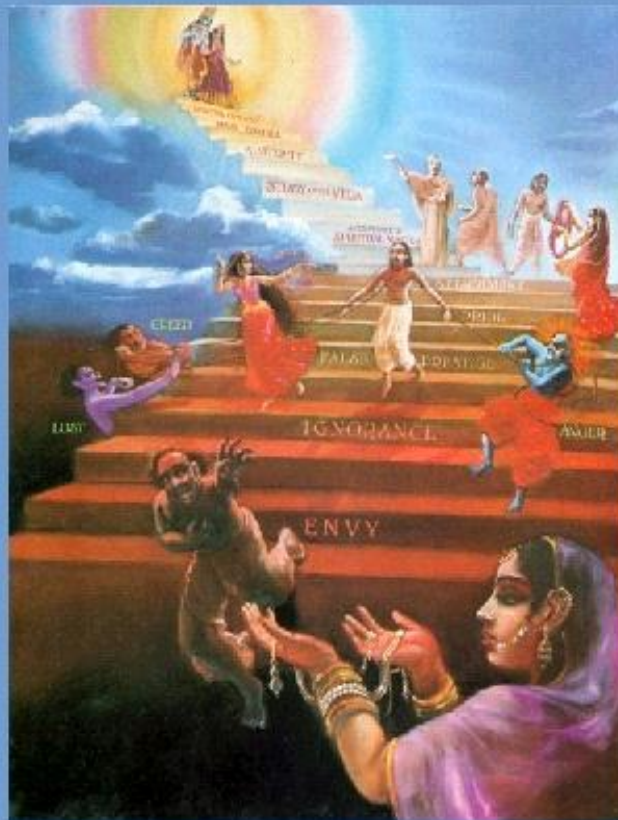


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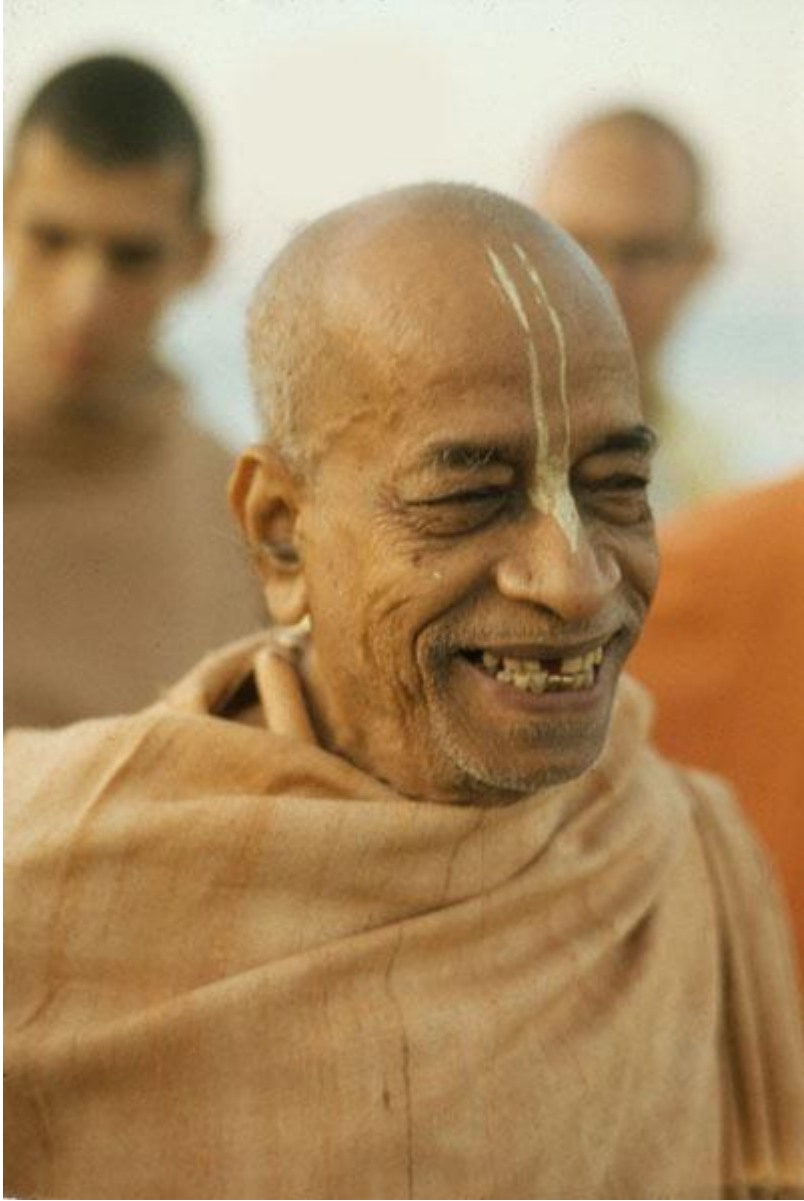
**His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada**

The Founder-Acarya of the International Society for Krishna Consciousness

"I am always a bit dubious about organizations and since the swami died it does seem to be chaotic, with all kinds of guys thinking they're the gurus. To me, it's not important to be a guru, it's more important just to be, to learn humility."

George Harrison

(The Sunday Tribune interview October 18 1987)



nama om viṣṇu-pādāya kṛṣṇa-preṣṭāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine

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

namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe

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.

ELECTRIFYING MATTER

An expert physician treats his patient with a therapeutic diet. For example, milk preparations sometimes cause disorder of the bowels, but the very same milk converted into curd and mixed with some other remedial ingredients cures such disorders. Similarly, the threefold miseries of material existence cannot be mitigated simply by material activities. Such activities have to be spiritualized, just as by fire iron is made red-hot, and thereby the action of fire begins. Similarly, the material conception of a thing is at once changed as soon as it is put into the service of the Lord. That is the secret of spiritual success. We should not try to lord it over the material nature, nor should we reject material things. The best way to make the best use of a bad bargain is to use everything in relation with the supreme spiritual being. Everything is an emanation from the Supreme Spirit, and by His inconceivable power He can convert spirit into matter and matter into spirit. Therefore a material thing (so-called) is at once turned into a spiritual force by the great will of the Lord. The necessary condition for such a change is to employ so-called matter in the service of the spirit. That is the way to treat our material diseases and elevate ourselves to the spiritual plane where there is no misery, no lamentation and no fear. When everything is thus employed in the service of the Lord, we can experience that there is nothing except the Supreme Brahman. The Vedic mantra that "everything is Brahman" is thus realized by us.

SB 1.5.33

Yaśomañnandana: I said that whatever is in connection with God is spiritual and whatever is not in connection with God is material. Is that right?

Prabhupāda: That's nice, that's nice.

Morning Walk -- December 5, 1973, Los Angeles

The Lord is all spirit, and matter is ignorance of this spiritual existence. Factually there is nothing like matter in the spiritual enlightenment, and this spiritual enlightenment takes place at once by the contact of the Supreme Lord Śrī Kṛṣṇa.

SB 1972 1.11.2

EXPERT ELECTRICIAN IS NEEDED

The expert electrician can utilize the electrical energy for both heating and cooling by adjustment only. Similarly, the external energy, which now bewilders the living being into continuation of birth and death, is turned into internal potency by the will of the Lord to lead the living being to eternal life.

SB 1.3.34

Prabhupāda: Just like we are taking prasādam. How it is spiritual?

Yaśomañnandana: It is offered to Kṛṣṇa.

Prabhupāda: Yes.

Umāpati: By our knowledge, that it is...

Prabhupāda: By knowledge... Because it is offered to Kṛṣṇa. The Kṛṣṇa consciousness is there. So anything which is accepted in Kṛṣṇa consciousness, that is spiritual thing.

Umāpati: In perfect knowledge, would the first step be faith that it is offered to Kṛṣṇa? One may, may make an offering without being...

Prabhupāda: Well, he must learn under superior direction. Otherwise, how he can offer?

Morning Walk -- December 5, 1973, Los Angeles

Our vision is that Kṛṣṇa is everything. Kṛṣṇa is the cause and effect, and nothing belongs to us. Kṛṣṇa's things must be used in the service of Kṛṣṇa. That is our vision.

This does not mean, however, that we should give up the principles of discharging devotional service or neglect abiding by the rules and regulations prescribed therein. In the neophyte stage of devotion one must follow all the principles, regulated by the authority of the spiritual master. The acceptance and rejection of things should always be in pursuance of the devotional principles; not that one can independently manufacture some idea of what should be accepted or rejected. The spiritual master as the visible manifestation of Kṛṣṇa is necessary, therefore, to direct the devotee on behalf of the Supreme Personality of Godhead.

(NOD)

So one has to see that by his specific duty, entrusted with or discharging that duty, whether Kṛṣṇa is being satisfied. That's all. Therefore one has to accept a bona fide spiritual master to know whether Kṛṣṇa is being satisfied by his work. Who will certify? You cannot concoct, "Oh, I am doing for satisfaction of Kṛṣṇa."

Morning Walk at Stow Lake -- March 27, 1968, San Francisco

SPIRITUAL LIFE IS LIKE A RAZOR

Every person engaged in the transcendental loving service of the Lord in this material world is prone to so many material activities, and if one is not strong enough to protect himself against the onslaught of material affection, he may be diverted from the spiritual energy.

SB 3.9.24

Originally, pure Kṛṣṇa consciousness exists, but because of misuse of marginal independence there is a chance of forgetting Kṛṣṇa. This is exhibited in actual life; there are many instances in which someone acting in Kṛṣṇa consciousness suddenly changes. In the Upaniṣads it is stated, therefore, that the path of spiritual realization is just like the sharp edge of a razor. The example is very appropriate. One shaves his cheeks with a sharp razor very nicely, but as soon as his attention is diverted from the activity, he immediately cuts his cheek because he mishandles the razor.

Not only must one come to the stage of pure Kṛṣṇa consciousness, but one must also be very careful. Any inattentiveness or carelessness may cause falldown. This falldown is due to false ego. From the status of pure consciousness, the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness. Factually, there is always the chance that this will happen, and therefore one has to be very careful.

SB 3.26.23-24

MATERIAL DISEASE

The material disease is to declare independence from the supreme controller. Factually, our material existence begins when we forget the supreme controller and wish to lord it over material nature. Everyone in the material world is trying his best to become the supreme controller—individually, nationally, socially and in many other ways.

SB 4.11.27

Somebody, I think he is very much enjoying, so I also think, "Why not I enjoy like him?" This is natural. We have got independence to think like that. Similarly, when the living entities, whose business is to serve Kṛṣṇa, when he wants to become Kṛṣṇa, when he wants to become God, although he is dog, still, when he wants to imitate, he is immediately put into the clutches of māyā. "All right. You enjoy. Try yourself. Try yourself to become God."

So this is material world means everyone is trying to become God. I am trying to become God, you are trying to become God. So there is competition between Gods. He has forgotten that he is dog, but he's trying to become God.

Śrīmad-Bhāgavatam 1.5.1-4, New Vrindaban, May 22, 1969

When we chant Hare Kṛṣṇa, we are asking Kṛṣṇa to please engage us in His service. This is because our entire material disease is due to our having forgotten to serve God. In illusion, we are thinking, "I am God. What is the other God that I have to serve? I myself am God." Ultimately, that is the only disease, the last snare of illusion. First of all, a person tries to be prime minister, president, Rockefeller, Ford, this and that, and when one fails or attains such a post and is still unhappy, he wants to become God. That is like becoming an even higher president. When I understand that the presidency does not afford me eternal bliss and knowledge, I demand the highest presidency. I demand to become God. In any case, the demand is there, and this demand is our disease.

PoP 8: Failure and Success in Yoga

As a man haunted by a ghost talks so much nonsense, so also when a man is overpowered by the illusory energy-maya, also talks all sorts of nonsense. The last attack of maya upon the conditioned souls is impersonalism. There are 4 stages of attack of maya; viz.: 1) stage is that a man wants to be a protagonist of religion, 2) is that man neglects religiosity and tries to improve his economic development, 3) is to be protagonist of sense enjoyment & when a man is frustrated in all the above mentioned stages he comes to, 4) which is impersonalism, and thinks himself one with the Supreme. This last attack is very serious and fatal. Kirtanananda has very recently developed the 4th stage malady on account of his negligence & disobedience to his spiritual master.

Letter to: Pradyumna - Calcutta 17 October, 1967

FAMILIARITY BREEDS CONTEMPT

It is better service to Krishna and Spiritual Master in a feeling of separation; sometimes there is risk in the matter of direct service. For example, Kirtanananda was giving me direct service by massaging, cooking for me, and so many other things; but later on by dictation of Maya, he became puffed up, so much so that he thought his Spiritual Master a common man, and was existing only on account of his service. This mentality at once pushed him down. Of course, those who are sincere devotee, they take direct service as an opportunity, but the illusory energy is so strong that it acts on this doctrine of familiarity breeds contempt.

Letter to: Madhusudana — San Francisco 30 December, 1967

The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact. If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down.

Cc mad 17.14

Dāmodara Paṇḍita was a great devotee of Śrī Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and

material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead.

cc antya 3.11

Both the Lord's Deity form and the spiritual master should be seen from a distant place. This is called *maryādā*. Otherwise, as it is said, familiarity breeds contempt. Sometimes coming too near the Deity or the spiritual master degrades the neophyte devotee. Personal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

CC Madhya 12.212

Prabhupāda: Don't come very near.

Nitāi: I'm sorry.

Morning Walk -- February 23, 1974, Bombay

FOOLS THINK PURE DEVOTEE IS AN ORDINARY HUMAN BEING.

Foolish people consider Kṛṣṇa a human being, and they consider Lord Kṛṣṇa's pure devotee an ordinary human being also.

C.c Madhya lila purport 22.51

Karmīs may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a *vaiṣṇava-aparādha*.

Antya 4.194

Akṣayānanda: I was recently told by one devotee that the *ācārya* does not have to be a pure devotee.

Prabhupāda: What?

Akṣayānanda: That the *ācārya* does not have to be a pure devotee.

Prabhupāda: Who is that rascal?

Akṣayānanda: Well, he said it. Who said it?

Prabhupāda: Who said? Who is that rascal? The *ācārya* does not require to be a pure devotee?

Akṣayānanda: He said it. Nitāi said it. He said it in this context. He said that Lord Brahm is the *ācārya* in the *Brahma-sampradāya*, but yet he is sometimes afflicted by passion. So therefore he is saying that it appears that the *ācārya* does not have to be a pure devotee. So it does not seem right.

Prabhupāda: So who is that rascal? I want to know who has said.

Akṣayānanda: Nitāi. Nitāi dāsa.

Harikeśa: Nitāi said that?

Prabhupāda: Who is Nitāi dāsa?

Harikeśa: Our Nitāi.

Akṣayānanda: Nitāi.

Prabhupāda: Oh, our Nitāi? Oh.

Akṣayānanda: He said he couldn't understand it, but he thought, he said that he thought...

Prabhupāda: He manufactured his idea. Therefore he's a rascal.

Morning Walk -- December 10, 1975, Vṛndāvana

Jayādvaita: ...they(acaryas) know everything and they're perfect in everything. But sometimes, from our material viewpoint, we see some discrepancies. Just like we think that...

Prabhupāda: Because material viewpoint. The viewpoint is wrong; therefore you find discrepancies.

Jayādvaita: So we should think that we have the defect.

Prabhupāda: Yes. Ācārya is explained, bhakti-samśanaḥ: "One who's preaching the cult of devotional service, he's ācārya." Then why should you find any discrepancy?

Morning Walk -- April 8, 1975, Māyāpur

The body of a karmī is called material because the karmī, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord's service must be accepted as transcendental. Whereas karmīs are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary karma may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake.

cc antya 4.173

GURU HAS A MATERIAL BODY: THAT IS MAYAVADA

For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

Cc antya 5. 114

In this world there is a difference between the material body and the spiritual soul, but in the spiritual world everything is spiritual, and there are no such differences. The greatest offense of the Māyāvādī philosophers is to consider Lord Viṣṇu and the living entities to be one and the same. In this connection the Padma Purāṇa states, arcye viṣṇau śilā-dhir guruṣu nara-matir vaiṣṇave jāti-buddhiḥ: "One who considers the arcā-mūrti, the worshipable Deity of Lord Viṣṇu, to be stone, the spiritual master to be an ordinary human being, and a Vaiṣṇava to belong to a particular caste or creed, is possessed of hellish intelligence." One who follows such conclusions is doomed.

Ādi 7.115

Dr. Patel: Disciples have got to take guru as God, and not this body as God. His ātmā is guru, and ātmā is God. So guru in that way is God.

Prabhupāda: No, that is not...

Dr. Patel: That is what I think.

Prabhupāda: No!

Dr. Patel: And I don't think I am wrong.

Prabhupāda: No, why God...? Why do you make...? Why do you distinguish between guru's ātmā and guru's body?

Dr. Patel: But the body... But the body's not guru!

Prabhupāda: That is Māyāvāda.

Morning Walk -- February 23, 1974, Bombay

Madhudviṣa: If the Māyāvādīs don't believe in the difference between the soul and the Supersoul, then how can they... What is their explanation of reincarnation?

Prabhupāda: They say that this is not incarnation, it is māyā. Just like the sky is covered in a pot, and as soon as the pot breaks, the sky mixes with the big sky. That's all. That is their theory.

Madhudviṣa: So therefore they say God is covered.

Prabhupāda: Not God. You are covered.

Pañcadraṣṭhī: But you are God, they say.

Prabhupāda: So you are God, but you are covered by this body. So as soon as the body is finished, you mix with. Just like you take one pot and you take water. The water is there, but if you break this pot, the water comes and mixes with.

Morning Walk -- April 8, 1976, Māyāpur

Prabhupāda: Therefore it is warned: vaiṣṇave jāti-buddhiḥ. Similarly, vaiṣṇave jāti-buddhiḥ. "Here is a European Vaiṣṇava, he's Indian Vaiṣṇava, it is brāhmaṇa Vaiṣṇava and śūdra Vaiṣṇava." No. That is also, that is also offense.

Dr. Patel: That is wrong. Vaiṣṇava is Vaiṣṇava.

Prabhupāda: Similarly, to consider guru's body as material, that is also wrong.

Dr. Patel: I read somewhere that...

Prabhupāda: No, no. Some...

Dr. Patel: ...you have got to take guru as God from this point of view,...

Prabhupāda: That...

Dr. Patel: ...that he's ātmā. You are worshiping God...

Prabhupāda: No, no. This is Māyāvāda.

Dr. Patel: Whatever vāda it is, I mean, that is...

Prabhupāda: The Māyāvāda says, "Kṛṣṇa, Kṛṣṇa is God within you." The Dr. Radhakrishnan said, the rascal. "Kṛṣṇa is within. The outside is material body."

Morning Walk -- February 23, 1974, Bombay

If we say that our Spiritual Master is Krishna, then the conclusion is that if we become Spiritual Master some day, then we will also become Krishna. Please try to understand how dangerous this kind of reasoning is.

Letter to: Isana, Vibhavati — Calcutta 21 September, 1970

SPIRITUAL MASTER IS NOT A QUESTION OF PHYSICAL PRESENCE.

Madhudvisa: Is there any way for a Christian to do without the help of a Spiritual Master. To reach the spiritual sky through believing the words of Jesus Christ and trying to follow his teachings?

Srila Prabhupada: I don't follow.

Tamala Krishna: Can a Christian in this age, without a Spiritual Master, but by reading the Bible, and following Jesus's words, reach the ...

Srila Prabhupada: When you read the Bible, you follow the Spiritual Master. How can you say without. As soon as you read the Bible, that means you are following the instruction of Lord Jesus Christ. That means that you are following the Spiritual Master. So where is the opportunity of being without Spiritual Master.

Madhudvisa: I was referring to a living Spiritual Master.

Srila Prabhupada: Spiritual Master is not question of ... Spiritual Master is eternal.

Lecture -- Seattle, October 2, 1968

Haṁsadūta: What does it mean that Christ died for us, in order that we may live. Or in other words, died for our sins. He wants to know, because he's going to live anyway, he's eternal anyway, what is the meaning of that statement? What is the meaning?

Prabhupāda: So far I understand, the Christians give explanation that Christ took the resultant action of sinful life of everyone and he condoned by his giving his own life. Is that not?

Haṁsadūta: Yes. It is.

Prabhupāda: So...

Haṁsadūta: But I think the idea is that on one condition, that the people, anyone who is Christian, they agree to follow his commandment, his order, which is so many things—thou shalt not kill, thou shalt not commit adultery—on that condition, he gave his life in the service of God on this condition, to teach this message. Anyone who would accept him, they would become free from sin...

Prabhupāda: Oh, yes.

Haṁsadūta: ...if they accept his teaching, that is the meaning of the statement.

Prabhupāda: Yes, yes.

Guest (1): Well now, see, what does honestly bother me is, I believe that because there is a spirituality about his message that I have not seen all these years. Is the immortality that he has offered, for instance, me... I must talk in the first person. Is it a universal thing that's happened all through time or is it something that belongs to just when he died?

Prabhupāda: No, universal things are also eternal.

Room Conversation with British Man -- August 31, 1973, London

Satsvarūpa: Śrīla Prabhupāda, there's also a question of reciprocation. You have so many disciples, thousands, and one devotee was asking me yesterday, "How does... I want to please Śrīla Prabhupāda. How does he know my progress and my service because I'm..., when I'm so far away from him and if I don't write him?"

Prabhupāda: So his representatives are there, the president, the GBC. They will see.

Mādhavānanda: The representatives.

Jayādvaita: The representative may be there, but what is my personal relationship?

Prabhupāda: Hm? To obey your spiritual master. Whatever he has said, you follow strictly. Follow the regulative principles. Chant sixteen rounds. That's all.

Morning Walk -- April 8, 1975, Māyāpur

Devotee (1): Śrīla Prabhupāda, where does someone derive his authority...

Prabhupāda: The guru is authority.

Devotee (1): No, I know, but for his actions other than just following the four regulative principles and chanting sixteen rounds. He does so many other things during the day. Where does he derive his authority if he's not, let's say, living in the temple?

Prabhupāda: I do not follow. The authority is guru. You have accepted.

Morning Walk -- February 3, 1975, Hawaii

Bishop Kelly: You would have sacred writings. I know that. But would you have anything that would sort of correspond to a living interpretive voice or a living interpretation of the will of God irrespective of what God says to me as an individual in the recesses of my heart and soul. I don't know whether I spoke too much there or whether I am clear.

Prabhupāda: I don't think there is individual instruction. There is individual instruction, but that is subordinate. The general instruction is that one should be fully surrendered to God. That is general instruction. Now, if one is fully surrendered, then in a particular case and particular circumstances, God gives him instruction what to do. So because in this material world, circumstances are different, so that is not very extraordinary. According to circumstances, he gives him. But general instruction is there, and they are recorded in the scripture. That general instruction must be followed, that one cannot say that "God is dictating through me something to

do even against the general instruction." That is not possible. That is not possible. The general instruction must be followed.

Room Conversation with Bishop Kelly -- June 29, 1974, Melbourne

Tamāla Kṛṣṇa: She asked, how does she get Kṛṣṇa's instructions while chanting?

Prabhupāda: Kṛṣṇa's instruction are there in Bhagavad-gītā. Don't you find Kṛṣṇa's instruction? Is it difficult? All instruction are clearly given there. What is the difficulty?

Alice Coltrane: (indistinct)

Prabhupāda: Yes, everything...

Tamāla Kṛṣṇa: She wants like personal day-to-day instructions, which she says she gets from meditation.

Prabhupāda: That you become qualified, then He'll give you. First of all be qualified to meet Him, then He'll give you. Buddhi-yogam' dadāmi tam. What is that verse? Find out.

Tamāla Kṛṣṇa: Dadāmi buddhi-yogam' tam' yena mām upayānti te.

Prabhupāda: Hm?

Tamāla Kṛṣṇa: Teṣām' satata-yuktānām...

Prabhupāda: Ah! Teṣām' satata-yuktānām' bhajatām' prīti-pūrvakam, dadāmi buddhi-yogam' tam [Bg. 10.10]. That is... If you want to speak with a very big man, you must be qualified, not that he is your order-supplier: "Please come and give me instruction." No, can't do that. That is servant. You can ask your servant, "Please come here. Do it." You cannot ask God like that. You must please Him. Then He'll give.

Tamāla Kṛṣṇa: And the method of pleasing Him...

Prabhupāda: Yes. Teṣām' satata-yuktānām [Bg. 10.10]. One who is twenty-four hours engaged in pleasing the Lord, He gives intelligence to him, not ordinary... You cannot expect. But you don't take God as your play doll. Then it will be futile.

Room Conversation with Alice Coltrane -- July 1, 1977, Vṛndāvana

Some people complain that when they pray to God they do not feel His presence. We should know that this is due to our incapacities, not God's. There are two conceptions of presence—the physical conception and the vibrational conception. The physical conception is temporary, whereas the vibrational conception is eternal. When we enjoy or relish the vibration of Kṛṣṇa's teachings in Bhagavad-gītā, or when we chant Hare Kṛṣṇa, we should know that by those vibrations He is immediately present. He is absolute, and because of this His vibration is just as important as His physical presence. When we feel separation from Kṛṣṇa or the spiritual master, we should just try to remember their words of instructions, and we will no longer feel that separation. Such association with Kṛṣṇa and the spiritual master should be association by vibration, not physical presence. That is real association. We put so much stress on seeing, but when Kṛṣṇa was present on this earth, so many people saw Him and did not realize that He is God; so what is the advantage of seeing? By seeing Kṛṣṇa, we will not understand Him, but by listening carefully to His teachings, we can come to the platform of understanding. We can touch Kṛṣṇa immediately by sound vibration; therefore we should give more stress to the sound vibration of Kṛṣṇa and of the spiritual master—then we'll feel happy and won't feel separation.

EK 4: Knowing Kṛṣṇa as He Is

The instruction given in my books is supposed to be personal instruction. When we read the Bhagavad-gita As It Is, it is understood that we are receiving personal instructions of Kṛṣṇa. No physical barrier is there in the case of spiritual affairs.

Letter to: Dhrstaketu Bombay 14 October, 1973

You have rightly said that the best way to associate with the spiritual master is to follow his instructions. There are two ways of associating, by vani and by vapu. Vani means words and vapu means physical presence. Physical presence is sometimes appreciable and sometimes not.

Therefore we should take advantage of the vani, not the physical presence, because the vani continues to exist eternally.

Letter to: Suci — Bombay 4 November, 1975

Actually the living entity has no birth or death, and what to speak of Kṛṣṇa or His devotee. Kṛṣṇa is the chief living entity of all living entities. Nityo nityānām cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). He is also a living entity. Sometimes the atheist class of men say, "God is dead." The rascals, they do not know that even a small living entity does not die. How Kṛṣṇa can be dead or God can be dead? Mūḍhā. Therefore these classes of men are described in the Bhagavad-gītā as mūḍhā, rascals. They do not know anything; still, they pose themselves as very learned and utter something which is neither good for them nor for the public.

Śrīmad-Bhāgavatam 6.1.27-34 Surat, December 17, 1970

There are some of my Godbrothers here in India who had constant personal association with Guru Maharaja, but who are neglecting his orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed-up by his position, but all he can succeed in doing is biting the king. Personal association is not so important as association through service.

Letter to: Satadhanya — Calcutta 20 February, 1972

Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master.

Cc mad 18.99

I SHALL LIVE FROM MY BOOKS AND YOU WILL UTILIZE

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

SB 2.9.8

In the absolute world there is no difference between the person and the words.

Bhagavad-gita 4.9-11 -- New York, July 25, 1966

If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple.

CC Adi 1.35

Cyavana: Sometimes it's difficult as devotees for us to know whether we're doing the right thing or whether we're just speculating.

Prabhupāda: And therefore you have to consult your guru.

Cyavana: Yes.

Ātreya Ṛṣi: It's because we are not surrendered.

Cyavana: But even in small things, just day-to-day activities...

Prabhupāda: There is no small thing. Everything big thing for a devotee.
Sudāmā: I've discovered, Śrīla Prabhupāda, the way to do that, of course, is to read your books.
Prabhupāda: Yes.
Sudāmā: By reading your books, then all of the...
Prabhupāda: Therefore the books are there.

Morning Walk -- March 25, 1976, Delhi

Disciple: Sometimes this question comes up, with the devotees especially, that it says the devotee makes advancement when the spiritual master is pleased. Right? So sometimes the spiritual master is far, far away. He may be in Los Angeles. Somebody is coming to Hamburg temple. He thinks, "How will the spiritual master be pleased?"
Prabhupāda: Just follow his order. Spiritual master is along with you by his words. Just like my spiritual master is not physically present, but I am associating with him by his words.

Śrīmad-Bhāgavatam 1.1.2 London, August 18, 1971

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

C.c. Madhya, 4.111, purport

In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Viṣṇu. This is the purpose of dikṣa, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

C.c. Madhya, 9.61, purport

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

Press Interview -- October 16, 1976, Chandigarh

The power of devotional service is so great that a pure devotee can electrify another person by his transcendental instruction on crossing over the ocean of nescience.

KB 1970-2-32 / Prayers by the Personified Vedas

All these books should be regularly read. That will give you guidance. You haven't got to ask repeatedly to me; everything is there.

Room Conversation Sydney, April 2, 1972

Paramahaṁsa: There's a verse in the Bhāgavatam that says that one moment's association with a pure devotee is greater than liberation from the material world or than innumerable...
Prabhupāda: Yes.
Paramahaṁsa: ...years of enjoyment on heavenly planets.
Prabhupāda: Yes.
Paramahaṁsa: My question is: A pure devotee, when he comments Bhagavad-gītā, someone who never sees him physically, but he just comes in contact with his commentary, explanation, is this the same thing?
Prabhupāda: Yes. You can associate with Kṛṣṇa by reading Bhagavad-gītā. And these saintly persons, they have given their explanations, comments. So where is the difficulty? Everyone is

helping you.

Morning Walk -- June 11, 1974, Paris

Devotee 2: ...Vyāsadeva and Nara-Nārāyaṇa, they are still in the Himalayas meditating, why don't they come and join our parties and help this Kṛṣṇa consciousness movement by their...?

Prabhupāda: They are giving you chance to preach. They have given their books. Is it not sufficient?

Morning Walk -- October 4, 1975, Mauritius

The merciful Lord left behind Him the great teachings of the Bhagavad-gita so that one can take the instructions of the Lord even when He is not visible to material eyesight. Material senses cannot have any estimation of the Supreme Lord, but by His inconceivable power the Lord can incarnate Himself to the sense perception of the conditioned souls in a suitable manner through the agency of matter, which is also another form of the Lord's manifested energy. Thus the Bhagavad-gita, or any authentic scriptural sound representation of the Lord, is also the incarnation of the Lord. There is no difference between the sound representation of the Lord and the Lord Himself. One can derive the same benefit from the Bhagavad-gita as Arjuna did in the personal presence of the Lord.

SB 1.15.27

Prabhupāda: Cerebral mechanism, that is a machine. Just like this microphone is a machine. It helps speaking loudly. It has nothing..., machine has nothing to do with the voice, but it helps the voice louder so we can listen, so far the machine is concerned. Actually the voice is different. Therefore our Vedic śāstra is called voice, śruti. So if the śruti, the voice, vibration of this voice is proper, then the machine can help us to understand that. But if there is no voice, what is the use of the machine? Just like dead body: the same brain is there, what is the use? The same ear is there. So it is not the brain that helps; it is the voice, it is the instruction which helps.

Discussion with Hayagriva Henri Bergson

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 kaṇṇa-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.

SB 3.22.7

These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing.

Letter to: Rupanuga: — Mayapur 19 October, 1974

Rāmeśvara: People are interested to know about you, Śrīla Prabhupāda. And if they take an interest in you, then they will automatically be interested in your books also. They are very eager to know about the author of all these books that we are selling.

Prabhupāda: But these books, books... We'll speak about the books. Does it depend, what the author was doing previously?

Interviewer: You are the translator of many books, from what I understand.

Prabhupāda: Yes. So that translation, the book, will speak how I have translated.

Interviewer: Um hm. I was wondering...

Prabhupāda: You read the books, Then you'll understand. Instead of asking me, you better read the books. That is real understanding.

Interviewer: I was just wondering how he personally got interested or involved, and what his route

to his consciousness was.

Rāmeśvara: I see. She's asking about your relationship with your Guru Mahārāja, how you became inspired to start the Kṛṣṇa consciousness movement and write so many books.

Prabhupāda: These things you can answer. It is not very important things for public.

Rāmeśvara: I think the public always likes to know about the person behind the movement.

Lady Guest: Yes, it helps. People are interested. People are interested in development of a man like you because they relate. And that way they decide to read what you write.

Prabhupāda: First thing is that if you are interested in our book, so, you read our books. You'll understand.

Interviewer: Understand you?

Prabhupāda: Yes.

Interviewer: Is that what you're saying?

Prabhupāda: Yes.

Interviewer: Is that what he's saying?

Prabhupāda: A man is known when he speaks. When he speaks. Tāvac ca śobhate mūrkhō yāvat kiñcin na bhāṣate: "A fool is so long beautiful as long as he does not speak." When he speaks, then you can understand what he is. So my speaking are there in the books, and if you are intelligent, you can understand. You haven't got to ask. Speaking... Just like in a court. A big lawyer is known when he speaks. Otherwise everyone is a good lawyer. But when he speaks in the court, then he is known, whether he is good lawyer or not. So you have to hear. You have to read. Then you'll understand. Real understanding is there.

Interview with Newsweek -- July 14, 1976, New York

Devotee: The question is, Prabhupāda, that if there is question or not understanding in the course of a class, if the proper answer cannot be given, if one sincerely approaches you within the heart, then you will give understanding?

Prabhupāda: I have given understanding already in my book. That I am explaining. Why these books are being written? Just to explain things very nicely. They are already there. You try to understand. If you cannot understand, then you make the thing clear. But you are unable to understand. So in that case you have to cleanse yourself. Ceto-darpaṇa-mārjanam [Cc. Antya 20.12]. Both things. You must be able to understand and the instructor should be able to make you understand, both of them... Just like Śukadeva Gosvāmī and Parīkṣit Mahārāja, Arjuna and Kṛṣṇa. One answer, and he's answered, but the answer is not understandable by us. But Arjuna is understanding. Śukadeva Gosvāmī is understanding. Just like this is a question, attempt?

Bali-mardana: Śukadeva Gosvāmī and Parīkṣit?

Prabhupāda: Yes. So sometimes we cannot understand due to our incapable(?). But things are already there. So by discussing, by repeated trying to understand and being cleansed of heart, everything will be done. Tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. The two things are there—seva and praṇipāt: surrender, at the same time, service. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. If one is inclined to give service, then automatically things become understood. This is science like that.

yasya deve parā bhaktir
yathā-deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23]

This spiritual science cannot be understood simply by academic knowledge or by challenge. The sevā-vṛtti, the service attitude, must be there. Otherwise it will never be understood. Yasya deve parā bhaktir yathā-deve tathā gurau. These are the Vedic injunction.

Śrīmad-Bhāgavatam 2.9.3 Melbourne, April 5, 1972

In my books the philosophy of Krishna Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop.

Letter to: Bahurupa Bombay 22 November, 1974

So you European, American students, you take full advantage of this Vedic culture. I am therefore so much laboring hard that we, before my leaving this body, I may give you some books who you can enjoy after my death. So utilize it. Utilize it. Read every śloka nicely, try to understand the meaning, discuss amongst yourselves.

Śrīmad-Bhāgavatam 1.1.1 -- New York, July 6, 1972

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the gopīs and other associates of Vṛndāvana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

CC mad 2.87

Just like any scientific book, say medical science. You cannot understand medical science by reading the books. It must be received through a medical man. Then it will be clear. Therefore the paramparā system.... Arjuna said, evaṁ paramparā... Kṛṣṇa said, evaṁ paramparā-prāptam [Bg. 4.2]. Everything is paramparā. If you receive the knowledge from the authority, then you are in perfect knowledge, simply by..., not by reading the books. Therefore our method is to accept the perfect guru to understand the subject matter. But still, if one reads the books as it is from authorities, there is chance of understanding.

Room Conversation -- April 22, 1976, Melbourne

All facilities are given to the small complete units (namely the living beings) to enable them to realize the Complete Whole. All forms of incompleteness are experienced due to incomplete knowledge of the Complete Whole.

Iso Invocation-1974

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.

Lecture Excerpt – Los Angeles, January 13, 1969

All big, big men of the material world, scientists, philosophers, even technicians, they are recognized by their writings, by their contribution, not by their gigantic body.

Interview with Newsweek -- July 14, 1976, New York

After wandering throughout the universe, a fortunate person within this material world seeks shelter of such a guru, or ācārya, who trains the devotee in the suitable ways to render service according to the circumstances so that the Supreme Personality of Godhead will accept the service. This makes it easier for the candidate to reach the ultimate destination. The ācārya's duty, therefore, is to find the means by which devotees may render service according to references from śāstra. Rūpa Gosvāmī, for example, in order to help subsequent devotees, published such devotional books as Bhakti-rasāmṛta-sindhu. Thus it is the duty of the ācārya to publish books that will help future candidates take up the method of service and become eligible to return home, back to Godhead, by the mercy of the Lord. In our Kṛṣṇa consciousness movement, this same path is being prescribed and followed. Thus the devotees have been advised to refrain from four sinful activities—illicit sex, intoxication, meat-eating and gambling—and to chant sixteen rounds a day. These are bona fide instructions. Because in the Western countries constant chanting is not possible, one should not artificially imitate Haridāsa Ṭhākura,

but should follow this method. Kṛṣṇa will accept a devotee who strictly follows the regulative principles and the method prescribed in the various books and literatures published by the authorities.

SB 10.2.31

Reporter (2): What will happen to the movement in the United States when you die?

Prabhupāda: I will never die.

Devotees: Jaya! Hari bol! (laughter)

Prabhupāda: I shall live for my books, and you will utilize.

Press Conference -- July 16, 1975, San Francisco

THERE IS NO NEED OF ONE PERSON

Prabhupāda: (to his leading disciples) Among yourselves, there is no strong man. That is the defect. All like child. That is the defect. And it requires a very strong man. That is lacking.

Conversation Pieces -- May 27, 1977

Reporter: Do you expect to name one person as your successor or have you already?

Prabhupāda: That I am not contemplating now. But there is no need of one person.

Room Conversation with Reporter -- June 4, 1976, Los Angeles

Interviewer: What happens when that inevitable time comes when a successor is needed?

Rāmeśvara: He is asking about the future, who will guide the movement in the future.

Prabhupāda: They will guide. I am training them.

Interviewer: Will there be one spiritual leader, though?

Prabhupāda: No, I am training GBC, eighteen all over the world.

Magazine Interview -- June 10, 1976, Los Angeles

Only Lord Caitanya can take my place. He will take care of the Movement.

Room conversation 2/11/77

It is declared that His Divine Grace A.C. Bhaktivedanta Swami Prabhupada is the Founder-Acarya of the International Society for Krishna Consciousness of the Bay Area. He shall be the supreme power with respect to all matters of the Society, and that status shall not be occupied by or shared with any other individual, either during his lifetime, or after his death.

Certificate of Incorporation: Jan 12 1976

Prabhupāda: Our translation must be documents. They are not ordinary... One cannot become unless one is very realized. It is not A-B-C-D translation.

Bhagavān: It's not a matter of scholarship.

Prabhupāda: And Caitanya Mahāprabhu says, āmāra ājñāya guru hañā [Cc. Madhya 7.128]. One can understand the order of Caitanya Mahāprabhu, he can become guru. Or one who understands his guru's order, the same paramparā, he can become guru. And therefore I shall select some of you [to act as officiating acaryas].

GBC Meets with Śrīla Prabhupāda -- May 28, 1977, Vṛndāvana

In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier,

otherwise he would have continued to live for more years. Still he requested his disciples to form a strong Governing body for preaching the cult of Caitanya Mahaprabhu. He never recommended anyone to be acarya of the Gaudiya Math. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one acarya. If Guru Maharaja could have seen someone who was qualified at that time to be acarya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acarya. 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-efulent acarya would be automatically selected. 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

Letter to: Rupanuga — Tirupati 28 April, 1974

Guest (2): What do you see as the future of your movement and are you planning to...

Prabhupāda: My movement is genuine.

Guest (2): ...to choose a successor.

Prabhupāda: It is already successful. Genuine thing is always success. Gold is gold. If somebody is fortunate, he can purchase gold, but gold remains gold. If somebody purchases and somebody does not, it doesn't matter. Gold is gold. So future, gold future is always the same as it is at present—if it is gold. If it is something glittering, that is another thing.

Guest (4): But there must be somebody, you know, needed to handle the thing.

Prabhupāda: Yes, that we are creating. We are creating these devotees who will handle.

Room Conversation February 12, 1975, Mexico

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.

Letter to: Dayananda — San Francisco 12 April, 1968

BE GURU BUT BY MY ORDER

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.

Ādi 1.35

Hari-śauri: "This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it appears to be lost."

Prabhupāda: The succession was broken. So similarly, Christ says something. So if that

commandment is received by succession, then it goes nicely.

Interview with Mike Darby June 30, 1976, Wheeling, W. Virginia

Yes, whoever you tell the chant to, it is effective. You have heard it from me and my disciples, similarly I have heard it from my Guru Maharaja, and so on, and on. Because you have heard it from a pure devotee of the Lord, therefore it is transmitted from you to another. Just as an aerial message, is transmitted from one place to another, similarly, this Guru parampara system is working. My disciples are my agents, my representatives, so by hearing it from them, you are receiving it from me.

Letter to: Andrea Temple — Los Angeles 6 March, 1968

...disciplic succession does not mean one has to be directly a disciple of a particular person.

Letter to: Kirtanananda — Los Angeles 25 January, 1969

In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiṣṇava servant and initiated to chant the Hare Kṛṣṇa mahā-mantra, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative...

CC Madhya 24.330

Sometimes a dīkṣā-guru is not present always. Therefore one can take learning, instruction, from an advanced devotee. That is called the śikṣā-guru.

Bhagavad-gītā 17.1-3 -- Honolulu, July 4, 1974

Nowadays there are so many so-called spiritual masters, it becomes bewildering to us as to who can actually give spiritual knowledge. Therefore I have written volumes of books, authorized Vedic literature, of which you can take advantage in association with the devotees who are practicing this knowledge.

Letter to: Swami Satpremananda Sarasvati: — Vrindaban 6 September, 1974

To answer your last point, one who teaches can be treated as Spiritual Master. It is not that after we become initiated we become perfect. No. It requires teaching. So if we take instruction from them, all senior godbrothers may be treated as guru, there is no harm. Actually, you have only one Spiritual Master, who initiates you, just as you have only one father. But every Vaisnava should be treated as prabhu, master, higher than me, and in this sense, if I learn from him, he may be regarded as guru.

Letter to: Sri Galim — Delhi 20 November, 1971

If Kirtanananda Maharaja speaks what I speak, then he can be taken a siksa guru. Guru sastra sadhu. The spiritual master is one, that is a fact. Kirtanananda Swami may be taken a sadhu not spiritual master, or as instructor guru.

Letter to: Satyabhama, Paramananda — New Vrindaban 20 July, 1974

The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want.

Letter to: Madhudvisa: — Detroit 4 August, 1975

So Vaiṣṇava accepts everyone as guru, śikṣā-guru, dīkṣā-guru, then tīrtha-guru. This is no harm.

Conversation, April 25, 1977, Bombay

The problem that your followers want to accept you as guide in spiritual matters is not objectionable if they are sincere. If they have sincere faith in you, it may not be disturbed, rather it can be fully utilized.

Letter to: Sai — Allahabad 8 January, 1971

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.

Letter to: Janardana — New York 26 April, 1968

Madhudviṣa: ...cannot become a medical practitioner by simply reading the books. He must study under a medical practitioner. So in the case of your books, is it possible to become a devotee without actually having personal association with you? Just by reading your books?

Prabhupāda: No, it is not that you have to associate with the author. But one who knows, if you cannot understand you have to take lesson from him. Not necessarily that you have to contact with the author always.

Devotee: Just like the textbooks are not written by the teachers; they're written by other professors.

Devotee: Usually you don't even meet the author.

Prabhupāda: Simply one who knows the subject matter, he can explain.

Madhudviṣa: But can your, would your purports, would that serve as explanation besides...

Prabhupāda: No, no, anyone who knows the subject matter, he will be able to explain. Not necessarily the author is required to be present there. [break] ...to study from a medical man, I never said you have to study from the author. Or one who understood the author's purpose. Just like we are explaining Bhagavad-gītā as it is. Not that one has to learn directly from Kṛṣṇa. One who has understood Kṛṣṇa, from him. That is paramparā system.

Morning Walk -- May 21, 1975, Melbourne

Prabhupāda: "...after you, who will take the leadership?" And "Everyone will take, all my disciples. If you want, you can take also. (laughter) But if you follow. They are prepared to sacrifice everything, so they'll take the leadership. I may, one, go away, but there will be hundreds, and they'll preach. If you want, you can also become a leader. We have no such thing, that 'Here is leader.' Anyone who follows the previous leadership, he's a leader. 'Indian,' we have no such distinction, 'Indian,' 'European.' "

Brahmānanda: They wanted an Indian to be the leader?

Prabhupāda: Yes. (laughs) "Everyone, all my disciples, they are leaders. As purely as they follow, they become leader."

Room Conversation -- November 2, 1977, Vṛndāvana

Prabhupāda: Sannyāsa, there is a ceremony. Just like we have got the initiation ceremony.

Hayagrīva: Did He have a spiritual master?

Prabhupāda: So He accepted spiritual... Not spiritual master, but a sannyāsa-guru. That is also master, but he's not spiritual master. But he's also considered as sannyāsa-guru, spiritual master who offers him sannyāsa. Just like myself, I took initiation from my Guru Maharaja, but I took sannyāsa from a Godbrother who is a sannyāsī. So my original guru is that spiritual master who initiated me, but he's also a śikṣā guru. Like that. Teacher.

Discourse on Lord Caitanya Play Between Śrīla Prabhupāda and Hayagrīva -- April 5-6, 1967, San Francisco

Guru means who can conduct the sacrifices.

Śrīmad-Bhāgavatam 1.16.3 -- Los Angeles, December 31, 1973

I want that all of my spiritual sons and daughters will inherit this title of Bhaktivedanta, so that the family transcendental diploma will continue through the generations. Those possessing the title of Bhaktivedanta will be allowed to initiate disciples. Maybe by 1975, all of my disciples will be allowed to initiate and increase the numbers of the generations. That is my program.

Letter to: Hamsaduta — Los Angeles 3 January, 1969

Prabhupāda: So one who is spreading kṛṣṇa-upadeśa, simply repeat what is said by Kṛṣṇa, then you become ācārya. Not difficult at all. Everything is stated there. We have to simply repeat like parrot. Not exactly parrot. Parrot does not understand the meaning; he simply vibrates. But you should understand the meaning also; otherwise how you can explain? So, so we want to spread Kṛṣṇa consciousness. Simply prepare yourself how to repeat Kṛṣṇa's instructions very nicely, without any malinterpretation. Then, in future... Suppose you have got now ten thousand. We shall expand to hundred thousand. That is required. Then hundred thousand to million, and million to ten million.

Devotees: Jaya!

Prabhupāda: So there will be no scarcity of ācārya, and people will understand Kṛṣṇa consciousness very easily. So make that organization. Don't be falsely puffed up. Follow the ācārya's instruction and try to make yourself perfect, mature.

Śrī Caitanya-caritāmṛta, Ādi-līlā 1.13 -- Māyāpur, April 6, 1975

He is guru, who is preaching what Kṛṣṇa has taught, he's guru. Not that anyone and everyone becomes a guru. If you want to be cheated by such rascal guru, that is your business, but who is guru, that is stated in the Bhagavad-gītā. Anyone who preaches the teachings of Kṛṣṇa, he is guru. Caitanya Mahāprabhu also says āmāra ājñāya guru hañā tāra' ei deśa [Cc. Madhya 7.128]. "You become a guru on My order." "How shall I become guru? I have no knowledge." Oh, you don't require any knowledge to manufacture. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [Cc. Madhya 7.128]. "Simply repeat the instruction of Kṛṣṇa, you become guru." Everyone can become. The instruction is there. Kṛṣṇa says sarva-dharmān parityajya mām ekam śaraṇam vraja [Bg. 18.66]. We say the same thing. Not that "I have become Kṛṣṇa, not..." We say "Surrender to Kṛṣṇa." Then you become guru. Kṛṣṇa's instruction, not to become Kṛṣṇa. If you want to become Kṛṣṇa, then you are not guru, you are cheater. Suppose you are working for master. If you say "My master has fixed up this price; you cannot change it," then you are honest salesman. And if you place yourself that "I am the master," then you are cheater. The cheater cannot be teacher. Teacher is he who simply teaches what Kṛṣṇa has said, that's all.

Evening Darśana -- July 11, 1976, New York

Mohsin Hassan: After you, is it any decision has been made who will take over?

Prabhupāda: Yes. All of them will take over. These students, who are initiated from me, all of them will act as I am doing. Just like I have got many Godbrothers, they are all acting. Similarly, all these disciples which I am making, initiating, they are being trained to become future spiritual masters.

Mohsin Hassan: How many swamis do you initiated, American? I'm speaking just on...

Prabhupāda: About ten.

Mohsin Hassan: You have ten swamis. And outside of swamis, what's the lower...

Prabhupāda: Now, they're competent. They can, not only the swamis, even the gr̥hasthas, they

are called dāsa adhikārī, and brahmacārīs, everyone can, whoever is initiated, he is competent to make disciples. But as a matter of etiquette they do not do so in the presence of their spiritual master. This is the etiquette. Otherwise, they are competent. They can make disciples and spread. They can recruit more members in this. They do, but they are being trained up. Just like here in this meeting, one of my disciples, he is acting as priest. It is not myself; he is acting. So some of my students, they are acting as priests, some of them are swamis, so they are competent to make disciples.

Room Conversation July 18, 1971, Detroit

GBC means now they should tour very extensive. That is the first principle, the GBC. Not sit down (in) one place and pass resolution. No, they must be active. They must act like me. As I am old man, I am traveling all over the world. Now to give me relief, the GBC members... I shall expand into twelve more so that they can exactly work like me. Gradually they will be initiators. At least first initiation.

Conversation with the GBC -- May 25, 1972, Los Angeles

So it is becoming very expensive to send so many sets of beads such long distance, and it has become little bothersome for me also, so I think now you may be appointed by me to give first initiations to new disciples by chanting on their beads on my behalf. In America Kirtanananda Swami is going that. So now if there are two of you that will give me great relief. Kirtanananda will chant on the beads for new devotees in America, Canada, like that, you can chant on the beads for the European continent new disciples. They shall, of course, still be considered as my disciples, not that they shall become your disciples, but you will be empowered by me to chant their beads and that is the same effect of binding master and disciple as if I were personally chanting.

Letter to: Revatinandana — Bombay 4 January, 1973

Prabhupāda: They bring the disciples. I simply initiate. That's all.

Room Conversation with Sanskrit Professor August 13, 1973, Paris

The test of preaching ability is whether one is making some disciples or not. So it appears that your preaching is going on nicely.

Letter to: Tirthapada — Bombay 13 November, 1970

A neophyte Vaiṣṇava or a Vaiṣṇava 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.

NOI Mantra 5

Satsvarūpa: Then our next question concerns initiations in the future, particularly at that time when you're no longer with us. We want to know how first and second initiation would be conducted.

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

Tamāla Kṛṣṇa: Is that called ṛtvik-ācārya?

Prabhupāda: Ṛtvik, yes.

Satsvarūpa: Then what is the relationship of that person who gives the initiation and the...

Prabhupāda: He's guru. He's guru.

Satsvarūpa: But he does it on your behalf.

Prabhupāda: Yes. That is formality. Because in my presence one should not become guru, so on

my behalf, on my order... Āmāra ājñāya guru hañā [Cc. Madhya 7.128]. Be actually guru, but by my order.

GBC Meets with Śrīla Prabhupāda -- May 28, 1977, Vṛndāvana

Presently people are so fallen that they cannot distinguish between a liberated soul and a conditioned soul. A conditioned soul is hampered by four defects: he is sure to commit mistakes, he is sure to become illusioned, he has a tendency to cheat others, and his senses are imperfect. Consequently we have to take direction from liberated persons. This Kāñēa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated from the contamination of the material nature. Lord Caitanya therefore says: "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions. Materialistic men are not interested in taking directions from a liberated person, but they are very much interested in their own concocted ideas, which make them repeatedly fail in their attempts. Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered.

SB 4.18.5

Our Gauḍīya Matha people, those who were leaders, they wanted to supersede the order of Guru Mahārāja. Therefore it was failure.

Arrival at Farm -- July 29, 1976, New Mayapur (French farm)

THE LAW OF DISCIPLIC SUCCESSION

Even if one becomes equal to the spiritual master in education and knowledge, still one has to maintain the disciplinary principle of obeying one chief man in any establishment. If such discipline is not maintained, no establishment can make any progress.

Letter to: Rayarama — Calcutta 9 November, 1967

The first thing, I warn Acyutananda, do not try to initiate. You are not in a proper position now to initiate anyone. Besides that, the etiquette is that so long the Spiritual Master is present, all prospective disciples should be brought to him.

Letter to: Acyutananda, Jayagovinda — Montreal 21 August, 1968

Keep trained up very rigidly and then you are bona fide Guru, and you can accept disciples on the same principle. But as a matter of etiquette it is the custom that during the lifetime of your Spiritual master you bring the prospective disciples to him, and in his absence or disappearance you can accept disciples without any limitation. This is the law of disciplic succession.

Letter to: Tusta Kṛṣṇa — New Delhi 2 December, 1975

Although one may be well versed in the transcendental science, one should be careful about the offense of *maryā-dāvṛyati-krama*, or impertinently surpassing a greater personality. According to scriptural injunction one should be very careful of transgressing the law of *maryā-dāvṛyati-krama* because by so doing one loses his duration of life, his opulence, fame, piety and the blessings of all the world. To be well versed in the transcendental science necessitates awareness of the techniques of spiritual science. Uddhava, being well aware of all these technicalities of

transcendental science, advised Vidura to approach Maitreya Ṛṣi to receive transcendental knowledge. Vidura wanted to accept Uddhava as his spiritual master, but Uddhava did not accept the post because Vidura was as old as Uddhava's father and therefore Uddhava could not accept him as his disciple, especially when Maitreya was present nearby. The rule is that in the presence of a higher personality one should not be very eager to impart instructions, even if one is competent and well versed. So Uddhava decided to send an elderly person like Vidura to Maitreya, another elderly person, but he was well versed also because he was directly instructed by the Lord while He was about to quit this mortal world. Since both Uddhava and Maitreya were directly instructed by the Lord, both had the authority to become the spiritual master of Vidura or anyone else, but Maitreya, being elderly, had the first claim to becoming the spiritual master, especially for Vidura, who was much older than Uddhava. One should not be eager to become a spiritual master cheaply for the sake of profit and fame, but should become a spiritual master only for the service of the Lord. The Lord never tolerates the impertinence of *maryā-dāvyati-krama*. One should never pass over the honor due to an elderly spiritual master in the interests of one's own personal gain and fame. Impertinence on the part of the pseudo-spiritual master is very risky to progressive spiritual realization.

SB 3.4.26 purport

Suppose Kīrtanānanda Mahārāja has brought this car, so he says, "All of you can come." So I go, you go, does it mean that you and your spiritual master is equal? Do you think like that? It is same thing. Everyone can go to Godhead, there is no doubt, but still there is difference between *brāhmaṇas*, *kṣatriyas*, *sūdras*. So far going into the car, the equal right is there, but it does not mean that your spiritual master or the next group, they are not greater than you. Don't think like that. The same car, Kīrtanānanda Mahārāja is driving, I am also there, you are also there. Does it mean that we are all equal? There must be gradation. The right is given to everyone. It does not mean that immediately they become all one. It is Kṛṣṇa's mercy that He accepted everyone, "Come on." But the distinction is there. We are inviting everyone to partake Kṛṣṇa prasādam. That does not mean that immediately all of them have become of the equal rank. Caitanya Mahāprabhu, He was so kind, but still there was distinction. When He was taking prasādam, personal associates, they were sitting with Him. Is it not? So this is called *maryādā*. *Maryādā* means honor. That must... Varieties must be there. Otherwise we become *Māyāvādīs*—everything is equal, all one. This is *Māyāvāda* philosophy. No varieties. There must be variety. That is *Vaiṣṇava* philosophy. And as soon as you make it varietyless, all equal, that is *Māyāvāda*.

Garden Conversation -- June 27, 1976, New Vrindaban

Because we are interested in preparing *ācārya*, but the etiquette is, at least for the period the guru is present, one should not become *ācārya*. Even if he is complete he should not, because the etiquette is, if somebody comes for becoming initiated, it is the duty of such person to bring that prospective candidate to his *ācārya*. Not that "Now people are coming to me, so I can become *ācārya*." That is *avamanya*. *Nāvamanyeta karhicit*. Don't transgress this etiquette. *Nāvamanyeta*. That will be falldown. Just like during the lifetime of our Guru Mahārāja, all our Godbrothers now who are acting as *ācārya*, they did not do so. That is not etiquette. *Ācāryam mām vijānīyāt na avaman...* That is insult. So if you insult your *ācārya*, then you are finished. *Yasya prasādād bhagavat-prasādo yasya aprasādāt na gatiḥ kuto 'pi ***—finished. If you displease your *ācārya*, then you are finished.

Śrī Caitanya-caritāmṛta, Ādi-līlā 1.13 -- Māyāpur, April 6, 1975

Yaśomatīnandana: It is not that, like *Māyāvādīs*, they serve the spiritual master in the beginning and then they...

Prabhupāda: Then they...

Yaśomatīnandana: ...themselves become...

Prabhupāda: ...throw him away, "Go away. I have now learned." *Guru-mara-vidyā*, to, the knowledge of how to kill guru. *Guru-mara-vidyā*. Their, the philosophy is that you cannot rise up.

You take a ladder. But as soon as you rise, throw away the ladder. No more. No more needed. That is Māyāvāda philosophy.

Morning Walk -- December 5, 1973, Los Angeles

Servant serving the master, but the intention is that "As soon as master is away, I'll take everything." (laughter) "I'll become Nārāyaṇa. Let me serve now Nārāyaṇa, and as soon as there is the opportunity, I shall become Nārāyaṇa." They are thieves, rogues, these duṣkṛtino mūḍhāḥ narādhamāḥ. Very faithful servant. He's planning how to usurp everything belonging to the master, and saying, "I am very faithful servant." Caitanya Mahāprabhu is teaching mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi [Cc. Antya 20.29, Śikṣāṣṭaka 4]. "Life after life, let me serve You." That's all. Never willing to become master. That is Māyāvāda.

Morning Walk -- May 3, 1976, Fiji

As soon as this poison will come—"Suppress guru and I become Brahman"—everything finished. Spiritual life is finished. Gauḍīya Maṭha finished, that..., violated the orders of Guru Mahārāja.

Conversation with Patita-pāvana -- April 20, 1977, Bombay

Prabhupāda: These, my disciples they are part and parcel of me. Whole mission is going on with their cooperation. But if he says that I am equal to my Guru Mahārāja, then that is offense.

Mr. Malhotra: Suppose guru desires that my disciple should rise higher than me.

Prabhupāda: That means he is in lower stage. That you have to accept first of all.

Mr. Malhotra: Like as a father sees that his children grow.

Prabhupāda: Yes, still father begets father, and a child cannot become father.

Mr. Malhotra: Father begets father but he feels that he may, will progress...

Prabhupāda: No, no. Father may want to see that the son is equally qualified, but still the father is father, and child is child. That is perpetual. Similarly, a part and parcel of God may be very powerful, but that does not mean that he has become God.

Mr. Malhotra: Other traditions, guru disciple, then the disciple becomes guru, then disciple. The gurus may change.

Prabhupāda: They cannot change. If there are change of guru, the disciple acts, but does not, he'll never say that I have become equal or one with guru. That is not so.

Mr. Malhotra: I am thinking about this, Swamiji, that your Guru Mahārāja is preaching through you, and you are preaching through them.

Prabhupāda: Yes.

Mr. Malhotra: So disciple is guru through his disciples.

Prabhupāda: That's all right. Evam paramparā prāptam [Bg. 4.2]. But that does not become, he has become. He may be representative of guru, representative of God, but it does not mean that he has become God.

Mr. Malhotra: But he becomes guru with his disciples.

Prabhupāda: That's alright.

Mr. Malhotra: Never equal to his guru.

Prabhupāda: Not equal, representative. I send one representative of this man, and he may be very expert, doing very good business, still he cannot be equal to me. He is acting as my representative, that's another thing. But not that he has become the original proprietor.

Mr. Malhotra: But as your disciples, you are taken as guru.

Prabhupāda: But they will never say that they have become equal to me. "I have advanced to be my guru." Never say. Just like this boy, he is offering obeisances. He may be expert in preaching more than me, but he knows that "I am subordinate." Otherwise how he shall offer obeisances? He can think, "Oh, now I am so learned. I am so advanced. Why shall I accept him as superior?" No. That continues. Even after my death, after my disappearance, he will offer obeisances to my picture.

Mr. Malhotra: But amongst his disciples he will be worshiped...

Prabhupāda: That's all right, but he remains a disciple of his guru. He will never say that "Now I

have become guru, so I don't care for my guru." He will never say. Just like I am doing, but I am worshiping my guru still. So I remain subordinate to my guru, always. Even though I have become guru, still I am subordinate to my guru.

Mr. Malhotra: But qualitatively...

Prabhupāda: Qualitatively equal I have already said. Not quantitatively.

Mr. Malhotra: Qualitatively we are one. Quantitatively.

Prabhupāda: Why? Do you think a grain of gold and a big gold lump is same?

Mr. Malhotra: Gold, I think I am also gold.

Prabhupāda: No, gold that is accepted, quality. That if you say, this is explanation. You must have brain to understand. That a small particle of gold and a big gold, they are gold in quality but the big gold is millions of dollars and a small particle is few dollars. Just see this is accepted. This Māyāvāda theory has made people atheists, that "I am God, I am equal to God." Very bad theory.

Room Conversation with Life Member, Mr. Malhotra -- December 22, 1976, Poona

One can attain the position of master only by the mercy of the master, not independently. Unless one understands this philosophy, he is still a mūḍha; in other words, he is not very intelligent. The mūḍhas, the asses who do not have this intelligence, cannot surrender unto the Supreme Personality of Godhead.

Sb 7.8.7

AGAIN BECOME A MOUSE

As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down. *Yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi*. If the spiritual master is considered an ordinary man, the disciple surely loses his chance to advance further.

SB 5.12.14

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

CC adi 12.10

Indeed, the advanced *uttama-adhikārī* Vaiṣṇava devotee should be accepted as a spiritual master. Everything one possesses should be offered to him, for it is enjoined that one should deliver whatever he has to the spiritual master. The *brahmacārī* in particular is supposed to beg alms from others and offer them to the spiritual master. However, one should not imitate the behavior of an advanced devotee or *mahā-bhāgavata* without being self-realized, for by such imitation one will eventually become degraded.

Nol: verse 5

As soon as you become a rascal—"Now I have become advanced. I don't require to chant sixteen rounds. I can do whatever I like"—then he has gone to hell. Upstart, immediately he becomes *paramahansa*. He's a rascal. He was given the path of becoming *paramahansa*. One is admitted in the school, he must learn, and one day he will become M.A. But simply by entering in the school, if he says, "I am M.A.," that is rascaldom. This is a chance. To become *jitendriya* is very difficult task. But it is easy if he immediately becomes a pure devotee. *Anyābhilāṣitā-śūnyam*: [Brs. 1.1.11] "Everything make zero, all desire, except Kṛṣṇa consciousness." That is wanted. But that does not become very easily done. One has to try very rigidly; then he'll be *paramahansa*. Therefore amongst the devotees, there are three grades: *kaniṣṭha-adhikārī*, *madhyama-adhikārī*, and *uttama-adhikārī*. So if the *kaniṣṭha-adhikārī* thinks that "I have become *uttama-adhikārī*," then

he's a rascal. He's a rascal. If he wants to imitate the uttama-adhikārī, then he's a rascal.

Morning Walk -- February 4, 1976, Māyāpura

Our mission is to serve bhakta-viśeṣa and live with devotees. 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-guruṣu nara-matiḥ. That is the material disease.

Conversation with Patita-pāvana -- April 20, 1977, Bombay

Why this Gauḍīya Maṭha failed? Because they tried to become more than guru. He, before passing away, he gave all direction and never said that "This man should be the next ācārya." But these people, just after his passing away they began to fight, who shall be ācārya. That is the failure. They never thought, "Why Guru Mahārāja gave us instruction so many things, why he did not say that this man should be ācārya?" They wanted to create artificially somebody ācārya and everything failed. They did not consider even with common sense that if Guru Mahārāja wanted to appoint somebody as ācārya, why did he not say? He said so many things, and this point he missed? The real point? And they insist upon it. They declared some unfit person to become ācārya. Then another man came, then another, ācārya, another ācārya. So better remain a foolish person perpetually to be directed by Guru Mahārāja. That is perfection. And as soon as he learns the Guru Mahārāja is dead, "Now I am so advanced that I can kill my guru and I become guru." Then he's finished.

Room Conversation -- August 16, 1976, Bombay

We have actually seen that one of the disciples of Bhaktisiddhānta Sarasvatī Ṭhākura wanted to enjoy the property of his spiritual master, and the spiritual master, being merciful toward him, gave him the temporary property, but not the power to preach the cult of Caitanya Mahāprabhu all over the world. That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master but wants only to serve him. The story of the demon Rāvaṇa illustrates this point. Although Rāvaṇa tried to abduct the goddess of fortune Sītādevī from the custody of Lord Rāmacandra, he could not possibly do so. The Sītādevī he forcibly took with him was not the original Sītādevī, but an expansion of māyā, or Durgādevī. As a result, instead of winning the favor of the real goddess of fortune, Rāvaṇa and his whole family were vanquished by the power of Durgādevī (sṛṣṭi-sṭhiti-pralaya-sādhana-śaktir ekā [Bs. 5.44]).

SB 5.18.22

As soon as one thinks that he is greater than his spiritual master that is the greatest offense. Kṛṣṇa will give one everything, but to these offenders everything is lost.

Letter to: Jayatirtha, Manjuali — Bombay 10 November, 1975

Prabhupāda: Punar muṣaka bhava, you know the whole story? A muṣaka, a mouse, was made a tiger, and the tiger wanted to eat the saintly person who made him. First of all he was mouse. So he came to the saintly person. "Sir, I am troubled. Give me some benediction." "What do you want?" "Now, the cat always chases." "All right, you become cat so that you'll not be attacked." Then after some time he came. "I am being chased by the dog." "All right, you become a dog." From cat to dog, from mouse to... Then again he came. "Still, they are chasing me. Fox." And then in this way, and ultimately he made a tiger. And after becoming a tiger, he began to look, staring on the... "What do you mean by this?" "I shall eat you." "Oh? You become again a mouse." (laughter) Again he became mouse. That's all.

Hari-śauri: The perfect example.

Devotee: Now he [Nitāi] looks like dirty. You know, like brown. The dhotī's not white. It's like brownish.

Prabhupāda: He harassed. "He has not increased my..." Hearing and hearing, he wants to go. So

why not, if he found some real disciplic succession, some bābājī, why he did not remain there? He is criticizing that our is not in the proper succession. So why he did not remain where he found the proper succession? Why he's sometimes in Vṛndāvana, sometimes Delhi, sometimes here. Why he is loitering? Crazy. Unfortunate. Unnecessarily picking out some trouble.

Hari-śauri: Faultfinding.

Prabhupāda: The bābājīs, they are against anything preaching. They are very, very much against preaching. So I am preaching. Bābājīs, the Māyāvādī sannyāsīs, and all of them, their idea is that I am ruining this bhajana and Hindu dharma. This is the propaganda. What I am writing, they are all wrong. And they are making... And they try to poison my disciples as far as possible so that the whole institution may be poisoned and break. This is their propaganda.

Room Conversation -- October 26, 1976, Vṛndāvana

UNPLUGGED FROM THE POWERHOUSE

Prabhupāda: This movement is very, very old and standard. It is never changed. As soon as you change it, then the potency of the movement is lost.

Fail: Sorry, what was that?

Prabhupāda: Potency. Just like electricity. There is standard regulation: "This is negative; this is positive. You must act like this. You must fix like..." You cannot do whimsically: "No, why not this way? Why not that way?" Then it is lost. Then there will be no electricity. Similarly, there is standard method how to understand this philosophy, how to get it, I mean to say, what is called, authoritatively. Then it will act.

Fail: Then you could go to a book, read a book...

Prabhupāda: Oh, yes. That is the book of, what is called, guidance. If you follow the guide and do this according, then it will be effective. And if you don't follow the guide, you do in your whims... That is another dangerous disease of the modern man. Everyone wants to do according to his own whim. Nobody wants to follow any standard way. Therefore they are failure.

Room Conversation with Bill Fail (reporter) -- October 8, 1975, Durban

Just like there is electric powerhouse, and there is a plug. That plug is connected with the electric powerhouse, and if you push your wire in the plug, you also get electricity. Similarly, as it is stated in the beginning of this chapter, *evaṁ paramparā-prāptam imam rājarṣayo viduḥ* [Bg. 4.2]. If you take shelter of the paramparā system.... The same example. If you take the shelter of the plug which is connected with the powerhouse, you get immediately electricity. Similarly, if you take shelter of a person who is coming in the paramparā system...

There is a paramparā system. Kṛṣṇa, He instructed Lord Brahmā. Lord Brahmā instructed Nārada. Nārada instructed Vyāsadeva. Vyāsadeva instructed Madhvācārya. Madhvācārya instructed in so many ways. Then Mādhavendra Purī. The Mādhavendra Purī, Īśvara Purī. From Īśvara Purī, Lord Caitanya. In this way, there is a paramparā system. There are four Vaiṣṇava sampradāyas. The Rudra-sampradāya, Brahma-sampradāya, Kumāra-sampradāya, and Lakṣmī-sampradāya, Śrī-sampradāya.

So sampradāya-vihīnā ye mantrās te niṣphalā matāḥ.(?) If you do not receive instruction of Kṛṣṇa from the sampradāya, then niṣphalā matāḥ, then whatever you have learned, it is useless. It is useless. That is the defect. So many people are studying Bhagavad-gītā, but they do not understand what is Kṛṣṇa. Because they do not receive through the *evaṁ paramparā-prāptam* [Bg. 4.2]. The paramparā, unless you go to the paramparā... The same example. If you do not take electricity from the plug which is connected with the powerhouse, what is the use of your bulb and wire? It has no use.

Bhagavad-gītā 4.5 -- Bombay, March 25, 1974

Disciple: Prabhupāda, you know the ISKCON centres you have started they are just like actually

Vaikuṅṭha, they are so nice. Even the Gauḍīya Matha centres were not so nice. Just like an installation of Vaikuṅṭha. They're so clean and nice. (indistinct) ...help becoming devotees by visiting your centers. Becomes almost automatic.

Prabhupāda: Follow the regulative principles, it will remain, always Vaikuṅṭha. Otherwise again material world.

Morning Walk -- December 11, 1975, Vṛndāvana

Narakī, if anyone thinks arca-vigraha, the Deities as made of stone, made of earth, or made of something material, and guru, the spiritual master, "He is an ordinary man"—these are forbidden. So why guru is to be considered sāṅṣād dharitvena samasta-śāstrair **, exactly (like) the Supreme Personality of Godhead? That reason is given there. That reason is that he is giving the Kṛṣṇa knowledge; therefore he is as good as Kṛṣṇa. Even though his family members or his friend thinking, "Oh, he has now become guru," still he should be considered the Supreme Personality of Godhead. That reason also given there, that even Kṛṣṇa was taken as ordinary man, but does it mean that He has become ordinary? Similarly any..., our movement, it may appear just like other movement, but because the movement is giving Kṛṣṇa, that means it is as good as Kṛṣṇa. This is the example. Ajñāya hañā (follow the order). It may appear to others... And there are so many movements, and the hippies have taken another say(?), but it is not that. It is actually Kṛṣṇa. So long it adheres to the principle, "I'll enjoy, I'll be unaccepted(?)." Otherwise it is ordinary movement. This same man, he's guru, so long he gives the real knowledge of Kṛṣṇa. And the same man, he's ordinary man, as soon as he cannot give. Same thing, just like a stone doll, when it is worshiped according to the regulative principles—Kṛṣṇa. And the same doll, kept in the sculptor's showroom, it is stone. So if we keep our movement pure, then you are as strong as Kṛṣṇa. And as soon as you deviate from it, immediately, ordinary.

Room Conversation with Siddha-svarūpa -- May 3, 1976, Honolulu

Puṣṭa Kṛṣṇa: They all take that this is some kind of a materialistic business, selling books and collecting money, and we purchase a beautiful temple...

Prabhupāda: Therefore I said that we are not material; it is all spiritual. That they do not know. Where is material? If everything is prepared and everything, there is Kṛṣṇa, then where is material? When it is misused, other than Kṛṣṇa, then it is material.

Room Conversation -- April 20, 1976, Melbourne

I want that what I have established may go on nicely, but I see that some of the devotees are reviving their old "good" qualities. That is the difficulty. If the old habits come back, then everything is finished.

Letter to: Hridayananda: — Bombay 13 November, 1975

These four sampradāyas, or disciplic successions of knowledge and transcendence, are called the Brahma-sampradāya, Rudra-sampradāya, Śrī-sampradāya, and Kumāra-sampradāya. Sampradāya-vihīnā ye mantrās te niṣphalā matāḥ. The knowledge of the Supreme received from such a sampradāya, or disciplic succession, can give one enlightenment. If one does not take to the path of disciplic succession, it is not possible for one to understand the Supreme Personality of Godhead.

SB 7.7.17

The system of Kṛṣṇa consciousness was first narrated to the sun-god, the sun-god explained it to his son Manu, Manu explained it to his son Ikṣvāku, and the system is current on this earth from that very remote time. Therefore, one has to follow in the footsteps of previous authorities in the line of disciplic succession. Otherwise even the most intelligent men will be bewildered regarding the standard actions of Kṛṣṇa consciousness.

Bg 4.16

If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person—regardless of how learned a scholar that person may be and regardless of his seeing or listening—he cannot accept Lord Caitanya as the Supreme Personality of Godhead.

PURPORT

The same principles can be applied to demoniac persons, even though they be in the sampradāya of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya.

cc mad 11.103

In the Padma Purāṇa it is said, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ: if one does not follow the four recognized disciplic successions, his mantra or initiation is useless. In the present day there are many apasampradāyas, or sampradāyas which are not bona fide, which have no link to authorities like Lord Brahmā, Lord Śiva, the Kumāras or Lakṣmī. People are misguided by such sampradāyas. The śāstras say that being initiated in such a sampradāya is a useless waste of time, for it will never enable one to understand the real religious principles.

SB 6.3.20-21

If you do not take your initiation mantra from the sampradāya, then it is useless. Now, there are so many apasampradāya. They do not come in disciplic succession, but becomes guru, teacher. Therefore everything is topsy-turvy. Nobody has got fixed idea what is God. Everyone has created his own philosophy. The whole thing is now confused.

Bhagavad-gītā 13.8-12 -- Bombay, September 30, 1973

SYMPTOM: DEVOTIONAL SERVICE BECOMES SLACKENED

If you immediately become Guru, then the service activities will be stopped; and as there are 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.

Letter to: Acyutananda, Jayagovinda — Montreal 21 August, 1968

Giving up the regulative principles and living according to one's whims are compared to a mad elephant, which by force uproots the bhakti-latā and breaks it to pieces. In this way the bhakti-latā shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called guru-avajāñā. The devotee must therefore be very careful not to commit offenses against the spiritual master. As soon as one is deviated from the spiritual master, the uprooting of the bhakti-latā begins, and gradually all the leaves dry up.

Madhya 19.156

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.

NoD 14-1970: Devotional Qualifications

Just see our Gauḍīya Maṭha. Everyone wanted to become guru, and a small temple and "guru." What kind of guru? No publication, no preaching, simply bring some foodstuff... My Guru Mahārāja used to say, "Joint mess," a place for eating and sleeping. Amar amar ara takana (?)(Bengali): "Joint mess." He said this.

Room Conversation -- April 22, 1977, Bombay

My Guru Mahārāja used to say that prāṇa āche yāra sei hetu pracāra, that "I have got some dozens of disciples, and I have got a temple, and people are contributing. Now I have got good arrangement for eating and sleeping. Now I am perfect. Because I am getting some food without any work, and honor, then I am perfect." This is not the mentality. Prāṇa āche yāra. You must be engaged continually for these missionary activity. The Gauḍīya Mission has failed in preaching work because they adopted this principle.

Śrīmad-Bhāgavatam 6.3.18 Gorakhpur, February 11, 1971

Unfortunately the present workers in the Bombay Gaudiya Math are not at all competent to do any tangible work... The reason is that they deviated from the disciplic succession from Srila Prabhupada.

Letter to: Jagannatham Prabhu — Montreal 22 June, 1968

Guru-krpā: Śrīla Prabhupāda, what about, say, many of your Godbrothers? They also have disciples, and they also are properly initiated by a proper spiritual master, and they give the Hare Kṛṣṇa mantra.

Prabhupāda: The thing is the spirit, real service of preaching, stopped. Formality is going on, but the real business.... Caitanya Mahāprabhu's movement means āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128]. That is stopped. Do you follow? The formalities is there, but the real life of Caitanya Mahāprabhu's movement is preaching. Otherwise why Caitanya Mahāprabhu says, āmāra ājñāya guru hañā tāra ei deśa. Tāra means preaching. Yāre dekha, tāre kaha 'kṛṣṇa-upadeśa' [Cc. Madhya 7.128]. And that is stopped. They are satisfied if they could construct one temple and beg some rice from the neighborhood: "Sir, we have got some temple," that's all. They are satisfied. The spirit of preaching forward-pāpī tāpī jata chilo, hari-nāme uddhārilo—that is stopped. So by hari-nāma, by chanting, by this way, to live little peacefully in the temple and eat and sleep, that much they have got. If that is the success, that success they have got.

Room Conversation -- May 2, 1976, Fiji

Preaching is like the head of our KC Society—if the head is removed, the whole body dies.

Letter to: Patita Uddharana — Delhi 8 December, 1971

CHEATER DEPENDS ON MATERIAL ASSETS...

The first falldown is caused by the desire to lord it over material nature. Thus one gives up the

transcendental loving service of the Supreme Lord. The second weakness of the heart is that as one increases the propensity of lording it over material nature, he becomes attached to matter and the possession of matter.

Bg 15.20

The pure devotee does not endeavor for anything which is against the principles of devotional service. For example, constructing a big building requires great energy, and a devotee does not take to such business if it does not benefit him by advancing his devotional service. He may construct a temple for the Lord, and for that he may take all kinds of anxiety, but he does not construct a big house for his personal relations.

Bg 12.17

There are many karmīs in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmīs want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord's property for God's service. Therefore a devotee is always distinct from the karmīs, although the karmīs may dress like devotees.

SB 8.9.28 original edition

Prabhupāda: Rāvaṇa class man wants only Sītā, not Rāma. Rāma, they are condemning, these rascals, Suniti Chatterjee and others. But our mission is to keep Rāma and Sītā together. We are not satisfied that Rāma should remain alone and Sītā should be under the custody of Rāvaṇa. We can't... I don't want. Sītā must be released from the custody of Rāvaṇa. With opulence means we are bringing Sītā nearer, nearer, nearer... That is wanted. Otherwise, for a sannyāsī, what is the use of these big buildings? No. We want these big buildings for service of Rāma.

Morning Walk -- February 29, 1976, Māyāpura

Everywhere, although we have got big, big buildings, I don't think we own it. It is Kṛṣṇa's. So long He likes, we shall remain there, if He doesn't like, we shall go away. What is this? Why you should stress on the proprietorship?

Room Conversation -- August 3, 1976, New Mayapur (French farm)

It is also stated that a sannyāsī should not be enthusiastic about constructing temples. We can see in the life of various ācāryas in the line of Śrī Caitanya Mahāprabhu that they are not very enthusiastic about constructing temples. However, if somebody comes forward to offer some service, the same reluctant ācāryas will encourage the building of costly temples by such servitors. For example, Rūpa Gosvāmī was offered a favor by Mahārāj Mansingh, the commander-in-chief of Emperor Akbar, and Rūpa Gosvāmī instructed him to construct a large temple for Govindajī, which cost vast amounts of money.

So a bona fide spiritual master should not personally take any responsibility for constructing temples, but if someone has money and wants to spend it in the service of Kṛṣṇa, an ācārya like Rūpa Gosvāmī may utilize the devotee's money to construct a nice costly temple for the service of the Lord. Unfortunately, it happens that someone who is not fit to become a spiritual master may approach wealthy persons to contribute for temple constructions. If such money is utilized by unqualified spiritual masters to live comfortably in costly temples without actually doing any preaching work, this is not acceptable.

NOD To Give Up the Company of Nondevotees

So we must be very much alert in śravaṇam kīrtanam. Otherwise all this labor will be futile. This building will be only the nest, nest for the doves and the pigeons. That is the danger.

Śrīmad-Bhāgavatam 1.8.19 -- Māyāpura, September 29, 1974

So-called svāmīs and yogīs generally make disciples by alluring them with material benefits. There are many so-called gurus who attract disciples by promising to cure their diseases or increase their material opulence by manufacturing gold. These are lucrative allurements for unintelligent men. A sannyāsī is prohibited from making disciples through such material allurements. Sannyāsīs sometimes indulge in material opulence by unnecessarily constructing many temples and monasteries, but actually such endeavors should be avoided. Temples and monasteries should be constructed for the preaching of spiritual consciousness or Kṛṣṇa consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off limits to worthless clubs of crazy men. In the Kṛṣṇa consciousness movement we welcome everyone who agrees at least to follow the movement's regulative principles—no illicit sex, no intoxication, no meat-eating and no gambling. In the temples and monasteries, gatherings of unnecessary, rejected, lazy fellows should be strictly disallowed. The temples and monasteries should be used exclusively by devotees who are serious about spiritual advancement in Kṛṣṇa consciousness. Śrīla Viśvanātha Cakravartī Ṭhākura explains the word ārambhān as meaning maṭhādi-vyāpārān, which means "attempts to construct temples and monasteries." The first business of the sannyāsī is to preach Kṛṣṇa consciousness, but if, by the grace of Kṛṣṇa, facilities are available, then he may construct temples and monasteries to give shelter to the serious students of Kṛṣṇa consciousness. Otherwise such temples and monasteries are not needed.

Sb 7.13.8

...very nice church, but understand what for this church is, what is God, what is God consciousness. Just cultivate this knowledge. "No, big church finished." Live nice building, nice happy life, but don't forget Kṛṣṇa. Then what is the use of this life? And if you forget Kṛṣṇa, then the result will be crime, and you will be facing with problems, "Why and now what to do?" So many problems will be there. So the problems cannot be solved simply by possessing big, big buildings.

Morning Walk -- July 5, 1975, Chicago

Śyāmasundara: Kṛṣṇa is always playing the tune by which everyone is dancing?

Prabhupāda: No. You wanted to dance like this, He is giving facility. He is not in agreement with you.

Śyāmasundara: Oh, I see.

Prabhupāda: Otherwise, why does He say, "You give up all this nonsense, you surrender"? He does not approve, but he wanted to dance, "All right, you take the facility, dance." He doesn't like that you should dance like that, but he wants. "All right, you dance. You can take the facility, dance." Just like my Guru Mahārāja, Tīrtha Mahārāja wanted his property. "All right, take this property." But what he is doing?

Śyāmasundara: Sitting there in his wheelchair.

Prabhupāda: "You want this property, take property. All right." He's kind, "All right, this man gave me some service, he wants this property. All right, take this property." But what he has gained?

Śyāmasundara: Nothing.

Prabhupāda: Yes.

Room Conversation

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Sydney, April 2, 1972,

One must judge every action by its result. The members of the self-appointed ācārya's party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching.

Adi 12.8

Prabhupāda: Just like my Guru Mahārāja did not travel all over the world, so I have got double energy than him. So you must triple energy, four times energy than me. Then actually disciple. My Godbrothers are envious because they could not do. They could not do even half of Guru Mahārāja's work, and I am doing ten times. So therefore they are envious. So if an ordinary man like me can do ten times, you are Americans-twenty times, then you are successful.

Devotee (1): If we can do twenty times, it's only because you gave us the energy.

Prabhupāda: Yes. My blessings are there, you do it, try. Just like Guru Mahārāja gave blessings to everyone, but if they do not try, if they remain Kuñja Babu, then they'll remain Kuñja Babu, what can be done? If he's satisfied only one building in Māyāpur and two buildings in Vṛndāvana, that is his only ambition. The ambition is poor.

Room Conversation -- April 2, 1972, Sydney

My Guru Mahārāja said that ṭhākura dekhiye pāya rasta karache, rastaye 'yandiya jīvika badram karam bhari (?). Instead of earning livelihood by showing the Deity in the temple, it is better to take the profession of a sweeper in the street and live honestly. He said like that. The sweeper is working hard toiling and getting some money and living. This is honest living. But just like in Vṛndāvana, all the Goswamis. They have got their Deity. People are coming, contributing. Typical example, Gauracānda Goswami. ṭhākura dekhiye paisa rasta. (?) All the sevaites, they are meant for... Our Kunja Babu also planned like that. He thought, "By cheating all the God-brothers, I have got now Caitanya Maṭha. And people will come to see Caitanya Mahāprabhu's birthplace, and I will get good income. And it will be distributed amongst my brothers and sons and myself. That's all." That is his scheme.

Room Conversation with Banker -- September 21, 1973, Bombay

Prabhupāda: Sometimes we went to Mādhava Mahārāja's temple?

Hari-śauri: In Vṛndāvana.

Prabhupāda: In Vṛndāvana. Who was there?

Puṣṭa Kṛṣṇa: Empty. Completely no one.

Hari-śauri: They didn't even have any of their own men living there.

Puṣṭa Kṛṣṇa: They had to unlock the Deity.

Prabhupāda: And that is on the prominent roadside. And our temple is off. Still, so many people are coming. Neither there were inhabitants nor their outsider, visitors. Gate was closed, we had to open and then enter. And he constructed temple at least for the last twenty years.

Puṣṭa Kṛṣṇa: They have no vision of expanding, except maybe their...

Prabhupāda: They make this money-making machine. They do not know the money will automatically come you are sincere. You haven't got to make it a machine. Money Kṛṣṇa will send. But they have no faith in Kṛṣṇa. They have faith in their own ability. "Yes, we shall earn money in this way, by showing the Deity." They don't recognize Kṛṣṇa's everything. They think "By high-court judgement, if we capture this place, then money will come."

Room Conversation -- July 2, 1976, New Vrindaban

...AND MANY USELESS FOLLOWERS

You cannot judge a movement simply by the number of its followers. If one man is genuine, then the movement is successful. It is not a question of quantity, but quality.

SSR 2a: What Is a Guru?

The one point is that without increasing the number of disciples, there is no propagation of the cult of Kṛṣṇa consciousness. Therefore, sometimes even at a risk, a sannyāsī in the line of

Caitanya Mahāprabhu may accept even a person who is not thoroughly fit to become a disciple. Later on, by the mercy of such a bona fide spiritual master, the disciple is gradually elevated. However, if one increases the number of disciples simply for some prestige or false honor, he will surely fall down in the matter of executing Kṛṣṇa consciousness.

NOD To Give Up the Company of Nondevotees

So civilization should be quality civilization, not quantity civilization. Do that. Bheḍyadāsana. Bheḍyadāsana (indistinct). Bheḍī, lamb, they are going, hundreds and thousands. They flock. So, and if one bheḍī, lamb, is somehow or other pushed into slaughterhouse stockroom, so all the.... All of them. You haven't got to take many. Some way or other, you induce one of them to go into the, what is called, shed, where stocks are kept for taking out daily and killing. So they do not mind that "We are being pushed into this room for future killing. Never mind. One has gone. Go." They'll go. So this is called in Hindi, bheḍyadāsana, that without any consideration, "One has entered. Let us all enter." That is bheḍī, means animal, their disciple like this.

Room Conversation -- May 2, 1976, Fiji

After taking sannyasa I was more engaged in writing my books without any attempt to construct temples or to make disciples like my other Godbrothers in India. I was not very much interested in these matters because my Guru Maharaja liked very much publication of books than constructing big, big temples and creating some neophyte disciples. As soon as he saw that His neophyte disciples were increasing in number, He immediately decided to leave this world.

Letter to: Satsvarupa, Uddhava — Los Angeles 27 July, 1970

PROPER DISCRIMINATION IN ASSOCIATING

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.

SB 4.28.48

Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw. This example given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍīya Maṭha members, one can apply a similar process. There are many disciples of Bhaktisiddhānta Sarasvatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhānta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many svāmīs have adopted this hypocritical means of preaching for the last eighty years or more, but no one could

preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless.

CC adi 12.12

Everything should be offered to the spiritual master as a matter of duty, but the offering should be made to the spiritual master with heart and soul, not artificially to gain material prestige. This offering is called arpaṇa. Moreover, one should live among devotees, saintly persons, to learn the etiquette and proper behavior of devotional service. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that whatever is offered to the spiritual master should be offered with love and affection, not for material adoration. Similarly, it is recommended that one associate with devotees, but there must be some discrimination. Actually, a sādhu, a saintly person, must be saintly in his behavior (sādhavaḥ sad-ācārāḥ). Unless one adheres to the standard behavior, one's position as a sādhu, a saintly person, is not complete. Therefore a Vaiṣṇava, a sādhu, must completely adhere to the standard of behavior. Śrīla Viśvanātha Cakravartī Ṭhākura says that a Vaiṣṇava, a person initiated into the Vaiṣṇava cult, should be offered the respect befitting a Vaiṣṇava, which means that he should be offered service and prayers. However, one should not associate with him if he is not a fit person with whom to associate.

Sb first edition 7.7.31

Puṣṭa Kṛṣṇa: They asked you about other movements yesterday at the press conference...

Prabhupāda: Yes.

Puṣṭa Kṛṣṇa: ...this movement and that movement. You said, "This is Kṛṣṇa's movement." So this should be our line of argument, because especially amongst the Indian community, when they question us about this swami and that swami...

Prabhupāda: They replied that in everything there is light. And yes, the light of, what is called, glowworm and the light of sun is not the same.

Morning Walk -- October 3, 1975, Mauritius

One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, tāmasaḥ. Śrīla Viśvanātha Cakravartī Ṭhākura advises that a Vaiṣṇava who is not of good character should be avoided. A Vaiṣṇava is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaiṣṇava of the first order of good character. One may offer his respects to such a Vaiṣṇava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaiṣṇava who is in the mode of ignorance.

SB 3.29.8

There are different kinds of materialists, such as the fruitive workers, the mental speculators, the mystic jugglers, and so many others. All of them are against the existence of Godhead. They would declare that they are themselves God, although in every step and in every action they are dependent on the mercy of the Lord. Therefore a pure devotee may not associate with such gangs of atheists. A strong devotee of the Lord will not be misled by such atheistic propaganda of the nondevotees, but a neophyte devotee should be very cautious about them. A devotee should see to the right discharge of devotional service under the guidance of a bona fide spiritual master and should not stick only to the formalities. Under the instruction of the bona fide spiritual master, one should see how much service is being executed, and not simply in the matter of rituals.

Sb 1972 2.8.21 purport

As indicated in Bhagavad-gītā, whenever we find someone extraordinary preaching the bhakti cult, we should know that he is especially empowered by Lord Viṣṇu or Lord Kṛṣṇa. As confirmed in Caitanya-caritāmṛta, kṛṣṇa-śakti vinā nahe tāra pravartana: one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him. If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Viṣṇu and is punishable. Even though such offenders may dress as Vaiṣṇavas with false tilaka and mālā, they are never forgiven by the Lord if they offend a pure Vaiṣṇava.

Sb 4.19.37

AS SOON AS WELL DRESSED FOOL SPEAKS

Most important is how the man in Kṛṣṇa consciousness speaks, for speech is the most important quality of any man. It is said that a fool is undiscovered as long as he does not speak, and certainly a well-dressed fool cannot be identified unless he speaks, but as soon as he speaks, he reveals himself at once.

Bg 2.54

Sudāmā: The question also is there: the authority is the spiritual master, but the via media to the spiritual master... The difference between, like we were discussing in the automobile of śikṣā and dīkṣā-guru.

Prabhupāda: Then so śikṣā and dīkṣā-guru... A śikṣā-guru who instructs against the instruction of spiritual, he is not a śikṣā guru. He is a demon.

Bhagavad-gītā 17.1-3 -- Honolulu, July 4, 1974

Prabhupāda: I do not say that I am guru. Our business is to present what Kṛṣṇa has said. That's all. Therefore I'm guru. Guru is he who speaks Kṛṣṇa's word. That is guru. And if he manufactures, then he is a cheater.

Guest (1): This is the test of guru.

Prabhupāda: This is the test. Guru... The supreme guru is Kṛṣṇa, and anyone canvasses for Kṛṣṇa, he is guru, guru's represent... Guru-kṛṣṇa-kṛpāya pāya. That guru will never say that "Kṛṣṇa is dead and gone. I am now guru. I am Kṛṣṇa. I am avatāra." That is rascaldom. So if you want such rascal, then you'll be cheated.

Room Conversation -- January 8, 1977, Bombay

MILK TOUCHED BY THE LIPS OF A SNAKE

As far as possible, chanting from the lips of a nondevotee should be avoided, as much as milk touched by the lips of a serpent causes poisonous effect.

Purport to Hare Kṛṣṇa Mantra

So don't spoil the movement by manufacturing ideas. Don't do that. Go on in the standard way, keep yourself pure; then movement is sure to be successful. But if you want to spoil it by whimsical, then what can be done? It will be spoiled. If you manufacture whims and disagree and fight amongst yourself, then it will be another edition of these so-called movements. It will lose the

spiritual strength. Always remember it. You cannot.... Now, actually, people are surprised: "What this Hare Kṛṣṇa mantra has got power that it is changing so quickly?" And on the other hand, it is to be admitted, unless it has got power, how it is changing? So we have to keep that power. Don't make it an ordinary musical vibration. It is a different thing, spiritual. Although it seems like musical vibration, but it is spiritual, completely. Mantrauśadhi-vaśa. Even, by mantra, the snakes can be charmed. So mantra is not ordinary sound vibration. So we have to keep the mantra in potency, potent, by offenseless chanting, by remaining pure. If you pollute the mantra, then it will lose its effect.

Room Conversation -- April 27, 1976, Auckland, New Zealand

First offense is guror avajñā, defying the authority of guru. This is the first offense. So one who is offensive, how he can make advance in chanting? He cannot make.

Bhagavad-gītā 17.1-3 -- Honolulu, July 4, 1974

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-prāptam imamī rājarṣayo viduḥ). 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.

SB 8.16.24 original edition

So one who is not following Vaiṣṇava principle, he cannot speak about Vaiṣṇava principle. It is harmful. That is forbidden by ācāryas, Sanātana Gosvāmī. If somebody says, "What is the harm? He is chanting Hare Kṛṣṇa..." He cannot chant. That is a show-bottle chant. That is not effective. But even taking that "Anyone who is chanting, let me hear," no, Sanātana Gosvāmī says, "No, don't hear." It will be harmful more than... In other words, if you are not following the Vaiṣṇava principle, you don't chant. It will not be effective

Room Conversation with Bhūrijana dasā and Disciples -- July 1, 1974, Melbourne

Yoko Ono: If the mantra itself has such power, does it matter where you receive it, where you take it?

Prabhupāda: Yes. Yes. That is a fact. The example is given just like milk. Milk is nutritious. That's a fact. Everyone knows. But if the milk is touched through the tongue of a serpent, it is no more nutritious. It is poison.

Yoko Ono: Well, milk is material.

Prabhupāda: No, material. You want to understand through your material senses, we have to give...

Yoko Ono: Well, no. I don't have, you don't have to tell me material senses. I mean mantra is not material. It should be something spiritual, and therefore nobody can spoil it, I don't think. I mean, I wonder if anybody can spoil something that is not material.

Prabhupāda: But the thing is that if you don't receive the mantra through the proper channel, it may not be mantra.

John Lennon: But how would you know, anyway? How are you able to tell, anyway? I mean, for any of your disciples or us or anybody that goes to any spiritual master, how are we to tell...

Prabhupāda: Not any spiritual master.

John Lennon: True master. How are we to tell one from the other?

Prabhupāda: It is not that any spiritual master. Sampradāya. Sampradāya means a particular line of disciplic succession.

Room Conversation With John Lennon, Yoko Ono, and George Harrison -- September 11, 1969, London, At Tittenhurst

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas (Śvetāśvatara Upaniṣad 6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." This Vedic injunction is very important, and Śrī Caitanya Mahāprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the saṅkīrtana movement, just as the present Kṛṣṇa consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Śrī Caitanya Mahāprabhu never disobeyed the orders of His spiritual master and stopped propagating the saṅkīrtana movement. Śrī Bhaktisiddhānta Sarasvatī Gosvāmī, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahāprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way—in a helpless way—but due to the spiritual force of the order of the supreme authority, this movement has become successful.

It is to be understood that when Śrī Caitanya Mahāprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Śrī Caitanya Mahāprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Kṛṣṇa mantra to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name.

CC adi 7.95-96

THE LORD NEVER ACCEPTS ANY OFFERING BY SUCH IMPURE GHOSTS

The impersonalist cannot render any service to Krishna because he is a great offender. Under the circumstances, Krishna will not accept food prepared by Kirtanananda in his present diseased condition.

Letter to: Brahmananda — Calcutta 19 October, 1967

Ghosts are always very bad elements, always creating a fearful situation for others. Similarly, the ghostlike nondevotees who have no respect for the pure devotees, nor for the Viṣṇu Deity in the temples, create a fearful situation for the devotees at all times. The Lord never accepts any offering by such impure ghosts.

SB 2.3.23

Srila Bhaktisiddhanta Sarasvati Thakura suggests that people who are materialistically inclined and sahayjyās, or so-called Vaisnavas who take everything very casually, are both visayis, or materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man.

Antya 6.279

Therefore we do not allow anyone to cook who is not a devotee. Kṛṣṇa does not accept anything from the hands of a nondevotee. Why should He accept? He is not hungry. He does not require any food. He accepts only the devotion, that's all. That is the main point. So one has to become a devotee. Not a good cook. But if he is a devotee, then he will be a good cook also. Automatically he will become a good cook. Therefore one has to become a devotee only. Then all other good qualifications will automatically be there. And if he is a nondevotee, any good qualifications have no value. He is on the mental plane, so he has no good qualification.

PQPA 6: The Perfect Devotee

So do not think that "We have made such nice, sumptuous plate for Kṛṣṇa. Kṛṣṇa must eat." No. There is no such thing, "must." You cannot make Kṛṣṇa must. That is not possible. So Kṛṣṇa will see how much you have love for Him. Then He will accept. Otherwise He'll reject. Therefore, it is forbidden, those who are nondevotee, those who are not initiated, those who are not chanting regularly, their offering to Kṛṣṇa will not be accepted.

Śrīmad-Bhāgavatam 1.8.44 -- Los Angeles, May 6, 1973

If we simply make a show of offering services to the Deity but do not care for the sevā-aparādha, certainly the Rādhā-Kṛṣṇa Deity will not accept offerings from such nondevotees.

sb 4.13.28

"Nor should we extend invitations to Mayavadis and atheists nor accept their invitations, for by such intimate intermingling we may become affected by their atheistic mentality (sangat sanjayate kamah). It is the negative injunction of this verse that we should refrain from giving anything to or accepting anything from the Mayavadis and atheists. Sri Caitanya Mahaprabhu has also warned, visayera anna khaile dusta haya mana: "By eating food prepared by worldly people, one's mind becomes wicked."

NOI 4

WHAT IS THE HARM IF WE HEAR FROM A NONDEVOTEE?

One may ask, "How can you taint the words of Kṛṣṇa, which are naturally transcendently pure? What is the harm if we hear from the nondevotee?" This question may be raised. The example given here is that milk is very nice and nutritious, but as soon as it is touched by a serpent it becomes poison immediately. The serpent is very envious. He bites and puts to death immediately, unnecessarily, and therefore is considered the cruelest animal amongst the living entities. In the śāstra nonviolence is recommended, as in every scripture, but the serpent and the scorpion are allowed to be killed. You cannot say that milk is so nutritious, and we can drink—

what is the harm if it is touched by serpents? No—the result will be death. One should not hear at least the Bhagavad-gītā and the Śrīmad-Bhāgavatam from those who are not devotees of the Lord, who have no realization of God and who are envious of Him. Their touch renders it poison. The words of the Lord are always sublime, but as soon as they are touched by the serpent-like nondevotee, one should be very careful about hearing.

TYS 8: Sources of Absolute Knowledge

The sādhus, they are not interested about rhetorical or grammatical adjustment. The sādhu wants to see who has spoken. If he's a Vaiṣṇava, then his word will be accepted. Caitanya Mahāprabhu strictly prohibits that is one is not a Vaiṣṇava, don't hear from him. Avaiṣṇava-mukhodgīrṇam' pūtām hari-kathāmṛtam, śravaṇam' naiva kartavyam. "But he's such a learned man," or "He's writes so nicely, correctly." But because he's not Vaiṣṇava, one should not hear from him. "Why? It is so nicely written." No. Sarpocchiṣṭam yathā payaḥ. Milk is very good food, everyone knows. But as soon as it is touched by the lips of a serpent, it is poison immediately. Therefore it is forbidden. And one who has no knowledge how to respect guru, how he can become Vaiṣṇava?

Śrīmad-Bhāgavatam 1.7.44 -- Vṛndāvana, October 4, 1976

It is stated in the beginning of Śrīmad-Bhāgavatam (1.1.3), śuka-mukhād amṛta-drava-samīyutam: the nectar of Śrīmad-Bhāgavatam became more relishable because it emanated from the mouth of Śrīla Śukadeva Gosvāmī. One might think that these glories of the Lord can be heard from anywhere, from the mouths of either devotees or nondevotees, but here it is specifically mentioned that the glories of the Lord must emanate from the mouths of pure devotees. Śrī Sanātana Gosvāmī has strictly prohibited hearing from the mouth of a nondevotee. There are many professional reciters of Śrīmad-Bhāgavatam who speak the narrations very ornamentally, but a pure devotee does not like to hear from them because such glorification of the Lord is simply a vibration of material sound.

SB 4.20.24

One should not associate with professional Bhāgavatam reciters. A professional Bhāgavatam reciter is one who is not in the disciplic succession or one who has no taste for bhakti-yoga. Simply on the strength of grammatical knowledge and word jugglery, professional reciters maintain their bodies and their desires for sense gratification by reading Śrīmad-Bhāgavatam. One should also avoid those who are averse to Lord Viṣṇu and His devotees, those who are Māyāvādīs, those who offend the chanting of the Hare Kṛṣṇa mantra, those who simply dress as Vaiṣṇavas or so-called gosvāmīs, and those who make a business by selling Vedic mantras and reciting Śrīmad-Bhāgavatam to maintain their families. One should not try to understand Śrīmad-Bhāgavatam from such materialistic people. According to the Vedic injunctions: yasya deve parā bhaktiḥ. Śrīmad-Bhāgavatam can only be recited by one who has unflinching faith in the lotus feet of Kṛṣṇa and His devotee, the spiritual master. One should try to understand Śrīmad-Bhāgavatam from the spiritual master. The Vedic injunction states: bhaktyā bhāgavatam' grāhyam' na buddhyā na ca ṭikayā. One has to understand Śrīmad-Bhāgavatam through the process of devotional service and by hearing the recitation of a pure devotee. These are the injunctions of Vedic literature-śruti and smṛti. Those who are not in the disciplic succession and who are not pure devotees cannot understand the real mysterious objective of Śrīmad-Bhāgavatam and Śrīmad Bhagavad-gītā.

Cc mad 22.131

Sometimes a foolish patient when he is out of feverish attack by the grace of the physician, thinks that he is cured and does not take precaution against relapse. Kirtanananda's position is like that. Because he helped the society in starting the Montreal center I thought he is now able to start other branches & when he asked me to give him sannyasa I agreed taking the opportunity of his presence in Vrndavana. Simply by his Sannyas dress he thought himself as cured of all material

diseases & all mistakes but under the influence of maya, he thought himself a liberated patient, just as the foolish patient thinks himself cured from the disease. Under the spell of maya, he deliberately disobeyed me by not going to London & consequently his disease has relapsed. Now in N.Y. he has begun to dictate nonsense in my name-such as giving up robes, flags etc. Instead of opening new centers he has begun to deliver his nonsense sermons amongst his God-brothers which are all against our principles. For the present he should simply chant Hare Krishna & cease to deliver lectures because he has not understood the whole philosophy very nicely.

Letter to: Pradyumna - Calcutta 17 October, 1967

He [Bon Maharaja] may be treated as a guest, if he comes to our center, give him prasadam, honor him as an elder Vaisnava, but he cannot speak or lecture.

Letter to: Satsvarupa — Honolulu 4 June, 1975

Regarding the Gaudiya Math books being circulated there, who is distributing? Who is sending these books? The Gaudiya Math does not sell our books, why we should sell their books. Who has introduced these books? Let me know. These books should not at all be circulated in our Society.

Letter to: Sukadeva — New Delhi 14 November, 1973

So any one of my godbrothers cannot help me in this way of book writing because they are unfortunate in the matter of preaching work.

Letter to: Karunasindhu — Bombay 9 November, 1975

WITHOUT DEVOTEE THIS IS IDOL

Prabhupāda: God will come if there are devotees. Tatra tiṣṭhāmi nārada yatra gāyantī mad-bhaktāḥ. Unless there is devotee, where is God? God is not a stone. Any stone is God? Unless there is devotees, there's no God. Therefore, without devotee: the idol, this is idol worship. That is not worship. Therefore they cannot understand what is the form, what is the distinction between form of the Lord and idol. They do not know how to worship in devotion.

Morning Walk -- March 11, 1976, Māyāpur

Devotee (3): If the spiritual master is not bona fide, then is the Deity also not bona fide?

Prabhupāda: I do not follow. What does he say?

Tamāla Kṛṣṇa: His idea is that if one receives a mantra from a spiritual master, if the spiritual master is not bona fide...

Prabhupāda: Then there is no question of mantra. There is no question of worshipping Deity. These are all bogus things.

Śrīmad-Bhāgavatam 6.1.41-42 Surat, December 23, 1970

Indian man (1): There is no temple in Kurukṣetra where they are worshipping Kṛṣṇa like we are worshipping. There is no temple.

Harikeśa: The Gauḍīya Math?

Indian man (1): Even they can't worship as we are worshipping.

Prabhupāda: How they can worship? The worship is done by devotee. Unless you create devotee, where is the question of worshipping? Without devotee it is idol worship. There is no life. And without life, how can you pull on artificially? Aprāṇasya hi dehasya mandanam loka-rañjanam.

Morning Walk -- November 30, 1975, Delhi

BOTH OF THEM ARE CHEATER.

If a man gets some ministership in the government by worshipping a political leader, he considers that he has achieved a great boon. All of them are therefore kowtowing to the so-called leaders or "big guns" in order to achieve temporary boons, and they indeed achieve such things.

Bg 4.12

By the mercy of the Lord Viṣṇu, one can be completely freed from material contamination and go back home, back to Godhead. Therefore the benedictions offered by the demigods cannot compare to even one ten-thousandth of the Lord's benedictions. One should not, therefore, try to obtain benedictions from the demigods or false gurus.

sb 8.24.49

Those who are materially interested are called viṣayīs (karmīs), which indicates that they are very fond of sense gratification. Such viṣayīs sometimes approach a famous guru and ask to become a disciple just as a matter of fashion. Sometimes viṣayīs pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such viṣayī disciples, he may fall down. One who accepts a viṣayī disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous viṣayī. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a smārta-guru. There are many caste gosvāmīs who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called bāulas or prākṛta-sahajiyās. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.

Madhya 24.330

The public wants to be cheated, and Kṛṣṇa therefore creates such cheaters to misrepresent and delude.

SB 3.20.35

Self-deceived persons sometimes accept leaders or spiritual masters from a priestly order that has been officially appointed by the codes of material life. In this way, they are deceived by official priests.

Cc mad 17.185

Unfortunately, people in this age, especially persons who are of a demoniac nature, want to be cheated. Thus the Supreme Personality of Godhead sends great cheaters who mislead them in the name of yoga and render their lives useless and doomed.

SB 3.21.7

My Guru Mahārāja once said, "The modern world is a society of the cheaters and the cheated." Unfortunately, the cheated are eulogizing the cheaters, and the small cheaters are worshipping the great cheaters. Suppose a flock of asses comes and eulogizes me, saying, "Oh, you are Jagad-guru." What is the value of their praise? But if a gentleman or learned man gives praise, his words have some value. Generally, however, the persons who are praising and those who are being praised are both ignorant. As the Vedas put it, *saṁstutaḥ puruṣaḥ paśuḥ*: "A big animal is being praised by a small animal."

The Cheaters and the Cheated

We chant Hare Kṛṣṇa and eat kṛṣṇa-prasāda and study Bhagavad-gītā philosophy, hear nice musical sounds. Is it very difficult? Is it very difficult? Not at all. So by this process you'll be *asammūḍhaḥ*. Nobody can cheat you. But if you want to be cheated there are so many cheaters.

Bhagavad-gītā 10.2-3 -- New York, January 1, 1967

Woman Interviewer: What worries me slightly is that since the arrival in Britain some while ago of the Maharishi Mahesh Yogi, a lot of... He was the first guru that most people ever heard of, and since then there have been a lot of people and a lot of gurus that have suddenly appeared out of nowhere. And one gets the feeling that sometimes they're not all as genuine as they ought to be, and I wondered whether you feel that it's right that you could perhaps issue a warning to people who are seeking some new spiritual life that they should take care to make sure they have a genuine guru to teach them.

Prabhupāda: Yes.

Woman Interviewer: Do you feel there's a danger?

Prabhupāda: Of course, to search out guru is very nice. But if you want a cheap guru or if you want to be cheated, then there will be many cheater gurus. But if you are sincere, then you'll have sincere guru. People want to be cheated because they want everything very cheap. But just like we are asking people no illicit sex, no meat-eating, no gambling, no intoxication. So people think it is very difficult, it is botheration. And if somebody says, "No, you do. Whatever nonsense you like do. You simply take my mantra," they will like it. So the thing is that they want to be cheated; therefore cheaters come. They don't want to undergo some austerity. Human life is meant for austerity. But they are not prepared to undergo austerity. Suppose some cheaters come. They say, "Oh, no austerity. Whatever you like you do. You simply pay me and I'll give you some particular mantra, and you become God within six months." (Laughter) And that is going on. So you want to be, if people want to be cheated like that, the cheaters will come.

Woman Interviewer: So do you think people should beware?

Prabhupāda: They should be serious.

Woman Interviewer: I mean if someone in all seriousness wishes to find the spiritual life and happens to finish up with the wrong guru, I mean should they beware?

Prabhupāda: Yes. But... When ordinary education, to take ordinary education one has to devote so much time, labor, and understand, and if one is going to take spiritual life they must be serious. And how is that, they think that simply by some wonderful mantra within six months they become God? Why they want like that? That is... That means they want to be cheated.

Temple Press Conference -- August 5, 1971, London

Just like when Nixon was being elected: "America needs Nixon now." (laughter) I have seen that signboard. And then again it became, "America needs to kick out." (laughter) This is going on. This is cheating. Both of them are cheater. Those who elected him, he is also cheater, and who became elected, he is also cheater.

Garden Conversation with Dr. Gerson and devotees -- June 22, 1975, Los Angeles

If you are actually serious to serve Kṛṣṇa, Hare Kṛṣṇa, then Kṛṣṇa will give you: "Here is guru."

Guru is there. Guru is there, but unless you are actually serious, you cannot get real guru. If you want to be cheated or if you are a cheater, then you'll get a cheater guru.

Room Conversation -- January 8, 1977, Bombay

Mike Barron: What is the biggest obstacle for people to overcome?

Prabhupāda: Their dullness. They are not being educated, but they are putting into the darkness of ignorance more and more. That is going on in the name of education.

Mike Barron: But some people are confused by the number of false gurus.

Prabhupāda: So why you bring guru? You try to understand yourself. If you are fool, then what guru will do?

Mike Barron: But there are people...

Prabhupāda: You should be intelligent. You should know that what is the subject matter of knowledge. Why do you accept so many fools and rascals as guru? First of all you know what is the subject matter of knowledge. Just like if you want to become a carpenter, you should go to an expert carpenter. If you want to be a medical man, here, if you want to become medical man, you must approach the medical college. So first of all, what do you want? You do not know what you want. Therefore you get so many cheaters. You do not know what you want.

Mike Barron: You do agree that there are many people who do try and cheat?

Prabhupāda: No, first of all you agree that there is someone who cheats. First of all you agree that you do not know what is the aim of your life

Room Conversation -- April 20, 1976, Melbourne

IGNORANCE IS NO EXCUSE

When one serves a Vaiṣṇava without knowledge, he still gets the good result, and if he unknowingly insults a Vaisnava, one suffers the bad result.

Sb 4.9.23

The self-realised spiritual master never deviates from the rulings of Shastras (Law Books) and he always does in practice what he speaks in theory. Those who however manufacture spiritual lessons from their own fertile brain, without having undergone any spiritual training from a bonafide spiritual master, cannot be counted as a spiritual master. Disrespect for such bonafide spiritual master and respect for the pseudo-spiritual master both are offences of the third order.

BTGPY1f: The Science of Congregational Chanting of the Name of the Lord (Samkirtan)

In the ordinary course of life we unknowingly break some law and have to suffer the consequences. Similarly, the laws of nature are very strict and stringent, and they accept no excuse. It is a law of nature that fire burns, and even if a child touches it, he will be burned despite his ignorance and innocence. Thus we have to choose our course of action very carefully lest the stringent laws of nature react to bind us to suffering.

RV 8: Action in Knowledge of Kṛṣṇa

Because you are fool, therefore you become befooled. We do not become befooled by their words. You are fool; you will be befooled. If you want to remain fool, then you will be befooled. And if you become intelligent, then you will not be befooled. They can befool when there are many fools. If there is no fool they cannot befool.

Morning Walk -- November 14, 1975, Bombay

The child is innocent or ignorant. Innocence is also sometimes ignorance, due to ignorance. We sometimes praise the quality of child, the ignorance. But that child, when grown up, becomes a vicious man. So this ignorance, or innocence, they are not very good qualities.

Bhagavad-gītā 7.28-8.6 -- New York, October 23, 1966

Prabhupāda: Intelligent never suffers. Only the rascals, innocent, they suffer. Innocent means rascal also. He does not know what is, what to do. The rascal is also innocent. A child is innocent, but he's a rascal. It does not mean because he's innocent, he's not rascal. Rascal means he's innocent also. The child does not know that, "If I touch fire it will burn." Therefore he's a rascal. But because he is child, innocent, he'll not be excused. The rascal and innocent on the same category.

Answers to a Questionnaire from Bhavan's Journal -- June 28, 1976, Vṛndāvana

DESTINY OF A PSEUDO GURU AND HIS WARD

Generally a fashionable materialist engages a so-called spiritual master without any profit. The pseudo spiritual master flatters the so-called disciple, and thereby both the master and his ward go to hell without a doubt.

SB 1.19.37

As for your next question, can only a few pure devotees deliver others, anyone, if he is a pure devotee he can deliver others, he can become spiritual master. But unless he on that platform he should not attempt it. Then both of them will go to hell, like blind men leading the blind.

Letter to: Tusta Kṛṣṇa — Ahmedabad 14 December, 1972

Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Śrīla Jīva Gosvāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple's sinful activities and their reactions. Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples. Thus if he is not powerful, he has to suffer the consequences, for one is forbidden to accept many disciples.

Cc mad 22.118

When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.

Madhya 15.270

Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava and whoever is envious of a Vaiṣṇava or angry with him, or whoever does not offer him obeisances or feel joy upon seeing a Vaiṣṇava, certainly falls into a hellish condition."

The Hari-bhakti-vilāsa (10.314) also gives the following quotation from Dvārakā-māhātmya:

kara-patraiś ca phālyante
sutīvrair yama-śāsanaiḥ
nindāṁ kurvanti ye pāpā

vaiṣṇavānām mahātmanām

In a conversation between Prahlāda Mahārāja and Bali Mahārāja, it is said, "Those sinful people who blaspheme Vaiṣṇavas, who are all great souls, are subjected very severely to the punishment offered by Yamarāja."

In the Bhakti-sandarbha (313) there is a statement concerning the blaspheming of Lord Viṣṇu.

ye nindanti hr̥ṣīkeśam
tad-bhaktaṁ puṇya-rūpiṇam
śata-janmārjitam puṇyam
teṣām naśyati niścitam
te pacyante mahā-ghore
kumbhīpāke bhayānake
bhakṣitāḥ kīṭa-saṅghena
yāvac candra-divākarau
śrī-viṣṇor avamānanād
gurutaraṁ śrī-vaiṣṇavollaṅghanam
tadīya-dūṣaka-janān
na paśyēt puruṣādhamān
taiḥ sārddham vañcaka-janaiḥ
saha-vāsam na kārayet

"One who criticizes Lord Viṣṇu and His devotees loses all the benefits accrued in a hundred pious births. Such a person rots in the Kumbhīpāka hell and is bitten by worms as long as the sun and moon exist. One should therefore not even see the face of a person who blasphemes Lord Viṣṇu and His devotees. Never try to associate with such persons."

Madhya 15.261

One who considers the arca murti or worshipable Deity of Lord Visnu to be stone, the spiritual master to be an ordinary human being, and a Vaisnava to belong to a particular caste or creed, is possessed of hellish intelligence."

Padma Purāṇa

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 ācāryas, the holy teachers in the strict disciplic succession. They ignore the Vedic injunction ācāryopāsana—"One must worship the ācārya"—and Kṛṣṇa's statement in the Bhagavad-gītā (4.2) evam paramparā-prāptam, "This supreme science of God is received through the disciplic succession." Instead, to mislead the people in general they themselves become so-called ācāryas, but they do not even follow the principles of the ācāryas.

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-gītā that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell (Bg. 16.19-20). Śrī Īsopaniṣad 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.

Sri Isopanisad mantra 12 purport

The more you become servant of the servant, the more you are perfect. And if you all of a sudden

want to become master, then you go to hell. That's all. Don't do that. This is the teaching of Śrī Caitanya Mahāprabhu. If you go through the servant, servant, servant, then you are advanced. And if you think that you have now become master, then you are going to hell. This is the process. Dāsa-dāsānudāsaḥ. Caitanya Mahāprabhu said. So servant, servant, servant, a hundred times servant now, that means he is advanced. He is advanced. And one who is becoming directly master, then he is in the hell.

Śrī Caitanya-caritāmṛta, Ādi-līlā 1.4 Māyāpur, March 28, 1975

ONE SHOULD NOT TOLERATE BLASPHEMY OF A PURE DEVOTEE

If one does not immediately leave upon hearing the Lord or the Lord's devotee blasphemed, he falls down from devotional service.

Śrīmad-Bhāgavatam (10.74.40)

A pure devotee, satām' nindā, a pure devotee who is trying to spread the holy name of God, if somebody becomes envious upon him, that person is a great offender. So another devotee should be very much angry upon such person. Krodha bhakta-dveṣi-jane. Bhakta-dveṣi means one who is envious of a pure devotee. And who is a pure devotee? Who is trying to spread the holy name of the Lord all over the world.

Śrīmad-Bhāgavatām 6.2.9-10 -- Allahabad, January 15, 1971

Caitanya Mahāprabhu is teaching this humbleness: tṛṇād api sunīcena taror api sahiṣṇunā. But when Nityānanda Prabhu was injured, did He stop punishing them? No. At that time He became fire: "I shall kill them!" Tṛṇād api sunīcena does not mean that if a Vaiṣṇava is insulted or Viṣṇu is defamed, you remain silent, "I am tṛṇād api sunīcena." No. At that time you should become fire. That is the teaching of Śrī Caitanya Mahāprabhu. Just like Hanumānjī, he's Vaiṣṇava. But when there was need for the service of Lord Rāmacandra, he set fire in the Lanka. So when there is viṣṇu-vaiṣṇava-ninda, defamation, you should not remain tṛṇād api sunīcena. You should take steps. This is the instruction. Anyway, Vaiṣṇava is never angry, but that does not mean that you tolerate insult to Viṣṇu and Vaiṣṇava. No.

Śrīmad-Bhāgavatam 5.5.3 Vṛndāvana, October 25, 1976

1) One should rigidly give up the company of nondevotees. 2) One should not instruct a person who is not desirous of accepting devotional service. 3) One should not be very enthusiastic about constructing costly temples or monasteries. 4) One should not try to read too many books, nor should one develop the idea of earning his livelihood by lecturing on or by professionally reciting Śrīmad-Bhāgavatam or the Bhagavad-gītā. 5) One should not be neglectful in ordinary dealings. 6) One should not be under the spell of lamentation in loss or tribulation in gain. 7) One should not disrespect the demigods. 8) One should not give unnecessary trouble to any living entity. 9) One should carefully avoid the various offenses in chanting the holy name of the Lord, or in worshiping the Deity in the temple. 10) One should be very intolerant towards the blasphemy of the Supreme Personality of Godhead, Kṛṣṇa, or His devotees.

Without following the above-mentioned ten principles, one cannot properly elevate himself to the platform of sādhana-bhakti, or devotional service in practice.

NoD 6-1970: How to Discharge Devotional Service

One of the most important instructions by Śrī Caitanya Mahāprabhu regarding regular Vaiṣṇava

behavior is that a Vaiṣṇava should be tolerant like a tree and submissive like grass.

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, the author of these instructions, Lord Caitanya Mahāprabhu, did not tolerate the misbehavior of Jagāi and Mādhāi. When they harmed Lord Nityānanda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityānanda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted a Vaiṣṇava should be tolerant and not angry. But if there is blasphemy against one's guru or another Vaiṣṇava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahāprabhu. One should not tolerate blasphemy against a Vaiṣṇava but should immediately take one of three actions. If someone blasphemes a Vaiṣṇava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahāprabhu was in Benares or Kāśī, the Māyāvādī sannyāsīs blasphemed Him in many ways because although He was a sannyāsī He was indulging in chanting and dancing. Tapana Miśra and Candrasekhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahāprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

CC adi 7.50

"The Māyāvādī sannyāsīs are all criticizing Your Holiness. We cannot tolerate hearing such criticism, for this blasphemy breaks our hearts."

This is a manifestation of real love for Kṛṣṇa and Lord Caitanya Mahāprabhu. There are three categories of Vaiṣṇavas: kaniṣṭha-adhikārīs, madhyama-adhikārīs and uttama-adhikārīs. The kaniṣṭha-adhikārī, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the śāstras. The devotee in the second stage, the madhyama-adhikārī, is completely aware of the śāstric conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent. However, the mahā-bhāgavata or uttama-adhikārī, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (tṛṇād api sunīcena taror iva sahiṣṇunā). However, even if a devotee is in the uttama-bhāgavata status he must come down to the second status of life, madhyama-adhikārī, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava.

CC adi 7.51

Śrīla Jīva Gosvāmī Prabhu has quoted many passages from authentic scriptures and has ably supported the statements in the matter of offenses at the feet of the holy name.... Quoting from the Mārkaṇḍeya Purāṇa, Śrī Gosvāmījī says that one should neither blaspheme the devotee of the Lord nor indulge in hearing others who are engaged in belittling a devotee of the Lord.

Śrīmad-Bhāgavatam 2.1.11

ONE SHOULD NOT ASSOCIATE WITH THESE APASAMPRADAYA COMMUNITIES

There are many so-called followers of the Vaisnava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the sastras, and therefore they are considered to be apa-sampradaya, which means "outside of the sampradāya." Some of these groups are known as aṅgā, bāula, kartabhaja, neda, daravesa, sanī sahajīya, sakhibheki, smarta, jāta-gosani, ativadi, cudadhari and gaurāṅga-nāgarī. In order to follow strictly the disciplic succession of Lord Caitanya Mahāprabhu, one should not associate with these apasampradaya communities."

C.C Adi Lila 7.48

The bāuliyās, or bāulas, are one of thirteen unauthorized sects that pass as followers of Caitanya Mahāprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalākānta Viśvāsa to come in His presence because he had become a bāuliyā. Thus although the bāula-sampradāya, āṅgā-sampradāya and sahajīyā-sampradāya, as well as the smārtas, jāta-gosāñīs, atibāḍīs, cūḍādhārīs and gaurāṅga-nāgarīs, claim to belong to the disciplic succession of Caitanya Mahāprabhu, the Lord actually rejected them.

Cc adi 12.36

It is said that unless one accepts a mantra from one of these sampradāyas, the so-called mantra will not act in Kali-yuga. Many sampradāyas have sprung up without authority, and they are misleading the people by giving unauthorized mantras. The rascals of these so-called sampradāyas do not observe the Vedic rules and regulations. Although they are addicted to all kinds of sinful activities, they still offer the people mantras and thus mislead them. Intelligent persons, however, know that such mantras will never be successful, and as such they never patronize such upstart spiritual groups.

sb 4.17.5 (original edition)

There are many professional spiritual masters whose business is to sell the transcendental Name of the Lord (?) and these traders generally sell to persons who are altogether unfit. Such business transactions on considerations of L.S.D. exchanged between the spiritual master and the so-called disciple are undoubtedly great offences. The student of Samkīrtan must refrain from the association of such pseudo-spiritualists in order to achieve perfection in the process of Samkīrtan.

BTGPY1f: The Science of Congregational Chanting of the Name of the Lord (Samkīrtan)

For spiritual advancement of life, we must go to one who is actually practicing spiritual life; not to some head of a mundane institution, not to one who has offended his Spiritual Master in so many ways.

Letter to: Hrsikesa — Los Angeles 31 January, 1969

So Gosvāmī Mahārāja very much appreciated, and he began to speak highly about me that "Abhay Babu is so expert, he has got so many friends, he has collected so many... So why does he... He should be the Maṭha in-charge." In this way. "Why should he not live with us? Why he's living separately?" In this way. So Prabhupāda (Bhaktisiddhanta Saraswati), Mahārāja, Śrīdhara may remember it (laughing), he said, "It is better to live separately from you people, and he will do the necessity in due course of time."

Room Conversation -- March 17, 1973, Māyāpur

So I have now issued orders that all my disciples should avoid all of my godbrothers. They should not have any dealings with them nor even correspondence, nor should they give them any of my books or should they purchase any of their books, neither should you visit any of their temples. Please avoid them.

Letter to: Visvakarma — Bombay 9 November, 1975

Akṣayānanda Swami: ...(Gauḍīya Maṭha) devotees, your godbrothers and the older devotees are all looking to be pretty alright, but the younger ones, our age, they are unable to continue...

Prabhupāda: Hare Kṛṣṇa (to a bypasser).

Akṣayānanda Swami: ...keep the standard. And many of them they have tried to come and join us.

Prabhupāda: Ha?

Akṣayānanda Swami: Many of them, they ask to join us even though they are initiated by others. So should we allow them to come or...?

Prabhupāda: No.

Morning Walk -- December 11, 1975, Vṛndāvana

Regarding the two men who have come to us from Gaudiya Math, for the time being we should try not to give shelter to such persons unless they are tested.

Letter to: Jayapataka — Hyderabad 4 December, 1976

KRSNA CONSCIOUSNESS IS NOT IMPOSED BY SOME ORGANIZATION.

As stated before, this chanting of Hare Kṛṣṇa is a process by which all contaminations due to material association are removed from the mirror of the mind. There is no need for external help in reviving our Kṛṣṇa consciousness, for Kṛṣṇa consciousness is dormant within the self. In fact, it is the very quality of the self. We have only to invoke it by this process. Kṛṣṇa consciousness is an eternal fact. It is not a doctrine or set of beliefs imposed by some organization.

(On The Way To Kṛṣṇa: The Way of Chanting and Knowing Kṛṣṇa)

If one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master.

CC Madhya 19.157

So anything, experience required, not that you have to go to the medical college. If you are trained under a bona fide doctor, then also you can get the quality of a doctor. Similarly, the whole thing is tad-vijñānārtham sa gurum evābhigacchet. One should go to the bona fide spiritual master to learn this transcendental science.

Śrīmad-Bhāgavatam 6.1.41-42 Surat, December 23, 1970

You have taken the right view of the importance of my books. Books will always remain. That was the view of my Guru Maharaja, and I also have taken it. Therefore I started my movement with my books. And we shall be able to maintain everything with the sales of the books. The temples will

be maintained by the book sales, and if there are no more temples, then the books shall remain.

Letter to: Hamsaduta: — New Delhi 8 November, 1973

What is the difference between temple and home? This is a temple, and the next house is a house. This is made of brick and stone; that is also made of brick and stone. But this is called a temple because here our business is Kṛṣṇa. And that is called a house because there is none of Kṛṣṇa's business. So if you devote your house for Kṛṣṇa's business, then that is also a temple. Do the same thing that the members here are doing—in your apartment, in your house, with your wife and children. Work independently, spend independently—but do it for Kṛṣṇa. Then your house is a temple. We want that. Here the temple is simply giving an example of how to live, but this example can be followed everywhere. Every house can be turned into a temple. Here everything is Kṛṣṇa-centered; similarly, if you make your home Kṛṣṇa-centered, not “you-centered,” then your home is also a temple.

(BTG Search For Divine)

With reference to the boys holding kirtanas independently, our propaganda should be like that. That people may open different centers of their own, or each and every householder may have his own class at home. Not that everyone is required to join the society; they may take the idea from the society and introduce in their private life.

Letter to: Rayarama Unknown Place Unknown Date

Jayatīrtha: So the purpose of having the Society is to show the devotees how they can always be twenty-four hours engaged according to your instruction.

Prabhupāda: Yes, that is helping one another. If I am deficient, by seeing your example I shall correct myself. This is the idea, not that a fool's paradise: all fools and join together. Not like that. There should be ideal life, at least the leaders, the president, the GBC. They will show the example, and they will follow. Then it is beneficial. And all of them are fools? Then it is fool's paradise. At least, in the blind association, at least if one man has got eyes, then he can lead all the blind men. But if all of them are blind, then it is fool's paradise.

Morning Walk -- February 3, 1975, Hawaii

Interviewer: What is your hierarchy in Kṛṣṇa consciousness? That is, do you have anything comparable to bishops and the hierarchy of the Christian faith and of other major faiths? That is, you are the spiritual preceptor, and who are all those below you, between you and the congregation, the members?

Prabhupāda: It is not exactly the hierarchy, but in the Christian method, Roman Catholic method, the process of the Pope, Archbishop, and..., that is very nice. There is no objection of us. But our point is that Kṛṣṇa consciousness is lacking. In spite of all arrangement, if people lost faith in God, so simply by hierarchy, what is the benefit there? There is no benefit. You see? Bambarambhe laghu-kriya, in the Sanskrit word, that you can make a very high-grade arrangement, but the result is zero. So that hierarchical arrangement is exactly not in Kṛṣṇa consciousness. But our method is very simple. If one is fortunate enough to meet a bona fide spiritual master and if he acts strictly under his discipline, he also becomes within a very short time another spiritual master.

Interview -- September 24, 1968, Seattle

Devotee (1): Can I just take Kṛṣṇa consciousness outside your movement?

Prabhupāda: Yes.

Morning Walk -- October 20, 1975, Johannesburg

SIMPLY CRITICIZING AND POLITICS WILL NOT DO

Simply criticizing and no work, that is the business of inferior men.

Letter to: Nityananda — Bombay 25 November, 1972

There are different types of religious systems operating under different qualities of material nature. Those operating in the modes of ignorance and passion cannot be as perfect as that system in the mode of goodness. In Bhagavad-gītā everything has been divided into three qualitative divisions; therefore religious systems are similarly categorized. When people are mostly under the modes of passion and ignorance, their system of religion will be of the same quality. A devotee, instead of criticizing such systems, will encourage the followers to stick to their principles so that gradually they can come to the platform of religion in goodness. Simply by criticizing them, a devotee's mind will be agitated. Thus a devotee should tolerate and learn to stop agitation.

sb 4.22.24

Hayagriva dasa: Scotus affirmed that it was the Church's unfailing authority that provided the criterion of truth. Church dogma was sacred, and philosophy was naturally subordinate to it. Revelation was behind all Church dogma, and therefore sacred dogma is not open for debate.

Srila Prabhupada: If by "church" we mean an institution wherein we can learn about God, then philosophy is certainly subordinate. In such a Church, we can learn what God Himself is, what He is willing, and how He is acting. We may learn this either from the Bible or another scripture. However, if the Church is polluted by imperfect interpretation, and there are different factions, the truth is lost. At such a time, the authority of Christ is no longer imparted. People become free to think and act as they like, and thus God's kingdom is lost.

Hayagriva dasa: Because the parampara is broken?

Srila Prabhupada: Yes. The Church is the supreme authority provided that it maintains itself in exactly the same way and does not deviate from its beginning. As soon as we interpret and divide, the message is lost.

Hayagriva dasa: The Protestants claimed that the parampara of the Catholic Church was broken, therefore they broke from Catholicism and fragmented into many different sects.

Srila Prabhupada: Yes, they condemned the Catholic Church because its parampara was broken, but they concluded, "Let us also break." Those who first broke away from the message as it is and those who followed them by breaking away themselves are both to blame. Since the original solidarity of the Christian religion is broken, the Christian religion is dwindling and losing its importance.

Discussion on John Duns Scotus

This is the motto of our spiritual life: yasya prasada bhagavata prasadao. My other godbrothers they are concerned with litigations, politics, and diplomacy, so what is the pracara? As far as I am concerned I have the blessings of my guru maharaj. I do not need anything else. That is how I went to your country, just to try to carry out his order. By his blessings it has come out successful.

Letter to: Subala — Mayapur 15 October, 1974

Harikeśa: How does one stop cheating in a world of cheats?

Prabhupāda: This material world is meant for cheating. You cheat, and others will cheat you. That's all. This is material world. It is not "how?" If you inquire, "How it is cold?"... The season is cold. There is no question of how. The place is for cheating and cheaters. So there is no question, "How it is cheating?"

Harikeśa: So you can't stop the cold.

Prabhupāda: Yes.

Harikeśa: You can't stop the cheaters.

Prabhupāda: No. Yes, it is not possible. But you can do everything by becoming Kṛṣṇa conscious. That is the advantage of Kṛṣṇa consciousness. Kṛṣṇa says, *ahaṁ tvāṁ sarva-pāpēbhyo mokṣayiṣyāmi* [Bg. 18.66]. You cannot get out of sinful action, but Kṛṣṇa can do it. Therefore He says, "I'll get you released." You cannot get released; therefore He says, "I'll do that."

Harikeśa: So bringing it to a practical platform...

Prabhupāda: Practical means it will be done by Kṛṣṇa. Your only business is to surrender to Kṛṣṇa. You cannot do anything. And as soon as you think that "I shall be able to do it," then you are a rascal. Immediately you are rascal.

Harikeśa: So only a fully surrendered soul can do everything perfectly.

Prabhupāda: Hm?

Harikeśa: A fully surrendered soul is the only one who can do things perfectly.

Prabhupāda: He cannot do anything, even in his... Everything is to be done by Kṛṣṇa. But he has to apply his intelligence by Kṛṣṇa consciousness. Even if he is intelligent, he cannot do anything.

Harikeśa: Except surrender.

Prabhupāda: Yes. He can surrender, and Kṛṣṇa will do everything. You have to act very sincerely under the direction of Kṛṣṇa, and then the war will be successful, as Arjuna did.

Morning Walk -- December 3, 1975, Vṛndāvana

The first concern of a nondevotee is how to enjoy his personal sense gratification at once, whereas the devotee's first concern is to satisfy the Lord. This is the distinction between the nondevotee and the devotee. In this material world, since most people are nondevotees, they regularly compete, fight, disagree and war among themselves, for everyone wants to enjoy and satisfy his own senses. Therefore, unless such demons become Kṛṣṇa conscious and are trained to satisfy the senses of the Lord, there can be no question of peace in human society or any society, even that of the demigods. The demigods and devotees, however, always surrender to the lotus feet of the Lord, and thus the Lord is always anxious to satisfy their ambitions. While the demons fight to satisfy their own senses, devotees engage in devotional service to satisfy the senses of the Lord. The members of the Kṛṣṇa consciousness movement must be alert in regard to this point, and then their preaching of the Kṛṣṇa consciousness movement will be successful.

SB 8.8.38

At the present moment... Just like the Communist. They are trying to take away money from the capitalists. So this process is taking Sītā from clutches of Rāvaṇa, and it goes to another Rāvaṇa. Because both of them are Rāvaṇa, so there is no meaning to it.

Morning Walk -- February 29, 1976, Māyāpura

Religious ideologies that have so far been introduced in the phenomenal world have practically choked up the transcendental service of the Absolute. Such mental speculationists try to engage the devotee also for satisfying their fruitive ideologies. But the devotee keeps himself aloof from them by miles asunder. Mental speculation is based on false ego as it is said in the Bhagwat Geeta that conditioned soul thinks himself a worker bewildered by the false ego. If we are therefore influenced by mental speculative process for religious ideologies, certainly we shall remain a bewildered fruitive actor and shall never be able to become devotee.

EA 6: Devotee and the Divinity

Real business is preaching work, and if there is full attention on this matter only, all other businesses will be automatically successful. Fighting amongst ourselves is not at all good, but if our preaching work is neglected, or if we fall down in following the regulative principles such as rising before four, chanting 16 rounds, like that, if these things are not strictly observed then maya will enter and spoil everything. So my best advice to you is to strictly observe these things

yourself and be the example so that all others may follow. We should not criticize each other, as Vaisnavas, because there is fault in everyone and we may be ourselves subject to criticism. Best thing is to be above suspicion ourselves, then if we see discrepancies and make suggestion the others will automatically respect and take action to rectify the matters. That is cooperation. And we must exist on such cooperation, otherwise the whole thing is doomed if we simply go on fighting over some small thing. So try to organize things and preach together in this spirit, and that will please me very, very much.

Letter to: Madhumangala — Hyderabad 18 November, 1972

Prabhupāda: Man-manā bhava mad-bhaktah: "To become My devotee means you shall think of Me twenty-four hours," man-manā. Then you become a bhakta. Not that meditation—I meditate fifteen minutes and twenty-four hours thinking of something else.

Dr. Patel: Then you never, I mean, even for, it is just like you, even for a moment you slip down, just like a (indistinct). It should be perpetual conscious within yourself.

Prabhupāda: I have seen Gandhi's prayer meeting, and I attended. Utmost, five minutes reading Bhagavad-gītā, then again politics immediately. Immediately politics. I was in Delhi. I attended the meeting when Nawa Khalia (Noakhali?) fast. So this was his prayer. I have seen. And as a result of this, in that prayer meeting he was killed.

Morning Walk -- April 13, 1976, Bombay

The jñānam me parama-guhyam, the knowledge of the Supreme Personality of Godhead is very, very confidential. Jñānam me parama-guhyam yad vijñāna-samanvitam. It is not sentiment. It is full of scientific knowledge. So when we understand the truth, the Absolute Truth, scientifically, that is called bhagavat-tattva-vijñānam. That bhagavat-tattva-vijñānam is understandable by a person who is liberated. One who is very busy, anxious with politics, sociology, humanitarianism, one who is very busy always in politics, how he can become interested or how he can understand bhagavat-tattva-vijñānam? That is not possible.

Therefore these are the tests to understand. A politician may pose himself that he is very advanced in spiritual life, but when we see that he is more interested in politics than in Kṛṣṇa, then we can understand what is his position. These are the tests. Or politics or sociology or anything, a pure devotee is always interested how Kṛṣṇa would be satisfied. Just like Arjuna. Of course, when one is interested in that way, all other things, subordinate things, they come within. Just like Arjuna was a great devotee of Kṛṣṇa, but at the same time he was a politician also. So, but the first interest is to become Kṛṣṇized, how to satisfy Kṛṣṇa, not that "For political purpose I love Kṛṣṇa." No. You love Kṛṣṇa, and your all problems, political, social and other things, will be solved. This is Kṛṣṇa consciousness. You don't require to attempt for political reason and make Kṛṣṇa consciousness secondary.

Śrīmad-Bhāgavatam 1.2.20 -- Vṛndāvana, October 31, 1972

Svarūpa Dāmodara: They want to stop spread of communism.

Prabhupāda: Yes. Similarly, now America has to do the same thing to stop demonism. Then your nation will be leader. You understand; you have trust in God. Now it is your business to trust in real God and work for Him. You cannot... I have explained already. You cannot stop communism. You have to stop demonism. That is your real business. Communism is another type of demonism. So if you remain a demon, so what is the use of stopping another demonism? The same example: stool, the upside is dried up. You cannot say, "Because it is upside of stool, it is better side." Stool is stool. Guer ei pita en opita. (?) (dog barking loudly) Come on. That's all right. He cannot make the condition of the world better by... Just like Professor Kotofsky. He was saying that there must be revolution. I was talking of authority. So the authority you must have to accept. So he said that authority is accepted upon revolution.

Svarūpa Dāmodara: After revolution?

Prabhupāda: Ah. Because I said about authority... So this is fact. Now, in Russia the authority was the Czar. Now, after this Bolshevik revolution, Lenin became authority. That was his point. I

said that you have to accept one authority. That you cannot change. That he said, that "Yes, that I accept, but authority has to be changed by revolution." And yes, we accept that. But the ult... When you come to Kṛṣṇa consciousness authority, then there is no more necessity of change." Yaṁ labdhvā cāparam lābham manyate nādhikam tataḥ. Everyone is trying to achieve the greatest profit. So when he gets Kṛṣṇa, he is satisfied. No more profit. Final profit. Yaṁ labdhvā cāparam lābham manyate nādhikam tataḥ. So there is no more necessity of revolution because that is the ultimate peaceful condition. So if you do not come to the ultimate condition of peace, then this revolutionary method will go on, continue. There will be no cessation of revolution, one after, one... That is māyā, illusion. I am thinking by going a few steps, mirage, I will get the water. But there is no water at all. It is simply illusion. And as soon as you go a few steps forward, you see that the water has gone away, again, few steps forward. You go again. Again you see. This is going on. So animal, they go forward after the mirage. But a sensible man, he knows that "This is not water. It appears like water, but it is not water." Therefore we are making revolution, changing one authority from another, but we do not know they are not authorities. Real authority is Kṛṣṇa. That is their... Therefore it is called illusion or māyā. We are thinking that "From this ism to that ism." Just like there was French Revolution. So the French people are not happy. Still there is unhappiness. Similarly, Bolshevism. We have seen practically in Moscow. Nobody is happy. There cannot be happiness. This is going on. So real happiness is Kṛṣṇa. That, people should know. The chemical evolution also, it is also māyā. They are thinking by further improvement, just like you were speaking, almost come to the point... That "almost coming to the point," that will continue. You will never come to the point. This is the position. You'll never come to the right point.

Morning Walk -- December 13, 1973, Los Angeles

Although Lord Śrī Caitanya Mahāprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce saṅkīrtana everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the saṅkīrtana movement, for that is the mission of the Caitanya cult.

Cc adi 16.8

This is the beginning of devotional life. Śravaṇam kīrtanam viṣṇoḥ smaraṇam [SB 7.5.23]. Śravaṇam about whom? Sravanam not of politics. If there is political meeting, thousands of men will go to hear. That is also śravaṇam. Therefore in the śāstras it is recommended, śravaṇam kīrtanam viṣṇoḥ, to hear about Viṣṇu, Kṛṣṇa, not other thing. If you say, "Yes, I am śravaṇam. I am hearing a political meeting," not that hearing. Śravaṇam kīrtanam viṣṇoḥ. Everything pertaining to Viṣṇu.

Śrīmad-Bhāgavatam 6.1.15 Auckland, February 22, 1973

If the candidates for conversion are too disturbing, a preacher may not attempt to spread Kṛṣṇa consciousness amongst them. It is better to go where the situation is more favorable. This Kṛṣṇa consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahāprabhu this movement is becoming successful.

cc mad 6.109

In America I never attempted to see the politicians, secretary and... Never attempted. I was sitting down under the tree and playing my dundubhi.

Morning Walk -- February 20, 1976, Mäyāpura

Why is there this politics? This is not good. If politics come, then the preaching will be stopped. That is the difficulty. As soon as politics come, everything is spoiled. In the Gaudiya Math the politics is still going on. My Guru Maharaja left in 1936, and now it is 1976, so after 40 years the litigation is still going on. Do not come to this.

Letter to: Gurukrpa: — Bombay 30 September, 1975

Prabhupāda: My Guru Maharaja is very pleased. As soon as a book comes out, he is pleased.

Jayatīrtha: Especially one so beautiful.

Prabhupāda: He was lamenting that "These men, they did not make, publish any number of books. They are simply after this stone and bricks." He condemned. He was very, very sorry. So I thought that I must take a risk. And he's pleased.

Bhagavān: So now you have books and temples.

Prabhupāda: Yes, temple is automatically.

Jayatīrtha: Without fighting, you've got so many temples.

Prabhupāda: No, I never stressed on temple. I was engaged in publishing the Back to Godhead. Whatever I could do, I did it because I took it very seriously that he is very sorry that these things were not done. He said that "There will be fire in this Gaudiya Math." Āgun jvālbe, he said. Amari taci loka kichui boi kakrayebo (?): "If I can, I shall sell these marbles of this temple and convert them into books." That was his ambition. He started a very nice press and this Tirtha Maharaja sold it.

Jayatīrtha: Sold it?

Prabhupāda: Yes.

Bhagavān: The press.

Prabhupāda: He's not representing Guru.... "Better let's have money for fight in the court."

Room Conversation -- July 26, 1976, London

Ordinary man can do that, but they are dressing like Vaiṣṇava, and they are so envious. That Tīrtha Mahārāja, unnecessarily he was envious, whole life fighting, fighting, fighting in the court and died. Simply planning.

Room Conversation -- January 8, 1977, Bombay

Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

CC Adi 12.8

DONT GIVE UNNECESSARILY PUBLICITY TO A RASCAL

Regarding the proposed book on the theme, "things undertaken without Kṛṣṇa fail," His Divine Grace commented at length about this. Śrīla Prabhupāda said, "I think that it is not a good idea. You should go positively forward instead of attacking others. It will create a section of enemies. If we attack so many people, then we will have to fight with everyone one after another. What is the use? They are failures. That is a fact. Failure is failure. Let us prove by action that all others are failures. Just alike all yogis is a failure now. Transcendental Meditation is going to be a failure. To criticize means to give some important rival Hare Kṛṣṇa. Don't write such book. It will be embarrassment. When I am asked, 'Do you know such and such person?' I say, 'I do not know

such person.' This way I give no importance at all. Our criticism is that as soon as we see there is no Kṛṣṇa consciousness, it is rejected. A rascal is beautiful so long as he doesn't speak. As soon as he speaks you can understand that it is all uncooked. Similarly, one word like 'probably' [this refer to an atlas in which so many of the statements were preceded by the word 'probably'], that means they are finished. There is a proverb in Bengali: 'If you kill a skunk, your hand gets a bad smell. If you attack others, some bad smell will be there. I never did so. Keep your position respectable. Don't create many enemies. Why should I try to understand Gandhi and Ramakrishna philosophy? I know from beginning it is useless, no importance. I therefore say, 'I do not know these.' Let others present the philosophy of Ramakrishna of Gandhi, and then you smash it. You crush it by kicking. Otherwise your hand will get a bad smell. [In other words, when others bring up the name Gandhi, you can ask, 'What is his philosophy?' After it is describe, then you can smash it.] I am concentrating on three books: Bhagavad-gita As It Is, Srimad-Bhagavatam, and Caitanya-caritamṛta. All other small books are based on these three in one way or another. In the condition of life that I am in I try to write books. If I cannot sleep all right, then let me write. Even if two lines. What is the use of wasting time?"

Letter to: Satsvarupa 7 July 1977

Devotee: But more and more the people, especially in America, they are seeing how these politicians are cheating. Because every year, in every campaign, the same politician is saying, "I will do this, I will do that," and when he gets into office, he never does anything. But maybe now this time, when our Kṛṣṇa conscious devotees are running and they are showing the people what rascals... Just like Balavanta on TV, he was saying "How can these people be leader, when they are themselves permitting slaughter, drinking, smoking, having illicit sex life."

Prabhupāda: That is a fact. That is a fact. But why the leader? The public also drinks. They also encourage slaughterhouse. So if you say to the public that they cannot be leader, then there is no leader. They cannot find out any leader. The public will understand that "I also eat meat, I also drink, do the same thing. Why the leader should be something, saintly person? After all, he is our leader. So we are of the same character. So why the leader should be something different?" They cannot understand it. Devotee: Therefore we must cheat.

Prabhupāda: Yes. Suppose I am thief and somebody accuses you that "He is a thief." So I don't take it seriously because I know, "I am also thief." Means these appeal, that does not appeal because "It is folly to be wise where ignorance is bliss." If everyone is thief, if you point out somebody that "He is thief, he cannot be trusted," then he knows that "I am also thief. It is not a big problem. I am also thief." Unless the whole public is sinless, he cannot appreciate a sinless leader. Care care mastado bhāi (?). This is natural. If I am thief, so what is the use of accusing you by other, "He is also thief." You'll take that "We all are thieves, all cousin brothers; so why this man should be only accused?"

Puṣṭa-kṛṣṇa: Is it not a vicious circle, though. Without a pure leader, they cannot be pure themselves.

Prabhupāda: But they cannot understand. The vicious circle, they will not be able to understand. Because he is also vicious.

Devotee: Therefore just like Kṛṣṇa during the battle of Kurukṣetra, he told Arjuna to do so many things. He told Yudhiṣṭhira to lie. When he said, "Aśvatthāmā has been killed," he said Aśvatthāmā, the elephant, he said the elephant...

Prabhupāda: Yes, that was a tactics. So...

Devotee: And also when Karṇa... Arjuna killed Karṇa when he was off his chariot.

Prabhupāda: The difficulty is, "It is folly to be wise where ignorance is bliss." Better you keep yourself ideal character that people can see that "Here is an ideal group of men." Otherwise, in politics... They are feeling the necessity of an honest leader, but they are themselves dishonest, they people. So when you point out that "This leader is dishonest," they do not very much appreciate. There is a story in this connection I will tell you, that one man was drunkard. So his friend said, "You are drinking. You will go to hell." "Oh, my father also drinks." "Oh, he will also go to hell." "My mother also drinks." "Oh, she will also go to hell." In this way, all the family members, they scrutinizingly studying, that all of them were drunkards. You see? Then the man who was accused of drinking, he said, "If everyone is going to hell, then hell is heaven. (laughter) Because

my father is going there, mother is going there, my brother is going there, I shall go there. It is heaven. Where is hell?"

Room Conversation with Professor Oliver La Combe Director of the Sorbonne University -- June 14, 1974, Paris

A preacher's duty is to love the Supreme Personality of Godhead, make friendships with Vaiṣṇavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement, and they should be completely neglected.

Madhya 1.218

I beg to acknowledge receipt of your letter dated April 27, 1972, along with sample of your booklet. It is very nice, I have enjoyed it very much, but there are some direct criticisms and that we are not going to do. These men are not so important than our institution, so we shall not give them unnecessary publicity by criticizing.

Letter to: Patita Uddharana — Tokyo 3 May, 1972

We should not criticize the Ramakrishna Mission by name, or directly, for they have become somehow or other popular and people are against us for it. So carefully avoid this type of preaching.

Letter to: Jayapataka — Vrindaban 22 September, 1976

Puṣṭa Kṛṣṇa: This young boy guru, when they bring up this subject matter to the Indians who have come from India who are working here in America, they feel a little embarrassed, loss for words or explanation what to say, that this is their Indian culture, they feel they don't know how to represent themselves.

Mr. Deyani: How to represent the Kṛṣṇa consciousness? This is my question. How to represent it? What to say to them?

Prabhupāda: What is your question? That means you do not know about him.

Mr. Deyani: We don't know about those gurus...

Prabhupāda: You say "I do not know about him," that's all. The simple truth that "I do not know about it." Why you are very serious about him? It is not very important matter.

Evening Darśana -- July 6, 1976, Washington, D.C.

So we don't want cheap popularity; I was very glad to learn from Gargamuni that Brahmananda refused to place my identification with so many cheater Swamis. We shall always remain distinct from all these cheaters.

Letter to: Satsvarupa — San Francisco 23 December, 1967

Through the distribution of this literature, we can completely annihilate all the bogus yogi groups in the world. Of this fact I am sure. Therefore there is no need for us to directly attack these charlatans but simply by this distribution of books the sunlight of Krishna consciousness will prevail.

Letter to: Ramesvara — Sydney 14 February, 1973

As it is our motto on the head of Back to Godhead, "Godhead is light, nescience is darkness. Where there is Godhead there is no darkness." The whole world is full of darkness. The so-called yogis, swamis, mayavadis, scientists, philosophers, political leaders, all are different types of glowworms, so in the darkness of cloudy night during the rainy season, the croaking of the frogs

and glitterings of the glowworms are supposed to be very prominent. But as soon as there is clear sunlight or moonlight, all these insignificant glowing and croaking disappear. So our movement is Krishna. The Krishna Consciousness Movement is nondifferent from Krishna. If we therefore present the Krishna Consciousness in right earnestness, then certainly all these insignificant glowworms and frogs will have no more importance.

Letter to: Tamala Krsna — New Vrindaban 7 September, 1972

So we can reply him in so many ways to teach this rascal a good lesson, but the more we continue such correspondence, we give unnecessarily some publicity to a rascal.

Letter to: Yamuna, Mukunda, Syamasundara — Los Angeles 8 November, 1968

That is one of our businesses, to expose these rascals who are cheating and who have no spiritual asset. We don't say publicly that they are rascal, otherwise they will condemn also, but by practical action they will see and compare. Simply chant and dance, distribute prasadam, and where possible some books. Nobody will be grudged. This is our duty, yare dekha tare koha krsna upadesa. Everyone is fed up with this rascal civilization of sex and wine. How long one can artificially live on this. They have no other asset. Therefore, people are turning to Indian culture. Let us push on. Others cannot push on, they have no asset.

Letter to: Bhagavan — Los Angeles 4 June, 1976

WHO IS A DISCIPLE ?

My advise 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.

Letter to: Raja Laksmi — Mayapur 17 February, 1976

All initiated devotees must attend morning and evening classes.
Must not be addicted to any kind of intoxicants, including coffee, tea and cigarets.
They are forbidden to have illicit sex-connections. Must be strictly vegetarian.
Should not extensively mix with non-devotees.
Should not eat foodstuffs cooked by non-devotees.
Should not waste time in idle talks nor engage in frivolous sports.
Should always chant and sing the Lord's holy names, Hare Krishna, Hare Krishna. Krishna Krishna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare.

Thank you.
A.C. Bhaktivedanta Swami, Acharya

In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life—illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiṣṇava servant and initiated to chant the Hare Kṛṣṇa mahā-mantra, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brāhmaṇa.

Madhya 24.330

Many students who come to us from rich and respectable families quickly lose all interest in material enjoyment and become very eager to enter into spiritual life. Although they come from

very wealthy families, many of them accept living conditions that are not very comfortable. Indeed, for Kṛṣṇa's sake they are prepared to accept any living condition as long as they can live in the temple and associate with the Vaiṣṇavas. When one becomes so disinterested in material enjoyment, he becomes fit for initiation by the spiritual master.

Nol: verse 5

Caitanya Mahāprabhu said this clearly, āmāra ājñāya guru hañā tāra ei: "Wherever you live, you become a spiritual master." How? Yāre dekha tāre kaha kṛṣṇa-upadeśa: [Cc. Madhya 7.128] "Whomever you meet, you only speak what Kṛṣṇa has instructed." Then you are disciplic succession. It doesn't matter what you are and where you are. It doesn't matter. This is disciplic succession. And if you think, "Now I am initiated. I am now liberated. I have no other business," then you are not in the disciplic succession. You must preach. That is disciplic succession.

Guest (1): This is the definition of a disciple.

Prabhupāda: Yes. Āmāra ājñāya guru hañā tāra ei deśa [Cc. Madhya 7.128], yāre dekha... You have to... Anywhere, any friend, any businessman, "Are you Kṛṣṇa conscious? Chant Hare Kṛṣṇa."

Morning Walk -- March 9, 1974, Māyāpura

Revatīnandana: Even a little association with your books has the same effect(that one attains all success)?

Prabhupāda: Effect, of course, it requires both the things. One must be very eager to take it. Just like Mahārāja Parīkṣit heard Śrīmad-Bhāgavatam, and there are so many others. They are also reading Śrīmad-Bhāgavatam. So Mahārāja Parīkṣit was very serious. So both things should be serious. Just like the example: the husband and wife must be potent; then there is pregnancy. Otherwise there is no pregnancy. So sewing the seed, the field also must be fertile or receptive, then the seed will fructify. It is reciprocal.

Room Conversation -- December 13, 1970, Indore

Prabhupāda: Any one of you—when you agree to follow the regulative principles and you are recommended by our men, then you can also be initiated. Initiation is a formality. First of all you have to decide whether you will abide by the rules and regulations and become Kṛṣṇa conscious. That is your consideration. You have to decide for yourself whether you are going to take this Kṛṣṇa consciousness seriously. That is your decision. Initiation is a formality. If you are serious, that is real initiation. If you have understood this Kṛṣṇa philosophy and if you have decided that you will take Kṛṣṇa consciousness seriously and preach the philosophy to others, that is your initiation. My touch is simply a formality. It is your determination. That is initiation.

BTG # 49 The Search for the Divine

One who has accepted the sannyāsa order of life is forbidden to accept as a disciple anyone who is not fit. A sannyāsī should first of all examine whether a prospective student is sincerely seeking Kṛṣṇa consciousness. If he is not, he should not be accepted. However, Lord Caitanya's causeless mercy is such that He advised all bona fide spiritual masters to speak about Kṛṣṇa consciousness everywhere. Therefore, in the line of Lord Caitanya, even the sannyāsīs can speak about Kṛṣṇa consciousness everywhere, and if someone is seriously inclined to become a disciple, the sannyāsī always accepts him.

NOD To Give Up the Company of Nondevotees

Krishna can understand from within the sincerity of purpose of a particular living entity, and He gives direction to such sincere devotee to the path of realizing Krishna Consciousness. So you have already achieved to this stage of life. Please do not miss the opportunity. Although you are not formally initiated, you have associated with our devotees in the New York temple, and it has

acted. The seed is already there in you and it has to be helped to grow and fructify. The best means of watering this seed of Krishna Consciousness is to chant and hear Hare Krishna. Now you have got our book, Bhagavad-gita As It Is, and also you have available our regular publication, Back To Godhead. In the latest issue there is an article you should read called the Isopanisad. So with these literatures you can immediately start a center wherever it is possible for you.

Letter to: Larry Snyder, Mark Perlman, John Curran — Los Angeles 1 February, 1969

A disciple means one who is always following the orders of the spiritual master. So I instruct my disciples to refrain from four prohibitions, namely no eating of meat, fish or eggs, no illicit sex life, no taking of intoxication, including tea, coffee, cigarettes, etc., and no gambling. Besides that my students must chant sixteen rounds of japa-mala of Hare Kṛṣṇa mantra daily. So if you are able to follow these principles without fail, then you are as good as my disciple.

Letter to: Suresh Candra — London 11 August, 1972

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.

SB 4.28.48

It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations.

SB 4.28.50

WHO CAN BECOME A RTVIK?

The Vedic ritualistic ceremonies, the knowledge thereof, and the person who agrees to perform them are inspired by the Supreme Soul. As confirmed in Bhagavad-gītā, mattaḥ smṛtir jñānam apohanam' ca: [Bg. 15.15] from the Lord come remembrance, knowledge and forgetfulness. The Supersoul is situated in everyone's heart (sarvasya cāham' ḥṛdi sanniviṣṭaḥ, īśvaraḥ sarva-bhūtānām' ḥṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]), and when one is advanced in Vedic knowledge, the Supersoul gives him directions. Acting as Supersoul, the Lord gives inspiration to a suitable person to perform the Vedic ritualistic ceremonies.

SB 7.3.30

Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become brāhmaṇas and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. Śvādo 'pi sadyaḥ savanāya kalpate. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the mahā-mantra.

Those who find fault in the Western Vaiṣṇavas should consider this statement from Śrīmad-Bhāgavatam and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a brāhmaṇa, one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred

thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony.

CC Madhya 16.186

The initiation is the beginning of purification, and offering the sacred thread means bringing him more nearer. Therefore the principle is those who are ordinarily initiated, they should not touch the Deity. Only those who are in sacred thread, they should touch. This is the system.

But Kṛṣṇa-kīrtana is so nice that even without sacred thread, because he is regularly chanting, he is to be supposed to be purified. That is the recommendation given by Jīva Gosvāmī. Anyone who is chanting regularly Hare Kṛṣṇa mantra... Śvādo 'pi sadyaḥ savanāya kalpate. Śvādaḥ. Śvā means dog, and adaḥ, adaḥ means eating. Dog-eaters. The dog-eaters are considered to be the lowest of the mankind. But in the Bhāgavata says that śvādo 'pi sadyaḥ savanāya kalpate. Even if he is dog-eater, but by this process he immediately becomes qualified to offer sacrifice. Savanāya. This fire sacrifice is called savanāya. And Śrīla Jīva Gosvāmī gives notes on this line that a person born in the family of a brāhmaṇa awaits the sacred thread ceremony. But one who has become surely (?) purified by chanting Hare Kṛṣṇa mantra, he immediately becomes a highly qualified brāhmaṇa.

Initiation Lecture -- Boston, December 26, 1969

They promised before me to follow the principles. If they are not, then they are not allowed to initiate, but if they are actually following, then they are allowed.

Letter to: Madhudvisa: — Bombay 7 November, 1975

UNITY IN DIVERSITY PRINCIPLE

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.

Letter to: Kirtanananda — San Francisco 11 February, 1967

My point is that even if somebody does not go in one line with the rest of the godbrothers, he can remain separately, but it does not mean that he may disobey the principles that I have laid down.

Letter to: Madhudvisa: — Bombay 7 November, 1975

Prabhupāda: Sampradāya means just like there are political parties, but their aim is to develop the country, nation's interest, although... Just like in your country there are political parties, Democratic parties. What other parties?

Devotees: Republican.

Prabhupāda: Huh? Republican. Although they are party, their aim is how to develop the country. Similarly, these Vaiṣṇava sampradāya, although they appear to be a separate party, but their aim is how to serve Kṛṣṇa. So don't think the party means some opposite party. No. Everyone has got for the advanced devotee to serve the Lord in a particular way so that the Lord may be more satisfied. That is their intention. Sometimes we also have some parties in the temple: someone wants to dress the Deity in a way, another wants to... Of course, they are not transgressing the rules and regulation, but still, everyone wants that "I shall serve the Lord in this particular way." We cannot change the original rules and regulation, but there is variety. We are not impersonalist. Every person has got to serve the Lord in a particular way, and that is allowed. The central point is Kṛṣṇa. So although there are parties, if the central point is Kṛṣṇa, so there is no dissension. It is

a competition, that "My Godbrother, my Godsister, is serving such a way. She is so well versed in this art. Why not try myself to do something?" This is variety. That is not this ordinary party strife if we make Kṛṣṇa the center.

CC adi 1.15 class dallas 1975 03 04

In the material world there are varieties, but there is no agreement. In the spiritual world there are varieties, but there is agreement. That is the difference. The materialist without being able to adjust the varieties and the disagreements makes everything zero. They cannot come into agreement with varieties, but if we keep Kṛṣṇa in the center, then there will be agreement in varieties. This is called unity in diversity. I am therefore suggesting that all our men meet in Mayapur every year during the birth anniversary of Lord Caitanya Mahāprabhu. With all GBC and senior men present we should discuss how to make unity in diversity. But, if we fight on account of diversity, then it is simply the material platform.

Letter to: Kirtanananda — Bombay 18 October, 1973

It is not so much that because there may be some faults in our godbrothers and godsisters, or because there may be some mismanagement or lack of cooperation, that this is due to being impersonalists, no. It is the nature of the living condition to always have some fault. Even in the Spiritual World there is some fault and envy—sometimes the Gopis will quarrel over Krishna's favor, and once Krishna was so much attracted to Radharani that by mistake he tried to milk the bull instead of the cow, and sometimes when the Gopis used to put on their dress and make-up for seeing Krishna, they would be too much hasty and smear kumkum and mascara in the wrong places and their ornaments and dresses would appear as if small children had been trying to dress themselves and they were not very expert, like that. There are so many examples. But it is not the same as material fault or material envy, it is transcendental because it is all based on Krishna. Sometimes when one Gopi would serve Krishna very nicely, the others would say, Oh, she has done so nicely, now let me do better for pleasing Krishna. That is envy, but it is transcendental, without malice. So we shall not expect that anywhere there is any Utopia. Rather, *that* is impersonalism. People should not expect that even in the Krishna Consciousness Society there will be Utopia. Because devotees are persons, therefore there will always be some lacking—but the difference is that their lacking, because they have given up everything to serve Krishna—money, jobs, reputation, wealth, big educations, everything—their lackings have become transcendental because, despite everything they may do, their topmost intention is to serve Krishna. "One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated." The devotees of Krishna are the most exalted persons on this planet, better than kings, all of them, so we should always remember that and, like the bumblebee, always look for the nectar or the best qualities of a person. Not like the utopians, who are like the flies who always go to the open sores or find the faults in a person, and because they cannot find any utopia, or because they cannot find anyone without faults, they want to become void, merge, nothing—they think that is utopia, to become void of personality.

Letter to: Atreya Rsi — Bombay 4 February, 1972

Yes, there must always be competition, that gives life, that cannot be separated from life. Sanātana dharma means the strong will utilize the energy of the weak, the weak must serve the strong, that we see everywhere, is it not? Who can deny? So that competitive spirit makes us strong, otherwise it is a society of weak men only, and what is the good of such society? But if you ask anyone are you weak or strong, he must answer that he is weak—he cannot control even his toothache, what to speak of his death. Therefore, in fact, it is a society of weak men—everyone is weak before Durga Devi or the material energy. If you see sometimes her picture, the foolish materialist is being held by the claws of her tiger-carrier, while she pierces him to death with her trident weapon. She has got ten arms, each with weapon, she is so strong, but we are so weak that simply by piercing with her trident, the three-fold miseries, adhibhautika, adhidaivika, and adhyatmika, the foolish materialists are all defeated! And before Krishna, Durga devi is very

weak—Krishna is the controller of Durga. So Krishna is the strongest: sattyam sattvavatam aham, "I am the strength of the strong." Therefore, being weak, it is the eternal occupational duty of the living entity to surrender to Krishna, that's all. In the surrendering to Krishna, if everyone does it, still, the brahmanas will be served by the lower castes, the kings will be served by vaisyas and sudras, the vaisyas will be served by the sudras, and the sudras will serve all higher castes—there is still utilizing the weak by the strong—but feeling themselves always very much weak in comparison to Krishna, the whole society services the Strongest, therefore there will be no envy of the stronger by the weaker class of men. So perfect society, or Vedic society, does not eliminate competition—competition, stronger and weaker, must be there—but it eliminates envy, because everyone is weak before Krishna.

Letter to: Sri Govinda — Bombay 25 December, 1972

WHO CREATES FACTIONS?

The words daivera kāraṇa indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one ācārya is also found among the members of the Gauḍīya Maṭha. In the beginning, during the presence of Omī Viṣṇupāda Paramahamṣa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next ācārya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of ācārya, and they split into two factions over who the next ācārya would be. Consequently, both factions were asāra, or useless, because they had no authority, having disobeyed the order of the spiritual master.

Ādi 12.8

As long as we are sincere there is no question of split amongst us. The split only means someone is not sincere, otherwise there is no question of it.

Letter to: Mukunda, 2/1/74

When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions.

Ādi 12.9

Prabhupāda: They say, whole world, "We are Communists," "We are capitalists," "We are socialists," and "We are nonviolent," "We are violent."

Madhudviṣa: Dualism.

Prabhupāda: Eh?

Madhudviṣa: Dualism?

Prabhupāda: Yes. Not dualism. How many isms, nobody knows. But... What is called? Faction. Faction. Everyone is divided from the other.

Madhudviṣa: Yeah.

Prabhupāda: So we should not bring that attitude in our society. That is my request.

Guru-krpā: Envious. They're all envious.

Prabhupāda: That you should not do. And that unity is possible with, only when harer nāma [Cc. Ādi 17.21] is there constantly. Otherwise, it will be factional.

Morning Walk -- March 10, 1976, Māyāpur

Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.

PURPORT

It has already been stated in the Śrīmad-Bhāgavatam, First Canto, Second Chapter, that the highest, most glorious religion is the attainment of causeless, unmotivated devotional service. In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in full surrender. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. It is described in Bhagavad-gītā that the teachings therein should be received by disciplic succession, otherwise there is adulteration. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, his devotional service is manifested differently. Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord's.

SB 3.29.8

You speak of pure devotee, that he is saktavesa avatara, that we should obey him only—these things are the wrong idea. If anyone thinks like that, that a pure devotee should be obeyed and no one else, that means he is a nonsense. We advise everyone to address one another as Prabhu. Prabhu means master, so how the master should be disobeyed? Others, they are also pure devotees. All of my disciples are pure devotees. Anyone sincerely serving the spiritual master is a pure devotee, it may be Siddhasvarupa or others, a-Siddhasvarupa. This must be very clearly stated. It is not only that your Siddhasvarupa is a pure devotee and not others. Do not try to make a faction.

Letter to: Tusta Krsna — Ahmedabad 14 December, 1972

THE MISSION DOES NOT DEPEND ON MATERIAL CIRCUMSTANCES

My Guru Maharaja used to say "don't worry about money, Do something nice for Krishna and money will come." So we should always be thinking how to distribute the message of Krishna and surely He will give us facility. Even an ordinary man if he wants publicity then he gives so much money for the propaganda work. Similarly Krishna is not poor. He can supply any amount for the devotees who are engaged in broadcasting His glories.

Letter to: Karandhara — Bombay 30 November, 1970

I started my movement not with buildings, but real activity.

Morning Walk -- April 19, 1974, Hyderabad

In my opinion, a single sincere soul can maintain a center. You know I started the center at 26 2nd Ave. alone. I took the risk of 200.00 dollars per month for the rent. At that time there were no assistants. Mukunda was at that time a friend but there was no responsibility for him for maintaining the center. Gradually Kirtanananda and Hayagriva joined but they did not take any

responsibility. Still I was maintaining the establishment simply depending on Krishna and then Krishna sent me everything--men and money. Similarly, if a sincere soul goes out and opens a center in any part of the world Krishna will help him in all respects. Without being empowered by Krishna, nobody can preach Krishna Consciousness. It is not academic qualification or financial strength which helps in these matters, but it is sincerity of purpose which helps us always. Therefore, I wish that you will remain in charge of New York, let Satsvarupa be in charge of Boston, Let Mukunda be in charge of San Francisco, let Janardana be in charge of Montreal. Let Nandarani and Dayananda be in charge of Los Angeles. And let Subala das be in charge of Santa Fe. In this way you will follow my example as I did in the beginning at 26 2nd Ave. That is preaching, cooking, writing, talking, chanting everything one man's show. I never thought about the audience. I was prepared to chant if there were no man to hear me. The principle of chanting is to glorify the Lord and not to attract a crowd. If Krishna hears nicely then he will ask some sincere devotee to gather in such place. Therefore, be advised that thousands of centers may be started if we find out a sincere soul for each and every center. We do not require more men to start. If there is one sincere soul that is sufficient to start a new center.

Letter to: Brahmananda Calcutta 11 November, 1967 67-11-11

It may be beneficial for a saintly person's own interest to go to the forest and live in a cottage, but if one becomes a preacher, especially in Western countries, he has to invite many classes of men who are accustomed to living in comfortable apartments. Therefore in this age a saintly person has to make proper arrangements to receive people and attract them to the message of Kṛṣṇa consciousness. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, perhaps for the first time, introduced motorcars and palatial buildings for the residence of saintly persons just to attract the general public in big cities. The main fact is that one has to associate with a saintly person. In this age people are not going to search out a saint in the forest, so the saints and sages have to come to the big cities to make arrangements to receive the people in general, who are accustomed to the modern amenities of material life. Gradually such persons will learn that palatial buildings or comfortable apartments are not at all necessary.

SB 4.29.55

The prospect of your opening a new branch is very good. If you can, do it. This opening of centers is required. However, Kṛṣṇa Consciousness does not depend on the place, on the contrary, it depends on the person who is free from duality.

Letter to: Dinesh — Los Angeles 1 August, 1970

So far a Temple place is concerned, even there is no place, we can sit down underneath a tree and chant as I did in New York. Kṛṣṇa will give a nice place. You have been anxious to stick to fulfilling the desires of Kṛṣṇa and Spiritual Master without deviation. Our technique is that we work sincerely and the dictation will come from within; Kṛṣṇa is seated there.

Letter to: Bali-mardana — Bombay 24 November, 1970

You are only two persons, therefore big temple with deity worship and so many other things will be impossible to maintain. Therefore if you get a place, simply hold our standard program of kirtana morning and evening, with class, inviting friends and other people that you meet. In this way develop the thing gradually, we are not in very much hurry to get big big house and very comfortable position, no. Our first and foremost business is to spread Kṛṣṇa Consciousness. So utilize every opportunity that Kṛṣṇa gives you for preaching His message, that is real meaning of temple management.

Letter to: Sama, Sammita — Bombay 4 January, 1973

Prabhupāda: So best thing is surrender to Kṛṣṇa for protection. That is wanted. We don't think,

"minority." Suppose... Hare Kṛṣṇa people, how many there are in the Paris City? How many?

Yogeśvara: Seventy, eighty.

Prabhupāda: So we are not sorry that minority. Where is the...? Insignificant. Don't talk of minority. But we are not sorry. Minority, majority, all these are foolishness. The whole platform is mistaken. (pause) Rūpa Gosvāmī was a minister. He was in the majority. But voluntarily, he accepted minority. He went to Vṛndāvana and living alone, underneath a tree. He was enjoying so much honor. Tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm. His associates were big, big zamindars, big businessmen, politicians. Because he's minister. But he preferred to resign that post and become a minority, to live alone in Vṛndāvana underneath a tree. Why he preferred this? And remaining there alone, he has given you the Bhakti-rasāmṛta-sindhu. So we have to see how much service we are going to give Kṛṣṇa. This minority, majority, these are all material conception of life. If you can give major service to Kṛṣṇa, that is your success of life. I started this movement alone, minority. Is it not?

Yogeśvara: Yes, one.

Prabhupāda: One only, less than minority. (laughter) The minority, majority, these are material conception. And spiritual is how much you are giving service to Kṛṣṇa. That is considered. That is to be taken into consideration.

Morning Walk -- June 11, 1974, Paris

Regarding the several smaller temples being dependent upon the central temple of Washington D.C., that is up to you to decide, but so far I am concerned, I have not got much stock in such centralized management or organization. I never wanted that any of my temples shall be dependent upon the other temples. Rather, our main business is to train up men to be self sufficient and competent in many ways to carry on the preaching work, not to make them into specialists or to minimize their responsibility by centralizing everything. If each center must rely upon its own strength to stand, that will be better training ground for the devotees. We must learn how to do all kinds of varieties of engagements on Kṛṣṇa's service, not that we shall expect anyone else to act for us and thus avoid something ourselves. But for reasons of spreading Kṛṣṇa Consciousness movement, we may sometimes centralize, just like the books and money for BBT are managed by Karandhara in Los Angeles. In that case, for more than one man to be dealing with Dai Nippon, overseeing the general production and financial condition of the books, if that were left for each temple to manage, there would be great difficulty and the books would get neither printed nor paid for nor distributed widely. So in that case, centralized management is preferable. But in the case of new temples, it is better if they must have to struggle a little while to establish themselves in their cities, become familiar with the local city officials and leading citizens, elicit support from all quarters of the city, like that, otherwise these things will be neglected and there will be false dependency upon the outside supplies. This will deteriorate everything. Our purpose of Kṛṣṇa consciousness movement is to create first class servants of Kṛṣṇa, that means they know how to do everything.

Letter to: Damodara Bombay, India 9 January, 1973 73-01-09

That is the sign of the first-class devotee, that he is always willing to sacrifice everything to please Krishna by preaching His glories, even under all sorts of difficult conditions. I am very encouraged by your attitude of sincere Krishna Consciousness. In this way you go on perfecting your life more and more, and very soon, I promise you, you will go back to Home, back to Godhead. Know it for certain.

Letter to: Amogha — Bombay 25 December, 1971

Prabhupāda: So the varṇāśrama-dharma is a good help undoubtedly, but it is not important for Kṛṣṇa consciousness. Otherwise how could I start this movement in the Western country? There was no varṇāśrama-dharma. But that did not hamper my movement. Now people are surprised: "How these people have become such great devotees." So it was not based on varṇāśrama-dharma, no, because the whole movement is spiritual.

Morning Walk -- February 9, 1976, Māyāpura

It will go on, it cannot be stopped. You can bring big, big fire brigades but the fire will act. The brainwash books are already there. Even if they stop externally, internally it will go on.

Letter to: Tamala Krsna — Vrindaban 30 October, 1976

Prabhupada: This movement will go for ten thousand years without any impediment.

Morning Walk, June 5, 1976, Los Angeles