

82.10.25.B\_82.10.27.A

**Śrīla Śrīdhara Mahārāja:** ...beauty, autocrat. Everything is wanting to serve the beautiful. Beauty has so much command over everything, like everyone, every nerve is moved only for the satisfaction of beauty. Beauty can control external and internal nerve, everything, everywhere. Everyone's internal demand is to go towards beauty, towards *ānandam*, towards harmony, towards love. At the bottom of everything there is the tendency to go towards beauty, love, harmony: that is Kṛṣṇa. The deepest plane, anywhere and everywhere can be traced, can be found that the current is going towards that, that plane, to meet, connected with that beauty, realisation of beauty. And beauty, *ānandam*, love, harmony, are the same, same section, sweetness. Everyone wants, that is controlling the whole market. Aspiration, aspiring for the *ānandam*, *sukham*, real ecstasy. Every atom everywhere aspires after that sort of realisation and that is *ānandam*, *sukham*. That is beauty, that is love, that is harmony, ecstasy. The internal, innermost current everywhere to be traced, that must be found of that nature. Not power, the next hit will be power, everyone wants power to control. But beauty, to aspire after beauty just the opposite, to give out power, to throw away power and to be humble. Humility is indispensable for the company of beauty, for the company of ecstasy, humility, so opposite to power.

*tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Indispensable qualification for the search of beauty, as much as one can so much selfless, self abnegated, he can appreciate so much love and beauty. Sacrifice, *sevā*, can take us to it. And power seeking takes us here to capture everything under our control to this *brahmānda*. And power for rendering service to the beauty, that is in Vaikuṅṭha, *aiśvarya*, serving the *mādhurya*. Sweetness is the end in itself, and sweetness is God, the highest Entity, the deepest foundation, the final goal, that is sweetness, that *Bhāgavatam* says, Mahāprabhu says, very emphatically.

**Vidagdha-Mādhava:** If someone appears to be proud, or even arrogant, then his position is not, he cannot enter *līlā* in that position if he's displaying that?

**Śrīla Śrīdhara Mahārāja:** Arrogant may be of two types, arrogance to the higher and arrogance to the lower. With a good will if a mother seems to be arrogant to deal with the child, that arrogance for the good of the child, that apparent arrogance should not be considered with the real arrogance of a passer-by to punish the child. The arrogance will be of two types. In some stages arrogance,

*bistay sabhava janate baho shaste loshay* [?]

A devotee may be seen to be little, for little cause he becomes angry, but that anger, that should not be classified with the ordinary anger. His anger will do good to the person to whom he's angry. For the well-being of the man with whom he's angry, that anger, *krodha bhakta-dweśī jāne*, that is a qualification, it may be. So they cannot be judged independently.

Mahāprabhu was angry sometimes. When Mahāprabhu was going on His *kīrtana* and the door closed, a *brahmacārī* who was only drinking milk and nothing else, he wanted to enter.

"I must be considered to be purest. I drink only milk, nothing else. So why they have closed the door against me?" Then at last when a door was open and he told: "Why door closed against me?"

Mahāprabhu showed two fingers. "That to drink milk that is no qualification for Kṛṣṇa consciousness."

And this is seen many times. When there was some misbehaviour against Śrīvāsa Paṇḍit, some tantric ridiculed Śrīvāsa, put some, this wine and other things in the door of Śrīvāsa at night to show that he, to ridicule him. And Śrīvāsa Paṇḍit opened his door, gate, and found all these nasty things, this wine, this meat and other nasty things. Then he went to the good neighbours: "You please see that how tantric I am in that every night I with the help of this meat and wine I worship Devī Kālī."

Then the gentlemen they were very much felt disturbed. "Who is the rogue who has done all these things?"

And when it was informed to Mahāprabhu, Mahāprabhu was very much enraged. "That man must have to suffer." And he was Cāpāla Gopāla, he had got this leprosy within a few days.

In this way, sometimes in this world some anger is shown by the incarnation Himself, of the God, and some devotees also sometimes. But that is not harmful, for the good of the persons. So the excitement which is found in a devotee in a proper way, that should not be taken as ordinary anger.

*kāma kṛṣṇa-karmārpaṇe krodha bhakta-dveśī jāne, lobha sādhu-saṅga hari-kathā  
moha iṣṭa-lābha-bine mada kṛṣṇa-guṇa-gāne, niyukta karība yathā tathā*

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."]

[Śrīla Narottama dāsa Ṭhākura's *Prema-bhakti-candrikā*, 2.10]

In devotees also sometimes we see:

*drṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair  
na prākṛtatvam iha bhakta-janasya paśyēt  
gaṅgāmbhasām na khalu budbuda-phena-pankair  
brahma-dravatvam apagacchati nīra-dharmaiḥ*

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [Śrī *Upadeśāmṛta*, 6]

*Upadeśāmṛta*, Rūpa Goswāmī says, according to the teaching of Mahāprabhu, that if we find any defect in a pure devotee we should not be very eager to find fault in him. Because in the water of Ganges it can purify, but if any...

**Akṣayānanda Mahārāja:** Bubbles.

**Śrīla Śrīdhara Mahārāja:** Bubbles or...

**Akṣayānanda Mahārāja:** Mud.

**Śrīla Śrīdhara Mahārāja:** Any mud is found with that water, that also can purify. The bubble and mud, that cannot stand in the way of purification. So in a devotee who are only meant for the good of the universe, if we find some mud or bubbles like things, like anger and some other things. In the body also some is blind, some is lame, if we attribute that to their inner self then we're losers, we commit offence.

**Vidagdha-Mādhava:** But it is understandable sometimes when anger is used in love, it can be understood in that way.

**Śrīla Śrīdhara Mahārāja:** Of course. When a mother or father is abusing their child for their good, one can, it is understandable. And another man he's beating a boy. Both is distinguishable different things. So a man of that intelligence, that standard of intelligence that can know. The well-wisher is chastising the boy, and the passer-by is chastising the boy, the difference can be understood by an intelligent man. Ordinary people may not make it out.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Some say that Akṣayānanda Mahārāja is worthless...

**Devotees:** [laughter]

**Śrīla Śrīdhara Mahārāja:** ...and a symptom of a worthy man to control men and to earn money.

**Vidagdha-Mādhava:** Kṛṣṇa.

**Akṣayānanda Mahārāja:** But he can't get any money, he's useless. ha, ha.

**Śrīla Śrīdhara Mahārāja:** Money, money and men together, that is the qualification of a substantial, a good man, a *sādhū*, luck, that is the symptom of a worthy man. Hare Kṛṣṇa. What's the time?

**Akṣayānanda Mahārāja:** Ten to ten.

**Śrīla Śrīdhara Mahārāja:** Ten to ten. Gaura Hari. Nitāi Gaura Hari.

**Akṣayānanda Mahārāja:** We might have some worth as an atom of dust at your feet.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Akṣayānanda Mahārāja:** If we can be an atom of dust on your feet...

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol! Gaura Hari. Nitāi Gaura Hari bol.

**Akṣayānanda Mahārāja:** ...maybe some worth then.

**Śrīla Śrīdhara Mahārāja:** Nitāi Gaura Haribol! Mahāprabhu at least says to Kṛṣṇa that, "It is worth to become a dust in the feet of Kṛṣṇa." What is that *śloka*? *kiṅkaram, patitam mām viṣame bhavāmbudhau*.

**Akṣayānanda Mahārāja:** *Ayi nanda-tanuja, kṛpayā tava pāda-paṅkaja-sthita-dhūli-sadṛśam.*

**Śrīla Śrīdhara Mahārāja:** *Sthita-dhūli-sadṛśam vicintaya.*

*[ayi nanda-tanuja kiṅkaram, patitam mām viṣame bhavāmbudhau  
kṛpayā tava pāda-paṅkaja-, sthita-dhūli-sadṛśam vicintaya]*

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Not a part and parcel of Your body, but *vibhinnāmśa*, a different type of substance. I want connection with Your foot, holy foot."

*Vibhinnāmśa jīva - tāñra śaktite gaṇana, taṭastha-śakti.*

*[svāmśa-vibhinnāmśa-rūpe haiñā vistāra, ananta vaikuṅṭha-brahmāṇḍe karena vihāra  
svāmśa-vistāra - catur - vyuha, avatāra-gaṇa, vibhinnāmśa jīva - tāñra śaktite gaṇana ]*

["Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṅṭha planets, and the material universes are *brahmāṇḍas*, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikuṅṭha to this material world. The separated expansions (*vibhinnāmś*) are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.8-9]

*mamaivāmśo jīva-loke, jīva-bhūtaḥ sanātanaḥ  
[manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]*

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency."] [*Bhagavad-gītā*, 15.7]

This is a general word, but in particular really it is the part of His potency, and not the higher potency but in the marginal potency, that is *jīva*. That is also a part in a general, in a broad sense, everything is a part of Him. He's *advaya-jñāna*, He's everywhere, He's including everything so everything is a part. But among, there is differentiation in calculation about the reckoning of the parts. *Svarūpa-śakti*, He and His *śakti*, potency, and potency higher, lower, and marginal, *jīva* is a part of the marginal potency.

And Guru also, apparently Kṛṣṇa, but Kṛṣṇa can give only Himself, so it by His will that anyone can achieve Kṛṣṇa consciousness. A general it is Kṛṣṇa, but when we are particular we find, 'no, it is His potency.' And potency there of different kinds, different kinds.

And His representation different in Vaikuṅṭha, Nārāyaṇa, Nārāyaṇa's paraphernalia, Kṛṣṇa's paraphernalia. The Rāmānuja's, their ultimate goal is in Vaikuṅṭha, Nārāyaṇa. The Nārāyaṇa is coming to recruit them through His potency of different type. Kṛṣṇa comes to require him through His potency of different types, *sākhya*, *vātsalya*, *mādhurya*, etc., *śanta*, *dāsya*. That differentiation gradually awakens in ones, in the mind of the disciple and can say: "Oh, who went to recruit me in the name of the agent of Kṛṣṇa, now I find he has got such and such function in the *līlā* of Kṛṣṇa. He went to me with the certificate of an agent of Kṛṣṇa in general to recruit me and he has taken me here to give me engagement in this particular service." *Mukunda-preṣṭhatve, guru-varaṁ*.

*[na dharmam-nādharmam-śruti-gaṇa-niruktam-kila kuru  
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ  
śacī-sūnum-nandīśvara-pati-sutatve guru-varaṁ  
mukunda-preṣṭhatve smara padam ajasram-nanu manaḥ]*

["O my dear mind, please do not perform the religious activities prescribed in the *Vedas* or the sinful activities prohibited in the scriptures. Just stay in Vraja Dhāma, which is manifest on this material plane, and fully engage in the service of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa. Always remember Śrī Gaurahari, the son of Mother Śacī, is non-different from Śrī Kṛṣṇa, the son of Mahārāja Nanda. Always remember that Śrī Gurudeva is the dear-most associate of Mukunda. These feelings are your transcendental wealth."]

[Raghunātha Dāsa Goswāmī's, *Manaḥ-śikṣā*, 2] & [*Gauḍīya Kaṅṭhahāra*, 1.40 & 18.24]

In first sight everything is seen as He, but by nearer approach we find specification, differentiation there. And the potency, and differentiation again in the potency, and in the higher potency also so many departments. In this way Guru is at last located in a particular service there, *mukunda preṣṭhatve*, it is he who went to recruit me on behalf of Kṛṣṇa. *Rūpānuga*. But they're not to be differentiated so tightly, their oneness, one tune they have got, of one heart, one aim, one object, one interest. In that case not to differentiate. There is specific service, in that sense it may be differentiated. So *bhedābheda* and that is *acintya*, everywhere to be applied, common and different. Everything, everything has got this common and difference and that is inconceivable to your consciousness. This will apply, this should be applied everywhere.

So I may finish here today. Hare Kṛṣṇa. Gaura Hari bol!

...

**Śrīla Śrīdhara Mahārāja:** ...from Mādhavendra Purī, Mādhavendra Purī belonged to Madhva *sampradāya*.

*srimaḥ tat prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhim.  
tad bhinnāśāś ca jīvān prakṛti-kavalitān tad vimuktāś ca bhāvat.  
bhedābheda-prakāśaṁ sakalam api hareḥ. sri vimuktāś ca bhāvat.  
sri mantah prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhim.*

Ha, ha. It is being confused with Mahāprabhu, Śrīla Bhaktivinoda Ṭhākura.  
Madhvācārya has got one, from his *sampradāya*, another from Baladeva Vidyābhūṣaṇa.

*sri mana madana te hari pratama tatvam jagat satyato* [?]  
*vedo jiva gana hari rama cara richotya bhavam gatha* [?]

Ha, ha, memory failing.

*richotya bhavam gatha, suddha bhakti sadhya he* [?] *Daśa-mūla.*  
Bhaktivinoda Ṭhākura *Daśa-mūla*, Nimbarka *sampradāya Daśa-mūla.*  
Nimbarka *sampradāya. dasye sloka ache tate tare sampradaya katha, balarsh* [?]  
And Bhaktivinoda Ṭhākura: *eka dasam mukeli kori candi* [?] is a Gauḍīya *sampradāya.*

\_\_\_\_\_ [?]

*āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhim  
tad bhinnāśāś ca jīvān prakṛti-kavalitān tad vimuktāś ca bhāvat  
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktim  
sādhyam tat pritim evety upadiśati harir-gauracandro bhaje tam*

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that: (2) - Śrī Kṛṣṇa is the Supreme Absolute Truth. (3) - He is the source of all energies. (4) - He is the ocean of all transcendental mellows. (5) - The living entities are His separated parts and parcels. (6) - Due to forgetfulness of their constitutional position, the living entities are illusioned. (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion. (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is *acintya* or inconceivable. (9) - Pure devotional service (*śuddha-bhakti*) is the only means to attain the supreme goal. (10) - The supreme goal is divine love of Kṛṣṇa.]

[Bhaktivinoda Ṭhākura's *Daśa-mūla śloka*, the ten essential principles of Gauḍīya Vaiṣṇavism]

*sri mana madana te hari pratama satvam jagat satyato* [?]  
*vedo jiva gana hari rama cara richotya bhavam gatha* [?]

\_\_\_\_\_ [?]

Madhvācārya, he was the strongest opponent of the Śāṅkara School. Śāṅkarācārya laid stress on *advaita*, and he laid stress on *dvaita*, not *advaita*, *dvaita*. Īśvara and *jīva*. The *Veda*, the difference that is more prominent. So he opposed them very strongly. And not only he stopped there, he tried to prove Śāṅkarācārya as a demon, quoting a narration from *Mahābhārata*.

Maniman *dvaita* [?], he was ordered by Nārāyaṇa to preach in Kali-yuga this *māyāvādā*.

And our Guru Mahārāja also published a booklet, small, *Mani-mañjarī*, from the Madhva School, *Mani- mañjarī*. There it is proved from reference to *Mahābhārata* that Śāṅkarācārya was a demon

and his name was Maniman. And he was ordered to do so and he came and did that. That is their contention.

But Mahāprabhu accepted him as incarnation of Śiva and Śiva was ordered, a reference also given from the *śāstra*. *Lokan madvi mokan kuru* [?]

With the spirit of harmony, keeping the harmony, not from segregation, from the underlying good meaning was that, who was hopeless diseased persons, to take them out of the, of the patients that are, that have got slight disease. The serious diseased persons, serious patients, to remove them, to save for the safety of the less serious patients. So with that idea Śāṅkara, Śāṅkarācārya, Śiva, was ordered: *lokān madvi mokan kuru* [?] "Who are very much atheist, take them out in another group, showing that they are himself God, that ultimate object, *so ham*. *So ham* means not *dāso ham*, "I am Him. I am Him."

Generally we see the demons they have got many qualifications, moral qualifications, but only that main difference they're anti Viṣṇu, generally. They even worship Brahmā and Śiva and get boon from them, also do penances and thereby they acquire power. But they are generally anti Viṣṇu, not all, mostly. Only those that are forced to come here by curse, just as Vitrāsura, he also apparently worshipper of Śiva. This Bodi [?], he was a devotee though come in the lineage of *asura*. Prahlāda, exceptional cases. But generally *asura*, they are devotees of Śiva and Brahmā, but anti Viṣṇu.

*dvau bhūta-sargau loke 'smin, daiva āsura eva ca  
viṣṇu-bhaktaḥ smṛto daiva, āsuras-tad-vīparyayaḥ*

["There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."] [*Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*,14.1]

And generally the demigods they are submissive to Viṣṇu. The general nature of things is such, *āsuras- tad-vīparyayaḥ*. *Devī sampad* \_\_\_\_\_ [?] is thought to be the incarnation of Śiva, Bhīma and Hanumān. During Kṛṣṇa he was Bhīma and during Rāmacandra he was Hanumān, and in connection of Vedavyāsa Nārāyaṇa he became Madhva. That is their contention.

**Akṣayānanda Mahārāja:** In connection of Vedavyāsa?

**Śrīla Śrīdhara Mahārāja:** Madhvācārya, the Avatāra of Vāyu, Mukha-Vāyu, incarnation of Mukha-Vāyu. That is the general Guru-tattva. So, when Kṛṣṇa came he came as Bhīma. When Rāmacandra came he came as Hanumān. And Madhva is also called the Avatāra of Vāyu, but connected with Vedavyāsa. He's considered Nārāyaṇa Himself, *vyāso nārāyaṇa svayaṁ*, but He has been taken as *śaktyāveśa* generally, *nārāyaṇa-śaktyāveśa*.

**Akṣayānanda Mahārāja:** What is the relationship of Vāyu and Vyāsa?

**Śrīla Śrīdhara Mahārāja:** Mukhyapra [?] Vyāsa, Vyāsa is the abode of Nārāyaṇa. Mukhya Vāyu's position is that of Guru. Madhva philosophy is like this, that Kṛṣṇa, then another half of Kṛṣṇa to render service of Kṛṣṇa Balarāma. *Cid lilāmṛthuna* [?] Five stages, a figure, and within Him the

*devata*, or the *sūkṣma* [?] - *tattva*, that is *mano-mayacor* [?], person. And within His heart there is mukhya Vāyu, *prana pradhana* Guru. And then superior to that, Baladeva, and within the heart of Baladeva, *cid lilāmṛthuna* Rādhā-Kṛṣṇa. In this way he has explained. A material figure of a *jīva*, within that, that the person. In their words, *devata*, *devata* means the real person, and within the heart of the person there is *mukhya* Vāyu, or Guru, that is Madhva, or Bhīma, or Hanumān, something of such conception, Guru in general. And in the heart of that Gurudeva there is Baladeva, Nityanānada, some similar. And there in that heart of Baladeva *cid lilāmṛthuna*, Kṛṣṇa with His *śakti*.

In *Gauḍīya* also it was written. And one gentleman, one professor, by birth he was a Vaiṣṇava, Professor of English in Barampur College, good scholar, he put a question to the Editor of *Gauḍīya*.

"Please try to explain this thing more elaborately. Here we may find, *sarva-dharma-sāmānya* [?], the harmony of all the religious conceptions. Try to elaborate."

But that was, elaborated means repeated. I did not find that anything more was given there. This was only couched in new words and expressions. But I did not find that here is the harmony of all the religions in the field.

*Lilāmaya* Bhagavān. As Sanātana Goswāmī has mentioned in *Bhāgavatam* in *rasa-lilā*. Baladeva also showing His *rasa* with the *gopīs*. There, the Sanātana Goswāmī has given his note. Externally Baladeva is seen to perform *rasa-lilā*, but internally in His heart He's showing the *rasa-lilā* of, He's connecting with Kṛṣṇa. Kṛṣṇa is in His heart, in His heart He's connecting Kṛṣṇa in the *rasa-lilā*, and externally He's found to participate in *rasa-lilā*, in *Bhāgavatam*. But Baladeva's nature is such, intrinsic nature, that He's not the ultimate enjoyer. He's composed of such materials which is all service, all service. It's said every atom of His body only meant to satisfy Kṛṣṇa. So His own enjoyment is not possible. That is, the note is given by Sanātana Goswāmī. *Lilaya kṛṣṇa kedar lila koram* [?] So Baladeva is such, the highest platform on which the Kṛṣṇa has His *lilā*, and lower to Baladeva there is Guru-tattva, in general, the fifth stage. And then that Guru-tattva again within the person, and person has got his body. So five stages. This way divided.

And the *Upaniṣad* also: *annamaya kosh*, *prāṇamaya kosh*, *manomaya kosh*, *vijñānamaya kosh*, *ānandamaya kosh*. Division is this way.

Baladeva Vidyābhūṣaṇa says that in *vijñānamaya kosh* there is *jīva*, *annamaya* this physical body, *manomaya* the mental, the subtle body. Then *prāṇamaya* the life, and after that *vijñānamaya* above *prakṛti*, the *jīva*, *taṭasthā-śakti*. And then *ānandamaya kosh*, whole Vaikuṅṭha and Goloka covered. *Svarūpa-śakti*, the domain Yoga-Māyā.

Ke ?

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Following Madhvācārya, there was one Jayatīrtha, whose *Suddhar* [?] *mādhava haite*, *akṣobhya paramahamse*, *akṣobhyera śiṣya jaya-tīrtha nāme paricaya*.

[*nṛhari mādhava-bamśe*, *akṣobhya paramahamse*, *śiṣya boli' aṅgikāra kore*  
*akṣobhyera śiṣya jaya-tīrtha nāme paricaya*, *tañra dāsye jñānasindhu tare*]

[The two other principle disciples of Madhvācārya are Nṛhari Tīrtha and Mādhava Tīrtha. Mādhava's disciple was the great *paramahansa* Akṣobhya Tīrtha. The principle disciple of Akṣobhya Tīrtha was Jayatīrtha, whose foremost disciple was Jñānasindhu.]

[The Brahma-Mādhva-Gauḍīya Sampradāya, verse 2,  
compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

He was a very good scholar and in his *Suddhar* he refuted this *māyāvādā śāstrictly*, wonderfully, so that the Śāṅkara School was bewildered. From Nimbarka section also, that *Parapakya Girivajara* [?] and other books refuting Śāṅkara School. Many big scholars came. But the *Suddhar*, *Daya Suddhar* [?], that very successfully refuted, has smashed the argument of the Śāṅkara School. Then after that, the Śāṅkara School, came another Paṇḍit, a Bengali gentleman from Paripur [?] District, Madhusudhan Saraswatī. He again, many of them tried to refute him but this gentleman, he, *Advaita-siddhi*, he wrote one book *Advaita-siddhi*, and he, we are told was successful to re-establish the clamour of *māyāvādā*.

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