

Madhya 10.136 The Lord's Return to Jagannatha Puri 120601/530501

After hearing this, Sarvabhauma Bhattacharya asked Sri Caitanya Mahaprabhu, "Why did Isvara Puri keep a servant who comes from a sudra family?"

PURPORT

Both Kasisvara and Govinda were personal servants of Isvara Puri. After Isvara Puri's demise, Kasisvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Sri Caitanya Mahaprabhu for shelter. Govinda came from a sudra family, but because he was initiated by Isvara Puri, he was certainly a brahmana. Sarvabhauma Bhattacharya here asked Sri Caitanya Mahaprabhu why Isvara Puri accepted a disciple from a sudra family. According to the smṛti-saṣtra, which gives directions for the management of the varnashrama institution, a brahmana cannot accept a disciple from the lower castes. In other words, a ksatriya, vaisya or sudra cannot be accepted as a servant. If a spiritual master accepts such a person, he is contaminated. Sarvabhauma Bhattacharya therefore asked why Isvara Puri accepted a servant or disciple born of a sudra family.

*[Because these deviant devotees do not take to the instructions from their own spiritual master Srila Prabhupada they concoct all sorts of rubbish. They are inclined to follow smṛti saṣtra which as Prabhupada mentions deals with varnashrama system mostly, and to neglect the actual orders of the empowered representative-Prabhupada. And then they mix and mash it all together and come up with their present day brew of guru tattva which they admit they change almost yearly.]*

**In answer to this question, Sri Caitanya Mahaprabhu replied that His spiritual master, Isvara Puri, was so empowered that he was as good as the Supreme Personality of Godhead.** As such, Isvara Puri was the spiritual master of the whole world. He was not a servant of any mundane rule or regulation. An empowered spiritual master like Isvara Puri can bestow his mercy upon anyone, irrespective of caste or creed.

**The conclusion is that a spiritual master who is authorized and empowered by Kṛṣṇa and his own guru should be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Visvanatha Cakravarti: saksad-dharitvena. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. As Hari**

**is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject.** According to the Caitanya-caritamṛta (▼ Antya-līla 7.11), kṛṣṇa-sakti vina nahe tara pravartana. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his own bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of saksad-dharitvena. Sri Caitanya Mahaprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

*[Prabhus--this above purport blows the entire "tradition" argument away.]*