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**Śrīla Śrīdhara Mahārāja:** ...came from that demon, Manima [?], and he came here as Śaṅkara. That is the opinion. But we do not accept that. What is given by Mahāprabhu, we put it on our head.

And also, Śaṅkarācārya told, that Madhvācārya told, that the *gopīs* in Vṛndāvana they're all heavenly prostitutes. Of course it is mentioned that some such entered into them, into their body. Just as Droṇa entered into Nanda, Dharā into Yaśodā. There are so many things come and live together with one soul, it is possible, it is mentioned in many places. So they may come to live along jointly with the *gopīs*. But really *gopīs* are very high, higher than ordinary conception of any Deity of any places. But Madhvācārya had some sort of opinion in this way.

Then also he preached, as we're told by one of his very *paṇḍita* scholarly followers, that in Śrī Mūrti, within, there is the Deity. Whereas we think that wholesale of Śrī Mūrti is Divine. And we had a talk with one of the biggest Ācāryas of the *sampradāya*. But he could not stand when I cited the example, that when Kṛṣṇa was hit by an arrow by Jarābad, then blood was oozing from His body. But that blood is not material blood. That was a show. So also with the Śrī Mūrti. Though it may be seen to possess some of the mundane characteristics, that is all *māyā*, misconception. Really, it is all spiritual.

Just as Sīta Devī. Sīta Devī's body was not mundane, though it was treated like mundane by Rāvaṇa. It was allowed to be treated like that purposely, but the body was not mundane in any way.

So some difference we have got from the Gauḍīya standpoint of Śrī Caitanya Deva with Madhvācārya. But still as He accepted this Keśava Bhāratī as His *sannyāsa* Guru, He accepted Īśvara Purī, Mādhava Purī, they all came from Madhva group, Madhvācārya group mantram. And the Gaya at that time was a big seat, a temple of the Madhva school at the time of Mahāprabhu.

So Madhvācārya he was very strong. He's told to be the incarnation of Hanumān and Bhīma. They say they connect with Madhvācārya Vyāsadeva, and Bhīma Kṛṣṇa, and Hanumān Rāmacandra. As Hanumān's duty towards Rāmacandra relation, as Bhīma's duty towards Kṛṣṇa, this friendly service, and so Madhvācārya's relation towards Vyāsadeva. Vyāsadeva is also incarnation of Viṣṇu. In this way they put it, the Madhva *sampradāya*.

Madhvācārya one day - he had strength, very Herculean strength. There was a piece of stone which was removed from one place to another for some purpose, to bridge over or something. And there it is written, "This piece of stone was carried from that place, here to this place, by the single hand of Madhvācārya. What is not possible to be carried by at least twenty or more strong people, with one hand Madhvācārya carried the same." It is mentioned, it is written in that inscription there in the stone.

Then Madhvācārya when he went to Digvijayī in his journey, to hold meeting and refute in the opposite party, he had a bull which carried his books, necessary books for the evidence of the, to be shown to the opposite party.

And once one disciple asked him, "After you, who will preach your doctrine, and who will write commentary on your valuable books?"

He pointed out to the bull. "This bull will do that."

Then after Madhvācārya, his four disciples successively sat in his throne. Padmanābha, Śrī Madhava, Śrī Padmanābha, Śrī Nṛhari, Mādhava, Akṣobhya, Padmanābha, that Acyuta Prakha, first disciple, that was the first successor, Madhva, Śrī Padmanābha, Śrī Nṛhari. Then there was Narahari, he was a minister of this Behanara royal family, that Narahari, good scholar, he was the second successor. Then Mādhava, the third successor was one Mādhava, direct disciple of Madhvācārya. And the fourth, Akṣobhya, the fourth successor of Madhvācārya and his own disciple.

Then Akṣobhya was thinking one day, whom to accept in succession in our line.

Madhvācārya told that, "This bull, he will come afterwards to preach my doctrine."

In this way, in a preaching campaign he's sitting in a mango garden. And a tank, a lake, was on the side. And suddenly found that a man dressed in military dress, garment, uniform, just came and there was a bathing *ghāṭa*. And he got down into the tank, and with his mouth connecting with the water he's drinking.

Then that suggestion of Madhvācārya just came in his mind.

"This man is just like a bull drinking water in the tank." A suggestion came.

Then after he had finished his drinking, this Akṣobhya Tīrtha called him nearby. And then began to talk with him and gradually found that he's much interested in religious philosophy. And he became his disciple. And afterwards he became Jayatīrtha. Akṣobhya Jayatīrtha.

Jayatīrtha was a great scholar, and he has written the books very argumentative, especially against the Śāṅkara school. Jayatīrtha. One of his books is named *Shudhar*. *Shudhar* means nectar, *nyāya-suddha*, the nectar in logic. That is the name of the book. And that has earned much fame against this *māyāvādī* school. Refuting is very natural, and very strong, in that Jayatīrtha's book. His *madhacharia* [?] and other things, *madhachari* Madhvācārya.

You know the *Guru-paramparā*, Śrī Madhapraha \_\_\_\_\_ [?] Jayatīrtha, then Rājendra, then Vidyānidhi, some Nidhi, then Lakṣmīpati. From there Mādhavendra Purī comes. Vyāsātīrtha Tanudas through Lakṣmīpati and then comes Mādhavendra Purī. From Mādhavendra Purī the Gauḍīya Vaiṣṇava they reckon their origin. A new line, deviation from, because previous to Madhavendra Purī, real symptoms of divine love in Kṛṣṇa was not to be seen anywhere. From Mādhavendra Purī it is traced, that love divine, living love. Living love divine for Kṛṣṇa can show so many signs in the mind and body that makes one cry, or dance, or so many other feats, emotions may come from divine world in the devotions of our affections in Vṛndāvana. Vraja *bhakti*, in the Vṛndāvana type of *bhakti*, this Mādhavendra Purī. And from Mādhavendra Purī comes Advaita Prabhu, Nityānanda Prabhu, and Īśvara Purī, and from Īśvara Purī, comes Śrī Caitanya Deva.

In this way from the Madhva school, the Gauḍīya school has sprung up. Though there is much difference between the theological conception of both the parties. Still, we respect Madhvācārya as he preached against *advaita* school of Śāṅkara, *advaita* school. And he established the difference between the servitor and the served. And it is very natural and real difference. The servitor, the Lord, and the servant, a real difference. And *jīva* is servant, and He's the Lord, to receive the service. And not in any time he can be one with the Lord. This is blasphemy. In very strong term he has abused this. That to think that, it is the most heinous thing, the servant in some time, or in any time, He can attain the post of his servitor, never, eternally different. Then *bhakti* can stand. The *bhakti* is eternal

when the difference between the Lord and His servant is eternal. Then only *bhakti* can be eternal. Otherwise, the *bhakti* will be finished.

What is this? Very strongly Madhvācārya placed this position, from *Upaniṣad bekha* [?] then this *anubekarnam* [?] the *Vedānta*, and many others, the *Mahābhārata* have got their explanation, and many other scriptures. They're all strongly based on difference of the Lord and His servants, *jīva* and Bhāgavan. And difference, eternal difference, and the gradation between the servitors.

This world is also real, although it is not fictitious. Then if at all fictitious why we're caught, then no trouble, all imaginary, then why we're feeling so much trouble? All these things. He has got some sort of reality, but we can get escape from this influence of *māyā*, ignorance.

So Madhvācārya's day of appearance today. We must show some reverence to him. *Ānanda-tīrtha- nāma-sukha-maya-dhāma yatir jīyāt*. His name after taking *sannyāsa* was Ānanda Tīrtha.

*ānanda-tīrtha-nāma-sukha-maya-dhāma yatir jīyāt  
saṁsārārṇava-taraṇīm yam iha janāḥ kīrtyanti budhāḥ*

["All glories to Śrīman Madhvācārya Prabhu, who is known as Ānanda Tīrtha, the holy abode of transcendental bliss. The wise know him as the boat for crossing over the ocean of material existence, and so they always chant his glories."] [*Prameya-ratnāvalī*]

The *paṇḍits*, the scholars, they accept them as the boat by which we can cross this world of nescience, ignorance. By His instruction, by His grace, we can cross this ocean of nescience, and to go to the liberation, and liberation means to attain the service of the Divine Feet of the Lord Kṛṣṇa, Nārāyaṇa.

Gaura Hari. So I close...

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Yesterday, the day was of Madhvācārya.

Today, Rāmānujācārya disappeared. He lived near about one hundred and twenty five years, we're told. Of all the Ācārya, the first opposition was given from the Vaiṣṇava section towards Śaṅkara's *māyāvāda*, run by Rāmānujācārya, his *viśiṣṭādvaita-vāda*. Śaṅkara's philosophy is known as *advaita-vāda*, or *keval advaita-vāda*. Rāmānuja's philosophy is known as *viśiṣṭādvaita-vāda*, Panentheism. Pantheism and Panentheism. Distinct, absolute with distinction within.

Rāmānuja followed a particular school in southern India. And before him, Śrī Sampradāya was existent. And they can trace the origin of the present *sampradāya*, in the modern age, from one Śaṭhakopar. Satarji [?], Śaṭhakopar, Manmalar [?] All these names. He did not know Sanskrit, but in Tamil language, the origin has come, and that gradually developed, and Sanskrit knowing people also came to join that.

Rāmānuja *sampradāya* has conceived there many Āḷvārs, or the agents from the Vaikuṅṭha, has come in that country. One was Kūreśa, Kūreśa, a contemporary of Rāmānuja. One Kulaśekhara

Ācārya, he was king of Kerala, but a great devotee. He has written many Sanskrit verses, which is known as *Mukunda-mālā- stotram*. That is contribution towards pure devotion, successful contribution to establish pure devotion. He lived nearby, first century A.D. before Śāṅkara.

So the basis of Rāmānuja *sampradāya*, of course they trace from Lakṣmī Devī. The *catuḥ sampradāya*, the four pure Vaiṣṇava *sampradāya* origins come from four persons. Śrī Brahmā. Śrī Lakṣmī, from her began the Rāmānuja *sampradāya*. Śrī Brahmā from Brahmā. Then Madhvācārya came this Brahmā-Madhva *sampradāya*, Mahāprabhu Caitanya Deva. Rudra *sampradāya*. Viṣṇuswāmī, Śrīdhara Swāmī, they all come from Rudra *sampradāya*. Śiva, He's the first propounder of that *sampradāya*, *śuddhādvaita*. Śāṅkara philosophy *keval advaita*, *vidadvaita*. Śrīdhara Swāmī or Viṣṇuswāmī, Rudra *sampradāya*, *śuddhādvaita*. And Madhva is *śuddha-dvaita*, not *śuddhādvaita*, *śuddha-dvaita*. And *dwaitādvaita* Nimbarka, origin from Sanaka, Sanātana, Sanandan, and Sanat Kumāra. Catuḥsana.

And Nimbarka was the middle age Ācārya, he has got *bhāṣyam*, commentary on *Vedānta*, *Pariyad bhāṣya nimbarka*. Rāmānuja has got his *bhāṣya*, *Vedānta*. Every - Madhvācārya has got *bhāṣya*, Śrīdhara Swāmī has got *bhāṣya*. Then Gauḍīya *sampradāya* has got *bhāṣya*, *bon vedānta*. *Śrī Bhāṣya* is the name of the commentary of Rāmānuja.

There is no caste distinction in the Vaiṣṇava school of the Rāmānuja *sampradāya*. The main, first, modern Ācārya, he comes from a so-called lower class section, that Śaṭhakopar. But he's revered very extensively by the Rāmānuja Vaiṣṇava. Śaṭhakopar, Satari, Nammālwāra, all these is his name. And from there so many Ālvārs of so many descends of the agents of Vaikuṅṭha, from Vaikuṅṭha, so many, especially twelve in number, *dvādaśaka*. And as I told that king of Kerala, he's considered also one of them, numbered as one of them.

Then Yāmunācārya, from where it got more strength in the Śrī *sampradāya*. Yāmunācārya. When he was a boy [of twelve years old], there is a story, he was reading in a...

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