: NOI 5 -- "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 spiritual master." (NOI5)

Some devotees are taking this above quote to mean that Kanistha can give Diksa. This is NOT what Srila Prabhupada says. There is NO mention of Diksa by kanistha. What it exactly says is about accepting DISCIPLES. Then suggests very strongly 2 points:

1) "...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."

2) **"One should not become a spiritual master unless he has attained the platform of uttama-adhikari.**

The question is can a Kanistha give DIKSA from this quote? The answer is NO!

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*

"Dīkṣā 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 *dīkṣā*."

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:

- 1) Transcendental Knowledge awakened, initiated
- 2) 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.

*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.

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 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-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 [18.42](#) describes the brahminical qualities in this way:

*śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyaṁ
brahma-karma svabhāva-jam*

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the brāhmaṇas 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 brāhmaṇa." ([Madhya 20.59 purport](#))

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

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 hankering 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.

Divya-jnana means : Divya TRANSCENDENTAL and Jnana means KNOWLEDGE

So UNLESS one is on TRANSCENDENTAL PLATFORM means Uttama Adhikari (Maha Bhagavata) there can NOT be any question of Transcendental Knowledge of ones CONSTITUTIONAL POSITION coming FROM him. THIS EFFECTIVELY DISQUALIFIES KANISTHA AND MADHYAM (MIDDLE STAGE) FROM GIVING DIKSA — AUTOMATICALLY. 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 Kṛṣṇa is TRANSFERRED FROM Pure devotees HEART to another Pure devotee then there is DIKSA. Divya jnana revelation of one's CONSTITUTIONAL position Svarupa is UNDERSTOOD. This may take many many many births — NOT so cheap.

SB 10.2.18 P Prayers by the Demigods for Lord Kṛṣṇa in the Womb
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.

NoI 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](#) T Sanatana Gosvami Visits the Lord at Jagannatha Puri

TEXT 192

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

TRANSLATION

"**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."

TEXT 193

sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tānra caraṇa bhajaya

TRANSLATION

"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.

TEXT 194

martyo yadā tyakta-samasta-karmā
niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai

TRANSLATION

'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.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (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. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. *Karmīs* may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a *vaiṣṇava-aparādhā*. In this connection one should consult Śrīla Sanātana Gosvāmī's *Bṛhad-bhāgavatāmṛta* (1.3.45 and 2.3.139).

Note: It is SUCCESSION MEANS to SUCCEED:

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 Kṛṣṇa. 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.

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 Kṛṣṇa, "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 Kṛṣṇa. 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.

Note: Divya means Transcendental so HOW can a person who is NOT on Transcendental Knowledge platform give Transcendental Knowledge (Kṛṣṇa) to another? Even a Madhyama Adhikari is MIDWAY. Only Uttama Adhikari is Transcendental.

`uttama-adhikārī` sei tārāye samsāra ([Cc. Madhya 22.65](#))

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

Uttama Adhikari delivers by definition.

When Kṛṣṇa is TRANSFERRED to your HEART from Srila Prabhupada this is DIKSA your sinful activities are VANQUISHED because you SEE Kṛṣṇa and YOUR relationship (Svarupa) is established with Kṛṣṇa.

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 siksa-guru, and the spiritual master who initiates the disciple is called diksa-guru. Both of them are My representatives. There may be many spiritual masters who instruct, but the initiator spiritual master is one.

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.

Srila Prabhupada Radio Interview, 12/3/1968

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.

Furthermore, here is my reply to Dusyanta Dasa which shows clearly that VAPU is NOT necessary and since Rocana Prabhu is Vapuvadi ALSO this will point his ERROR in understanding that VAPU (Physical form) of Srila Prabhupada is NOT necessary to TRANSMIT Diksa (DIVYA JNANA):

Dusyanta dasa: The ritviks pretend to have a Diksa relationship with Srila Prabhupada after He has disappeared where as Srila Prabhupada has instructed to serve His vani after he has disappeared, it's an eternal constant. So if you did not serve Srila Prabhupada's vapuh how can you have a Diksa relationship???? Diksa is a personal relationship with a Diksa Guru not with a Book.

Mahesh: This is another concoction from your Vapuvadi camp. WHERE does Srila Prabhupada say in his books that VAPU (physical form) is requirement for TRANSMISSION of Divya Jnana (Diksa)? Go on prove it Prabhu – we want evidence from Srila Prabhupada's books ONLY.

SB 2.9.8 P Answers by Citing the Lord's Version

The potency of transcendental sound is never minimized because the vibrator is apparently absent.

Note: In any case what the Vapuvadi camp got was FORMALITY INITIATION which Srila Prabhupada states is "That is not very important thing". But the Vapuvadi camp want to make it that THIS is the main thing.

761016iv.cha Conversations

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.

SB 4.8.54 P Dhruva Maharaja Leaves Home for the Forest

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.

Note: another thing is this FORMALITY INITIATION (1st and 2nd initiation) was conducted by representatives in many cases. So Srila Prabhupada was NOT EVEN at each and every place for fire sacrifice and name giving. Not only that BUT even the Gayatri Mantra was given in Tape and the instruction was given to Temple Presidents.

- **Duysanta dasa:** The relationship with Lord Krsna in His Bhagavad-Gita form is Shiksha Guru not Diksa Guru. So after Srila Prabhupada disappeared He is only available in His Vani form , His Book form as Shiksha Guru. You dont have a Diksa Guru relationship after the disappearance.
- **Mahesh:** So now YOU Vapuvadi camp must hunt for another Diksa guru according to your OWN statement Srila Prabhupada disappeared: "So after Srila Prabhupada disappeared He is only available in His Vani form , His Book form as Shiksha Guru. You dont have a Diksa Guru relationship after the disappearance."
These Vapuvadis have ZERO level of understanding on DIKSA.
- **Duysanta dasa:** All you all did was to quote what the PROCESS of Diksa is-no problem. But what about your Diksa relationship serving Vapuh. When you serve Vani its Shiksha relationship. You have mixed up the types of relationships with the different Gurus when they are in their vapuh and when they are in their Vani. Where does it say Shiksha Gurus dont take sins? What is the point in being so judgemental and aggressive ,how is that a Vaisnava quality or are you just conditioned soul yourselves? Try to be more cool, better to have a cool head.
- **Mahesh:** That is your concocted opinion from Vapuvadi camp. You have to prove that Srila Prabhupada's physically presence (Vapu) is required to give Diksa. Prove it from Srila Prabhupada's books.

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-dhir 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: It is FACTUALLY Srila Prabhupada who CONSTANTLY INSTRUCTS us through his books , tapes, cds. "becomes his initiating spiritual master later on." indicates the position of Srila Prabhupada as the INITIATOR.

Adi 1.35 The Spiritual Masters

Generally a spiritual master who CONSTANTLY INSTRUCTS a disciple in spiritual science becomes his initiating spiritual master later on.

Note: Why the Vapuvadis can NOT grasp that there is no requirement for Srila Prabhupada's physical presence to transmit diksa is because they are in mode of IGNORANCE (TAMO GUNA):

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.

72-12-14. Letter: Tusta Kṛṣṇa

Next you ask if I am present in my picture and form? Yes. In form as well as in teachings. To carry out the teachings of guru is more important than to worship the form, but none of them should be neglected. Form is called vapu and teachings is called vani. Both should be worshiped. Vani is MORE important than vapu.

EVEN A SLIGHT COMMON-SENSE CAN TELL YOU THAT (DIKSA) DIVYA (TRANSCENDENTAL) JNANA CAN ONLY COME FROM TRANSCENDENTAL PERSON. Kanistha is NOT on TRANSCENDENTAL platform. Madhyama is MIDWAY and Uttama Adhikari is TRANSCENDENTAL BY DEFINITION:

661121BG.NY Lectures

And uttamam. Uttamam means "which is transcendental." Ut means "trans-," and tama means "darkness." So uttama means "the knowledge which is beyond this material darkness." This material world is called darkness, and when the knowledge surpasses this material world, material knowledge, that is really called uttama.

760420BG.MEL Lectures

Pavitram idam uttamam. Uttamam. Ut mean udgata, transcendental, and *tama* means this material world, darkness.

"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."

ALL GLORIES TO ŚRĪLA PRABHUPĀDA