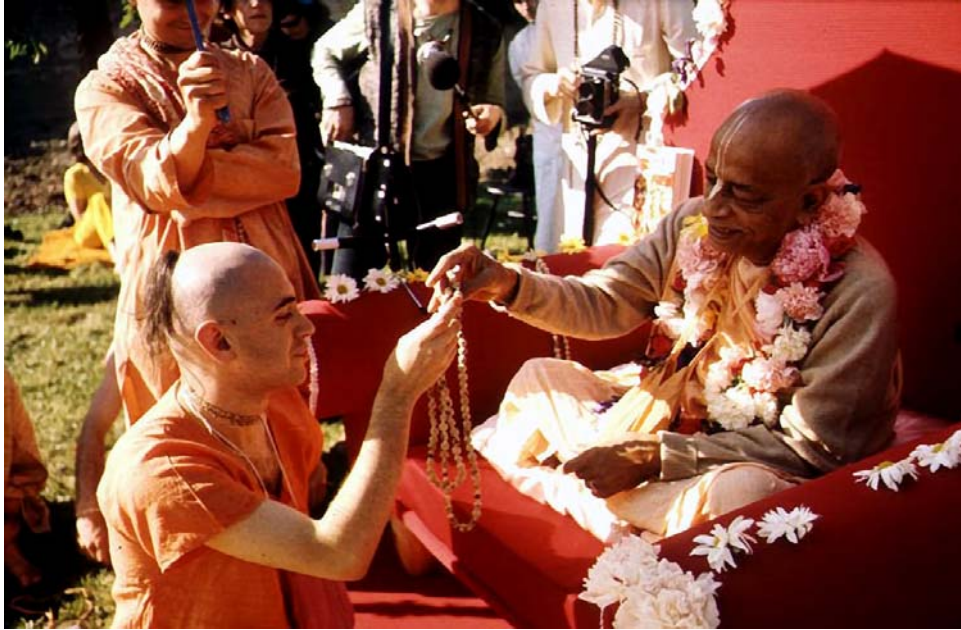


Where is the order from Srila Prabhupada?



*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta- svāmin iti nāmine
namas te sārasvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi- pāścātya-deśa-tāriṇe*

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

Where is the order from Srila Prabhupada?

(BY: A GROUP OF SRILA PRABHUPADA DISCIPLES & FOLLOWERS)

A GURU CAN BECOME GURU WHEN HE'S ORDERED BY HIS GURU. THAT'S ALL. OTHERWISE NOBODY CAN BECOME GURU

Srila Prabhupada: Try to understand. Don't go very speedily. A GURU CAN BECOME GURU WHEN HE'S ORDERED BY HIS GURU. That's all. Otherwise nobody can become guru. (Ref. VedaBase, Bhagavad-gita 7.2 -- Nairobi, October 28, 1975)

NO such order was ever issued from Srila Prabhupada. We therefore openly challenge ANYONE please provide us with tangible proof in writing from Srila Prabhupada confirming His order.

ARE SRILA PRABHUPADA'S DISCIPLES QUALIFIED TO BECOME GURUS [diksa-gurus]? NO - THEY ARE NOT!

Tamala Kṛṣṇa: **"It's clear fact that we are all conditioned souls, so we cannot be guru"**

Srila Prabhupada Room Conversation, Bombay, April 22, 1977:

Srila 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.**

Srila Prabhupada: Hm. (agrees confirmative)

Tamala Krsna: **Maybe one day it may be possible... but not now.**

Note: As we can clearly see from Tamal Krishna's earlier comment in April 1977, "**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.**" BUT just AFTER 7 months in NOVEMBER, the departure of Srila Prabhupada, he was deceitful, he CHEATED, thus began the Guru HOAX in ISKCON. He proclaimed the 11 Ritviks [officiating representatives] were now to be ACCEPTED as "successor gurus", "Uttama Adhikaris" and anyone who thought otherwise would bring "one dangerously near the precipice of spiritual calamity." Threats were common to those who opposed them, and Srila Prabhupada's disciples who protested were kicked out.

Tamal Krsna was the chief mastermind to disobey and dismantle July 9th 1977 Ritvik order from Srila Prabhupada to the society to initiate on Srila Prabhupada's behalf.

WHERE IS THE ORDER FROM SRILA PRABHUPADA?

Srila Prabhupada: Yes. I shall choose some guru. I shall SAY, "Now you become ACARYA. You become authorized." I am waiting for that. You become all acarya. I retire completely. **But the training must be complete.**

(Srila Prabhupada room conversation, April 22, 1977, Bombay)

Note: Guru MUST be on Uttama Adhikari (Maha-bhagavata) stage. But aside from that he needs an ORDER from his Guru to be ACARYA. - NO SUCH ORDER WAS GIVEN.

In the Padma Purana, the characteristics of the guru, the bona fide spiritual master, have been described: "**The guru must be situated on the topmost platform of devotional service.**" There are three classes of devotees, and **the guru must be accepted from the topmost class.** The first-class devotee is the spiritual master for all kinds of people.

(Sri Caitanya-caritamrta. Madhya-lila 24.330 The Sixty-One Explanations of the Atmarama Verse)

WHERE IS THIS ORDER (AUTHORIZATION)?

Note: Anyone show us in writing from Srila Prabhupada NAMING the individuals as ACARYA. [initiating spiritual masters] Exactly WHERE and when did Srila Prabhupada name the ACARYAS in writing?

I SHALL RECOMMEND SOME OF YOU TO ACT AS OFFICIATING ACARYAS

Satsvarupa: "..... initiations in the future, particularly at that time when you're no longer with us.

Srila Prabhupada: Yes. I shall recommend some of you **to act as officiating acaryas.**

Tamala Krsna: Is that called rtvik-acarya?

Srila Prabhupada: Rtvik, yes.

Note: From the May 28th conversation we can see that Srila Prabhupada only appointed them to be officiating Ritvik representatives of the acarya Srila Prabhupada. NO other order was ever given. The Ritvik order was given FOR

CONTINUING THE RITVIK INITIATION SYSTEM ALREADY SETUP by Srila Prabhupada HIMSELF.

There is absolutely NO order from Srila Prabhupada for his disciples to become full-fledged successor acaryas, successor diksa gurus. There is NO such thing, NO such order in writing, but the opposite, **they are not qualified**, as has been admitted by Tamal Krsna himself.

OFFICIATING ACARYAS

Note: So what is an "officiating acarya?" Certainly NOT a "diksa-guru-successor-acarya". So Srila Prabhupada gives the answer: "He will recommend some of his senior disciples to act as officiating acarya (answer to Satsvarupa) particularly at that time when he is no longer with us. (this answers the continuance)"

So, where is the order from Srila Prabhupada that they are "**diksa-guru-successor-acarya**". **There is NO such thing, NO such order. We challenge anyone to prove it first.** Srila Prabhupada never created any special status for "regular officiating gurus" other than ritvik-representative of the acarya.

Note: From the year 1966 to 1977 Srila Prabhupada did NOT give ANY order to anyone SPECIFICALLY "YOU become guru," so HOW can anyone claim that they are diksa-guru? IF Srila Prabhupada would have ordered BEFORE 1977 then there would be no point in 1977 of him stating in 1977 WHEN I order.

It was SPECIFICALLY in the year 1977 that Srila Prabhupada said "WHEN I order" NOT before, so AFTER the year 1977 [from May 28, 1977 to November 14, 1977]. WHERE is the evidence of THAT order?

SELF-MADE GURU CANNOT BE GURU

"Self-made guru cannot be guru. HE MUST BE AUTHORIZED BY THE BONA FIDE GURU. Then he's guru. This is the fact...Similarly, bona fide guru means he must be authorized by the superior guru."

(Srila Prabhupada, Nectar of Devotion, Lecture, October 31, 1972, Vrindavana)

"One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorised by his predecessor spiritual master. This is called diksa vidhana."

(Srimad-Bhagavatam 4.8.54, purport)

DON'T BE ALLURED BY CHEAP DISCIPLES

Srila Prabhupada: Don't be allured by cheap disciples. Go on steadfastly to render service first. **If you immediately become guru, then the service activities will be stopped; and as there are so many cheap gurus and cheap disciples,** without any substantial knowledge, and manufacturing new sampradayas, and with service activities stopped, and all spiritual progress choked up.

(Srila Prabhupada letter to Acyutananda 68.8.17)

IT IS BEST NOT TO ACCEPT ANY DISCIPLES

Srila Prabhupada: One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. **It is best not to accept**

any disciples. One has to become purified at home by chanting the Hare Krsna mahā-mantra and preaching the principles enunciated by Śrī Caitanya Mahāprabhu.

(Sri Caitamrta-caritamrta, Madhya-lila 1.1)

I AM SO ADVANCED I CAN KILL GURU AND BECOME GURU

Srila Prabhupada: "I am practically seeing that as soon as they, our students, begin to learn a little Sanskrit, they immediately feel they have become more than their guru. Then the policy is to kill their guru and become guru themselves". "As soon as he learns that Guru Maharaj is dead, now **I am so advanced I can kill guru and become guru.** Then he is finished."

(Srila Prabhupada Room Conversation, August 16, 1976, Bombay, India)

WHAT IS THE USE OF PRODUCING SOME RASCAL GURU

Srila Prabhupada: People complained against [a GBC for trying to appear and pose as a guru]. You become guru, but you must be QUALIFIED FIRST of all. THEN you become. What is the use of producing some RASCAL GURU?

(Srila Prabhupada room Conversation, Bombay, April 22, 1977)

Srila 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?

(760628bj.nv)

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

Srila 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?

Srila 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.

(760628bj.nv)

ALL OF MY DISCIPLES WILL TAKE THE LEGACY

"All of my disciples will take the legacy. If you want, you can also take it. Sacrifice everything. I--one--may soon pass away. But they are hundreds, and this movement will increase. **It's not that I'll give an order: "Here is the next leader."** Anyone who follows the previous leadership is a leader... **All of my disciples are leaders, as much as they follow purely.** If you want to follow, you can also lead. But you don't want to follow. Leader means one who is a first class disciple. *Evam param praptam.* One who follows is perfect."

(SP Back to Godhead magazine BTG Vol. 13, No. 1-2, December 1977)

Srila Prabhupada: "I wish that each and every branch shall keep their separate identity and cooperate **keeping the acharya in the center.** On this principle we can open any

number of branches all over the world. The Rama Krishna mission works on this principle and thus as an organization they have done wonderfully."

(Srila Prabhupada letter to Kirtana ananda 11th Feb. 1967)

Srila Prabhupada: "This is the function of the GBC, to see that one may not be taken away by maya. The GBC should all be the instructor gurus. **I am 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 is what I want."

(Srila Prabhupada letter to Madhudvisa 4 Aug, 1975)

Srila Prabhupada: "I am the Spiritual Master of this institution, and **ALL** the members of the Society, they're supposed to be **MY** disciples. They follow the rules and regulations which I ask them to follow, and they are **INITIATED BY ME** spiritually" - *(Srila Prabhupada Radio Interview, 12 March 1968, San Francisco)*

DIRECT ORDER TO ACT AS RITVIK REPRESENTATIVE OF SRILA PRABHUPADA (completely ignored and rejected by deviant disciples)

Srila Prabhupada: "Make your own field and continue to be ritvik and act on my behalf." *(Letter to Hansadutta, July 31st, 1977)*

Srila Prabhupada: "*I have selected you among eleven men as 'ritvik or representative of the acharya, to give initiations, both first and second initiation, on my behalf.'*" *(July 10th)*

"...the process for initiation to be followed in the future." *(July 11th)*

"...continue to become ritvik and act on my charge." *(July 19th)*

"...continue to become ritvik and act on my behalf." *(July 31th)*

HE BECOMES DISCIPLE OF MY DISCIPLE

What is the meaning of: "He becomes disciple of my disciple."?

This can have different meanings, according how it is applied and according how it is taken OUT of context.

Also we have to understand that the tape-recordings have been spliced and tampered with and **the transcriptions have been falsified also**. There are at least 5 different types of transcriptions, which one to believe?

Please see: <http://www.iskcon-truth.com/may-28th-tape-fraud.html>
Falsified transcription of the May 28th, 1977 tape

Also Srila Prabhupada says on the tape: "**His** grand disciple" and NOT "**He is** grand disciple". This gives also a complete different meaning.

Most persons who see this transcript as presented above will naturally either be confused or think that Srila Prabhupada is speaking of the 'ritviks' having their own disciples and thus being [or becoming] *Diksa* Gurus. However the above transcript is **NOT ACCURATE**. And simply reproducing the transcript correctly causes the whole GBC case to collapse.

The first source of inaccuracy is the phrase 'He is grand-disciple'.

Please note the following:

1. In 1985, Ravindra Svarupa Prabhu produced his landmark paper 'Under My Order'. This paper very carefully analyzed the whole 'Appointment Tape'. It was this analysis of the tape that led to the current guru system in ISKCON being introduced and the zonal *acarya* system being allegedly disbanded. Thus one can appreciate the significance of this paper and the thought that went into it. Also since the whole paper revolved around an analysis of the so-called 'Appt Tape', its treatment of this tape also needed to be done carefully. To this end the transcript for the tape they produced was crucial and would have needed to be checked thoroughly. Indeed Ravindra Svarupa Prabhu states that the transcript has been carefully 'checked and corrected' by Jayadvaita Swami, a senior BBT editor. In this transcript, it clearly states '**HIS** grand-disciple' **NOT** 'HE IS grand-disciple'. This rendering was never challenged at the time, or subsequently, by ANY member of the GBC.

2. Fast forward to 1990. Ravindra Svarupa Prabhu helps put out the *ISKCON Journal*. Mysteriously the transcript has now been changed to 'HE IS grand-disciple'. No explanation is given for this change. All subsequent GBC transcripts start repeating this phrase as 'HE IS grand-disciple'.

3. However since the change involves moving from one word to two words, it can be easily resolved by listening to the tape. The tape has been listened to by a number of persons and they all agree that only **ONE** word is spoken before the word 'grand-disciple'. Obviously both Ravindra Svarupa Prabhu and Jayadvaita Swami would also have heard only one word. Thus the term spoken before the word 'grand-disciple' **DEFINITELY CANNOT** be 'HE IS', since only **ONE** word is spoken, not TWO words.

4. In response to this point the GBC have now tried to subsequently argue in 'Disciple of My Disciple' (1997) that 'maybe' the word spoken was "He's". But this does not explain why the carefully checked transcript in 1985 was sure that it was 'His', nor why **NONE** of the GBC transcripts subsequently have never said 'He's', but only 'He is'. The only possible explanations are:

- a) They have a different version of the tape, where the words 'He is' ARE spoken.
- b) They have deliberately been mis-representing HIS/HE'S as 'HE IS' all this time.

Of course if a) was the case the whole GBC case collapses anyway since it proves beyond any doubt that the tape was falsified since two different recordings exist.

If b) is the case then it supports the idea that they have been deliberately trying to mis-represent the actual recording so that people will draw the 'ritviks are diksa gurus' conclusion. However, with this mis-representation now cleared away, as will be seen, the conclusion that will be drawn is completely different.

5. Also there is no reason to suppose that Srila Prabhupada did say 'He's' as opposed to 'His', since such an interpretation would not make any sense. The pronoun 'He' (from He's) before the term 'grand-disciple' refers to the person **BEING** initiated, the initiate, or the 'grand-disciple'. However in straightforward standard English the pronoun usually refers to the immediate ante-cedent (the term that the pronoun follows). In this case that term is 'who is initiating'. It is obvious therefore that in this case the pronoun **CANNOT** be '**HE**' because how can the **INITIATE**, the person being **INITIATED**, or 'grand-disciple', simultaneously be the person 'who is initiating'!

6. Even if we allow for the ante-cedent that the pronoun refers to. To not be the most immediate. There is actually **NO** ante-cedent for the pronoun '**HE**' to refer to in the whole conversation, since the speaker Srila Prabhupada has never previously mentioned nor alluded to the initiate, or the person **BEING INITIATED**, in the singular. The only time previously in the conversation that the speaker or the questioners ever mention the initiate, it is **ALWAYS** in the plural. '(Yes, **THEY** are disciples.)' Thus a speaker cannot just introduce a pronoun that has no ante-cedent. It does not make sense. In other words the '**HE**' has to **REFER** to something. But it can not refer to something that has not yet even been mentioned.

7. However the use of 'His', does make sense, since this use **CAN** be consistent with the most immediate antecedent, 'who is initiating'. In this case the 'HIS' **MUST** refer to Srila Prabhupada since the 'ritvik' cannot have grand-disciples. Srila Prabhupada would then also be the person 'who is initiating'. Thus there is no case for insisting that the words spoken were 'HE IS' or even 'HE'S'. Even the GBC admit that at the very best 'maybe' it states 'He's' ('Disciple of My Disciple'), as opposed to 'HIS'.

The second source of inaccuracy is in the way the transcript is written out. If one actually listens to this part of the tape the sequence of events are as follows:

1. Srila Prabhupada states 'Who is initiating'. He then PAUSES.
2. After the PAUSE, he next states 'HIS grand-disciple'. (See above)
3. Srila Prabhupada again pauses.
4. Satsvarupa Maharaja then attempts to interrupt and begins to ask another question.
5. Srila Prabhupada IGNORES him and CONTINUES SPEAKING.

Taking all these facts into account, and omitting the interruption from Satsvarupa Maharaja, which has absolutely no bearing on what Srila Prabhupada says, since he also ignores this interruption, the transcript can now be more accurately represented as:

Srila Prabhupada: Who is initiating (pause) His Grand-Disciple (pause) When I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple.

Note: Now the transcript becomes clearer. The term '**his grand-disciple**' is first introduced, and then mentioned again in different terms at the end of the sentence – '*Disciple of My Disciple*'. This by the way is another reason to put these two terms together on the same line, representing the same stream of thought, since the two terms are both speaking of the same entity – Srila Prabhupada's grand-disciples. Sandwiched in between the two terms is the **PROCESS** by which the entity is arrived at – 'When I order you become guru, he becomes regular guru'. Thus in the **LAST** sentence of the whole conversation Srila Prabhupada merely repeats the standard **PRINCIPLE**, that **WHEN** the Guru orders the disciple, **THEN** he becomes a *Diksa Guru*. We see that on the May tape no such order was given. And the only order, which was given, was on July 9th, to be *ritviks*. So it is straightforward.

Unless they can produce the actual order, the line: "His grand-disciple, when I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple." in itself authorizes and orders NOTHING.

LETTER OF JULY 9TH, 1977

<http://www.iskcon-truth.com/ritvik-letter-july9th.html>

Srila Prabhupada indicated that soon He would appoint some of His senior disciples to act as ritvik - representative of the acarya, for the purpose of performing initiations, both first initiation and second initiation.

Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done.

The newly initiated devotees are disciples of His Divine Grace A.C.

Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple as was being done before.

The name of a newly initiated disciple should be sent by the representative who

has accepted him or her to Srila Prabhupada, to be included in His Divine Grace's "Initiated Disciples" book.

CONFIRMATION FROM SRILA PRABHUPADA:

Tamala Krsna: These men, they can also do second initiation. So there's no need for devotees to write to you for first and second initiation. They can write to the man nearest them. But all these persons are still your disciples. Anybody who gives initiation is doing so on your behalf.

Srila Prabhupada: Yes.

Tamala Krsna: **You know that book I'm maintaining of all of your disciples' names? Should I continue that?**

Srila Prabhupada: Hm. (agrees)

(Srila Prabhupada Room conversation, July 7, 1977)

THE JULY 9TH LETTER CLEARLY STATES:

Note: The requirement for being a *diksa*, or initiating guru in ISKCON is not simply that one thinks they have acquired the requisite qualifications to act as guru, but that in addition Srila Prabhupada must also authorize such persons to specifically act in that capacity. The only order given was: I SHALL RECOMMEND SOME OF YOU TO ACT AS OFFICIATING ACARYAS. WHEN I ORDER, "YOU BECOME GURU," HE BECOMES REGULAR GURU. THAT'S ALL. RITVIK-YES.

KIDNAPPER GURUS AND THEIR UNFORTUNATE DISCIPLES FALL DOWN

Unless a person has been properly initiated by someone acting strictly as the *ritvik* representative of the SAMPRADAYA ACHARYA, Srila Prabhupada, his so-called initiation is more or less a kind of KIDNAPPING THE DISCIPLE AWAY FROM THE SHELTER OF THE LOTUS FEET OF SRILA PRABHUPADA, THE SAMPRADAYA ACHARYA, AND KRISHNA.

Such kidnapper *gurus* and their unfortunate disciples fall down from the devotional path in due course of time, just as a tree that receives no water loses its leaves (disciples), dries up and dies. We have seen this phenomenon repeat itself again and again in a long list of **so-called gurus, falling down after some time**. However, such dead *gurus* and disciples can be brought back to life simply by situating themselves properly in the *ritvik* initiating arrangement made by Srila Prabhupada. The current re-initiation syndrome practiced in ISKCON is trying to correct one mistake by making another mistake.

HE NEVER RECOMMENDED ANYONE TO BE ACHARYA

Srila Prabhupada: THEREFORE WE MAY NOT COMMIT THE SAME MISTAKE IN OUR ISKCON CAMP

Srila Prabhupada: He [Srila Bhaktisiddhanta Saraswati Goswami Maharaja] never recommended anyone to be acharya of the Gaudiya Math.... If Guru Maharaja could have seen someone who was qualified at that time to be acharya, he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acharya. His idea was acarya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent acarya would be automatically selected. **Therefore we may not commit the same mistake in our ISKCON camp.**

(Srila Prabhupada Letter to Rupanuga, April 28, 1974)

"So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acarya and later it proved a failure. THE RESULT IS NOW EVERYONE IS CLAIMING TO BE ACARYA EVEN THOUGH THEY MAY BE KANISTHA ADHIKARI WITH NO ABILITY TO PREACH. IN SOME OF THE CAMPS THE ACARYA IS BEING CHANGED THREE TIMES A YEAR. **THEREFORE WE MAY NOT COMMIT THE SAME MISTAKE IN OUR ISKCON CAMP. ACTUALLY AMONGST MY GODBROTHERS NO ONE IS QUALIFIED TO BECOME ACARYA.**"

(Srila Prabhupada Letter to Rupanuga, April 28, 1974)

Note: "So his idea was amongst the members of GBC who would come out successful and ***self effulgent acarya*** would be automatically selected." The words, "self effulgent acarya" in context of the letter is singular. NO MULTIPLE ACARYAS.

WHAT WILL HAPPEN WHEN I AM NOT HERE, SHALL EVERYTHING BE SPOILED BY THE GBC?

Note: Following the disappearance of Srila Prabhupada the GBC's concocted that no order is needed any longer, because Srila Prabhupada is no longer physically present. Having left Srila Prabhupada behind, declaring him for dead, ISKCON's deviated leadership has naturally also left behind Srila Prabhupada's movement and teachings, with top to bottom perversions in every sphere. Such wholesale deviation is the natural consequence of the desire to unlawfully take the place of Srila Prabhupada. The problem with those so-called 11 "Ritvik-Acaryas" is, that they envied Srila Prabhupada to sit in His seat, (Vyasasana) without having His Divine Graces' qualities.

Srila Prabhupada: "What will happen when I am not here, shall everything be spoiled by the GBC?"

(Srila Prabhupada letter 1972)

"Our mission is to serve (...) Not that you take the place of the guru. That is nonsense, very dangerous. Then everything will be spoiled." As soon as you become ambitious to take the place of guru—gurusu nara-matih. That is the material disease."

(Srila Prabhupada Conversation, 20/4/1977)

There was NO ORDER from Srila Prabhupada NAMING ANY individual to be Diksa guru. The ONLY order on July 9th 1977 was to act as regular Ritvik representative. NOTHING MORE!!!

Furthermore, if someone tells you, "When I order, you jump off the cliff" would you jump? OF COURSE NOT! Clearly, **Srila Prabhupada's use of the word "when" indicates that he did not yet give that order. He ONLY said "WHEN" I order,** "You become guru. However, **a month later** in his July 9, 1977 Final Order, 1st and 2nd initiations for ISKCON wherein he named 11 disciples to act as **"Ritvik Representatives of the Acarya"** to initiate future disciples **on his behalf** "henceforward".

I HAVE GIVEN IN WRITING EVERYTHING, WHATEVER YOU WANTED

Note: Srila Prabhupada clearly stated in his final days *3 times* that "everything" which was needed for running ISKCON, he gave in *writing*:

"I have given in writing everything, whatever you wanted—my will, my executive (?) power, everything. Disaster will happen if you cannot manage it. [...] I have already given everything in writing." *(Srila Prabhupada Room*

Conversation, October 2nd and 3rd, 1977)

In Srila Prabhupada's Last Will and the July 9th, 1977 directive, it is established that for ISKCON Srila Prabhupada is its initiating Guru. And hence if Srila Prabhupada had wanted to authorize any successor gurus or a system by which successor gurus could emerge in the future, he would also have given this in writing.

In his last will, June 5, 1977 Srila Prabhupada states:

"The executive directors who have herein been designated are appointed for life. In the event of death or failure to act for any reason of any of the said directors, a successor director or directors may be appointed by the remaining directors, provided the new director is my initiated disciple following strictly all the rules and regulations of the International Society for Krishna Consciousness as detailed in my books, and provided that there are never less than three (3) or more than five (5) executive directors acting at one time."

Note: In order to carry out this section of Srila Prabhupada's Will, there **must** be his initiated disciples **present for as long as ISKCON exists**, thus necessitating a Ritvik system initiating new disciples **on his behalf henceforward** which was stated as per his July 9, 1977 Order to all GBC and temple presidents. This will also confirm the no change status of the Ritvik system for after his physical disappearance in his use of the word "henceforward" meaning from now on.

SRILA PRABHUPADA'S DISCIPLE

Srila Prabhupada's Disciple

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

ONE WHO IS ACCEPTING DISCIPLINE FROM SRILA PRABHUPADA IS SRILA PRABHUPADA'S DISCIPLE.

Note: In ISKCON we are ALL being DISCIPLINED by Srila Prabhupada (we receive instructions (DISCIPLINE) FROM Srila Prabhupada's books. Even the most basic discipline, 16 rounds of Hare Krishna Mantra and four Regulative Principles are coming FROM Srila Prabhupada. Common sense -- if you ARE being disciplined by Srila Prabhupada then it follows you ARE Srila Prabhupada's disciple. How can it be otherwise?

The MEANING OF THE WORD "DISCIPLE"

Srila 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.

Srila 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.

(Srila Prabhupada's Morning Walk, March 8, 1976 in Mayapur)

DISCIPLE MEANS ONE WHO FOLLOWS DISCIPLINE.

Note: Discipline comes from Srila Prabhupada. We are actually being disciplined by Srila Prabhupada. It is Srila Prabhupada who has given us the regulative principles of no meat,

fish or eggs; no intoxication (including tea and coffee), no illicit sex, and no gambling. It is Srila Prabhupada who has made it a regulative principle for us to chant sixteen rounds on the beads *HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE /HARE RAMA HARE RAMA RAMA RAMA HARE HARE*.

Note: Srila Prabhupada's books contain all the instructions, the guidance required for us to get ourselves out of the clutches of the modes of material nature. In fact, Srila Prabhupada is personally present as his books.

"There is NO DIFFERENCE between the spiritual master's instructions and the spiritual master himself."

(Sri Caitanya-caritamra, Adi-lils 1, Text 350)

Note: Since the instructions of the spiritual master and the spiritual master are not different, one can be the disciple of Srila Prabhupada by following his discipline and can be considered Srila Prabhupada's disciple. Another point is he can be considered both direct disciple and not direct simultaneously, because Srila Prabhupada is still present in his instruction form (His books). The following example will illustrate the point.

Note: Srila Krsnadasa kaviraja is the example of both direct and not direct disciple simultaneously. (THE PHILOSOPHY OF SIMULTANEOUS ONENESS AND DIFFERENCE).

"A direct disciple of Srila Rupa Gosvami was Srila Raghunatha dasa Gosvami. The author of Sri Caitanya-caritamrta, Srila Krsnadasa Kaviraja Gosvami, stands as the DIRECT DISCIPLE of Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami. The direct disciple of Srila Krsnadasa Kaviraja Gosvami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, who initiated Srila Bhaktivinoda Thakura, who in turn initiated Srila Gaurakishore dasa Babaji, the spiritual master of Om Visnupada Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, the divine master of our humble self. Since we belong to this chain of disciplic succession from Sri Caitanya Mahaprabhu, this edition of Sri Caitanya-caritamrta will contain nothing newly manufactured by our tiny brains, but only remnants of food originally eaten by the Lord Himself."

(Sri Caitanya-caritamra, Adi-lila 1)

Krsnadasa Kaviraja Gosvami was not actually a direct disciple of Srila Rupa Gosvami, but he FOLLOWED THE INSTRUCTIONS given by Srila Rupa Gosvami in Bhakti-rasamrta-sindhu. He therefore ACTED ACCORDING TO THE DIRECTIONS of Rupa Gosvami and prayed in every chapter for his mercy.

(Sri Caitanya-caritamra, Antya-lila, 19.102)

WHO IS SRILA PRABHUPADA'S DISCIPLE?

Srila Prabhupada: "Who is my disciple? First of all let him FOLLOW STRICTLY THE DISCIPLINED RULES.

Devotee (2): As long as one is following, then he is...

Srila Prabhupada: Then he is all right."

(Srila Prabhupada's Morning Walk, June 13, 1976, Detroit)

"You do not require to worry as I shall never leave you, you are my disciple and I am your spiritual master, so there is no question, AS LONG AS you follow my instructions, that I shall ever leave you. Just remember under all circumstances to chant sixteen rounds of japa daily, offer your prasadam to Krsna, and do all of the things which you

already know, as you are senior disciple. These things will protect you under all conditions, without any doubt."

(Srila Prabhupada Letter to Bhaktijana, September 21, 19720)

"SO LONG AS one follows the principles, he continues to be my disciple."

(Srila Prabhupada Letter to Madhudvisa, November 7, 1975)

"SO LONG AS one continues to follow the rules and regulations, he continues to be my disciple wherever he may be."

(Srila Prabhupada Letter to Tusta Krsna, November 9, 1975)

"Out of the ten kinds of offenses, the number one offense is to disobey the orders of the Spiritual Master. The instructions given to the disciple by the Spiritual Master at the time of initiation should be strictly followed. That will make one advance to the spiritual path. But if one deliberately defies such instructions, then his advancement is hampered from the very beginning. THIS DEFYING MEANS TO DISCONNECT THE RELATIONSHIP WITH THE SPIRITUAL MASTER. AND ANYONE WHO DEFIES AND THEREFORE DISCONNECTS THE RELATIONSHIP WITH THE SPIRITUAL MASTER can hardly expect the assistance of the Spiritual Master life after life."

(Srila Prabhupada Letter to Jayapataka, July 11, 1969)

"Please always try to REMEMBER ME BY MY TEACHINGS AND WE SHALL ALWAYS BE TOGETHER. Just like I have written in the first publications of Srimad-Bhagavatam, "The spiritual Master lives forever by His divine instruction and the disciple lives with him.", because I have always served my Guru Maharaja and followed His teachings I am now even never separated from Him. Sometimes Maya may come and try to interfere but we must not falter, we must always follow the chalked out path layed down by the great acharyas and in the end you will see."

(Srila Prabhupada Letter to Cidananda, November 25, 1973)

WHO IS NOT SRILA PRABHUPADA'S DISCIPLE?

(Initiation does not bear any meaning!)

"Regarding your question of an initiated person falling prey to the maya, the answer is that so long we are in this material world, there is always chance of being spoiled by Maya, so we must stick with vow to the Lotus Feet of Krishna. An initiated devotee is given the chance for becoming free from the entanglement of karma wheel. Initiated means beginning, not perfection. The Spiritual Master's business is to guide him to the perfectional point. But if one does not strictly follow the guidance of a bonafide Spiritual Master HIS INITIATION DOES NOT BEAR ANY MEANING. The initiation performance is an agreement by the disciples to abide by the order of the Spiritual Master. Therefore, if the Spiritual Master is bonafide and the disciple is serious to abide by His order, then the success is sure."

(Srila Prabhupada Letter, January 11, 1970)

OTHERWISE THEY ARE NOT MY DISCIPLES

"My advice is always chant 16 rounds minimum and follow the four regulative principles. All of my disciples must agree on this point OTHERWISE THEY ARE NOT MY DISCIPLES."

(Srila Prabhupada Letter to Raja Laksmi, February 17, 1976)

AGAINST THE PRINCIPLE

"Unless absolutely necessary, one should keep head shaven and not allow the hair to grow long. If absolutely necessary, one can dress like an American gentleman, with short hair, but long hair is prohibited. The reason that one with long hair is not my disciple is because he is AGAINST THE PRINCIPLE. Unless absolutely necessary one should keep hair short, and if necessary one can dress like an American gentleman with short hair. It is not expected that everyone will join. For that reason we can't compromise. The tendency is there to be hippy. When the acaryas are seen with beard, that is during Caturmasya, July-September. If observed strictly there is not simply a beard. There are so many rules and regulations. One can't eat a variety of foods. Only kitri prepared and poured on the floor, and then licked up. There are so many other rules also. THAT IS NOT ALWAYS THAT THEY KEPT BEARD."

(Srila Prabhupada Letter to Dhrstaketu, July 17, 1976)

Note: There are many so-called Prabhupada disciples - but only in name. They in fact decline to follow Srila Prabhupada's discipline hence they are Srila Prabhupada disciples in name only. **They show superficial lip service to Srila Prabhupada.**

DISCIPLE IN NAME ONLY

Srila Prabhupada: And the Bon Maharaja is his follower. HE'S IN NAME a disciple of Bhaktisiddhanta Sarasvati, BUT HE'S A SERVANT OF Vivekananda.

Tamala Krsna: He's very similar to him.

Srila Prabhupada: He's a great appreciator of Vivekananda. He has put in his curriculum Vivekananda philosophy, Gandhi philosophy. Rascal, what philosophy they have got?

(Srila Prabhupada Morning Walk, New York, July 10, 1976)

Srila Prabhupada: "There are many jealous people in the dress of Vaishnavas in this Krishna Consciousness movement, and they should be completely neglected. A false acarya may try to override a vaishnava by a high-court decision, (2/3 hand vote) but Bhaktivinoda Thakura says that he is nothing but a disciple of Kali-yuga."

(Sri Caitanya-caritamrta, Madhya-lila., Ch.1, Text 218 / 220, purport)

STEALING SRILA PRABHUPADA'S DISCIPLES, HIS PROPERTIES, FOR ONESELF (BECOMING SELF MADE GURU-BY BOGUS GBC APPOINTMENT OF 2/3 MAJORITY VOTES) HAS GRAVE CONSEQUENCES:

THE PERFECT EXAMPLE IS KING NRG. HE WAS VERY POWERFUL AND VERY PIOUS, BUT DUE TO THE SMALL MISTAKE OF UNKNOWINGLY USURPING A BRAHMANA'S COW, HE WAS CONDEMNED TO THE ABOMINABLE LIFE OF A LIZARD. Ordinary poison affects only those who drink it, and ordinary fire can be extinguished simply by pouring water on it; BUT THE ARANI FIRE IGNITED BY THE SPIRITUAL POTENCY OF A BRAHMANA CAN BURN TO ASHES THE WHOLE FAMILY OF A PERSON WHO PROVOKES SUCH A BRAHMANA." (Formerly, the brahmanas used to ignite the fire of sacrifice not with matches or any other external fire but with their powerful mantras, called arani.) **"IF SOMEONE EVEN TOUCHES A BRAHMANA'S PROPERTY, HE IS RUINED FOR THREE GENERATIONS. HOWEVER, IF A BRAHMANA'S PROPERTY IS FORCIBLY TAKEN AWAY, THE TAKER'S FAMILY FOR TEN GENERATIONS BEFORE HIM AND TEN GENERATIONS AFTER HIM WILL BECOME SUBJECT TO RUINATION."**

A PERSON WHO TAKES AWAY PROPERTY WHICH HAS EITHER BEEN AWARDED TO A BRAHMANA OR GIVEN AWAY BY HIM IS CONDEMNED TO LIVE FOR AT LEAST 60,000 YEARS AS MISERABLY AS AN INSECT IN STOOL. THEREFORE I INSTRUCT YOU, ALL MY BOYS AND RELATIVES PRESENT HERE, DO NOT, EVEN BY MISTAKE, TAKE THE POSSESSION OF A BRAHMANA AND THEREBY POLLUTE YOUR WHOLE FAMILY. IF

SOMEONE EVEN WISHES TO POSSESS SUCH PROPERTY, LET ALONE ATTEMPTS TO TAKE IT AWAY BY FORCE, THE DURATION OF HIS LIFE WILL BE REDUCED. HE WILL BE DEFEATED BY HIS ENEMIES, AND AFTER BEING BEREFT OF HIS ROYAL POSITION, WHEN HE GIVES UP HIS BODY HE WILL BECOME A SERPENT. A SERPENT GIVES TROUBLE TO ALL OTHER LIVING ENTITIES.

(Krsna Book, Chapter 64 - The Story of King Nrga)

STEALING SRILA PRABHUPADA'S DISCIPLES BY TRICKERY

Note: It has been a common practice among Srila Prabhupada's Godbrothers to steal Srila Prabhupada's disciples by trickery. Sridhara Maharaja and Puri Maharaja are also known to have re-initiated Srila Prabhupada's disciples. Narayana Maharaja is also a culprit in this deplorable un-Vaisnava, offensive, insulting conduct. This act proves they are conditioned souls.

From the letter below one can see that history repeats itself; because they are conditioned souls they ventured to initiate Srila Prabhupada's disciples. Thus, they were caught out as Srila Prabhupada clearly says of the action: "SO IT IS DELIBERATE TRANSGRESSION OF VAISNAVA ETIQUETTES AND OTHERWISE A DELIBERATE INSULT TO ME. I DO NOT KNOW WHY HE HAS DONE LIKE THIS BUT NO VAISNAVA WILL APPROVE OF THIS OFFENSIVE ACTION."

THE RE-INITIATING BUSINESS

"In meantime, I have also received one letter which is very depressing from Hrsikesa. I understand that he has been induced by Bon Maharaja to be initiated by him for giving him shelter, and this foolish boy has accepted his inducement. This isn't very happy news, and I have replied Hrsikesa's letter in the following words, which please take note, and in the future, we shall be very cautious about them. "My Dear Hrsikesa, Please accept my blessings. I am in due receipt of your letter of March 14, 1968, and I am greatly surprised. I AM GREATLY SURPRISED FOR BON MAHARAJA'S INITIATING YOU IN SPITE OF HIS KNOWING THAT YOU ARE ALREADY INITIATED BY ME. SO IT IS DELIBERATE TRANSGRESSION OF VAISNAVA ETIQUETTES AND OTHERWISE A DELIBERATE INSULT TO ME. I DO NOT KNOW WHY HE HAS DONE LIKE THIS BUT NO VAISNAVA WILL APPROVE OF THIS OFFENSIVE ACTION. I very much appreciate your acknowledgement of my service unto you and you will always have my blessings, BUT YOU MUST KNOW THAT YOU HAVE COMMITTEE. A GREAT BLUNDER. I do not wish to discuss on this point more elaborately now, but if you are desirous to know further about it, I shall be glad to give you more enlightenment. Mukunda is not here. He has gone to L.A. Hope you are well." If Hrsikesa writes you letter I think you may avoid reply. I DO NOT APPROVE BOTH HRSIKESA'S AND BON MAHARAJA'S THIS OFFENSIVE ACTION. Hoping you are both well."

(Srila Prabhupada Letter to Mukunda, March 26, 1968)

Note: In venturing to initiate Srila Prabhupada's disciples ---they could not even have understood the philosophy properly. As It is clearly stated: A DEVOTEE MUST HAVE ONLY ONE INITIATING SPIRITUAL MASTER BECAUSE IN THE SCRIPTURES ACCEPTANCE OF MORE THAN ONE IS ALWAYS FORBIDDEN. For them to Initiate Srila Prabhupada's disciples they would be falling into a trap of REJECTING Srila Prabhupada as the Initiating Guru---DIRECT INSULT---committed BOTH by the so-called disciple of Srila Prabhupada and their conditioned soul "gurus".

"The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A DEVOTEE MUST HAVE ONLY ONE INITIATING SPIRITUAL MASTER BECAUSE IN THE SCRIPTURES ACCEPTANCE OF MORE THAN ONE IS ALWAYS FORBIDDEN." *(sri Caitanya-caritamra, Adi-lila 1.35: The Spiritual Masters)*

Section 2 **DIKSA GIVEN TO MADHYAMA-ADHIKARI IS NOT A FORMALITY**

Diksa Given to Madhyama-adhikari is Not a Formality

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

No disrespect intended to Shiva das Prabhu, but there is a philosophical misunderstanding and I have just compiled below a reply to prove the point. Shiva das wrote:

"Also contradicting his thesis is the numerous places where Srila Prabhupada said that madhyama and even kanistha devotees can act as diksa gurus"

This is a misunderstanding - you will not find ONE quote to say Kanistha or even a Madhyam devotee can act as DIKSA guru.

THE STUDENTS AND DISCIPLES ARE INITIATED ACCORDING TO AUTHORIZED PANCARATRIKI REGULATIONS

Note: There are two aspects in initiation:

- 1) Formality (Pancaratriki) - name giving ceremony etc
- 2) Diksa (Knowledge) - spiritual initiation **received by Madhyama adhikari**

As shown previously in [my article](#)", the Ritvik ***Representative*** was to allow for the function of **Formality**. So a question may be raised, why formality?

The answer is very simple: the Diksa given to Madhyama adhikari is NOT a formality. Initiation offered to neophyte/Kanistha IS a Formality. THIS is the BIG difference.

Note: In conformity with the establishment of the formality of a Ritvik System 9th July 1977, Srila Prabhupada's signed directive to the society the Pancaratriki regulations were followed in this initiation. "THE STUDENTS AND DISCIPLES ARE INITIATED ACCORDING TO AUTHORIZED PANCARATRIKI REGULATIONS"

This is a general principle. However, A person who is liberated acharya and guru cannot commit any mistake, but there are persons who are less qualified or not liberated, but still can act as 'guru' and 'acharya' by strictly following the disciplic succession. (*Lecture 26th April, 1968. New York*)

Whether one uses the terms OFFICIATING ACARYA OR RITVIK OR REPRESENTATIVE they mean the SAME ie to ACT ON BEHALF OF ACARYA. So this is **act as** "guru" and "Acarya". They ACTING as OFFICIATING ACARYA OR RITVIK REPRESENTATIVE OF ACARYA. **They are NOT acarya but acting as in capacity to OFFICIATE on behalf of the ACARYA.** This is **very clear**. Srila Prabhupada has in all front cover of the Books:

Note: Founder-Acarya His Divine Grace AC Bhaktivedanta Swami Prabhupada. The hyphen means Srila Prabhupada IS the ACARYA of ISKCON not simply its Founder consequently, one who wants to accept the position of formality of initiating others can ONLY do so ON BELHALF of Srila Prabhupada the ACARYA. THERE IS NO OTHER WAY. **Srila Prabhupada's Diksa giving position in ISKCON as long as it exists is IRREPLACEABLE.**

Srila Prabhupada's introduction of Ritvik Initiations (PANCARATRIKI) is fully justified as the formalities may be changed " **can also be initiated according to circumstances.**"

Those who are not actually in the line of acaryas, **or who personally have no knowledge of how to act in the role of acarya, unnecessarily criticize the activities of the ISKCON movement in countries outside of India.** The fact is that

such critics cannot do anything personally to spread Krsna consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to sastra. **Srimad Viraraghava Acarya, an acarya in the disciplic succession of the Ramanuja-sampradaya, has remarked in his commentary that candalas, or conditioned souls who are born in lower than sudra families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaisnavas.**

(Srimad-Bhagavatm 4.8.54 Purport)

In each center we have got hundreds of disciples and followers, and our initiated disciples are strictly following the restrictions as principle, as follows: (1) no illicit sex life, (2) no intoxication, including coffee, tea, and cigarettes, (3) no gambling, (4) no meat eating. We have got both Brahmacharis and Householders as disciples, and all of them are following the above mentioned principles. THE STUDENTS AND DISCIPLES ARE INITIATED ACCORDING TO AUTHORIZED PANCARATRIKI REGULATIONS. According to Srimad-Bhagavatam and Bhagavad-gita, anyone, including so-called low born men, who may take shelter unto the Lotus Feet of Lord Krishna or His devotees, is sanctified by initiation process.

kirāta-hūñādhra-pulinda-pulkaśā / ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ / śudhyanti tasmai prabhaviṣṇave namaḥ

How such thing can be possible is explained in the Srimad-Bhagavatam that by special all-pervading power of Visnu this is possible.

(Sri Prabhupada 68-06-12. Letter: whom it may concern)

So we are trying to follow Sanatana Gosvami. By diksa-vidhanena, by imitating persons any, from anywhere. It does not matter. Because in this age, Kali-yuga, the diksa-vidhana is performed according, according to Pancaratrika-vidhi. Not Vaidika-vidhi. Vaidika-vidhi is very strict. Unless one is bona fide son of a dvija, the initiation was not given. To the sudras, there was no initiation. A brahmana ksatriya, vaisya. So these are the Vedic process. SO IN THE KALI-YUGA, BECAUSE IT IS TO BE UNDERSTOOD THAT EVERYONE IS A SUDRA, THEREFORE VAIDIKA-VIDHANA CANNOT BE APPLIED. VAIDIKA-VIDHANA REQUIRES THAT ONE MUST BE BORN BY A BRAHMANA, KSATRIYA. THEN HE'S ELIGIBLE FOR BEING INITIATED. BUT IN THE KALI-YUGA, THAT IS NOT POSSIBLE. THEREFORE THE PANCARATRIKI-VIDHI IS ACCEPTED.

721027ND.VRN

(680724IN.MON Lecture)

śruti-smṛti-purāṇādi- / pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir / utpātāyaiva kalpate

This is the definition given by Srila Rupa Gosvami, that to become a devotee of the Lord, Krsna, one has to follow the principles of sruti and smṛti, and pancaratrici-vidhi. Especially in this age, Kali-yuga, there is no Vedic vidhi. Because Vedic vidhi is lost. Formerly, initiation was offered to a person who is actually born of a brahmana father. Otherwise... Or the higher caste, the brahmanas, the ksatriyas, and the vaisyas, they were offered initiation, and the sudras were not offered. That was the Vedic system. But in this age the sastra says that kalau sudra sambhava. IN THIS AGE OF KALI PRACTICALLY THERE IS NO MORE ANY BRAHMANA, KSATRIYA, OR VAISYA. MAYBE BY NAME, BUT IN QUALIFICATION THEY ARE NOT EXISTING. EVERYONE IS SUPPOSED TO BE SUDRA. SO IN KALI-YUGA THE PANCARATRIKI-VIDHI IS ACCEPTED. The pancaratrici-vidhi is also Vedic vidhi, corollary, given by Narada Mahamuni. But it is accepted by the Vedic followers, pancaratrici-vidhi.

Pancaratriki-vidhi means if any one has a little inclination for spiritual development, he should be given chance. This initiation means to give chance. The Bhagavata says that kirata-hunandhra-pulinda-pulkasa abhira-sumbha yavanah khasadayah. These are the list of the candalas or less than the sudras. So Bhagavata gives open road for everyone. Even one is kirata... Kirata means... Generally they are called aborigines, or the very black aborigines living in the jungles, they are called kirata.

(680724IN.MON Lecture)

Our Sanatana Gosvami gives direction in the Hari-bhakti-vilasa that one man can become a brahmana by the regular process of diksa. Diksa, this initiation, cannot be offered to a sudra. Diksa cannot be offered to a sudra. But in this age, Kali-yuga, it is the statement of the sastras that in the Kali-yuga most of the population are sudras. Kalau sudra sambhavah. How they can be initiated? This initiation is offered not according to the Vedic rules, because it is very difficult to find out a **qualified brahmana**. DIKSA IS OFFERED TO A QUALIFIED BRAHMANA. THEREFORE THIS DIKSA IS OFFERED ACCORDING TO PANCARATRIKI-VIDHI. THAT IS RECOMMENDED IN THIS AGE. MY SPIRITUAL MASTER INAUGURATED THIS PANCARATRIKI-VIDHI, AND WE ARE FOLLOWING HIS FOOTSTEPS. Anyone who is inclined to devote his life for Krsna, he should be accepted as brahmana..

(710329BG.BOM Lecture)

Note: 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. THIS IS DIKSA**.**

DIKSA-KALE bhakta kare atma-samarpana - sei-kale krsna tare kare atma-sama
"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.

(Sri Caitanya-caitamrta, Antya-lila 4.192 Sanatana Gosvami Visits the Lord at Jagannatha Puri)

"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. "

(Sri Caitanya-caitamrta, Antya-lila 4.193 Sanatana Gosvami Visits the Lord at Jagannatha Puri)

"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."

(Sri Caitanya-Caritamrta, Antya-lila 4.194 Sanatana Gosvami Visits the Lord at Jagannatha Puri)

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. s to act for everyone's welfare.

(Nectar of Instruction. 50)

Note: In this exchange Srila Prabhupada makes a point of Initiation as a formality this is different from Madhyama Adhikaris receiving Diksa

Reporter: What is the procedure of the movement? Do you initiate yourself all the disciples or do your other disciples also do that?

Srila 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.

761016iv.cha Conversation with Interviewer

Note: Whereas Srila Prabhupada DELIVERS by giving DIKSA knowledge, the formality is conducted by the Ritviks (Representatives of Acarya).

Kanistha adhikari is supposed to be in the mode of Goodness Sattva guna, not on Visuddha Sattava platform which is Pure Goodness, so he can NOT give diksa. How can a Kanistha adhikari give diksa, if he himself is not free from all material contamination?

Diksa actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

(Sri Caitanya-caritamrta, Madhya-lila 4.111 Sri Madhavendra Puri' s Devotional Service)

If Kanistha adhikari could give this Diksa to another this means there would be no material contamination at all, but he cannot do this. ONLY at Madhyama adhikari stage one can be initiated with transcendental knowledge and become freed from ALL material contamination. It is mistakenly misunderstood that even Kanistha or Madhyama adhikari give diksa, this is perhaps due to the understanding they CAN accept disciples. Please see the quote below:

"In this verse Srila Rupa Gosvami advises the devotee to be intelligent enough to distinguish between the kanistha-adhikari, madhyama-adhikari and the uttama-adhikari. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform. Srila Bhaktivinoda Thakura has given some practical hints to the effect that an uttama-adhikari Vaisnava can be recognized by his ability to convert many fallen souls to Vaisnavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikari. A neophyte Vaisnava or a Vaisnava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an uttama-adhikari as a spiritual master."

(Nectar of Instruction)

Note: In this quote please note there is **no mention of giving diksa at all.** In fact it does NOT encourage accepting spiritual master from the Madhyama or Kanistha. **The quote is about taking discipline, NOT Diksa. The 3rd Offence in chanting is to disobey the Spiritual master so in either case if one becomes a spiritual master without being on Uttama Adhikari he will be committing offense and if he accepts one who is not on uttama adhikari he will commit offense in the chanting of the holy name.**

Note: Diksa is illustrated graphically here Vasudeva was on Suddha sattva platform this is why from him Krsna is transferred to Devaki

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.**

(Srimad-Bhagavatam 10.2.18 Prayers by the Demigods for Lord Krsna in the Womb)

Sattvam visuddham vasudeva-sabditam (Bhag. 4.3.23). In this material world, the three modes of material nature--goodness, passion and ignorance--prevail. Among these three, goodness is the platform of knowledge, and passion brings about a mixture of knowledge and ignorance, but the mode of ignorance is full of darkness. Therefore the Supreme Personality of Godhead is beyond darkness and passion. He is on the platform where goodness or knowledge is not disturbed by passion and ignorance. This is called the vasudeva platform. It is on this platform of vasudeva that Vasudeva, or Krsna, can appear.

(Srimad-Bhagavatam 8.5.29 The Demigods Appeal to the Lord for Protection)

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.**

(Srimad-Bhagavatam 5.3.20 Rsabhadeva's Appearance in the Womb of Merudevi, the Wife of King Nabhi)

"The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. **A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden.** There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on."

(Sri Caitanya-caritamṛta, Adi-Lila 1.35 The Spiritual Masters)

"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.**"

(Krsna Book, Chapter 80 The Meeting of Lord Krsna with Sudama Brahmana)

Note: the FORMALITY INITIATION of giving Holy Name on Behalf of Srila Prabhupada and fire sacrifice are just SYSTEM OF MANAGEMENT issues: That is not very important thing.

Reporter: What is the procedure of the movement? Do you initiate yourself all the disciples or do your other disciples also do that?

Srila 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.

(761016iv.cha Conversation with Interviewer):

Note: Srila Prabhupada gives Divya-jnana (DIKSA). Divya means TRANSCENDENTAL and Jnana means KNOWLEDGE Hrde means heart and Prokasito means revealed just as in prakasa – manifested Krsna becomes manifest in the heart of the Pure Devotee.

Srila Prabhupada: *Divya-jnana hrde prokasito.* What is that divya-jnana? Divya-jnana is that we are all servant of Krsna, and our only business is to serve Krsna. Divya-jnana. This is divya-jnana. It is not difficult at all. Simply we have. We have become servant of so many things—servant of society, servant of community, servant of country, servant of wife, servant of children, servant of dog and so many. "Now let me become servant of Krsna." This is divya-jnana. Diksa. **Diksa means from this divya-jnana. That is di. And ksa means ksapayati, expands.**

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Note: When at the stage of Madhyama Adhikari one is RECIPIENT of THAT Diksa in the HEART from SRILA PRABHUPADA he becomes a SERVANT OF KRSNA. He relishes a particular mellow (Rasa) of his relationship with Krsna. This point HE SEES KRSNA and HIS RELATIONSHIP (svarupa) is established. So it is not so CHEAP to be Diksa guru.

The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as santa, dasya, sakhya, vatsalya and madhurya. All these rasas, or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is svarupa-siddhi, the perfection of one's eternal relationship with the Supreme Lord. Svarupa-siddhi, the eternal relationship with the Supreme Lord, may be situated in one of the transcendental mellows.

(Sri Caitanya-caritamrta, Madhya-lila 8.83 Talks Between Sri Caitanya Mahaprabhu and Ramananda Raya)

Note: When Krsna is TRANSFERRED FROM Pure devotees HEART to another Pure devotee then there is DIKSA. Divya jnana revelation of one's CONSTITUTIONAL position Svarupa is UNDERSTOOD. This may take many, many, many births — NOT so cheap. This is why In Guru Puja to Srila Prabhupada we sing Janme janme prabhu sei:

Srila Prabhupada: Yes, that arrangement will be done, you go on with your business. We are singing this song daily. Why do you forget? Cakhu-dan dilo jei **janme janme prabhu sei**. ONE WHO HAS OPENED THE EYES, **HE'LL REMAIN MY MASTER LIFE AFTER LIFE**.

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Note: Srila Prabhupada is WITH US TO GUIDE US through difficult journey of transmigration cycle to attaining Back to Godhead IF we follow him. Bilvamangal Thakura's Spiritual master came thru a prostitute to deliver him, so Srila Prabhupada is also SO POWERFUL to help us:

IT IS NOT POSSIBLE TO GO BACK TO GODHEAD IN ONE LIFE, but in the human form one should at least understand the goal of life and begin Krsna consciousness.

(Srimad-Bhagavatam 3.15.24 Description of the Kingdom of God)

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.

(Srimad-Bhagavatam 10.2.18 P Prayers by the Demigods for Lord Krsna in the Womb)

Through the actions of THESE TWO BHAGAVATAS THE LORD INSTILLS THE MELLOWS OF TRANSCENDENTAL LOVING SERVICE INTO THE HEART OF A LIVING BEING, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love.

(Sri Caitanya-caritamrta, Adi-lila 1.100 The Spiritual Masters)

Note: Does it say VAPU is the requirement – NO! Vapuvadis have CONCOCTED you need VAPU for transmission of DIKSA

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.

(Srimad-Bhagavatam 1.7.22 The Son of Drona Punished)

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.

(Sri Caitanya-Caritamrta, Adi-lila 1.35 The Spiritual Masters)

Similarly, arcyē sila-dhīr 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.**

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Note: Karma is taken and purified by the UTTAMA-ADHAKARI. Only he can DELIVER by definition. uttama-adhikari Sei taraye samsara.

uttama-adhikari--the topmost devotee; sei--he; taraye samsara--can deliver the whole world.

(Sri Caitanya-caritamrta, Madhya-lila 22.65 The Process of Devotional Service)

Srila Prabhupada delivers. He GIVES Diksa. Formalities of initiation are done by his Ritvik Representatives.

Section 3 - **SRILA PRABHUPADA IS THE ACARYA AND ACTUAL INITIATOR IN ISKCON FINAL CONCLUSION**

Note: Gaps before another PROMINENT Acarya comes can be THOUSANDS of years we SIMPLY have to select the Prominent Acarya in our the line of sampradaya - and the PROMINENT Acarya now is Srila Prabhupada.

Regarding parampara system: THERE IS NOTHING TO WONDER FOR BIG GAPS. Just like we belong to the Brahma Sampradaya, so we accept it from Krishna to Brahma, Brahma to Narada, Narada to Vyasadeva, Vyasadeva to Madhva, and between Vyasadeva and Madhva there is a big gap. But it is sometimes said that Vyasadeva is still living, and Madhva was fortunate enough to meet him directly. In a similar way, we find in the Bhagavad-gita that the Gita was taught to the sun-god, some millions of years ago, but Krishna has mentioned only three names in this parampara system—namely, Vivasvan, Manu, and Iksvaku; and so these gaps do not hamper from understanding the parampara system. **We have to** PICK UP THE PROMINENT ACARYAS, AND FOLLOW FROM HIM.**** There are many branches also from the parampara system, and it is not possible to record all the branches and sub-branches in the disciplic succession. **We have to pick up from the authority of the acharya in whatever sampradaya we belong to.**

(Srila Prabhupada letter, 68-04-12. Dayananda)

The **ONLY INJUNCTION FROM SCRIPTURES IS TO WORSHIP THE ACARYA.** Its only the acarya that is able to give diksa (spiritual initiation) to the Madhyama-adhikari (see antya CC 4.192-4.194) where he relishes loving mellows (in his svarupa) with Krsna. Acarya is not voted by the GBC 2/3 majority votes. **The acarya has direct communication with Krsna- Krsna speaks through him.** It is therefore only the acarya that can actually be expected to be worshiped as good as Krsna. So the photo worship is not sanctioned of one who is not an acarya. (conditioned soul worship — idol worship where is the difference?).

“According to the deliberate opinion of all revealed scriptures, the spiritual master is non-different from Krsna. Lord Krsna in the form of the spiritual master delivers His devotees.”

(Sri Caitanya-caritamrta, Adi-lila 1.45)

****ACARYAM** MAM VIJANIYAN NAVAMANYETA KARHICIT NA MARTYA-BUDDHYASUYETA SARVA-DEVA-MAYO GURUH “One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”**

Purport:

This is a verse from Srimad-Bhagavata (11.17.27)

(Sri Caitanya-caritamrta, Ad-lila 1.46)

Note: It is significant the SAME TEXT has been quoted In NoD Ch7, but in reference to **ACCEPTING INITIATION. So this shows INITIATION IS FROM**

ACARYA NOT FROM 2/3 GBC MAJORITY VOTED so-called "SPIRITUAL MASTERS".

Regarding ACCEPTING INITIATION from the spiritual master, IN THE ELEVENTH CANTO OF SRIMAD-BHAGAVATAM, SEVENTEENTH CHAPTER, VERSE 27, it is stated by Lord Krsna, **"My dear Uddhava, the spiritual master must be accepted not only as My representative, but as My very self. He must never be considered on the same level with an ordinary human being. One should never be envious of the spiritual master, as one may be envious of an ordinary man. The spiritual master should always be seen as the representative of the Supreme Personality of Godhead, and by serving the spiritual master one is able to serve all the demigods."**

(Chapter 7 Nectar of Devotion, Serving the Spiritual Master with Faith and Confidence)

A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden.

(Sri Caitanya-Caritamrta Adi-lila 1.35)

Note: **We know it is only the uttama adhikari Acarya Prabhupada that is able to transmit diksa (spiritual initiation) into the madhyam adhikaris heart whereby he is enabled to see Krsna and relish loving mellows in his svarupa. (television in the heart).** Here it is understood that the spiritual master disciplic succession is of Acaryas. And Srila Prabhupada is the current Acarya.

In Bhagavad-gita, Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge by accepting the acarya. Acaryopasanam: one should worship an acarya, a spiritual master who knows things as they are. THE SPIRITUAL MASTER MUST BE IN THE DISCIPLIC SUCCESSION FROM KRSNA. THE PREDECESSORS OF THE SPIRITUAL MASTER ARE HIS SPIRITUAL MASTER, HIS GRAND SPIRITUAL MASTER, HIS GREAT-GRAND SPIRITUAL MASTER AND SO ON, WHO FORM THE DISCIPLIC SUCCESSION OF ACARYAS.

(Srimad-Bhagavatam 3.29.17)

Note: **The injunction is to worship the acarya as opposed to those who conduct spiritual master business.** This statement from Srila Prabhupada is uncompromising. Srila Prabhupada wants to deliver the devotees from the lust of wanting to be worshiped as good as God. But if they become envious of his position as the acarya, and wish to be worshiped as good as God, then he is telling them their destiny:

The pseudo religionists have neither knowledge nor detachment from material affairs, for most of them want to live in the golden shackles of material bondage under the shadow of philanthropic activities disguised as religious principles. By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative acaryas, the holy teachers in the strict disciplic succession. THEY IGNORE THE VEDIC INJUNCTION ACARYOPASANA-"ONE MUST WORSHIP THE ACARYA"- AND KRSNA'S STATEMENT IN THE BHAGAVAD-GITA (4.2) EVAM PARAMPARA-PRAPTAM, **"THIS SUPREME SCIENCE OF GOD IS RECEIVED THROUGH THE DISCIPLIC SUCCESSION."** INSTEAD, TO MISLEAD THE PEOPLE IN GENERAL THEY THEMSELVES BECOME SO-CALLED ACARYAS, BUT THEY DO NOT EVEN FOLLOW THE PRINCIPLES OF THE ACARYAS. THESE ROGUES ARE THE MOST DANGEROUS ELEMENTS IN HUMAN SOCIETY. Because there is no religious government, they escape punishment by the law of the state. THEY CANNOT, HOWEVER, ESCAPE THE LAW OF THE SUPREME, WHO HAS CLEARLY DECLARED IN THE BHAGAVAD-GITA THAT ENVOUS DEMONS IN THE GARB OF RELIGIOUS PROPAGANDISTS SHALL BE THROWN INTO THE DARKEST REGIONS OF HELL (BG. 16.19-20). **SRI ISOPANISAD CONFIRMS THAT THESE PSEUDO RELIGIONISTS ARE**

HEADING TOWARD THE MOST OBNOXIOUS PLACE IN THE UNIVERSE AFTER THE COMPLETION OF THEIR SPIRITUAL MASTER BUSINESS, WHICH THEY CONDUCT SIMPLY FOR SENSE GRATIFICATION.

(Isopanisad Mantra12)

Note: **Srila Prabhupada (Jagad-guru) has already given us the Holy name initiation in his books, tapes and formal ceremonies also. All it requires now is that one chant offenselessly—this is attained in the madhyma-adhikari platform(spiritual Initiation-diksa).** Those who are making money from spiritual master business may be agitated—but we know that ****only Krsna’s pure devotee can give Krsna**** and Prabhupada has given the Holy name. So far as formality of the ceremony— July 9th letter, Srila Prabhupada said conduct as Ritviks (Representative of Acarya). How can he allow worship of conditioned souls?

Srila Bhaktisiddhanta Sarasvati Thakura explains that unless one is directly empowered by the causeless mercy of Krsna, one cannot become the spiritual master of the entire world (jagad-guru). One cannot become an acarya simply by mental speculation.

THE TRUE ACARYA PRESENTS KRSNA TO EVERYONE BY PREACHING THE HOLY NAME OF THE LORD THROUGHOUT THE WORLD. THUS THE CONDITIONED SOULS, PURIFIED BY CHANTING THE HOLY NAME, ARE LIBERATED FROM THE BLAZING FIRE OF MATERIAL EXISTENCE.

In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. The true acarya, the spiritual master of the entire world, must be considered an incarnation of Krsna’s mercy. indeed, he is personally embracing Krsna.

HE IS THEREFORE THE SPIRITUAL MASTER OF ALL THE VARNAS (BRAHMANA, KSATRIYA, VAISYA AND SUDRA) AND ALL THE ASRAMAS (BRAHMACARYA, GRHASTHA, VANAPRASTHA AND SANNYASA).

Since he is understood to be the most advanced devotee, he is called paramahamsa-thakura. Thakura is a title of honor offered to the paramahamsa. Therefore one who acts as an acarya, directly presenting Lord Krsna by spreading His name and fame, is also to be called paramahamsa-thakura.

(Sri Caitanya-caritamrta, Antya-lila 7.12)

Note: It is interesting that in Srila Prabhupada’s books also it is stressed: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada Founder-Acarya of the International Society For Krishna Consciousness. ‘Founder’ **** HYPHEN**** Acarya means that Srila Prabhupada is NOT ONLY the Founder, BUT ALSO the Acarya of ISKCON. It is also Srila Prabhupada’s desire to REMAIN at the centre so all devotees take the advantage of receiving diksa from his Divine Grace.

I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acarya in the centre. On this principle we can open any number of Branches all over the world. The Ramakrishna mission works on this principle and thus as organization they have done wonderfully.

(Srila Prabhupada letter 67-02-11. to Kirtanananda)

Srila Prabhupada is THAT Acarya who first initiates us with the MAHA-MANTRA

Krsnadasa Kaviraja Gosvami has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. Gurun is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master.

Although others give help in showing the way to beginners, THE GURU WHO FIRST INITIATES ONE WITH THE MAHA-MANTRA IS TO BE KNOWN AS THE INITIATOR, AND THE SAINTS WHO GIVE INSTRUCTIONS FOR PROGRESSIVE ADVANCEMENT IN KRSNA CONSCIOUSNESS ARE CALLED INSTRUCTING SPIRITUAL MASTERS.

(Sri Caitanya-caritamṛta, Adi-līla 1.34 The Spiritual Masters)

Srila Prabhupada is the ONE initiator Spiritual Master

"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.

(Kṛṣṇa Book 80 The Meeting of Lord Kṛṣṇa with Sudama Brahmana)

Srila Prabhupada is THAT PURE devotee who GIVES Kṛṣṇa. The Holy Name is NOT the conditioned soul property to give this is WHY the Holy name is given ON BEHALF of the Acarya Srila Prabhupada and as per his ORDER of July 9th 1977 Ritvik acting as his REPRESENTATIVE

Here the words priya janān anuśevatām naḥ indicate that the Supreme Lord, the Supreme Personality of Godhead, is very favorable to devotees who act according to the instructions of His own pure devotee. In other words, one must become the servant of the servant of the servant of the Lord. If one wants to become the servant of the Lord directly, this is not as fruitful as engaging in the service of the Lord's servant. This is the direction of Sri Caitanya Mahāprabhu, who shows us the way to become gopi-bhārtuḥ pada-kāmalāyoraśa-dāśa-dāśanūdaśaḥ. One should not be proud of becoming directly the servant of the Supreme Personality of Godhead. Rather, one must seek a pure devotee, a servant of the Lord, and engage oneself in the service of such a servant. The more one becomes the servant of the servant, the more one becomes perfect in devotional service. This is also the injunction of Bhagavad-gītā: evam parampara-prāptam imam rājarsayo viduḥ. One can understand the science of the Supreme Personality of Godhead simply by the parampara system. In this regard, Srila Narottama dāśa Thākura says, tandra carāna sevī bhakta-sāne vāśa: "Let me serve the lotus feet of the devotees of the Lord, and let me live with devotees." Janame janame haya, ei abhilāśa. Following Narottama dāśa Thākura, one should aspire to be a servant of the Lord's servant, life after life. Srila Bhaktivīnoda Thākura also sings, tumi ta' thākura, tomāra kukura, baliya janāha more: "O my Lord, O Vaiṣṇava, please consider me your dog." One must become the dog of a Vaiṣṇava, a pure devotee, for a pure devotee can deliver Kṛṣṇa without difficulty. Kṛṣṇa se tomāra, kṛṣṇa dite para. KṚṢṆA IS THE PROPERTY OF HIS PURE DEVOTEE, AND IF WE TAKE SHELTER OF A PURE DEVOTEE, HE CAN DELIVER KṚṢṆA VERY EASILY. Prahlaḍa wants to engage in the service of a devotee, and therefore he prays to Kṛṣṇa, "My dear Lord, kindly give me the shelter of Your very dear devotee so that I may engage in his service and You may then be pleased." Mad-bhakta-puḅabhyadhika (Bhāg. 11.19.21). The Lord says, "Engaging in the service of My devotee is better than trying to engage in My devotional service. (*Srīmad-Bhāgavatam* 7.9.42 Prahlaḍa Pacifies Lord Nṛsimhadeva with Prayers)

Srila Prabhupada is THE ONE INITIATING Spiritual Master:

If one develops love for Kṛṣṇa by Kṛṣṇa conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not

succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A DEVOTEE MUST HAVE ONLY ONE INITIATING SPIRITUAL MASTER BECAUSE IN THE SCRIPTURES ACCEPTANCE OF MORE THAN ONE IS ALWAYS FORBIDDEN. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

(Sri Caitanya-caritamṛta, Ādi-līlā) 1.35 The Spiritual Masters

SRILA PRABHUPADA IS THAT MAHA-BHAGAVATA WHO GIVES DIKSA:

The offenses against the chanting of the holy name are as follows: (3) To disobey the orders of the spiritual master.

NoD 8 Offenses to Be Avoided

mahā-bhāgavata-śreṣṭho / brāhmaṇo vai gurur nṛṇām
sarveṣāṃ eva lokānām / asau pūjyo yathā hariḥ

mahā-kula-prasūto 'pi / sarva-yajñeṣu **dīkṣitaḥ**
sahasra-śākhādhyāyī ca / na guruḥ syād avaiṣṇavaḥ

((The guru MUST be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru MUST be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. ..When one has attained the topmost position of MAHA-BHAGAVATA, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. **Only such a person is eligible to occupy the post of a guru.**))

(Sri Caitanya-caritamṛta, Madhya-līlā 24.330) The Sixty-One Explanations of the Atmarama Verse

Note The word DIKṢITAH refers to Dikṣa and ONLY Maha Bhagavata is the one mentioned WHO give this BY DEFINITION.

Srila Prabhupada: "I am the Spiritual Master of this institution, and **ALL** the members of the Society, they're supposed to be **MY** disciples. They follow the rules and regulations which I ask them to follow, and they are **INITIATED BY ME** spiritually" –

(Srila Prabhupada Radio Interview, 12 March 1968, San Francisco)

Srila Prabhupada: "We never compromise. All my students, they will never compromise. Why shall I compromise? If I am confident that I am speaking the truth, why shall I make compromise? Those who are not confident of his position, they will make compromise. One who does not know where he stands, he will make compromise. And if I know where I am standing, why shall I make compromise? Let others do whatever he likes. This is our position." [Press Interview: Bombay, Dec 31 1976]

HARE KṚṢṆA HARE KṚṢṆA KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE