

From: mark mclaughlin <markmac...@yahoo.com>
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Subject: Guru sadhu and sastra. Guru/Acarya CREATES SASTRA

For those who still claim Srila Prabhupada could not possibly have authorized his ritvik initiation system to continue after his departure, on account that it is not a sastrically bona-fide activity, they need to read the following statement by Srila Prabhupada's acarya.

Excerpt from Bhakti Vikasa's 3 volume "Sri Bhaktisiddhanta Vaibhava"

""He said, 'Bhaktivinoda Thakura is Kamala Manjari, a personal associate of Radharani. He ordered me to establish daiva-varnasrama. I must obey his order. The acarya is not under the sastra. The acarya can make sastra. Bhaktivinoda Thakura, the acarya, has inspired me in various ways. By his mercy and that of Gaura Kisora dasa Babaji Maharaja and the previous acaryas we are going on, not caring for the precise technicalities of smartas. "

Therefore whatever additions HDG AC Bhaktivedanta Swami Prabhupada made to the formalities within Lord Caitanya's Sankirtana movement ARE SASTRA.

Below I will reprint the full context of the above quote from Srila Bhaktisiddhanta.

"In 1932 Visvambharananda dasa Babaji, on behalf of many babajis and caste Goswamis in Vrndavana, published a book opposing Bhaktisiddhanta Sarasvati and his Mission, citing extensively from sastra to support his arguments. He challenged that the line of parampara traced from Jagannatha dasa Babaji through Bhaktivinoda Thakura to Gaura Kisora dasa Babaji and then to Bhaktisiddhanta Sarasvati was unauthorized. Visvambharananda claimed that although Sarasvati Thakura was supposed to be the disciple of Gaura Kisora dasa Babaji, he was disqualified in several ways. First, Sarasvati Thakura did not accept as bona fide the recognized lineage of Gaura Kisora dasa Babaji, whose guru was in the Advaita-parivara. Furthermore, since Gaura Kisora dasa Babaji had never used a japa-mala, and had not given one to Sarasvati Thakura at the time of initiation but had simply placed some Navadvipa dust into his hand, Visvambharananda argued that such an initiation was not bona fide. The implication was that Sarasvati Thakura had not actually received pancaratrika-diksa from Gaura Kisora dasa Babaji, so how could he confer it upon others? Nor had Gaura Kisora dasa Babaji worn a brahmana thread, so on what authority did Bhaktisiddhanta Sarasvati wear one?

"Moreover, Visvambharananda argued, Sarasvati Thakura claimed to be a follower of Bhaktivinoda Thakura, who was initiated by the caste Goswami Bipina Bihari. Why then did Bhaktisiddhanta Sarasvati not accept guru-parampara by seminal descent? Bhaktivinoda Thakura had given him a Nrsimha mantra for worshipping the Deity, yet Sarasvati Thakura was giving a Radha-Krsna mantra for this purpose. Wherefrom did he derive this mantra, and on whose authority did he distribute it? Visvambharananda further objected that since Bhaktisiddhanta Sarasvati was a sannyasi without a sannyasa guru, how could he give sannyasa to others?

"Sarasvati Thakura responded by explaining the concept of bhagavata-parampara, or siksa-parampara. He maintained that the essence of parampara lies in the

transmission of transcendental knowledge, not merely in a list of contiguous names. The life of the parampara is maintained by the maha-bhagavatas, who embody the essence of scriptural knowledge. Therefore, to trace the parampara through such maha-bhagavatas truly represents parampara.

"He

said, 'Bhaktivinoda Thakura is Kamala Manjari, a personal associate of Radharani. He ordered me to establish daiva-varnasrama. I must obey his order. The acarya is not under the sastra. The acarya can make sastra. Bhaktivinoda Thakura, the acarya, has inspired me in various ways. By his mercy and that of Gaura Kisora dasa Babaji Maharaja and the previous acaryas we are going on, not caring for the precise technicalities of smartas.

"Although

this concept of bhagavata-parampara appears to be new, it is based on the essential understanding of the scriptures. Something new given by an acarya but based on sastra is called vaisistya (a special characteristic). Acaryas Ramanuja and Madhva both apparently introduced something new, but because their teachings were based on sastra they came to be accepted. Phalena pariciyate: "An action should be understood by its result." My commitment to devotional service and my preaching activities speak for themselves. Owl-like persons cannot see this, but those who are honest will accept it."