

85.10.22.B

Śrīla Śrīdhara Mahārāja: “You say that Caitanya-candra, Caitanya Deva, has another Guru. He’s the Guru of all the whole creation. And by saying that He has got another Guru you’ll spoil the whole world, you father.” Ha, ha.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nṛsimha mantra.

Sahajiyā section, that is our enemy in this path, imitationist, we must be careful about them. Proper realisation, and to deceive the ordinary people, the so many imitationist, *sahajiyā*, *prākṛta saḥajiyā*.

So Prabhupāda has written one poem, as Madhvācārya did, he gave us caution against *māyāvāda*. So Prabhupāda’s is *Prākṛta-sahajiyā-Śata-Dūṣaṇī*. *Māyāvāda-Śata-Śata-Dūṣaṇī* of Madhvācārya, and Prabhupada *Śata-Dūṣaṇī* of *prākṛta-sahajiyā-vāda*. Hundred points he produced before us, to make us careful and not to be misguided by the imitationist school. We must try to save us from that.

...

Śrīla Śrīdhara Mahārāja: ...points in which?

Devotee: In that *Śata-Dūṣaṇī*.

Śrīla Śrīdhara Mahārāja: Ha, ha. You’ll find that in _____ [?] the book.

Rāma. Rāma. The general basis is that we have attained that stage. The *sahajiyā* guru, that in the physical line, guru’s son is a guru. And only the sound, mantram is the external sound. Name is also like that, *nāmākṣara* is *Nāma*. Vaikuṅṭha *Nāma*, the spiritual characteristic eliminated, only physical aspect is counted. Imitation means that, *sahajiyā*, to be guided by the physical aspect. That is to gain the glory, the name and the fame of a Vaiṣṇava, *pratiṣṭhā*. To think *kāma* as *prema*.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya] 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tate yāya tad upari 'goloka-vṛndāvana' ['kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa’s Lotus Feet.”]

[Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]

And *ādau śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛttiḥ, niṣṭhā, ruci*.

*[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Without passing through these stages, to think one self, "I have attained that stage." That sort of imitating temperament, self-deception, self-deception, that I have got Kṛṣṇa.

_____ [?]

Devotee: Guru Mahārāja. I heard that once Swāmī Mahārāja said that, "Imitation of a good thing is good."

Śrīla Śrīdhara Mahārāja: Ha, ha. In a far fetched connection, but still if it's in the presence of a saint.

Swāmī Mahārāja ___ *Ramakrishna Kaṭhamṛta* _____ [?]

Devotee: *Ramakrishna Kaṭhamṛta* _____ [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told that, or discarded that? In what tone he has mentioned?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Why? That he has come so far as to imitate that highest thing? So some importance is given to that thing because leaving other things he has come to imitate that, with this basis? Why he has come to imitate that, leaving other things? That is also a type of connection, far fetched.

Devotee: ...destination of *sahajiyā* after death? ...

Śrīla Śrīdhara Mahārāja: That is, what they're culturing they will remain in that stage.

Suppose without being a king you're playing the part of a king in a drama. What is the difference?

In *Ramakrishna Kaṭhamṛta*, there was one dramatist named Śīśir Ghose. He made many dramas, and one about Śrī Caitanya Deva. And he asked Bhaktivinoda Ṭhākura to open that drama. Bhaktivinoda Ṭhākura had a good name about the devotion of Caitanya Deva, so invited him to inaugurate that drama.

Bhaktivinoda Thakura avoided. "That you are going to - instead of trying to follow His footsteps you are making a show of His character. But that is imitation, I won't like to associate with that."

There one prostitute lady she played the part of Caitanya Deva, and she began to cry, shedding tears while taking the Name of Kṛṣṇa. Ramakrishna then he went to see that drama, and he was very much impressed with that. So much so, that the next morning he wanted to visit that lady who played the part of Śrī Caitanya Deva very emotionally, that when she took the Name of Kṛṣṇa she began to cry. So Ramakrishna went to see the prostitute lady, girl. And told her, "You are very fortunate. Your taking Name of Kṛṣṇa and shedding tears, that has given me much impression. You have created such impression in me, I feel myself very fortunate I have come to see you again."

But these things, the Gauḍīya Maṭh people, the proper devotees, they cannot take it. "This is a sham thing. Their appreciation and the representation, both imitation, sham, not real. So false, dealing with the false thing, and to think that I have got."

So mistake means this mistake, misleading, misunderstanding. Mis means that, to take one thing for another, maybe similar, not same. So it is told *kāma* and *prema*, similar but opposite, not same. One is just the opposite, but many outward symptoms very similar. So misunderstanding of a thing is not that thing.

Now you can say in the widest sense, that misunderstanding not in other plane, but in such, in the quest of Kṛṣṇa, or something. In that broader sense we may say that he has come to imitate that thing and not other thing, up to so level. But at present what he's after that is false. He has come so far to imitate a particular thing, that he has come not to imitate any other thing but that thing. So some importance he has already got about that, some attraction.

But his present campaign is misleading, that is false, useless. But not only useless but it is injurious, the present campaign. And that he has come so far, not to imitate any other thing but to imitate this thing, so that shows that he had already some progress. But present campaign is fruitless, misleading, misguiding, using his energy in a false way, the present stage is waste of energy. And giving, creating a false prejudice than the real, so waste of energy. Not only waste of energy, but anti-prejudices created, that is *aparādha*.

Just as you want to go to Calcutta, and you have taken the way to Bhurdwan. The background that you want to Calcutta, so you are walking. But now you have taken the wrong course, you are wasting your energy. But the background is that you want to go to Calcutta, but you are going in a false direction. You want to go to Calcutta; that is true. Then whenever you'll be detected, "O, this is not the way to Calcutta." You will change the course. Something like that.

So far you have come to imitate, so far your position is right. And you want also that, that is also something. But now what are you doing, that is all wrong, against, on the opposite side. That is waste of energy. Not only that, you'll have to retrace back that path again if you go to this side. That is... and that will be hard, difficult.

And that analogy also may not be satisfactory, because what you heard of Calcutta, it is not that, misconception of Calcutta is carrying you. To commit a particular error, that means he's not engaged in committing other phases of errors. Now he's engaged to commit a particular error. Appreciation maybe of that line, if at all we're to appreciate.

A false prejudice and entangled with false prejudice, but background is that I want something similar but not same. *Aparādha*. I commit offence against Vaiṣṇava, that is bad, but I have come near a Vaiṣṇava, that is good, the background, then I'm committing crime. Something like this. I

have come, I have got connection with a Vaiṣṇava, then I can commit offence against him, so coming to him, that is qualification, and committing offence against him that is disqualification, misguiding. Ha, ha. So one may say, "This commit offence against a Vaiṣṇava is better than not to come in his connection at all." Ha, ha. That may be a conception. But carefully that is to be understood.

bahus karita bhavanam bhuve parabhana tam eva sharanam prabho [?]

A boy when he wants to walk, and then the question comes that he's falling down, again rising, again walking, again falling. But he has come to a stage of attempting, that is qualification. The bright side is there, but to avoid falling, that is necessity.

So I stop here. Gaura Hari bol. Nitāi.
 Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
 Bhaktivedānta Swāmī Mahārāja kī jaya!
 Bhakta-vṛnda kī jaya!
 Hari Nāma Saṅkīrtana kī jaya!
 Navadvīpa Dhāma kī jaya!
 Chaitanya Sāraswat Maṭh kī jaya!
 Bhakta-vṛnda kī jaya!
 Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...all mundane prayer, there's a big list of prayers of all mundane things. And this was in the season of autumn, and the regular Devī *pūjā* was done in the beginning, in the spring season. But for some purpose Rāmacandra He had to invoke Devī Durgā, and to satisfy her, and then to kill His enemy Rāvaṇa. And Rāmacandra started in the aeroplane of Rāvaṇa towards Ayodhyā. So U.P. gentleman who are mostly under the influence of worship of Rāmacandra, today they kill a big image of Rāvaṇa. And they express their joy very much. And Indira gave some name that "The supremacy of the good power over evil power." In that way that was encouraged. Otherwise the southern people, especially the inhabitants of Laṅkā, they raised some opposition. "Why Rāvaṇa in a show, Rāvaṇa is killed? And too much hatred about Rāvaṇa is shown, and there is singing the glory of the Indians over the aborigines, all this." But she managed anyhow saying that, "This is the victory of the good force over the evil force." This Rāmacandra vijay day.

And this is also famous for the advent of Madhvācārya. This day Madhvācārya he appeared in this earth. He was in south Karnataka, from the place know as Udipi. Madhvācārya was a very strong man, physically. So he's called the incarnation of Bhīma and Hanumān. They say, as in the time of Rāmacandra there was Hanumān, and Bhīma in the time of Kṛṣṇa to help Him, so Madhvācārya in relation to Vedavyāsa he has come to give proper interpretation of the literatures composed by Vyāsadeva. Mādhva Muni also he's told. Ānanda Tīrtha is another name after *sannyāsa*. Mādhva geha [?], when this name generally came he was in the inhabitants of the middle portion of the village, Mādhva geha, Madhvācārya, Ānanda Tīrtha.

Madhvācārya he was so strong. He was very fond of plantain. He could - even hundred pieces of plantain he could easily eat and digest. And very strong physically. It is shown there that one

stone that was necessary to put somewhere, to cross a river, twenty persons could not carry, but Madhvācārya with one hand carried the stone from - to a certain distance, and placed it in a proper place, necessary. And it is engraved there in the stone. madhva eka haste naman saphita shila [?] "This piece of stone has been placed here by Madhvācārya carrying in his one single hand." A big stone, what maybe about fifteen maunts [?] or so, such a big stone, twenty persons could not carry such a weight, so bodily strong.

And it is told he met Vyāsadeva. Vyāsadeva was, is supposed to live now on earth. There are seven long living persons. Aśvatthāmā, Bali, Vyāsa, Hanumān, Vibhiṣana, Kṛpācārya...

Devotee: Paraśurāma.

Śrīla Śrīdhara Mahārāja: Paraśurāma, these seven.

Devotee: Mārkaṇḍeya?

Śrīla Śrīdhara Mahārāja: Mārkaṇḍeya was other. Aśvatthāmā, Bali, Vyāsa, Hanumān, Vibhiṣana, Kṛpācārya, and Paraśurāma. These seven, they're supposed to live the whole of Kali-yuga.

Vyāsadeva is still living. Madhvācārya went to Badarikāśrama and then to the cave of the Vedavyāsa, there in the banks of the Sarasvatī, and met him, he could meet him. And was taught the real meaning, purpose of the *Veda*, *Vedānta*, all these history, collect from him. Then he came back to his home, and converted his own Guru, Acyutaprekṣa into *dvaita-vāda*. He came back from Badarikāśrama and began to preach strongly which is known as *dvaita-vāda*, that "God and *jīva* is separate." There is a stanza.

jivam madhva mate hare padottama, satyam jagat tat tattvo [?]
veda jiva jivera veda jiva gana, harer anuyada michucha bhavam gatha [?]

In this way, there are ten *śloka*. "Madhva mate. This is the opinion of Madhvācārya. The *jīva* and Īśvara they're separate, never one as preached by Śaṅkara. Clearly separate they are. Hari padottamo. Hari is the highest God. Satyam jagat. This world is not illusion, it is true, in the sense that it's controlled by *māyā*, and giving punishment to those that do not have any serving attitude towards Hari. Satyam jagat tat tattvo vedo jiva gana. And amongst different souls there is difference. One soul is different from another soul, always, even after emancipation they will have differentiative character.

ritu ta bhavam gata dvaita jagat madhava mate hare padattama [?]
satyam jagat tat tattvau veda abeda vedo jivau gana harer anuyada [?]

They're eternal servants of the Hari, Lord. Nichucha bhavam gatha, and there is, they're holding high and low position, not all common position. There is hierarchy amongst them. Nichucha bhavam gatha. In this way Madhvācārya preached.

And he had three disciples who succeeded him. Acyutaprekṣa, his own Guru, previous Guru, was converted after he returned from Badarikāśrama, from *māyāvāda* to this *madhva-vāda*. There

are four Vaiṣṇava Ācārya mentioned in the scripture. Śrī, Brahmā, Rudra, Sanaka, the original Ācārya, that is devotion of Nārāyaṇa preached through four sources.

One by Lakṣmī Devī. Lakṣmī Devī herself she's the source of one line of worshipping Nārāyaṇa. And Rāmānuja followed that line, *viśiṣṭādvaita-vāda*. The modern Ācārya in the line of Lakṣmī Devī is Rāmānuja.

And Brahmā, Brahmā himself he was the source of another line of worshipping Nārāyaṇa. And Madhvācārya he comes in the middle age to help that line with his writings and interpretations of the *śāstras*, etc, and preaching. Brahmā, Rudra.

And Mahādeva, Śrī Rudra, Śiva, he's the original Ācārya preaching the worship of Nārāyaṇa in one way, *śuddhādvaita-vāda*. Madhvācārya. *Viśiṣṭādvaita-vāda*, Ramanuja. And Madhvācārya, *śuddha-dvaita-vāda*, a very clear duality.

And Viṣṇusvāmī, that is *śuddhādvaita*, pure unionism. One, the world and other is one and same, but in its purest conception the *jīva* is different from *māyā* and Īśvara. And Viṣṇusvāmī was the modern Ācārya. And Śrīdhara Swāmī comes in that line; the great commentator of *Bhāgavata*, etc.

And the fourth is Nimbarka, Catuḥsana; Sanaka, Sanātana Sananda, Sanat Kumāra. these four devotees, they're considered to be the source of the fourth line of devotional school. And their philosophy is known by *dvaitādvaita*, both *dvaita* and *advaita*, distinct and non-distinct, simultaneously. And Nimbarka he preached about, the modern Ācārya, he preached, he has got a commentary on *Vedānta*.

All these modern Ācāryas they have accepted *Vedānta* as the substance of the whole *Veda*, *Upaniṣad* teaching, and they compiled one commentary, everyone, the Ācāryas. *Dvaitādvaita* was Parijatacharya... Parijata *bhāṣya*, that is given by Nimbarka. Some say that in the Nimbadvaita that Keśava Kāśmīrī, who was defeated by Mahāprabhu and got the principles from Him, afterwards he compiled that *bhāṣya* in his name. And peculiarity of this Parijata *bhāṣya* - in other *bhāṣya* they have mentioned about the commentary of other scholars, but in Parijat *bhāṣya*, no mention of any previous scholar. Only from the positive side they're dealing the things. And they say that this is the oldest, because there is no mention of any other commentary. At that time no commentary was made so no mention. *Dvaitādvaita*. Very closer to Mahāprabhu's *bhedābheda*. *Dvaitādvaita*. *Bhedābheda*.

But Mahāprabhu's line is, the followers of Mahāprabhu Śrī Caitanya Deva, they claim that *acintya* is an important factor in the Name, *acintya*, not simple *dvaitādvaita*. The *acintya* must be there, because the differentiation may not be similar always. It depends on the independence of the Supreme. So the *acintya*, an inconceivable simultaneous distinction and non-distinction. Simultaneous distinction and non-distinction with God and soul, but that is inconceivable. This qualification is compulsory. This is the opinion of the followers of Śrī Caitanya. Otherwise it is not clear, because the key is in the hand of the Supreme Authority, the Autocrat, that must be mentioned.

So these are the different types of philosophy. Madhva's philosophy, *śuddha-dvaita*, a clear duality, never one, God and *jīva* soul. Then, he preached, and his three disciples were successors, one by one: Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari, Mādhava, Akṣobhya, the fourth. The Acyutaprekṣa was converted and was given the name of Padmanābha. And the *sannyāsa* also they took from him, and first successor was that Acyutaprekṣa, his own Guru was converted into *sannyāsa*, his name was Padmanābha. Śrī Madhva, Śrī Padmanābha. Then, one Narahari, the third in Madhva's line. Madhva, Padmanābha, Narahari. Then Madhava, another disciple of Madhva direct. Then Akṣobhya, he was supposed to be a great scholar, and he was the contemporary. These four successors are contemporary of Madhva.

It is told that once Madhvācārya was asked, "Who will be the successor after you, of preaching in your line?" He pointed out his bull. Madhvācārya had a big bull, and he carried his books wherever he went, the books were carried by a bull. The previous *Purāṇa* and other scriptures, *Veda*, *Upaniṣad*, the bull carried always all his books...

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