

Prabhus

All Glories to Srila Prabhupada!  
Please accept my humble obeisances  
Hare Krsna!

This presentation is my latest. I want to see if any of you -particular- Bangalore Team can defeat it. I would be very happy to receive your comments. I improved it slightly since sending it to Rocana - but he says "some day"(I DOUBT IT) he will print it on his website. He also said part 2 is difficult for him. This part 2 is HOW a Madhyama Adhikari IS THE ACTUAL RECEPIENT of DIKSA. THIS is WHAT the Ritvik OPPONENTS CUNNINGLY AVOID or IGNORE. Whereas the 1st and 2nd initiations are FORMALITIES and Srila Prabhupada says NOT VERY IMPORTANT. What they want to do is make it out that 1st and 2nd FORMALITY Initiation is the MOST important so THEY CAN HOODWINK Others to accept bogus gurus by some fire sacrifice etc ceremoney. The effort here is drawn to PURPOSELY FOCUS on MADHYAM adhikari the ACTUAL RECEPIENT OF DIKSA.

After testing it Suvyakta Narasimha Dasa prabhu you can put on website. Otherwise I can focus on sorting any points.  
Thank-you very much!

ys mahesh

Srila Prabhupada: I am in the initiator guru

This presentation is a direct challenge to those who oppose Srila Prabhupada as Diksa Guru for ISKCON for as long as ISKCON exists.

The bogus GBC rubber-stamped "guru" proxies write in <http://harekrsna.com/sun/editorials/04-10/editorials6009.htm> "In the case of Srila Prabhupada's diksha disciples, a general order to become spiritual master has been given many times by His Divine Grace both orally and in writing. Therefore, all diksha disciples of Srila Prabhupada who are properly following his instructions are in fact already authorized and empowered to initiate disciples"  
Indepth analysis of Diksa follows for those devotees who have genuine interest.

74-11-22. Letter: Bahurupa

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.

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.

We are NOT talking of formality diksa.

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.

In my article: <http://harekrsna.com/sun/editorials/04-10/editorials5990.htm>

I provided proof they are NOT authorized by Srila Prabhupada. If they were actually authorized by some previous "orders" they claim to quote Srila Prabhupada "ordered" (general order) then WHY did they have to go to Srila Prabhupada at the very end 1977 to seek THAT authorization? This is when Srila Prabhupada said WHEN I order". They did NOT refer to past quotes of "general order" THEN from Srila Prabhupada NO! They went to see Srila Prabhupada instead. WHY???

Bogus rubber-stamped guru supporters often say... "But Srila Prabhupada did give general orders to be guru before 1977."

So if Srila Prabhupada gave general orders to be guru before 1977, then WHY did Satsvarupa das and company go to Srila Prabhupada in 1977. They could have just said, WE GOT THE GENERAL ORDER. But they did NOT do that. INSTEAD they went to Srila Prabhupada:

770528me.vrn  
Conversations

Satsvarupa: But then, in the event that some present GBC member leaves, either leaves...

Prabhupada: Another should be elected.

Satsvarupa: By the votes of the present GBC. Then our next question concerns initiations in the future, particularly at

that time when you're no longer with us. We want to know how first and second initiation would be conducted.

Prabhupada: Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating acaryas.

Tamala Krsna: Is that called rtvik-acarya?

Prabhupada: Rtvik, yes.

THE VERY FACT that they went to Srila Prabhupada in 1977 is SO OBVIOUS that they were NOT AUTHORISED as guru BY SRILA PRABHUPADA-AT ALL! They were so desperate they NEEDED -THAT-AUTHORIZATION. The resultant concoction of Zonal "Acaryas" and their HYPOCRITICAL TYRANNY is PROVEN track record that they were ALL LIARS.

And furthermore, Srila Prabhupada states clearly WHEN I order in 1977 NOT before. If it was accepted that in the past Srila Prabhupada "generally ordered" then WHY did Srila Prabhupada say WHEN I order in 1977? Refer to my article:

<http://harekrsna.com/sun/editorials/03-08/editorials2603.htm>

Why did they present the devotees their so-called appointment tape if they were so convinced that the "general order" quotes existed before 1977 are the accepted standard? In April 22 1977 Tamal Krsna ADMITTED they were all conditioned souls - so HOW did they ALL become Uttama Adhikari to give Diksa after November?

Srila Prabhupada Room Conversation, Bombay, April 22, 1977

Prabhupada: What is the use of producing some rascal guru?

Tamala Krsna: Well, I have studied myself and all of your disciples, and it's clear fact that we are all conditioned souls, so we cannot be guru.

And-not a SINGLE ONE of their "Uttama Adhikaris" can be QUOTED like we quote Srila Prabhupada for sastric reference. What's happened? Lord Krsna forgot to speak to them in the heart? No

dictation from Krsna? These imposter so-called gurus (opportunists) and their hired proxies who speak for them are sahajiya(who take things cheap). Diksa for them is to bait someone for the money and free slavery.

They could NOT care less even for the gurukulis who were raped.

And what have these imposter uttama-adhakarīs accomplished in comparison to Srila Prabhupada the REAL Maha-bhagavata?

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.

Analysis of Diksa in two stages:

1) Formality Initiation: Srila Prabhupada set up the Ritvik July 9th 1977 system of 1<sup>st</sup> and 2<sup>nd</sup> initiations. His specific order was that the initiated disciples were his and all they were to do was act in the status of Representative of the Acarya. Srila Prabhupada IS Founder AND Acarya OF ISKCON (Refer to Hypen in between Founder-Acarya in all his books and documents: ISKCON Founder(HYPEN)Acarya A C Bhaktivedanta Swami Prabhupada). Other terms used in context: Deputies, Ritvik Acarya, Officiating Acarya, Ritvik. Details:

<http://www.harekrsna.com/sun/editorials/10-07/editorials2084.htm>

2) Diksa given at the stage of Madhyama Adhikari. Further reference:

<http://www.harekrsna.com/sun/editorials/11-07/editorials2223.htm>

The question of WHOSE disciples are they in ISKCON should not even arise for a very simple reason: the person who is GIVING discipline IS Srila Prabhupada. It is Srila Prabhupada who is disciplining ALL by HIS books, CDs, Tapes.

Even the MOST BASIC - four regulative principles and chanting the SPECIFIC 16 rounds of Hare Krsna maha mantra:

Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, come FROM Srila Prabhupada. WHAT other discipline is NOT covered by Srila Prabhupada? SRILA PRABHUPADA HAS COVERED EVERYTHING.

Consequently, ANY disciple who follow these disciplines ARE Srila Prabhupada's disciples - de facto.

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 the discipline.

Further details:

<http://www.harekrsna.com/sun/editorials/12-07/editorials2265.htm>

Note: there are two factors which take place in the RECEPIENT of Diksa (MADHYAMA ADHIKARI). Karma is burned off at Madhyama adhikari stage -at this stage the constitutional position specific relationship with Krsna (Svarupa) - DIVYA JANA - TRANSCENDENTAL KNOWLEDGE of dasya, sakhya, vatsalya, madhuyra) is understood. divya jnana hrde prakasito Reaching this stage may even take many life times. bahunam janmanam ante(Bg 7.19). Our only hope in this dangerous ocean of repeated birth and death is Srila Prabhupada. Janme Janme prabhu sei. Birth after birth our spiritual master Srila Prabhupada is there to guide us back home. Diksa is not so cheap as the sahajiyas of bogus GBC guru club and their proxies (who speak for them) would have you believe. First, let us come to level of acquiring FULLY QUALIFIED brahmana qualities even at this point he is Kanistha adhikari at this stage one TRIES to chant Offenseless stage - from that we have to transcend the mode mixed sattva guna to suddha sattva PURE goodness Vaisnava platform in which at the stage of Madhyama there is SPIRITUAL INITIATION(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 jnanam yato dadyat

kuryat papasya sanksayam  
tasmad dikseti sa prokta  
desikais tattva-kovidaih

"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:

- 1) Transcendental Knowledge awakened, initiated
- 2) becomes freed from all material contamination; vanquish all reactions caused by sinful activity

One who has attained bhava is certainly not contaminated by material nature (TLC 19)

Note: Madhyama adhikari diksa stage is safe in sense that one is properly initiated he sees Krsna and simultaneously his constitutional position (svarupa). When the sun rises you see the sun and yourself - this process is self-realization. The chain of fruitive actions is terminated when one sees the self as master (SB 1.2.21). Development of this knowledge of the eternal servitorship of the Lord is compared to fire. Such a fire, once kindled, can burn up all kinds of reactions to work. "... he has burned up the reactions of his work by \*perfect knowledge of his constitutional position as the eternal servitor\* of the Supreme Personality of Godhead." (Bg 4.19) The bonafide spiritual master is UTTAMA ADHIKARI (maha bhagavata).

NoI 7

Although maya may be present, it cannot disturb a devotee once he attains the bhava stage. This is because the devotee can see the real position of maya. Maya means forgetfulness of Krsna, and forgetfulness of Krsna and Krsna consciousness stand side by side like light and shadow. If one remains in shadow, he cannot enjoy the facilities offered by light, and if one remains in light, he cannot be disturbed by the darkness of shadow.

Although, the Kanistha may be FULLY QUALIFIED Brahmana he still is a conditioned soul under the dictates of maya governed by the mixed mode of Goodness - this is still karma activities (fruitive

act) this means, "A person who is not properly initiated can descend again into the animal species." However, in the Madhyama adhikari stage he is OUT of that conditioning he is PROPERLY INITIATED by the bonafide spiritual master Uttama Adhikari.

SB 10.2.22 P Prayers by the Demigods for Lord Krsna in the Womb  
yavat kriyas tavad idam mano vai  
karmatmakam yena sarira-bandhah  
(Bhag. 5.5.5)

In the bodily concept of life, a person is karmanubandha, or conditioned by karma, and as long as the mind is absorbed in karma, one must accept a material body. Sarira-bandha, bondage to the material body, is a source of misery (klesa-da).

Madhya 15.108 The Lord Accepts Prasada at the House of Sarvabhauma Bhattacharya

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

760211SB.MAY Lectures

In the madhyama-adhikari he can see four things. What is that? Four things means, first of all the Supreme Lord, isvara, the controller, he can see. He can see means he understands, he appreciates, he can conceive, "Yes, the Supreme Lord is there". There is no more theoretical.

69-01-22. Letter: Vilasavigraha

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.

TLC 19 Further Talks with Prakasananda

The transcendental ecstatic attachment for Krsna which results from perfectly understanding that Krsna's person and name are identical is called bhava. One who has attained bhava is certainly not contaminated by material nature. He actually

enjoys transcendental pleasure from bhava, and when bhava is intensified, it is called love of Godhead

Adi 7.83 Lord Caitanya in Five Features

In this verse it is explained that one who chants the Hare Krsna mantra develops bhava, ecstasy, which is the point at which revelation begins. It is the preliminary stage in developing one's original love for God.

Note: maha-bhagavata is on the stage of Prema bhakti (love for Godhead). He is the person who can give DIKSA.

Madhya 24.330 The Sixty-One Explanations of the Atmarama Verse  
maha-bhagavata-srestho  
brahmano vai gurur nrnam  
sarvesam eva lokanam  
asau pujyo yatha harih

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.

Note: graphical illustration of Diksa. Srila Prabhupada shows HOW diksa takes place. Point to note is that Vasudeva was on suddha-sattva .  
Unalloyed goodness. This is WHY he was able to initiate Devaki.

SB 10.2.18 T Prayers by the Demigods for Lord Krsna in the Womb

#### TRANSLATION

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 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: APPARENTLY absent but factually Srila Prabhupada is ALWAYS present in his books, his tapes, Cds, and his murti form. He is POWERFUL to give Diksa as HE chooses:

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.

Adi 1.35                           The Spiritual Masters

The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. 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.

SB 1.7.22

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.

690113LE.LA Lectures

...vani and vapu, and vapu means the physical body, and vani means the vibration. So we are not concerned about the physical body. Not concerned means... We are concerned, of course, because the spiritual master, those who are acaryas, their body is not considered as materiel. Arcye sila-dhir gurusu nara-matir. Just like the statue of Krsna, to consider that "This is a stone..."

Similarly, arcye 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: Factually, Karma is burned up when the devotee is on the platform of understanding AND acting in his svarupa, constitutional relationship with Krsna. The \*initiation\* referred in this context is of the MADHYAMA adhikari."(NoI 5) A madhyama-adhikari has received \*spiritual\* initiation " This confirms with Antya 4.192 please read below.

Further evidence to support this is (NoI 5) "and has been \*fully\* engaged by him(Spiritual master) in the \*transcendental loving service\* of the Lord." This confirms with Antya 4.192 please read below.

The mistake is made by devotees when they disregard this SPIRITUAL INITIATION on the MADHYAMA ADHIKARI. THIS initiation is NOT formality. This is transcendental knowledge (dvya jnana or DIKSA) Srila Prabhupada is offering this to us all PROVIDED we come to surrender unto His Divine Grace and chant PURE offenseless Hare Krishna. The defect is many "devotees" do not want Srila Prabhupada as diksa guru and therefore reject his diksa.

Kanistha is not fit for transcendental loving service yet-- because even in the stage of fully qualified brahmana he is subject to contamination in material mode of goodness. Brahmana has to transcend the material mode of goodness (sattava) to come to the scientific understanding, see,hear and experience Krsna. The Vaisnava platform is superior in that he has attained this unalloyed position of \*loving\* God (suddha sattva-- pure goodness). Krsna speaks to the Vaisnava. There is LOVING reciprocation \*exchange loving mellows\*. The spiritual master who FACTUALLY knows the science of Krishna consciousness is MAHA BHAGAVATA(uttama adhikari)

'uttama-adhikari' sei taraye samsara(Cc. Madhya 22.65)  
Uttama Adhikari delivers by definition.

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 Krsna. 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 Krsna consciousness. According to Srila Rupa Gosvami, the association and service of such a maha-bhagavata, or perfect Vaisnava, are most desirable.

Antya 4.192 T Sanatana Gosvami Visits the Lord at Jagannatha Puri

diksa-kale bhakta kare atma-samarpana

sei-kale krsna tare kare atma-sama

TRANSLATION

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Krsna accepts him to be as good as Himself.

TEXT 193

sei deha kare tara cid-ananda-maya

aprakṛta-dehe tanra carana 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 yada tyakta-samasta-karma

niveditatma vicikirsito me

tadamrtatvam pratipadyamano

mayatma-bhuyaya 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 Srimad-Bhagavatam (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 Krsna. When one is freed from material connections in this way, his body immediately becomes spiritual, and Krsna accepts His service. However, Krsna 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. Karmis 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 vaisnava-aparadha. In this connection one should consult Srila Sanatana Gosvami's Brhad-bhagavatamrta (1.3.45 and 2.3.139).

Note: the \*transcendental\* (above goodness) stage is Uttama thus when one is acting in his eternal constitutional relationship (svarupa) this is then UTTAMA adhikari. In contrast Madhyama is the middle stage which enables one INITIATION (beginning):Leading to UTTAMA into Spritual atmosphere to taste and exchange loving mellows with Krsna. It is therefore actually the UTTAMA adhikari(transforming from Madhayama) that relishes loving mellows with Krsna. This is my understanding, because the words "thus transformed into spiritual existence" is a good explanation how from Madhyama adhikari's body after initiation is transformed to render service on the transcendental plane. The initiation of the Madhyama adhikari is NOT static he moves forward into Uttama adhakari position after initiation "in his spiritual identity he engages in the service of the Lord," . "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 Krsna. When one is freed from material connections in this

way, his body \*\*immediately\*\* becomes spiritual, and Krsna accepts His service."

ANTYA 4 TEXT 193

"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.

Bg 4.19 T Transcendental Knowledge

yasya sarve samarambhah  
kama-sankalpa-varjitah  
jnanagni-dagdha-karmanam  
tam ahuh panditam budhah

TRANSLATION

One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge.

PURPORT

Only a person in full knowledge can understand the activities of a person in Krsna consciousness. Because the person in Krsna consciousness is devoid of all kinds of sense-gratificatory propensities, it is to be understood that he has burned up the reactions of his work by \*perfect knowledge of his constitutional position as the eternal servitor\* of the Supreme Personality of Godhead. He is actually learned who has attained to such perfection of knowledge. Development of this knowledge of the eternal servitorship of the Lord is compared to fire. Such a fire, once kindled, can burn up all kinds of reactions to work.

SB 1.2.20 T Divinity and Divine Service

evam prasanna-manaso  
bhagavad-bhakti-yogatah  
bhagavat-tattva-vijnanam  
mukta-sangasya jayate

TRANSLATION

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

PURPORT

In the Bhagavad-gita (7.3) it is said that out of many thousands of ordinary men, one fortunate man endeavors for perfection in life. Mostly men are conducted by the modes of passion and

ignorance, and thus they are engaged always in lust, desire, hankerings, ignorance and sleep. Out of many such manlike animals, there is actually a man who knows the responsibility of human life and thus tries to make life perfect by following the prescribed duties. And out of many thousands of such persons who have thus attained success in human life, one may know scientifically about the Personality of Godhead Sri Krsna. In the same Bhagavad-gita (18.55) it is also said that scientific knowledge of Sri Krsna is understood only by the process of devotional service (bhakti-yoga).

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. The science of the Personality of Godhead is the subject matter for study by the postgraduate students in the spiritual line. Foolish men, or men with a poor fund of knowledge, do not understand the Supreme Lord, and they interpret Krsna according to their respective whims. The fact is, however, that one cannot understand the science of the Personality of Godhead unless one is freed from the contamination of the material modes, even up to the stage of a brahmana. When a qualified brahmana factually becomes a Vaisnava, in the enlivened state of liberation he can know what is actually the Personality of Godhead.

SB 1.2.21 T Divinity and Divine Service

bhidya-te hrdaya-granthis

chidyante sarva-samsayah

kseyante casya karmani

drsta evatmanisvare

TRANSLATION

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

PURPORT

Attaining scientific knowledge of the Personality of Godhead means seeing one's own self simultaneously. As far as the identity of the living being as spirit self is concerned, there are a number of speculations and misgivings. The materialist does not believe in the existence of the spirit self, and empiric philosophers believe in the impersonal feature of the whole spirit without individuality of the living beings. But the transcendentalists affirm that the soul and the Supersoul are two different identities, qualitatively one but quantitatively different. There are many other theories, but all these different speculations are at once cleared off as soon as Sri Krsna is realized in truth by the process of bhakti-yoga. Sri Krsna is like the sun, and the materialistic speculations about the Absolute Truth are like the darkest midnight. As soon as the Krsna sun is arisen within one's heart, the darkness of materialistic speculations about the Absolute Truth and the living beings is at once cleared off. In the presence of the sun, the darkness cannot stand, and the relative truths that were hidden within the dense darkness of ignorance become clearly manifested by the mercy of Krsna, who is residing in everyone's heart as the Supersoul.

In the Bhagavad-gita (10.11) the Lord says that in order to show special favor to His pure devotees, He personally eradicates the dense darkness of all misgivings by switching on the light of pure knowledge within the heart of a devotee. Therefore, because of the Personality of Godhead's taking charge of illuminating the heart of His devotee, certainly a devotee, engaged in His service in transcendental love, cannot remain in darkness. He comes to know everything of the absolute and the relative truths. The devotee cannot remain in darkness, and because a devotee is enlightened by the Personality of Godhead, his knowledge is certainly perfect. This is not the case for those who speculate on the Absolute Truth by dint of their own limited power of approach. Perfect knowledge is called parampara, or deductive knowledge coming down from the authority to the submissive aural receiver who is bona fide by service and surrender. One cannot challenge the authority of the Supreme and

know Him also at the same time. He reserves the right of not being exposed to such a challenging spirit of an insignificant spark of the whole, a spark subjected to the control of illusory energy. The devotees are submissive, and therefore the transcendental knowledge descends from the Personality of Godhead to Brahma and from Brahma to his sons and disciples in succession. This process is helped by the Supersoul within such devotees. That is the perfect way of learning transcendental knowledge.

This enlightenment perfectly enables the devotee to distinguish spirit from matter because the knot of spirit and matter is untied by the Lord. This knot is called ahankara, and it falsely obliges a living being to become identified with matter. As soon as this knot is loosened, therefore, all the clouds of doubt are at once cleared off. One sees his master and fully engages himself in the transcendental loving service of the Lord, making a full termination of the chain of fruitive action. In material existence, a living being creates his own chain of fruitive work and enjoys the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from the chain of karma. His actions no longer create any reaction.

Note: the Ritvik system is an arrangement by Srila Prabhupada for the person to become a kanistha adhakari a QUALIFIED brahmana-- first. And the neophyte is --a QUALIFIED brahmana. Then advance to become a Vaisnava--under the instructions of the initiator (Diksa guru) Srila Prabhupada.

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.

Hridayananda: 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 tapas ca  
amatsaryam hris titiksanasya  
yajnas ca danam ca dhrtih srutam ca  
vratani vai dvadasa brahmanasya

"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:

samo damas tapah saucam  
ksantir arjavam eva ca  
jnanam vijnanam astikyam  
brahma-karma svabhava-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 Muktapphala-tika, it is said:

samo damas tapah saucam  
ksanty-arjava-virakta yah  
jnana-vijnana-santosah  
satyastikye dvisad gunah

"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."

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

Note: Srila Prabhupada is the ONE initiator spiritual master  
KB 80            The Meeting of Lord Krsna with Sudama Brahmana

"If a man is sufficiently educated in student life under the guidance of a proper teacher, then his life becomes successful in the future. He can very easily cross over the ocean of nescience, and he is not subjected to the influence of illusory energy. My dear friend, everyone should consider his father to be his first teacher because by the mercy of one's father one gets this body. The father is therefore the natural spiritual master. 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.

ISKCON'S bogus sahajiya GBC conditioned soul rubber-stamped self-made "gurus" are opportunists. They are after money and free slaves.

760628bj.nv

Conversations

Pusta Krsna: What about the so-called gurus that take a little bit here and a little bit there?

Prabhupada: So-called gurus, they are so-called gurus. They are not gurus. That is already explained. If one does not speak what Krsna speaks, he is not guru. If you accept so-called guru, that is your misfortune. What can be done?

Pusta Krsna: Some of them will say some things that Krsna says, but they'll take from other places also. What is the position of such persons?

Prabhupada: He's most dangerous. He's most dangerous. He is opportunist. He's finding out customer, something here...

According to the customer he is giving something, as the customers will be pleased. So he is not guru. He's a servant. He wants to serve the so-called disciples so that he may be satisfied and pay him something. He's servant. He's not guru. Guru is the master. You cannot disobey guru. But if you become a servant, you want to please the disciple by flattering him to get his money, then you are not guru, you are servant. Just like a servant pleases the master. He's not guru. He's servant. So our position should be servant, yes, but servant of the Supreme. So guru means heavy. You cannot utilize him for satisfying your whims. That is not guru.

NoD 7

Evidence Regarding Devotional Principles

The scripture known as Brahma-yamala states as follows: "If someone wants to pose himself as a great devotee without following the authorities of the revealed scriptures, then his activities will never help him to make progress in devotional

service. Instead, he will simply create disturbances for the sincere students of devotional service." Those who do not strictly follow the principles of revealed scriptures are generally called sahajiyas--those who have imagined everything to be cheap, who have their own concocted ideas, and who do not follow the scriptural injunctions. Such persons are simply creating disturbances in the discharge of devotional service. Often misquoted to justify cheap conditioned soul "gurus" manufactured in ISKCON by the bogus GBC is:

75-12-02. Letter: Tusta Krsna

"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."

"Rigidly" - this is not some cheap version of the bogus GBC manufactured "gurus". This is indicating UTTAMA ADHIKARI (maha bhagavata Madhya 24.330) 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. In regards to "This is the law of disciplic succession". It does NOT mean after Srila Prabhupada's physical departure they are automatically Mahabhagavata with the capability to accept disciples without limitation. BONAFIDE means GENUINE - refer to CC Madhya 24.330. "I want to see my disciples become bona fide Spiritual Master". The GBC rubber-stamped conditioned soul bogus gurus footbath pukers have made a mockery of the system with the result of producing boneheads not devotees. Neither are conditioned souls "guru" carcasses graves "Samadhi" worshiped in holy dhama by sane persons. The boneheads who worship conditioned souls bogus gurus are in mode of ignorance.

Bg 17.4 P

The Divisions of Faith

Now, it is clearly described here that those who are in the mode of passion worship and create such gods, and those who are in the mode of ignorance, in darkness, worship dead spirits. Sometimes people worship at the tomb of some dead man

Further details:

<http://www.harekrsna.com/sun/editorials/12-07/editorials2265.htm>

ISKCON'S conditioned soul bogus GBC rubber stamped gurus:

WHERE THE RITVIK PEOPLE ARE RIGHT

by H. H. Jayadvaita Swami, 1996

FACT: ISKCON gurus in good standing have fallen.

FACT: The ISKCON GBC has supported even fallen gurus and tried to paper over their falldowns.

FACT: ISKCON gurus have opposed, oppressed and driven out many sincere godbrothers and godsisters.

FACT: ISKCON gurus have usurped and misused money, and diverted other ISKCON resources for their own personal prestige and sense gratification.

FACT: ISKCON gurus have had illicit sexual intercourse with both women and men, and possibly children as well.

FACT: Some ISKCON gurus still in good standing have had such serious personal difficulties that the GBC has been obliged to suspend them from initiating.

FACT: Other ISKCON gurus have snapped back into line only after "narrow misses."

FACT: ISKCON gurus recently led a movement advocating a premature and inappropriate emphasis on rasika-bhakti.

FACT: Some ISKCON devotees have felt obliged to accept a new guru twice or even three times over.