

WHO is the REAL guru we should all hear from?--SP

Inbox

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to dasdasdas

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Books : Srimad-Bhagavatam : Canto 1:"Creation" : SB 1.19: The Appearance of Sukadeva Gosvami : SB 1.19.36 : PURPORT :

The great sage Śukadeva Gosvāmī was certainly inspired by Lord Kṛṣṇa to appear voluntarily before Mahārāja Parīkṣit, the great devotee of the Lord, just to give him the teachings of Śrīmad-Bhāgavatam. One can achieve the nucleus of the devotional service of the Lord by the mercy of the spiritual master and the Personality of Godhead. The spiritual master is the manifested representative of the Lord to help one achieve ultimate success. One who is not authorized by the Lord cannot become a spiritual master. Śrīla Śukadeva Gosvāmī is an authorized spiritual master, and thus he was inspired by the Lord to appear before Mahārāja Parīkṣit and instruct him in the teachings of Śrīmad-Bhāgavatam. One can achieve the ultimate success of going back to Godhead if he is favored by the Lord's sending His true representative. As soon as a true representative of the Lord is met by a devotee of the Lord, the devotee is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated in the heart of all living beings, and thus he knows very well the movements of all individual persons. As soon as the Lord finds that a particular soul is very eager to go back to Godhead, the Lord at once sends His bona fide representative. The sincere devotee is thus assured by the Lord of going back to Godhead. The conclusion is that to get the assistance and help of a bona fide spiritual master means to receive the direct help of the Lord Himself.

Books : Srimad-Bhagavatam : Canto 2: "The Cosmic Manifestation" : SB 2.1: The First Step in God Realization : SB 2.1.11 the first offense is to vilify the great devotees who have preached about the glories of the Lord. The second offense is to see the holy names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different names, but that does not in any way qualify the fullness of the Lord. Any nomenclature which is meant for the Supreme Lord is as holy as the others because they are all meant for the Lord. Such holy names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular name of the Lord as it is locally understood. They are all auspicious, and one should not distinguish such names of the Lord as material commodities. The third offense is to neglect the orders of the authorized ācāryas or spiritual masters. The fourth offense is to vilify scriptures or Vedic knowledge. The fifth offense is to define the holy name of the Lord in terms of one's mundane calculation. The holy name of the Lord is identical with the Lord Himself, and one should understand the holy name of the Lord to be nondifferent from Him. The sixth offense is to interpret the holy name. The Lord is not imaginary, nor is His holy name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His holy name to be imaginary. Such a chanter of the name of the Lord cannot achieve the desired success in the matter of chanting the holy name. The seventh offense is to commit sins intentionally on the strength of the holy name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the holy name of the Lord. One who takes advantage of this transcendental method and continues to commit sins on the expectation of neutralizing the effects of sins by chanting the holy name of the Lord is the greatest offender at the feet of the holy name. Such an offender cannot purify himself by any recommended method of purification. In other words, one may be a sinful man before chanting the holy name of the Lord, but after taking shelter in the holy name of the Lord and becoming immune, one should strictly restrain oneself from committing sinful acts with a hope that his method of chanting the holy name will give him protection. The eighth offense is to consider the holy name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits, but the holy name and His chanting are not mere auspicious holy services. Undoubtedly the holy name is holy service, but He should never be utilized for such purposes. Since the holy name and the Lord are of one and the same identity, one should not try to bring the holy name into the service of mankind. The idea is that the Supreme Lord is the supreme enjoyer. He is no one's servant or order supplier. Similarly, since the holy name of the Lord is identical with the Lord, one should not try to utilize the holy name for one's personal service.

Books : Srimad-Bhagavatam : Canto 2: "The Cosmic Manifestation" : SB 2.2: The Lord in the Heart : SB 2.2.32 the common man cannot argue about what is beyond the sky or beyond the universe; he must accept the versions of the Vedas as they are understood by the authorized disciplic succession. In the Bhagavad-gītā also the same process of understanding the Gītā is stated in the Fourth Chapter. If one

does not follow the authoritative version of the ācāryas, he will vainly search after the truth mentioned in the Vedas.

Books : Srimad-Bhagavatam : Canto 2: "The Cosmic Manifestation" : SB 2.4: The Process of Creation : SB 2.4.18 The injunction of Vaiṣṇava regulation in this connection runs as follows: arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ śrī-viṣṇor nāmni śabda-sāmānya-buddhiḥ, etc. "One should not consider the Deity of the Lord as worshiped in the temple to be an idol, nor should one consider the authorized spiritual master an ordinary man. Nor should one consider a pure Vaiṣṇava to belong to a particular caste, etc." (Padma Purāṇa)

Books : Srimad-Bhagavatam : Canto 2: "The Cosmic Manifestation" : SB 2.4: The Process of Creation : SB 2.4.22 :No mundane scholar can translate or reveal the true import of the Vedic mantras (hymns). They cannot be understood unless one is inspired or initiated by the authorized spiritual master. The original spiritual master is the Lord Himself, and the succession comes down through the sources of paramparā, as clearly stated in the Fourth Chapter of the Bhagavad-gītā. So unless one receives the transcendental knowledge from the authorized paramparā, one should be considered useless (viphalā matāḥ), even though one may be greatly qualified in the mundane advancements of arts or science.

Books : Srimad-Bhagavatam : Canto 2: "The Cosmic Manifestation" : SB 2.8: Questions by King Parikṣit : SB 2.8.7 : PURPORT : In the process of devotional service, the first step is to take shelter of the spiritual master and then inquire from the spiritual master all about the process. This inquiry is essential for immunity to all kinds of offenses on the path of devotional service. Even if one is fixed in devotional service like Mahārāja Parikṣit, he must still inquire from the realized spiritual master all about this. In other words, the spiritual master must also be well versed and learned so that he may be able to answer all these inquiries from the devotees. Thus one who is not well versed in the authorized scriptures and not able to answer all such relevant inquiries should not pose as a spiritual master for the matter of material gain. It is illegal to become a spiritual master if one is unable to deliver the disciple.

Books : Srimad-Bhagavatam : Canto 2: "The Cosmic Manifestation" : SB 2.9: Answers by Citing the Lord's
Version : SB 2.9.19 : PURPOR

There are many renegades from the Brahma-sampradāya whose only business is to make men more forgetful of the Lord and thus entangle them more and more in material existence. Such persons are never dear to the Lord, and the Lord sends them deeper into the darkest region of matter so that such envious demons may not be able to know the Supreme Lord.

Anyone, however, preaching the mission of the Lord in the line of the Brahma-sampradāya is always dear to the Lord, and the Lord, being satisfied with such a preacher of the authorized bhakti cult, shakes hands with him in great satisfaction.

Books : Srimad-Bhagavatam : Canto 2: "The Cosmic Manifestation" : SB 2.9: Answers by Citing the Lord's
Version : SB 2.9.43 : PURPORT :

The process of understanding spiritual or transcendental knowledge from the realized person is not exactly like asking an ordinary question from the schoolmaster. The schoolmasters in the modern days are paid agents for giving some information, but the spiritual master is not a paid agent. Nor can he impart instruction without being authorized. In the Bhagavad-gītā (4.34), the process of understanding transcendental knowledge is directed as follows.

tad viddhi praṇipātena

paripraśnena sevayā

upadekṣyanti te jñānaṁ

jñāninas tattva-darśinaḥ

Arjuna was advised to receive transcendental knowledge from the realized person by surrender, questions and service. Receiving transcendental knowledge is not like exchanging dollars; such knowledge has to be received by service to the spiritual master. As Brahmājī received the knowledge directly from the Lord by satisfying Him fully, similarly one has to receive the transcendental knowledge from the spiritual master by satisfying him. The spiritual master's satisfaction is the means of

assimilating transcendental knowledge. One cannot understand transcendental knowledge simply by becoming a grammarian. The Vedas declare (Śvetāśvatara Upaniṣad 6.23):

yasya deve parā bhaktir

yathā deve tathā gurau

tasyaite kathitā hy arthāḥ

prakāśante mahātmanaḥ

[ŚU 6.23]

"Only unto one who has unflinching devotion to the Lord and to the spiritual master does transcendental knowledge become automatically revealed." Such relationship between the disciple and the spiritual master is eternal. One who is now the disciple is the next spiritual master. And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master. Brahmājī, as a disciple of the Supreme Lord, received the real knowledge and imparted it to his dear disciple Nārada, and similarly Nārada, as spiritual master, handed over this knowledge to Vyāsa and so on. Therefore the so-called formal spiritual master and disciple are not facsimiles of Brahmā and Nārada or Nārada and Vyāsa. The relationship between Brahmā and Nārada is reality, while the so-called formality is the relation between the cheater and cheated. It is clearly mentioned herewith that Nārada is not only well behaved, meek and obedient, but also self-controlled. One who is not self-controlled, specifically in sex life, can become neither a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, the tongue, the mind, the belly and the genitals. One who has controlled the particular senses mentioned above is called a gosvāmī. Without becoming a gosvāmī one can become neither a disciple nor a spiritual master. The so-called spiritual master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated.

Books : Srimad-Bhagavatam : Canto 3: "The Status Quo" : SB 3.3: The Lord's Pastimes Out of Vrndavana : SB 3.3.2 : PURPORT :

No one but the Supreme Lord can become well versed in all the branches of Vedic wisdom simply by hearing once from his teacher. Nor can anyone bring a dead body back to life after the soul has already gone to the region of Yamarāja. But Lord Kṛṣṇa ventured to the planet of Yamaloka and found the dead son of His teacher and brought him back to his father as a reward for the instructions received. The Lord

is constitutionally well versed in all the Vedas, and yet to teach by example that everyone must go to learn the Vedas from an authorized teacher and must satisfy the teacher by service and reward, He Himself adopted this system. The Lord offered His services to His teacher, Sāndīpani Muni, and the muni, knowing the power of the Lord, asked something which was impossible to be done by anyone else. The teacher asked that his beloved son, who had died, be brought back to him, and the Lord fulfilled the request. The Lord is not, therefore, an ingrate to anyone who renders Him some sort of service. The devotees of the Lord who always engage in His loving service are never to be disappointed in the progressive march of devotional service.

Books : Srimad-Bhagavatam : Canto 3: "The Status Quo" : SB 3.9: Brahma's Prayers for Creative Energy : SB 3.9.29 : PURPORT : Any person authorized by either the Lord or by His bona fide representative is already blessed, as is the work entrusted to him. Of course, the person entrusted with such a responsibility should always be aware of his incapability and must always look for the mercy of the Lord for the successful execution of his duty. One should not be puffed up because he is entrusted with certain executive work. Fortunate is he who is so entrusted, and if he is always fixed in the sense of being subordinate to the will of the Supreme, he is sure to come out successful in the discharge of his work. Arjuna was entrusted with the work of fighting on the Battlefield of Kurukṣetra, and before he was so entrusted, the Lord had already arranged for his victory. But Arjuna was always conscious of his position as subordinate to the Lord, and thus he accepted Him as the supreme guide in his responsibility. Anyone who takes pride in doing responsible work but does not give credit to the Supreme Lord is certainly falsely proud and cannot execute anything nicely. Brahmā and persons in the line of his disciplic succession who follow in his footsteps are always successful in the discharge of loving transcendental service to the Supreme Lord

Books : Srimad-Bhagavatam : Canto 3: "The Status Quo" : SB 3.22: The Marriage of Kardama Muni and Devahuti : SB 3.22.7 : PURPORT :

Manu said that since he was advised and instructed by Kardama Muni, he was very much favored. He considered himself lucky to receive the message by aural reception. It is especially mentioned here that one should be very inquisitive to hear with open ears from the authorized source of the bona fide spiritual master. How is one to receive? One should receive the transcendental message by aural reception. The word karṇa-randhraiḥ means "through the holes of the ears." The favor of the spiritual master is not received through any other part of the body but the ears. This does not mean, however, that the spiritual master gives a particular type of mantra through the ears in exchange for some dollars and if the man meditates on that he achieves perfection and becomes God within six months. Such reception through the ears is bogus. The real fact is that a bona fide spiritual master knows the nature of a particular man and what sort of duties he can perform in Kṛṣṇa consciousness, and he instructs him in that way. He instructs him through the ear, not privately, but publicly. "You are fit for such and such

work in Kṛṣṇa consciousness. You can act in this way.” One person is advised to act in Kṛṣṇa consciousness by working in the Deities’ room, another is advised to act in Kṛṣṇa consciousness by performing editorial work, another is advised to do preaching work, and another is advised to carry out Kṛṣṇa consciousness in the cooking department. There are different departments of activity in Kṛṣṇa consciousness, and a spiritual master, knowing the particular ability of a particular man, trains him in such a way that by his tendency to act he becomes perfect. Bhagavad-gītā makes it clear that one can attain the highest perfection of spiritual life simply by offering service according to his ability, just as Arjuna served Kṛṣṇa by his ability in the military art. Arjuna offered his service fully as a military man, and he became perfect. Similarly, an artist can attain perfection simply by performing artistic work under the direction of the spiritual master. If one is a literary man, he can write articles and poetry for the service of the Lord under the direction of the spiritual master. One has to receive the message of the spiritual master regarding how to act in one’s capacity, for the spiritual master is expert in giving such instructions

Books : Srimad-Bhagavatam : Canto 4: "The Creation of the Fourth Order" : SB 4.8: Dhruva Maharaja Leaves Home for the Forest : SB 4.8.51 : PURPORT :

The word *niyatena* is very significant in this connection, for it indicates that one should execute the meditation practice as stated above. One should not manufacture a way of meditation on the Supreme Personality of Godhead, but should follow the authorized śāstras and personalities. By this prescribed method one can practice concentration upon the Lord until one is so fixed that he remains in trance, thinking always of the form of the Lord. The word used here is *eka-bhūtena*, which means “with great attention and concentration.” If one concentrates on the descriptions of the bodily features of the Lord, one will never fall down.

Books : Srimad-Bhagavatam : Canto 4: "The Creation of the Fourth Order" : SB 4.8: Dhruva Maharaja Leaves Home for the Forest : SB 4.8.54 : PURPORT :

Lord Caitanya Mahāprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya Mahāprabhu is *bhāgavata-dharma*, and He especially recommends *kṛṣṇa-kathā*, or the cult of Bhagavad-gītā and Śrīmad-Bhāgavatam. He recommends that every Indian, considering this task to be *para-upakāra*, or welfare activity, take the Lord’s message to other residents of the world. “Other residents of the world”

does not refer only to those who are exactly like the Indian brāhmaṇas and kṣatriyas, or like the caste brāhmaṇas, who claim to be brāhmaṇas because they were born in the families of brāhmaṇas. The principle that only Indians and Hindus should be brought into the Vaiṣṇava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaiṣṇava cult. The Kṛṣṇa consciousness movement is meant for this purpose. There is no bar to propagating the Kṛṣṇa consciousness movement even among people who are born in caṇḍāla, mleccha or yavana families. Even in India, this point has been enunciated by Śrīla Sanātana Gosvāmī in his book Hari-bhakti-vilāsa, which is smṛti and is the authorized Vedic guide for Vaiṣṇavas in their daily behavior. Sanātana Gosvāmī says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide dīkṣā, or initiation method, anyone can become a Vaiṣṇava. One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. This is called dīkṣā-vidhāna. Lord Kṛṣṇa states in Bhagavad-gītā, vyapāśritya: one should accept a spiritual master. By this process the entire world can be converted to Kṛṣṇa consciousness.

Books : Srimad-Bhagavatam : Canto 4: "The Creation of the Fourth Order" : SB 4.16: Praise of King Prthu by the Professional Reciters : SB 4.16.1 : PURPORT :

Here the word muni-coditāḥ indicates instructions received from great sages and saintly persons. Although Mahārāja Prthu was simply enthroned on the royal seat and was not at that time exhibiting his godly powers, the reciters like the sūta, the māgadha and the vandī understood that King Prthu was an incarnation of God. They could understand this by the instructions given by the great sages and learned brāhmaṇas. We have to understand the incarnations of God by the instructions of authorized persons. We cannot manufacture a God by our own concoctions. As stated by Narottama dāsa Ṭhākura, sādhu-śāstra-guru: one has to test all spiritual matters according to the instructions of saintly persons, scriptures and the spiritual master. The spiritual master is one who follows the instructions of his predecessors, namely the sādhus, or saintly persons. A bona fide spiritual master does not mention anything not mentioned in the authorized scriptures. Ordinary people have to follow the instructions of sādhu, śāstra and guru. Those statements made in the śāstras and those made by the bona fide sādhu or guru cannot differ from one another.

Books : Srimad-Bhagavatam : Canto 4: "The Creation of the Fourth Order" : SB 4.21: Instructions by Maharaja Prthu : SB 4.21.27 : PURPORT :

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66) The word sarva-pāpēbhyaḥ means “from all sinful activities.” A person who surrenders unto Him by utilizing the chance to associate with the pure devotee, spiritual master or other

authorized incarnations of Godhead, like Pṛthu Mahārāja, is saved by Kṛṣṇa. Then his life becomes successful.

Books : Srimad-Bhagavatam : Canto 4: "The Creation of the Fourth Order" : SB 4.28: Puranjana Becomes a Woman in the Next Life : SB 4.28.48 :

Whenever an ācārya comes, following the superior orders of the Supreme Personality of Godhead or His representative, he establishes the principles of religion, as enunciated in Bhagavad-gītā. Religion means abiding by the orders of the Supreme Personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. It is the ācārya's duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the ācārya disappears, rogues and nondevotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called svāmīs, yogīs, philanthropists, welfare workers and so on. Actually, human life is meant for executing the orders of the Supreme Lord, and this is stated in Bhagavad-gītā (9.34):

man-manā bhava mad-bhakto

mad-yājī māṁ namaskuru

māṁ evaiṣyasi yuktvaivam

ātmānaṁ mat-parāyaṇaḥ

“Engage your mind always in thinking of Me and become My devotee. Offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.”

The main business of human society is to think of the Supreme Personality of Godhead at all times, to become His devotees, to worship the Supreme Lord and to bow down before Him. The ācārya, the authorized representative of the Supreme Lord, establishes these principles, but when he disappears,

things once again become disordered. The perfect disciples of the ācārya try to relieve the situation by sincerely following the instructions of the spiritual master. At the present moment practically the entire world is afraid of rogues and nondevotees; therefore this Kṛṣṇa consciousness movement is started to save the world from irreligious principles. Everyone should cooperate with this movement in order to bring about actual peace and happiness in the world.

Books : Srimad-Bhagavatam : Canto 5: "The Creative Impetus" : SB 5.3: Rsabhadeva's Appearance in the Womb of Merudevi, the Wife of King Nabhi : SB 5.3.4, SB 5.3.5, SB 5.3.4-5 : TRANSLATION :

The priests began to offer prayers to the Lord, saying: O most worshipable one, we are simply Your servants. Although You are full in Yourself, please, out of Your causeless mercy, accept a little service from us, Your eternal servants. We are not actually aware of Your transcendental form, but we can simply offer our respectful obeisances again and again, as instructed by the Vedic literatures a Materialistic living entities are very much attracted to the modes of material nature, and therefore they are never perfect, but You are above the jurisdiction of all material conceptions. Your name, form and qualities are all transcendental and beyond the conception of experimental knowledge. Indeed, who can conceive of You? In the material world we can perceive only material names and qualities. We have no other power than to offer our respectful obeisances and prayers unto You, the transcendental person. The chanting of Your auspicious transcendental qualities will wipe out the sins of all mankind. That is the most auspicious activity for us, and we can thus partially understand Your supernatural position.

Books : Srimad-Bhagavatam : Canto 5: "The Creative Impetus" : SB 5.12: Conversation Between Maharaja Rahugana and Jada Bharata : SB 5.12.11 : PURPORT :

From the very beginning, Śrīmad-Bhāgavatam says, satyaṁ paraṁ dhīmaḥi: we meditate on the supreme truth. The supreme truth is explained here as jñānaṁ viśuddhaṁ satyaṁ. The Absolute Truth is devoid of material contamination and is transcendental to the material qualities. It gives all spiritual success and liberation from this material world. That Supreme Absolute Truth is Kṛṣṇa, Vāsudeva. There is no difference between Kṛṣṇa's inner self and outward body. Kṛṣṇa is pūrṇa, the complete whole. There is no distinction between His body and soul as there is between ours. Sometimes so-called scholars, not knowing the constitutional position of Kṛṣṇa, mislead people by saying that the Kṛṣṇa within is different from the Kṛṣṇa without. When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, so-called scholars advise the reader that it is not the person Kṛṣṇa to whom we must surrender but the Kṛṣṇa within. So-called scholars, Māyāvādīs, cannot understand Kṛṣṇa with their poor fund of knowledge. One should therefore approach an authorized person to understand Kṛṣṇa. The spiritual master has actually seen Kṛṣṇa; therefore he can explain Him properly.

Books : Srimad-Bhagavatam : Canto 5: "The Creative Impetus" : SB 5.12: Conversation Between Maharaja Rahugana and Jada Bharata : SB 5.12.11 : PURPORT :When Kṛṣṇa says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, so-called scholars advise the reader that it is not the person Kṛṣṇa to whom we must surrender but the Kṛṣṇa within. So-called scholars, Māyāvādīs, cannot understand Kṛṣṇa with their poor fund of knowledge. One should therefore approach an authorized person to understand Kṛṣṇa. The spiritual master has actually seen Kṛṣṇa; therefore he can explain Him properly.

tad viddhi praṇipātena

paripraśnena sevayā

upadekṣyanti te jñānaṁ

jñāninas tattva-darśinaḥ

(Bg. 4.34)

Without approaching an authorized person, one cannot understand Kṛṣṇa.

Books : Srimad-Bhagavatam : Canto 6: "Prescribed Duties for Mankind" : SB 6.8: The Narayana-kavaca Shield : SB 6.8.42 : PURPORT :

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” All mantras should be received through the authorized guru, and the disciple must satisfy the guru in all respects, after surrendering at his lotus feet. In the Padma Purāṇa it is also said, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ. There are four sampradāyas, or disciplic successions, namely the Brahma-sampradāya, the Rudra-sampradāya, the Śrī sampradāya and the Kumāra-sampradāya. If one wants to advance in spiritual power, one must receive his mantras from one of these bona fide sampradāyas; otherwise he will never successfully advance in spiritual life.

Books : Srimad-Bhagavatam : Canto 7: "The Science of God" : SB 7.7: What Prahlada Learned in the Womb : SB 7.7.17 : PURPORT :

In this verse the word bhūyāt may be understood to mean "let there be." Prahlāda Mahārāja offers his blessings to his class friends, saying, "Also become faithful like me. Become bona fide Vaiṣṇavas." A devotee of the Lord desires for everyone to take to Kṛṣṇa consciousness. Unfortunately, however, people sometimes do not have staunch faith in the words of the spiritual master who comes by the disciplic succession, and therefore they are unable to understand transcendental knowledge. The spiritual master must be in the line of authorized disciplic succession, like Prahlāda Mahārāja, who received the knowledge from Nārada. If the class friends of Prahlāda Mahārāja, the sons of demons, were to accept the truth through Prahlāda, they would certainly also become fully aware of transcendental knowledge.

Books : Srimad-Bhagavatam : Canto 7: "The Science of God" : SB 7.7: What Prahlada Learned in the Womb : SB 7.7.22 :This has all been properly analyzed in sāṅkhya-yoga by the great ācāryas, especially by the Supreme Personality of Godhead, Kṛṣṇa, in His incarnation as Devahūti-putra Kapila. This is indicated here by the word ācāryaiḥ. We need not follow anyone who is not an authorized ācārya. Ācāryavān puruṣo veda: one can understand the truth fully when he has taken shelter of an expert ācārya.

Books : Srimad-Bhagavatam : Canto 7: "The Science of God" : SB 7.14: Ideal Family Life : SB 7.14.39 : PURPORT :

"A person who is very faithfully engaged in the worship of the Deity in the temple but does not know how to behave toward devotees or people in general is called a prākṛta-bhakta, or kaniṣṭha-adhikārī." A prākṛta devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshipping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Ṭhākura: sarva-prāṇi-sammānanāsamarthānām avajñā spardhādīmatām tu bhagavat-pratīmaiva pātram ity āha. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the Caitanya-caritāmṛta (Antya 7.11) it is clearly said, kṛṣṇa-śakti vinā nahe tāra pravartana: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, kaniṣṭha-adhikārīs, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.

Books : Srimad-Bhagavatam : Canto 8: "Withdrawal of the Cosmic Creations" : SB 8.5: The Demigods Appeal to the Lord for Protection : SB 8.5.25 : These prayers were not ordinary concocted prayers. Prayers must be approved by Vedic literature, as indicated in this verse by the words *daivibhir gīrbhiḥ*. In our Kṛṣṇa consciousness movement we do not allow any song that has not been approved or sung by bona fide devotees. We cannot allow cinema songs to be sung in the temple. We generally sing two songs. One is śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. This is bona fide. It is always mentioned in the Caitanya-caritāmṛta, and it is accepted by the ācāryas. The other, of course, is the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We may also sing the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura and Locana dāsa Ṭhākura, but these two songs—“śrī-kṛṣṇa-caitanya” and the Hare Kṛṣṇa mahā-mantra—are sufficient to please the Supreme Personality of Godhead, although we cannot see Him. Seeing the Lord is not as important as appreciating Him from the authentic literature or the authentic statements of authorized persons.

Books : Srimad-Bhagavatam : Canto 8: "Withdrawal of the Cosmic Creations" : SB 8.16: Executing the Payo-vrata Process of Worship : SB 8.16.24 : PURPORT :

Here the process of devotional service is further explained. Kaśyapa Muni wanted to instruct Aditi in the same process recommended to him by Brahmā for satisfying the Supreme Personality of Godhead. This is valuable. The guru does not manufacture a new process to instruct the disciple. The disciple receives from the guru an authorized process received by the guru from his guru. This is called the system of disciplic succession (*evaṁ paramparā-prāptaṁ imaṁ rājarṣayo viduḥ* [Bg. 4.2]). This is the bona fide Vedic system of receiving the process of devotional service, by which the Supreme Personality of Godhead is pleased. Therefore, to approach a bona fide guru, or spiritual master, is essential. The bona fide spiritual master is he who has received the mercy of his guru, who in turn is bona fide because he has received the mercy of his guru. This is called the paramparā system. Unless one follows this paramparā system, the mantra one receives will be chanted for no purpose. Nowadays there are so many rascal gurus who manufacture their mantras as a process for material advancement, not spiritual advancement. Still, the mantra cannot be successful if it is manufactured. Mantras and the process of devotional service have special power, provided they are received from the authorized person.,

Books : Sri Caitanya-caritamṛta - 1975 Edition : Cc. Adi-lila : Adi 1: The Spiritual Masters : Adi 1.46 : PURPORT :

The spiritual master is also called ācārya, or a transcendental professor of spiritual science. The Manu-saṁhitā (2.140) explains the duties of an ācārya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called upanīti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a śūdra. The sacred thread on the body of a brāhmaṇa, kṣatriya or vaiśya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this saṁskāra, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a śūdra is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a brāhmaṇa if he finds him perfectly qualified. In the Vāyu Purāṇa an ācārya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way

Books : Sri Caitanya-caritamṛta - 1975 Edition : Cc. Adi-līla : Adi 1: The Spiritual Masters : Adi 1.47 :
PURPORT :

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from the Bhagavad-gītā as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The ācārya in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

Books : Sri Caitanya-caritamṛta - 1975 Edition : Cc. Adi-līla : Adi 7: Lord Caitanya in Five Features : Adi 7.107 :
PTherefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In the Bhagavad-gītā (4.2) the Lord says, evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ: "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.

books : Sri Caitanya-caritamṛta - 1975 Edition : Cc. Ādi-līla : Ādi 9: The Tree of Devotional Service : Ādi 9.5
: PURPORT :

This is the sum and substance of transcendental writing. One must be an authorized Vaiṣṇava, humble and pure. One should write transcendental literature to purify oneself, not for credit. By writing about the pastimes of the Lord, one associates with the Lord directly. One should not ambitiously think, "I shall become a great author. I shall be celebrated as a writer." These are material desires. One should attempt to write for self-purification. It may be published or it may not be published, but that does not matter. If one is actually sincere in writing, all his ambitions will be fulfilled. Whether one is known as a great author is incidental. One should not attempt to write transcendental literature for material name and fame.

Books : Sri Caitanya-caritamṛta - 1975 Edition : Cc. Madhya-līla : Madhya 6: The Liberation of Sarva-bhauṃa Bhaṭṭācārya : Madhya 6.80 :

TRANSLATION :

the disciples of Sārvabhauma Bhaṭṭācārya retaliated, "By what evidence do you conclude that Śrī Caitanya Mahāprabhu is the Supreme Lord?" Gopīnātha Ācārya replied, "The statements of authorized ācāryas who understand the Supreme Personality of Godhead are proof."

PURPORT

Since the appearance of Śrī Caitanya Mahāprabhu, there have been many pseudo incarnations in India who do not present authorized evidence. Five hundred years ago the disciples of Sārvabhauma Bhaṭṭācārya, being very learned scholars, were certainly right in asking Gopīnātha Ācārya for evidence. If a person proposes that he himself is God or that someone else is an incarnation of God or God Himself, he must cite evidence from śāstra to prove his claim. Thus the request of the Bhaṭṭācārya's disciples is quite bona fide. Unfortunately, at the present moment it has become fashionable to present someone as an incarnation of God without referring to the śāstras. Before an intelligent person accepts someone as an incarnation of God, however, he must ask about the evidence. When the disciples of Sārvabhauma Bhaṭṭācārya challenged Gopīnātha Ācārya, he immediately replied correctly: "We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead." Lord Kṛṣṇa is established as the Supreme Personality of Godhead by statements from authorized persons like

Brahmā, Nārada, Vyāsadeva, Asita, Arjuna and many others. Similarly, Śrī Caitanya Mahāprabhu is also established as the Supreme Personality of Godhead by evidence from the same personalities. This will be explained later.

Books : Sri Caitanya-caritamṛta - 1975 Edition : Cc. Madhya-līlā : Madhya 10: The Lord's Return to Jagannatha Puri : Madhya 10.136 : PURPORT :

In answer to this question, Śrī Caitanya Mahāprabhu replied that His spiritual master, Īśvara Purī, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Īśvara Purī was the spiritual master of the whole world. He was not a servant of any mundane rule or regulation. An empowered spiritual master like Īśvara Purī 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 Viśvanātha Cakravartī: sākṣād-dharitvenaśā. 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-caritāmṛta (Antya-līlā 7.11), kṛṣṇa-śakti vinā nahe tāra 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 sākṣād-dharitvena. Śrī Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

Books : Sri Caitanya-caritamṛta - 1975 Edition : Cc. Madhya-līlā : Madhya 24: The Sixty-One Explanations of the Atmarama Verse : Madhya 24.345 : PURPORT :

One cannot write on spiritual matters without being blessed by Kṛṣṇa and the disciplic succession of gurus. The blessings of the authorities are one's power of attorney. One should not try to write anything about Vaiṣṇava behavior and activities without being authorized by superior authorities. This is confirmed in Bhagavad-gītā: evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ.

ooks : Srimad-Bhagavatam : Canto 1:"Creation" : SB 1.13: Dhrtarastra Quits Home : SB 1.13.15 Therefore Yamarāja has to do more work than other demigods who are also authorized agents of the Supreme Lord. But he wanted to preach the glories of the Lord, and therefore by the will of the Lord he was cursed by Maṅḍūka Muni to come into the world in the incarnation of Vidura and work very hard as a great devotee. Such a devotee is neither a śūdra nor a brāhmaṇa. He is transcendental to such divisions of mundane society, just as the Personality of Godhead assumes His incarnation as a hog, but He is neither a hog nor a Brahmā. He is above all mundane creatures. The Lord and His different authorized devotees sometimes have to play the role of many lower creatures to claim the conditioned souls, but both the Lord and His pure devotees are always in the transcendental position.

Sp re spiritual master must be authorized

Books : Srimad-Bhagavatam : Canto 1:"Creation" : SB 1.19: The Appearance of Sukadeva Gosvami : SB 1.19.36 : PURPORT :

The great sage Śukadeva Gosvāmī was certainly inspired by Lord Kṛṣṇa to appear voluntarily before Mahārāja Parīkṣit, the great devotee of the Lord, just to give him the teachings of Śrīmad-Bhāgavatam. One can achieve the nucleus of the devotional service of the Lord by the mercy of the spiritual master and the Personality of Godhead. The spiritual master is the manifested representative of the Lord to help one achieve ultimate success. One who is not authorized by the Lord cannot become a spiritual master. Śrīla Śukadeva Gosvāmī is an authorized spiritual master, and thus he was inspired by the Lord to appear before Mahārāja Parīkṣit and instruct him in the teachings of Śrīmad-Bhāgavatam. One can achieve the ultimate success of going back to Godhead if he is favored by the Lord's sending His true representative. As soon as a true representative of the Lord is met by a devotee of the Lord, the devotee is assured a guarantee for going back to Godhead just after leaving the present body. This, however, depends on the sincerity of the devotee himself. The Lord is seated in the heart of all living beings, and thus he knows very well the movements of all individual persons. As soon as the Lord finds that a particular soul is very eager to go back to Godhead, the Lord at once sends His bona fide representative. The sincere devotee is thus assured by the Lord of going back to Godhead. The conclusion is that to get the assistance and help of a bona fide spiritual master means to receive the direct help of the Lord Himself.

ooks : Srimad-Bhagavatam : Canto 2: "The Cosmic Manifestation" : SB 2.1: The First Step in God
Realization : SB 2.1.11 They are all auspicious, and one should not distinguish such names of the Lord as
material commodities. The third offense is to neglect the orders of the authorized ācāryas or spiritual
masters.

Books : Teachings of Lord Caitanya - 1968 Edition : TLC 14: The Ecstasy of the Lord and His Devotees :

Thus Sanātana Gosvāmī prayed for the Lord's confirmation that His teachings would actually evolve in
his heart by His grace. Otherwise Sanātana knew that there was no possibility of his being able to
describe the Lord's teachings. The purport of this is that the ācāryas (spiritual masters) are authorized by
higher authorities. Instruction alone cannot make one an expert. Unless one is blessed by the spiritual
master, or the ācārya, such teachings cannot become fully manifest. Therefore one should seek the
mercy of the spiritual master so that the instructions of the spiritual master can develop within oneself.
After receiving the prayers of Sanātana Gosvāmī, Lord Caitanya placed His feet on the head of Sanātana
and gave him His benedictions so that all His instructions would develop fully.

Books : The Nectar of Devotion - 1970 Edition : NoD 12: Revealed Scriptures : Recitation of Srimad-
Bhagavatam : Śrīmad-Bhāgavatam should be received in disciplic succession without any breakage.
When a ripened fruit comes from the upper part of the tree onto the ground by the process of being
handed down from a higher branch to a lower branch by persons in the tree, the fruit does not break.
Śrīmad-Bhāgavatam, when received in the paramparā system, or disciplic succession, will likewise
remain unbroken. It is stated in the Bhagavad-gītā that the disciplic succession, or paramparā, is the way
of receiving transcendental knowledge. Such knowledge must come down through the disciplic
succession, through authorized persons who know the real purpose of the śāstra.

t was admitted by Śukadeva Gosvāmī that although he was liberated from within the very womb of his mother, it was only after relishing Śrīmad-Bhāgavatam that he became a great devotee. Thus, one who is desirous of advancing in Kṛṣṇa consciousness should relish the purport of Śrīmad-Bhāgavatam through the discussions of authorized devotees.

Books : The Nectar of Devotion - 1970 Edition : NoD 14: Devotional Qualifications :

The spiritual master must never be carried away by an accumulation of wealth or a large number of followers. A bona fide spiritual master will never become like that. But sometimes, if a spiritual master is not properly authorized, and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples. His is not a very high grade of devotional service. If a person is carried away by such achievements, then his devotional service becomes slackened. One should, therefore, strictly adhere to the principles of disciplic succession.

Books : The Nectar of Devotion - 1970 Edition : NoD 21: Qualities of Sri Kṛṣṇa : 20. Seer by the Authority of the Scriptures :

A person who acts exactly according to the tenets of scripture is called śāstra-cakṣus. Śāstra-cakṣus means one who sees through the eyes of the authorized scriptures. Actually, any man of knowledge and experience should see everything through these books. For example, with our naked eye we perceive the sun globe simply as some glaring substance, but when we see through authorized books of science and other literature, we can understand how much greater the sun globe is than this earth and how powerful it is. So seeing things through the naked eye is not actually seeing. Seeing things through the authorized books or authorized teachers is the correct way to see. So, although Kṛṣṇa is the Supreme Personality of Godhead and can see all that is past, present and future, to teach the people in general He used to always refer to the scriptures. For example, in the Bhagavad-gītā, although Kṛṣṇa was speaking as the supreme authority, He still mentioned and quoted Vedānta-sūtra as authority. There is a statement in the Śrīmad-Bhāgavatam wherein a person jokingly says that Kṛṣṇa, the enemy of Kāmsa, is known as the seer through the śāstras. In order to establish His authority, however, He is now engaged in seeing the gopīs, whereby the gopīs are becoming maddened.

Books : Krsna Consciousness The Topmost Yoga System : TYS 7: How Bhakti-yoga Works :

In the Śrīmad-Bhāgavatam it is stated that no one can conquer Him or approach Him, but He becomes conquered. How? Let people remain in their own positions, but let them give up nonsense speculation through volumes of books. Thousands of books are printed and read, and after six months thrown away. This way and that—how can you know the Supreme by speculation on the information supplied by your blunt senses? Give up research—throw it away—just become submissive; acknowledge that you are limited and subordinate to material nature and to God. No one can be equal to or greater than God. So be submissive. Try to hear about the glories of the Supreme Lord from authorized sources. Such authority is handed over by disciplic succession. If we can understand by the same authority as Arjuna, that is real authority. God is always ready to reveal; you just become Kṛṣṇa conscious. Follow the path traversed by the great ācāryas, the devoted teachers, and then everything will be known. Although He is unconquerable and unknowable, He can be known in your home

Books : KRSNA, The Supreme Personality of Godhead - 1970 Edition : Volume 1 : KB 1-32 / Description of the Rasa Dance :

Śukadeva Gosvāmī has used the word śraddhānvita for one who is trained in the spiritual life. Śraddhā, or faith, is the beginning. One who has developed his faith in Kṛṣṇa as the Supreme Personality of Godhead, the Supreme Spirit Soul, can both describe and hear. Śukadeva also uses the word anuśṛṇuyāt. One must hear from disciplic succession. Anu means following, and anu means always. So one must always follow the disciplic succession and not hear from any stray professional reciter, Māyāvādī or ordinary man. Anuśṛṇuyāt means that one must hear from an authorized person who is in the disciplic succession and is always engaged in Kṛṣṇa consciousness. When a person wants to hear in this way, then the effect will be sure. By hearing rāsa-līlā, one will be elevated to the highest position of spiritual life.

Books : Teachings of Lord Kapila, the Son of Devahuti : TLK 4: Approaching a Bona Fide Guru : TLK Vs 4 :
PURPORT :

Questions and answers are very satisfactorily dealt with when the inquirer is bona fide and the speaker is also authorized. Here Maitreya is considered a powerful sage, and therefore he is also described as bhagavān. This word can be used not only for the Supreme Personality of Godhead but for anyone who is almost as powerful as the Supreme Lord. Maitreya is addressed as bhagavān because he was

spiritually far advanced. He was a personal friend of Dvaipāyana Vyāsadeva, a literary incarnation of the Lord. Maitreya was very pleased with the inquiries of Vidura because they were the inquiries of a bona fide, advanced devotee. Thus Maitreya was encouraged to answer. When there are discourses on transcendental topics between devotees of equal mentality, the questions and answers are very fruitful and encouraging.

Books : The Science of Self Realization : SSR 8: Attaining Perfection : Knowing the Purpose of Life :

Kalau means “in this age.” Nāsty eva, nāsty eva, nāsty eva—three times nāsty eva. Eva means “certainly,” and nāsti means “not.” “Certainly not, certainly not, certainly not.” What is that “certainly not”? One cannot realize oneself by karma. That is the first “certainly not.” One cannot realize oneself by jñāna. That is the second “certainly not.” One cannot realize oneself by yoga. Certainly not. Kalau. Kalau means “in this age.” Kalau nāsty eva nāsty eva nāsty eva gatih anyathā. In this age one certainly cannot achieve success by any of these three methods. Then what is the recommended process? Harer nāma harer nāma harer nāmaiva kevalam [Adi 17.21]. Simply chant the Hare Kṛṣṇa mantra. Kevalam means “only.” Simply chant Hare Kṛṣṇa. It is the easiest and most sublime process. This is recommended, practical, and authorized. So take it. Accept it in any condition of life. Chant. There is no expenditure, there is no loss. We are not chanting a secret. No. It is open. And by chanting you will cleanse your heart.

Books : Raja - Vidya: The King of Knowledge : RV 2: Knowledge Beyond Samsara :

It is not possible to manufacture a religion. A true religion must come from an authorized source, and that source is either God or His representative. Religion has been called the law of God. It is not possible for a person to manufacture a State law. The law is there, and it is given by the State. One may create some bylaws for his own society, but these laws must be sanctioned by the law of the State. Similarly, if we wish to make some principle of religion, it must be sanctioned by the Vedic authority.

Books : The Journey of Self - Discovery : JSD 6: Material Problems, Spiritual Solutions : Focus for Global Unity : Everyone has a little bit of independence. At the end of the Bhagavad-gītā [18.66] Kṛṣṇa says, sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: “Just give up everything and surrender unto Me.” If this surrender is natural, why would Kṛṣṇa say, “You should do this”? No. Surrendering to Kṛṣṇa is not natural in our materially conditioned state. We have to learn it. Therefore we must hear from a bona

from a spiritual master—Kṛṣṇa or His authorized representative—and follow his instructions. This will bring us to the stage of full enlightenment in Kṛṣṇa consciousness.

quotes compiled by Yasoda nandan prabhu