

# Suria dasa's Audacious Proposal

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Suria das whole audacious project is to REPLACE Srila Prabhupada with Uttama-Adhikari IMITATORS.

Lets go thru his quotes:

### **Srila Prabhupada Room Conversation, July 18, 1971, Detroit:**

Prabhupada: "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."

The key word here is ACTING as I have mentioned in my article, "[Diksa Given to Madhyama-adhikari is Not a Formality](#)".

What is wrong if they ACT AS in OFFICIATING (RITVIK Representative) capacity? Srila Prabhupada mentioned his Godbrothers were not ACARYA so they MUST be ACTING capacity---NOT OTHERWISE. That's why Srila Prabhupada says "Just like I have got many Godbrothers, they are ALL ACTING."

They CAN ACT by giving FORMALITY ceremony of name giving, etc.

### **Srila Prabhupada Conversation with Interviewer, October 16, 1976:**

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

**Prabhupada:** Well, initiation or no initiation, first thing is knowledge. (break) ...knowledge. Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing.

"**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 are competent to make disciples." (Detroit, July 18, 1971)

No mention of DIKSA here, only of DISCIPLES. Kanistha CAN also make disciples. Diksa has [been explained](#).

In Nectar of Instruction chapter 5, Srila Rupa Gosvami advises the devotee to be intelligent enough to distinguish between the kanistha-adhikari, madhyama-adhikari and uttama-adhikari. The devotee should also know his own position and **should not try to imitate a devotee situated on a higher platform**. Srila Bhaktivinoda Thakura has given some practical hints to the effect that an uttama-adhikari Vaisnava can be recognized by his ability to convert many fallen souls to Vaisnavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikari. **A neophyte Vaisnava or a Vaisnava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance**. Therefore a disciple should be careful to accept an uttama-adhikari as a spiritual master. ((Purport, Nectar of Instruction)

### **Srila Prabhupada's Lecture, December 10, 1976, Hyderabad:**

"So we got this information from His Divine Grace Bhaktisiddhanta Sarasvati Thakura, and that knowledge is still going on. You are receiving through his servant. And in future the same knowledge will go to your students. This is called parampara system. Evam parampara prap... It is not that you have become a student and you'll remain student. No. One day you shall become also guru and make more students, more students, more. That is Caitanya Mahaprabhu's mission, not that perpetually... Yes, one should remain perpetually a student, but he has to act as guru. That is the mission of Caitanya Mahaprabhu."

Note again the word "**ACT as guru**". Refer to "[Diksa Given to Madhyama-adhikari is Not a Formality](#)".

Officiating (Ritvik Acarya) **on behalf of** Srila Prabhupada

Suria das prabhu wrote:

"Please, my point is, there are Spiritual Masters around to take initiation from, The Vedic injunction is **one must approach a bona-fide Spiritual Master and take initiation from Him**. His Divine Grace Srila Prabhupada is a great personality, he has physically left us, but his instructions remain, now we should at least give some respect to those Spiritual Masters who are physically around today who are preaching and trying hard to spread Krishna Consciousness."

He is talking rubbish - Diksa is not about physical. Refer to "[Diksa Given to Madhyama-adhikari is Not a Formality](#)".

Suria das prabhu wrote:

"And this understanding IN no way supports the outlandish claim of the Ritviks that Srila Prabhupada will remain diksa guru even after he left the material world. Srila Prabhupada can appoint a Guru while he is around but he did not do so as he said... "on my order" one can actually be Guru. **But since he did not order**, it means one can be a Guru after Srila Prabhupada departs where it is confirmed as: Because in my presence one should not become guru".

So AT LAST we have an ADMISSION Srila Prabhupada **DID NOT ORDER**. Thank you very much, Suria das Prabhu.

#### **Srila Prabhupada Conversation, May 28, 1977, Vrindavan:**

**Prabhupada:** "**When I order**, "You become guru," he becomes regular guru. That's all. He becomes disciple of my disciple. That's it."

"When I order" -- **NO ORDER WAS GIVEN**

#### **Srila Prabhupada Lecture on Bhagavad-gita, October 28, 1975, Nairobi:**

**Prabhupada:** "Try to understand. Don't go very speedily. **A guru can become guru when he's ordered by his guru. That's all. Otherwise nobody can become guru.**"

Physical presence of the spiritual master is NOT required. We have to choose the PROMINENT and Srila Prabhupada IS the PROMINENT ACARYA .

#### **Srila Prabhupada Letter to Dayananda, April 12, 1968:**

"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 sungod, 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.

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#### **Srimad-Bhagavatam 2.9.8 Purport - Answers by Citing the Lord' s Version:**

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

#### **Srila Prabhupada's Lecture, January 13, 1969, Los Angeles:**

"...the spiritual master, those who are acaryas, their body is not considered as materiel. Ar-cye sila-dhir gurusu nara-matir. Just like the statue of Krsna, to consider that "This is a stone..." Similarly, arcyē sila-dhir gurusu na... Gurusu means those who are acaryas, to accept their body as ordinary man's body, this is denied in the sastras. **So although a physical body is not present, the vibration should be accepted as the presence of the spiritual master, vibration. What we have heard from the spiritual master, that is living.**"

#### **Caitanya-caritamṛta Adi lila 1.35 - The Spiritual Masters:**

**"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."

#### **Srila Prabhupada's Letter to Upendra, February 13, 1968:**

"There are four Sampradayas from the beginning of the creation. One is called Brahma Sampradaya, and is coming down by disciplic succession from Brahma; another Sampradaya is coming down from Lakṣmi, called Sri Sampradaya; another is coming down from the Kumaras, they are known as Nimbarka Sampradaya; another Sampradaya is coming from Lord Siva, Rudra Sampradaya or Viṣṇu Swami. These are four bona fide Sampradayas that are accepted by the bona fide spiritualists. The Impersonalist Sampradaya is not original neither the Impersonalist Sampradaya or party can help us. At the present moment there are so many Sampradayas, but we have to test them about their method of disciplic understanding. Anyway, all the four Sampradayas above mentioned, they are after worshipping the Supreme Lord Viṣṇu, in His different Expansions, and some of them are in favor of worshipping Rādhā Kṛṣṇa. In the later age the Brahma Sampradaya was handed down though Madhva Acarya; in this Madhva Acarya disciplic succession came Isvara Puri. This Isvara Puri was accepted as Spiritual Master of Lord Caitanya. Therefore, we being in disciplic succession of Caitanya Mahāprabhu, we are known as the Madhva Sampradaya. And because Lord Caitanya appeared in Bengal, which country is called Gaudadesa, our Sampra-

daya party is known as Madhva Gaudiya Sampradaya. But all these Sampradayas are non-different from one another because they believe and worship the Supreme Lord. Any other Sampradaya who are Impersonalist or voidist or non-devotee, they are rejected by us. MY GURU MAHARAJA WAS IN THE 10TH GENERATION FROM LORD CAITANYA. WE ARE 11TH FROM LORD CAITANYA. THE DISCIPLIC SUCCESSION IS AS FOLLOWS: 1. SRI KRISHNA, 2. BRAHMA, 3. NARADA, 4. VYASA, 5. MADHVA, 6. PADMANABHA, 7. NRIHARI, 8. MADHAVA, 9. AKSHOBHYA, 10. JAYATIRTHA, 11. JNANASINDHU, 12. PURUSOTTAMA, 13. VIDYANIDHI, 14. RAJENDRA, 15. JAYADHARMA, 16. PURUSOTTAMA, 17. VYASATIRTHA, 18. LAKSMIPATI, 19. MADHAVENDRA PURI, 20. ISVARA PURI (ADVAITA, NITYANANDA) 21. SRI CAITANYA MAHAPRABHU, 22. (SVARUPA, SANATANA) RUPA, 23.(JIVA) RAGHUNATH, 24. KRISHNA DASSA, 25. NAROTTAMA, 26. VISVANATHA, 27. (BALADEVA.) JAGANNATHA, 28. (BHAKTIVINODE) GAURA-KISORA, 29. SRILA BHAKTISIDDHANTA SARASVATI, SRI BARSHABHANAVI-DAYITADAS, 30. **SRI SRIMAD BHAKTIVEDANTA.**"

### **Srimad-Bhagavatam 3.29.17 Purport - Explanation of Devotional Service by Lord Kapila:**

"In Bhagavad-gita, Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge by accepting the acarya. ACARYOPASANAM: ONE SHOULD WORSHIP AN ACARYA, A SPIRITUAL MASTER WHO KNOWS THINGS AS THEY ARE. THE SPIRITUAL MASTER MUST BE IN THE DISCIPLIC SUCCESSION FROM KRSNA. THE PREDECESSORS OF THE SPIRITUAL MASTER ARE HIS SPIRITUAL MASTER, HIS GRAND SPIRITUAL MASTER, HIS GREAT-GRAND SPIRITUAL MASTER AND SO ON, **WHO FORM THE DISCIPLIC SUCCESSION OF ACARYAS.**"

### **Isopanisad 12:**

"The Lord states that as soon as one reaches Him by devotional service--which is the one and only way to approach the Personality of Godhead--one attains complete freedom from the bondage of birth and death. In other words, the path of salvation from the material clutches fully depends on the principles of knowledge and detachment gained from serving the Lord. The pseudo religionists have neither knowledge nor detachment from material affairs, for most of them want to live in the golden shackles of material bondage under the shadow of philanthropic activities disguised as religious principles. By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative acaryas, the holy teachers in the strict disciplic succession. THEY IGNORE THE VEDIC INJUNCTION ACARYOPASANA--**"ONE MUST WORSHIP THE ACARYA"** -- and Krsna's statement in the Bhagavad-gita (4.2) evam parampara-praptam, "This supreme science of God is received through the disciplic succession." Instead, to mislead the people in general they themselves become so-called acaryas, but they do not even follow the principles of the acaryas. These rogues are the MOST DANGEROUS ELEMENTS in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in the Bhagavad-gita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell (Bg. 16.19-20). SRI ISOPANISAD CONFIRMS THAT THESE PSEUDO RELIGIONISTS ARE HEADING TOWARD THE MOST OBNOXIOUS PLACE IN THE UNIVERSE AFTER THE COMPLETION OF THEIR SPIRITUAL MASTER BUSINESS, WHICH THEY CONDUCT SIMPLY FOR SENSE GRATIFICATION."