



तव कथामृतं तप्तजीवनम्  
*tava kathāmṛtaṁ tapta-jīvanam*

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**A DUTY OF GURU**

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

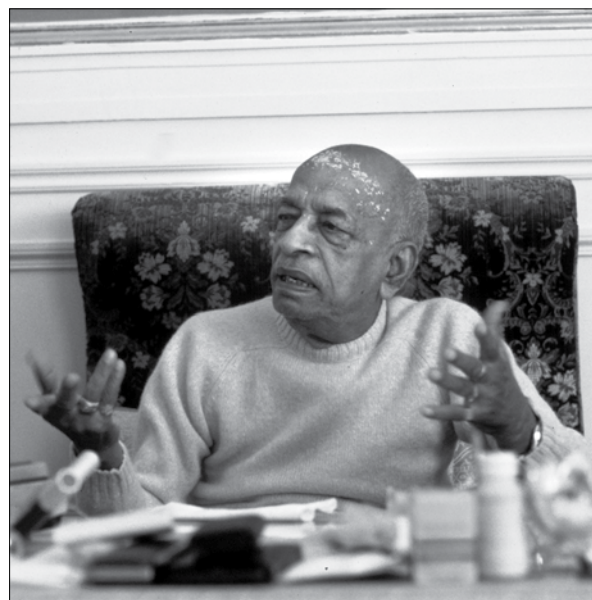
The spiritual master cannot accept service from a disciple without awarding him spiritual instruction. That is the reciprocation of love and duty. (Purport to *Bhāg.* 3.23.52)

A disciple has the right to ask the guru about any confidential service, and it is the duty of the guru to explain these confidential matters to his disciple. (Purport to *Bhāg.* 10.12.43)

Although I am very busy, still it is my duty to answer all inquiries from my disciples. Therefore you should never hesitate to write me letters, and whenever there is some inquiry you must ask me, and it will be my duty to explain. In the *Bhakti-Rasāmṛta-Sindhu* it is stated that the inquisitive disciple advances very quickly in Krishna Consciousness. (Letter, 15 October 1968)

No letter from you is useless for me. They are all important. And you can write as long a letter as you like. I shall always read them carefully with attention, in spite of my various duties. (Letter, 15 March 1969)

I am so glad to learn that you are an educated boy and coming to our temple and trying to understand our Krishna Consciousness



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

philosophy very seriously. It is a very good sign. Try to continue this attitude, and whenever there is some question you are welcome to put it before me and I shall try my best to help you. My life is dedicated for this purpose, and you should have no cause for hesitation. But the process of putting questions is through service and submission — that is the injunction given in the *Bhagavad-gītā*. Questions should be put before a person to whom you can submit yourself and to whom

you can render some service. That is the way of self-realization. (Letter, 5 February 1970)

As I am your spiritual master, it is my obligation to answer any questions that you may have. So please send the tape containing your questions and I shall reply. (Letter, 29 January 1973) ❀

## MADHVAS AND GAUDIYAS

### *Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

There is a tendency, especially in this country, to approach the past history of a sect on the basis of the *prima-facie* authenticity of the *guru-paramparā* as preserved in the sect. We would be more scientifically employed if we turned our attention to obtaining greater information by comparative study of the different records instead of resorting to gratuitous assumptions against the validity of the preceptorial lists.

For this very cogent reason we must accept as historically valid the existing preceptorial list of the *Madhva Gauḍīya Vaiṣṇava* sect till its authenticity in any particular is conclusively impugned by specific historical evidence. We have had no cause up till now to doubt the truth of any portion of this list.

This list discloses the fact that the Supreme Lord Sri Chaitanya accepted Sri Iswara Puri as his preceptor. Sri Iswara Puri was a disciple of Sri Madhavendra Puri. Sri Madhavendra Puri is a most renowned *vaiṣṇava*. He is, in fact, the great founder of the society of transcendental lovers who adhere strictly to their all-absorbing passion for the amorous transcendental hero, Sri Krishna. This constitutes a great development of the original doctrine of Sri Madhvacharya. In spite of this peculiarity of the teaching of Sri Madhavendra Puri, the list of the former gurus shows that Sri Madhavendra is descended from the line of Ananda Tirtha in the ascetic order of the *Madhva Vaiṣṇavas*. There is really nothing against the genuineness of the list of the gurus of the line of the *Madhva Vaiṣṇavas*.

Some misguided critic may try to rashly propose to disconnect Sri Madhavendra from the line of the gurus of the *Madhva Vaiṣṇavas* by asserting that the *Madhva sannyāsīs* are known as “Tirthas” and that no *sannyāsī* of the title “Puri” can have



*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

admittance into their ecclesiastical order. But the solution of this apparent difficulty is offered by an incident in the authentic career of the Supreme Lord, Sri Krishna Chaitanya. He is stated to have embraced the order of the Bharati *sannyāsīs*. But he was also stated to be a disciple of Sri Iswara Puri. This irregularity is to be ascribed to the practice of attaching their surnames by the older associations. The different *guru-paramparās* show the same line. So we cannot discredit those records by basing our arguments on assumptions and ordinary argument from current practices.

Moreover, whenever there is any congregational gathering of the different schools of *vaiṣṇavas*, the *Gauḍīya Vaiṣṇavas*, as a class, introduce themselves as belonging to the line of Sri Madhvacharya. These are hard and indisputable facts and cannot be lightly explained away by inferences based solely on certain practices of either sect.

If, however, the *Gauḍīya Vaiṣṇavas* actually preferred to brand themselves as *Madhva Gauḍīyas*

as a matter of history, inquirers would naturally be anxious to know whether the servants of the *Gauḍīya Vaiṣṇavas* subscribe *in toto* to the professions and practices of the *Madhvas* or whether they differ from the older school in some other points. In case they have a distinctive reference, an inquirer should naturally start to make a list of the differences between the two schools. This comparison should necessarily be made in regard to their practical activity, social procedure, philosophy, theology, and different performances; in other words, the examination should embrace both their exoteric and esoteric differences.

If we take up the practical activities of the *Madhva* and the *Gauḍīya Vaiṣṇavas* for the purpose of such comparison, we find that the former are severely reserved in their propagatory methods, whereas the latter are vigorous proselytizers. The *Madhvas* keep up the old habits and ideas, whereas the *Gauḍīya Vaiṣṇavas* have advanced towards and utilized everything for facilitating the true cause of devotion. The former are very fond of *arcana* according to the *pañcarātrika* system, whereas the latter, though not different in their adoption of *arcana*, additionally perform *bhajana* like the *dāsakūṭa* section of the *Madhva* community. The *Gauḍīya Vaiṣṇavas* give more stress to *bhajana* whereas the *vyāsakūṭa* section of the *Madhvas* give stress to *arcana*. The habits and customs of the Southern Indian *vaiṣṇavas* are different from those of Northern Indian *Gauḍīya Vaiṣṇavas*, though both of them have a common base and origin as their guiding principle.

Turning to their respective social procedures, we find that there is one great point of resemblance. According to the *Madhva* community, Brahmins are alone considered to be eligible for the service of God. Brahmins are thus in sole charge of the religious institutions of the sect. They alone conduct all public and private worship. This is also the practice of the *Gauḍīya Vaiṣṇavas*. But in this matter also there is an important distinction between the two. The point has already been referred to in connection with propaganda and proselytization. The *Madhvas* are not prepared to go outside the pale of the caste Brahmins for imparting initiation for worship. In this they are in one sense too narrow in comparison with the method of the

*Gauḍīya Vaiṣṇavas*. Sri Chaitanya accepted all who possessed the real inclination for leading the exclusive spiritual life and bestowed on them even the position and function of the *ācārya*. Thakur Haridas, the great *ācārya* of the *Gauḍīya* sect, was a Mohammedan by parentage. Most of the *Gauḍīya Vaiṣṇava Gosvāmīs* were not caste Brahmins.

In another respect, however, the *Madhva* practice is more lax than the practice of the *Gauḍīya* society. No person is entitled in the *Gauḍīya* community to *mantra-dīkṣā* unless he or she is prepared to submit unconditionally to follow the instructions of the *ācārya* in every particular of actual conduct. By this test, caste Brahmins are also liable to be ineligible for the service of God in the *Gauḍīya* community if they are not prepared to give up their unscriptural mode of life by submitting to the autocratic rule of the *ācārya*.

*Gauḍīya Vaiṣṇavas* claim to follow the essence of the scriptural *varṇāśrama* institution in the organization of their spiritual society, whereas the *Madhvas* follow the hereditary principle which is seldom applicable in the present age when few persons possess either the habit or the inclination to follow the spirit of the *śāstric* regulation. Judged by the test of loyalty to the spirit of the scriptural regulation, the *Gauḍīya* community may justly claim to be far more conservative in their social practices than the *Madhvas*. ❀

— From the article, "A Word to our Madhva - Vaishnava Brethren", *The Harmonist*, Vol. XXXI, Issue No. 18, 14 May 1935.

## THREE TYPES OF DISCUSSIONS

### *Sripada Madhvacharya*

*vādo jalpo vitaṇḍeti trividhā viduṣām kathā*

Amongst learned philosophers, discussions can be classified into three types — *vāda*, *jalpa* and *vitaṇḍa*.

*tattva-nirṇayam-uddiṣya kevalam guru-śiṣyayoḥ  
kathā 'nyesām api satām vādo vā samiteḥ śubhā*

Discussions primarily between the spiritual master and disciple that are auspiciously aimed only at establishing the truth are described by the learned as *vāda*.

*khyātyādyartham spardhayā vā satām jalpa itiryate*

Discussions driven by the desire to earn prestige or the desire to win a debate are classified by the wise as *jalpa*.



A discussion that takes place between an honest person and a wicked wrangler intent only on destroying the genuine arguments of his honest opponent, without paying any heed to the establishment of truth, is called *vitaṇḍa*. ❀

— Translated by Hari Parshad Das, from the Sanskrit Composition *Kathā-lakṣaṇam* by Sripada Madhvacharya, using the document available at <http://www.uttaradimath.org>

## OF WHAT USE IS IMPERSONAL LIBERATION?

### *A compilation from various authors*

*nandanandana-kaiśora līlāmṛta-mahāmbudhau  
nimagnānām kim asmākaṁ nirvāṇa-lavaṇāmbhasā*

We have now plunged into the great nectar-ocean of the transcendental youthful pastimes of Maharaja Nanda's son, Krishna. Of what use to us is the salt-water of impersonal liberation? (Sri Yadavendra Puri, quoted in *Padyāvalī*, 42)

*bhavantu tatra janmāni yatra te muralī-kalaḥ  
karṇa-peyatvam āyāti kiṁ me nirvāṇa-vārtayā*

O Lord, I pray that I may take birth again and again in a place where my ears may drink the sweet music of your flute. What is the use of talking to



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me about impersonal liberation? (Sri Sarvabhauma Bhattacharya, quoted in *Padyāvalī*, 92)

*jñānāvalambakāḥ kecit kecit karmāvalambakāḥ  
vayaṁ tu hari-dāsānām pāda-trāṇāvalambakāḥ*

Some are inclined to carry the load of speculative knowledge and others are inclined to carry the loads of fruitive work. We, however, are inclined to carry on our heads the slippers that decorate the lotus feet of Lord Hari's servants. (Unknown author, quoted in *Padyāvalī*, 58)

*na vayaṁ kavayo na tarkikā  
na ca vedānta-niānta-pāragāḥ  
na ca vādī-nivārakāḥ paraṁ  
kapaṭābhīra-kiśora-kiṅkarāḥ*

We are not poets. We are not logicians. We are not philosophers who have crossed to the farther shore of Vedanta. We are not eloquent debaters. We are the servants of a rascal cowherd boy. (Sri Sarvabhauma Bhattacharya, quoted in *Padyāvalī*, 72)

*advaita-vīthī-pathikair upāsyaḥ  
svānanda-simhāsama-labdha-dīkṣāḥ  
śaṭhena kenāpi vayaṁ haṭhena  
dāsi-kṛtā gopa-vadhū-ṣṭena*

Commuters on the path of impersonal liberation worshipped us, as we were situated comfortably on the throne of one who is called *ātmārāma*, a person who takes delight only in the self. Yet some rascal lover of the *gopīs* forcibly turned us into his maidservants. (Sri Bilvamangala Thakura, quoted in *Bhakti-rasāmṛta-sindhu* 3.1.44) ❀

*Adapted and translated by Hari Parshad Das from the following:*  
— Srila Rupa Goswami. *Padyāvalī*. Sanskrit with English translation by Sri Kusakratha Das. The Krishna Library. Culver City, CA. 1989  
— Srila Rupa Goswami. *Bhakti-rasāmṛta-sindhu*. Sanskrit taken from Gaudiya Grantha Mandira.

