

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.26.A

Śrīla Śrīdhara Mahārāja: You are depressed and disappointed _____ [?]
With what immediate motive you are going to Bombay, Er, America?

Dhīra Kṛṣṇa Mahārāja: America?

Śrīla Śrīdhara Mahārāja: Yes. What will be your next program, immediate?

Dhīra Kṛṣṇa Mahārāja: Well, see, Mahārāja, before I left there were some devotees, they wanted to know the results of my speaking to Your Divine Grace. So I wanted to return to America and meet with my God-brothers and God-sisters, and explain to them some of the instructions that you've given, some of your advice. And find out, move amongst them and find out more specifically what they're interested to do for their own Kṛṣṇa consciousness and to spread Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: What is the present attitude of ISKCON and Dhīra Kṛṣṇa Mahārāja's present feelings? What is the attitude of the present administration towards you? They can't see it with sympathy, is it?

Dhīra Kṛṣṇa Mahārāja: Towards me? Well, I think that they think that I am a potentially dangerous individual.

Śrīla Śrīdhara Mahārāja: That will, your endeavour may encourage...

Dhīra Kṛṣṇa Mahārāja: Dissension.

Śrīla Śrīdhara Mahārāja: ...the hesitating to go to side with you. Those that are hesitating, they are already disconnected. Perhaps for them if they are organised then there may be a difficulty. And those that are hesitating they will also have got some footing.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Such apprehension is not, may not be imaginary only. But what to do! If you want to save the disappointing element, to enliven them with the words and thought of Mahāprabhu, then of course this dissension is to be tolerated. But unnecessarily; no hitch is not desirable.

Dhīra Kṛṣṇa Mahārāja: What is not desirable?

Devotee: Hitch _____ [?]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Be very careful. That is the institution founded by your Guru Mahārāja, our revered Swāmī Mahārāja. So we must try our best not to disturb them, as much as possible.

But at the same time we cannot be only idle onlooker to those that are going away and astray from the path of Mahāprabhu towards which after life after life they have got the chance, after how many births, innumerable births.

In the words of our Guru Mahārāja, a soul in bondage is in the ocean. And he is coming towards the shore. And again to push him to the ocean, that is most cruel and heinous. After long and long time fighting with the waves of the ocean, _____ one is anyhow coming home, coming to the safe position. And again to push them, or they are going to the ocean to take them in. That should be the great service.

And Guru Mahārāja he came to do that. Bhaktisiddhānta Sarasvatī Thākura in his last words he told that, "I have given, I disturbed many, I have given anxiety, created anxiety to many ordinary hearts. But to my best understanding I have done it rightly, because for the distribution of the highest thing to them it was necessary. It was not my personal interest that I gave to many in the world such anxiety. But for the saving of the people I was under painful necessity to give anxiety to a certain portion of human kind, mankind. I could not but do it."

So with this idea in our heart, we are under painful necessity to save those that came under the flag of Swāmī Mahārāja, to attain the highest peace. With this spirit you will march on. I also approve your going to America for the purpose.

There is a proposal here, as I told previously to you all, that a centre for you may be established on the other side of the Ganges in Madhyadwīpa. In Madhyadwīpa is vacant, no Maṭha has been built there. Prabhupāda had will, wish, to establish in every *dwīpa*, nine islands, in every island to establish one centre, Mahāprabhu's *sevā*, *pratiṣṭhā*, but the Madhyadwīpa still empty. So, if you all agree, then we may try to secure a plot on the other side of the Ganges, in Madhyadwīpa, to acquire some land. And there, perhaps in the beginning it will be given to understand that's in our interest, but really it will be for you. That is the Swāmī Mahārāja people that have been neglected, that cannot; if they're treated harshly they may have an independent centre here. And our, those two gentlemen, our Venkatta Prabhu [Bhāratī Mahārāja] and the Akṣayānanda Mahārāja, and another gentleman, are very eager to do this. So to select land for fitting our purpose, should we go forward? What do you say Caru Swāmī Mahārāja?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Prabhu and yourself, you consider it seriously. Mostly it will be for the, for those that are neglected by the present ISKCON, and have got real interest for Mahāprabhu. It will be a bold step. In the beginning it may be begun in my name, but the object is such. In my connection it may be begun. That may not trouble them. But it is meant for such, they will have got an independent footing here when it is necessary; if you think necessary, whether it will be judicious to begin with now. He has got much enthusiasm in the matter.

Dhīra Kṛṣṇa Mahārāja: We were thinking actually Mahārāja, that foreseeing that in the future some separate place it would be necessary.

Śrīla Śrīdhara Mahārāja: Maybe.

Dhīra Kṛṣṇa Mahārāja: It may be.

Śrīla Śrīdhara Mahārāja: And if you like, if they come in terms, you may amalgamate also.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: You have got a respectable position here. If necessary, when time may come, when it may be amalgamated with ISKCON, doesn't matter. But they have got some sort of shelter here. With this object should we move forward? You consult within you.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, actually we've been consulting amongst ourselves quite a bit, and we'd come to a similar conclusion.

Śrīla Śrīdhara Mahārāja: All right. Discuss among yourselves and... Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Then what about your Bombay meeting? What was the object of the present meeting there?

Bhakti Caru Swāmī: The object of the present meeting was, actually Mahārāja it was a conference to glorify Prabhupāda; and it was an eight day long, or nine day long program. But just to give it a public appeal, the conference was named as '*Karma, Jñāna, and Bhakti*'.

Śrīla Śrīdhara Mahārāja: What is the relation between them, or to harmonise them. *Karma* means do for Him. *Jñāna* inquire what is about Him. And *bhakti*, that *karma* is no *karma*. In service the external feature of *karma* is present. And also when *sambandha-jñāna* reaching in the comparative study the *jñāna's* position, the position of the knowledge is also there. It is already spiritual. But a third plane has been invented or discovered, has been discovered where the external conception of *karma*, or the misconception of *karma* vanishes. And what we think to be the proper nature of knowledge, that also vanishes and *jñāna-sunya-bhakti* is discovered - comes in.

[From here the recording speeds up, so it is a little unclear]

Na jñānam na ca vairāgyam. Just as in intuition, when one is doing intuitively, a reflex action, without consciousness things are being done. Instinctively in our reflex action no voluntary exercise of any knowledge is necessary, in intuition also. But things are done not less important than the calculation of knowledge, consciousness. Such plane is there, automatic. Just as to push a car or train this oil and gas necessary. So *prema*, they are trying to get energy from sun ray, today's scientist, more cheap and automatic. So the *prema* supplies the fuel there. And without calculation and without the weary or tiredness of labour, endeavour, reaction of labour, that is done. No fatigue and neither calculation. Automatic the _____ is *prema* love. *Naiṣkarmyam āviṣkṛtaṁ*, in *Bhāgavat*, the conclusion *śloka* of *Bhāgavat*, what is the gift, the seed? After the whole *Bhāgavat* then a seed is given. What is here under seed?

*śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyam
yasmīn pāramahāṁsyam ekam amalāṁ jñānam param gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*

[“*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has

knowledge that is especially appreciated by the *paramahamsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion.”] [*Śrīmad-Bhāgavatam*, 12.13.18]

In the conclusion Vyāsadeva said, “What I have given here *naiṣkarmyam*, *jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*, we shall have to labour then to produce our desired result, *naiṣkarmyam*. So the *jñānīs* they are in search of something disgusted with the life of labour and live. Labour and live, that is a dishonourable life. Always do and then enjoy. That is a dishonourable life. So *naiṣkarmyam*, the scholars, their request is a life where the previous labour has been eliminated from that life. And also one can live happily. But they come to a destructive position of *sāyujya-mukti*. They have buried themselves in the conscious world.”

But *Śrīmad-Bhāgavatam* says, “No, I shall give you a life where no weariness of labour, no reaction of labour, *naiṣkarmyam*, but the act, the result of the labour you will enjoy there, *naiṣkarmyam āviṣkṛtaṁ*. And *jñāna-virāga*, they'll be subservient to you. Such a thing I am giving here.”

Śrīmad-bhāgavataṁ purāṇam amalāṁ. *Purāṇa* means prehistoric, and also *purāṇa* means which can supplement, give fulfilment, *purāṇam amalāṁ*. Make it perfect, anything perfect, filled up. *Bhāgavatam purāṇam amalāṁ*, *amala purāṇa*, purest of the pure, things are being distributed here. *Yad vaiṣṇavānāṁ priyaṁ*, very favourite to the Vaiṣṇava temperament.

Yasmin pāramahamsyam ekam amalāṁ jñānaṁ paraṁ gīyate, a particular type of knowledge what is accepted and followed and searched by the *paramahamsa*. *Hamsa* means *sāru-grahi*, who can eliminate unnecessary and collect necessary. That is the nature of swan, who can eliminate the water, if water and milk mixed together, swan will take up the milk and water will remain. So that is *hamsa*. *Paramahamsa* is very expert in that activity, *paramahamsa*, *sāru-grahi* and the proper necessity, higher thing you can take from anywhere and everywhere eliminating the undesirable, the reactionary. *Pāramahamsyam ekam amalāṁ jñānaṁ paraṁ gīyate*. This is a particular type of knowledge, not ordinary knowledge of the empirical school. But it is a peculiar type of knowledge, *pāramahamsyam ekam amalāṁ jñānaṁ*. *Paraṁ gīyate*, it is praised by the experts to be the highest type of knowledge, *jñānaṁ paraṁ gīyate*.

Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ. *Naiṣkarma* means to get out of the disturbance of labour, the reaction of labour. That is *naiṣkarma*, in this sense, *naiṣkarmyam*, free from the reaction of labour, *naiṣkarma*. *Naiṣkarma* means, it does not mean the cessation of labour, but the undesirability in the labour, that is eliminated here. The tedious element of labour, that is eliminated, but not the movement eliminated. *Vilasa* is not eliminated, but in *vilasa* the dissipation of energy and so one becomes tired and suffers from a reaction, that is eliminated, the poison eliminated. And the nectar section of the labour, that is retained, movement is retained. Movement retained and weariness eliminated. *Naiṣkarmyam āviṣkṛtaṁ*, *tatra jñāna-virāga- bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

Bhāratī Mahārāja: Last line? *Tac chr̥ṇvan su-paṭhan...*

Śrīla Śrīdhara Mahārāja:

*śrīmad-bhāgavataṁ purāṇam amalāṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahamsyam ekam amalāṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga- bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*

[*tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*]

How it was possible to get out of the reaction of *jñāna*, *karma*? *Bhakti-sahitaṁ*, because devotion has got the principal part there, *bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ, sevā, bhakti sevā bhajan*. *Tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*. If one can very carefully attend that, listen to that, *chṛṇvan su-paṭhan*, and makes a regular study, study of that thought, *su-paṭhan vicāraṇa paro*, and he discusses it with the *sādhus* and any doubt may be removed, *vicāraṇa paro. Bhaktyā vimucyen naraḥ*, and then he gets the real acquaintance of devotion and automatically he has all bondage shaken off. Then what was the beginning?

Devotee: *Karma, jñāna, bhakti*.

Śrīla Śrīdhara Mahārāja: *Karma, jñāna, bhakti*. The undesirability in the movement. *Karma* will be there. The movement will be there, and the undesirable portion of it is eliminated. *Jñāna* will be there, that is spiritual. But only by trying to control everything within our fist, this final, impossible attempt: that is eliminated.

And the proper way, *praṇipāta, paripraśna, sevā, sambandha jñāna*, the knowledge which is based on *praṇipāta, paripraśna, sevā*, that is not eliminated to know. That is the proper knowledge which takes us to the final thing, which has got the consciousness that I am finite. I am going to know infinite. And the real principle is there that to satisfy infinite that He will come in me, descend in me and I shall know. This sort of knowledge has been admitted. So the misconception of real *karma* and real knowledge that is eliminated. *Karma* means *vilasa*, movement that is retained. And *jñāna* also for the regulation of the service activity, that is also to be retained. And service, *bhagavān bhajanīya-sarva-sad-guṇa viśiṣṭha* [From Jīva Goswāmī's *Bhakti-Sandarbhā*], our fulfilment of life in the service of the Lord. It will reach us in that plane where one will find that by serving we have come to such a great thing, great substance, that by serving Him we shall get fulfilment of our life - at every step we shall feel that, that my life is being successful, getting fulfilment more and more only by serving Him. Such a great magnanimity, noble substance is found. By giving my everything to Him, I'll become a gainer and gainer more and more. In such a plane it will take us. Then everything is good.

upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ [Bhagavad-gītā, 4.34]

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ [Bhagavad-gītā, 3.9]

bahūnām janmanām ante, jñānavān mām prapadyate [Bhagavad-gītā, 7.19]

...

[*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

[“You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.”] [Bhagavad-gītā, 4.34]

...

[*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara*]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

...

[*bahūnāṁ janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*]

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]

[*Bhagavad-gītā*, 7.19]

...

The pure, the real *jñāna* will lead to the proper place, to the service, that is real *jñāna*. *Jñāna* is not to be condemned; *karma* is not to be condemned in its real spirit. But at the present, the form which has captured us with the satanic idea of enjoyment and renunciation, that should be eliminated. The spirit of renunciation, cutting off connection with everything, cutting off connection with the environment, the knowledge that encourages us to cut off connection with the whole of environment thinking it is all bad, that is eliminated. And *karma* when it is for selfish, whether small or extended selfishness, any part, that is eliminated. But *karma*, go on, movement is encouraged and knowledge proper, that's also encouraged. But not leading to exploitation or renunciation. That is two enemies, *karma* and *jñāna*. So the elimination of these two we may utilise. Rather, that is necessary. That is replaced by devotion, love, highest fulfilment of life. With the discovery of a particular plane where whatever we do for that higher thing we are benefited, we are improved and we feel at every step the inner fulfilment of inner gratification of our own self. Gaura Haribol.

Bhakti Caru Swāmī: I heard somewhere, I don't exactly remember where...

Śrīla Śrīdhara Mahārāja: So it will be, *karma* can; the looker: at the same time, a greater definition, *karma*, *jñāna*, *anāvṛtam*. The connection must be kept with that, the real definition of *bhakti*, *karma jñāna anāvṛtam*.

[*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

And *Nārada-sūtra*, *sarvopādhi-vinirmuktam*:

[*sarvopādhi-vinirmuktam, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*]

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [*Nārada-Pañcarātra*]

Upādhi is selfish, selfish cover. And the two phases, the exploitation and renunciation. Renunciation also selfish. Exploitation is selfish, it is clear. Renunciation also selfish because divorcing the environment. Environment, no connection, so that is also selfish to cut off everything, to seek ones own imaginary comfort. So that is also selfish. So devotion that is only impartial, non selfish, and an organic attempt; and real devotion is the organic function, otherwise also partly selfish. Now, what you were going to say?

Bhakti Caru Swāmī: Yes, so I heard Mahārāja somewhere, that these six sons of Devakī and Vasudeva that was killed by Kāmsa...

Śrīla Śrīdhara Mahārāja: Six or seven?

Bhakti Caru Swāmī: First six sons, they were representing the *sad-darśana*, the six branches of Vedic philosophy, that after that _____ [?]

Śrīla Śrīdhara Mahārāja: Well and good. If anywhere it is mentioned I do not know. I think I might have heard somewhere, but I can't recollect where, when, I have heard it. It may be in some *tikā*, *Viśvanātha*, or somewhere, may be. I don't remember that. Hare Kṛṣṇa. This is not objectionable.

Bhakti Caru Swāmī: Kāmsa is representing false ego, *ahaṅkāra*.

Śrīla Śrīdhara Mahārāja: *Ahankāra* _____ Atheism.

Bhakti Caru Mahārāja: _____ [?]

He pointed out that what Guru does like that the demons that Baladeva is killing one after the other like Dhenukāsura. Dhenuka is symbolising ignorance.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhaktivinoda Ṭhākura's *Śrī Kṛṣṇa-saṁhita* _____ [?]

All of you must go through it. There you will have materials that are based on the present reasoning ground; *Śrī Kṛṣṇa-saṁhita*, in Bengali and in Sanskrit also, by Bhaktivinoda Ṭhākura, a very useful book. And *Caitanya-śikṣāmṛta*, to preach in the western countries, *Caitanya-śikṣāmṛta* is more useful than *Jaiva Dharma*. *Jaiva Dharma* is meant for the Indianised people, those that think in Indian way, Indian philosophy. And the western philosophy has been dealt in comparison in *Caitanya-śikṣāmṛtam*.

Bhakti Caru Swāmī: Actually Prabhupāda also wrote *The Teachings of Lord Caitanya*, one book which is giving all the teachings of Lord Caitanya, Caitanya Mahāprabhu's teachings to Sanātana Goswāmī, Rūpa Goswāmī, and Sārvabhauma Bhaṭṭācārya. This way like all the teachings of Caitanya Mahāprabhu have been presented in that book.

Śrīla Śrīdhara Mahārāja: In an English book?

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: That O.B.L. Kapoor, he was research scholar, got doctorate, and Professor Sanyal, was one of the examiners of three. He was a student of philosophy. And he has based his research only on the direct teachings of Mahāprabhu.

“Goswāmīns there from the *śāstra* they've collected in support of Mahāprabhu's line.”

And he said, “I have given the materials, my materials is what is the direct advice of Mahāprabhu. And where have you got? There is only eight *śloka*s and some other, about fourteen *śloka*s direct come from Mahāprabhu, and some stalwarts of Jagannātha etc.”

“Where do you get direct?”

“I have my basis of *Caitanya-caritāmṛta*, *Caitanya Bhāgavata*.”

Then I told, from Mahāprabhu, Sanātana Goswāmī, and Sanātana Goswāmī, Rūpa Goswāmī, they have given all the philosophical side.

“But no I have only collected from *Caitanya-caritāmṛta*. That is given by Kavirāja Goswāmī. There he has given this *upadeśa* to Sanātana, Rūpa, or indirect way you get from Kavirāja Goswāmī. In our line wherever from it may be but when there is mention that Caitanya Deva mentioned, He says that can be taken as coming direct from Him.” In this way he has, this is the basis of his doctorate. That book also you may look over: O.B.L Kapoor.

[*The Philosophy and Religion of Śrī Caitanya*] O.B.L Kapoor. [Oudh Bihārī Lal Kapoor, aka Ādikeshava Dās, disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Gaurāṅga Dās Bābājī]

And Nisikanta Sanyal's book [*Śrī-Kṛṣṇa-Caitanya*] of course during the time of Prabhupāda it was written, and Prabhupāda saw it. But there, only one mistake. In Madras, a professor of Rāmānuja School, he, where it is mentioned what is the teachings of Rāmānuja, he perhaps read that portion and he came with, “This is not the conception of Rāmānuja, what you have told.” Then Sanyal has to accept that, “Yes, yes, it is a mistake.” So in some portion he admitted, ‘this is a mistake.’ His distinctive *advaita*, or something like this, he has given the name of Rāmānuja dāsa. The objection came there, that this should not be the proper translation of Rāmānuja dāsa. It should be like that, the name should be like this.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja wanted to seek for your advice or to have the confirmation from Your Divine Grace about his plans when he goes back to America. He is thinking of working with Atreya Ṛṣi Prabhu who is that Iranian gentleman. He is the GBC of San Francisco and he is very sympathetic to all of Prabhupāda's disciples, those who are not really feeling very comfortable.

Śrīla Śrīdhara Mahārāja: Anyone whom you think to help your cause, you may take his help.

Bhakti Caru Swāmī: And actually Atreya Ṛṣi Prabhu is very friendly with us also, with Dhīra Kṛṣṇa Mahārāja, and he is a very nice devotee.

Śrīla Śrīdhara Mahārāja: Well and good anyhow we have got the news of..

Dhīra Kṛṣṇa Mahārāja: Mahārāja, as I have made all these recordings of Your Divine Grace I wanted to know or seek your permission if I could take the philosophical portions and...

Śrīla Śrīdhara Mahārāja: And collect them and publish.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes, you may do, Hare Kṛṣṇa, for the benefit of the people.

Dhīra Kṛṣṇa Mahārāja:

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
[rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau]*

["I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."]

[Śrīla Śrīnivāsa Ācārya, *Caitanya-caritāmṛta*, *Madhya-līlā*, 1.33, purport]

This will be for *lokānāṁ hita-kāriṇau*, for the worlds benefit.

Śrīla Śrīdhara Mahārāja: *Loka hitam ripau lokānāṁ hita-kāriṇau*, Śrīnivāsa Ācārya's composition.
_____ Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee:

*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanam
rāma-rāma-gāna-ramya-divya-chanda-nartanam*

Śrīla Śrīdhara Mahārāja:

*yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣṭaram
prema-dhāma-devam eva naumi gaura-sundaram*

...

*[kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanam
rāma-rāma-gāna-ramya-divya-chanda-nartanam
yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣṭaram
prema-dhāma-devam eva naumi gaura-sundaram]*

["The Lord travelled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental Names of the Supreme Lord, singing Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he...as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some indescribable, ineffable, divine exaltation and would sing, "Rāma Rāma"

and dance gracefully with most charming gestures and rhythms. Regardless of any time, place, circumstance, or personal qualification, He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Kṛṣṇa's Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love." [Premadhāma-deva-stotram, 22]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, one other thing. I was wondering, there is a class of devotees who are being produced who have attachments for our Guru Mahārāja and for Your Divine Grace also. So this is kind of a new breed of *bhakta* who have equal devotion for Prabhupāda our Guru Mahārāja and Your Divine Grace. So is this all right?

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Common thing they have got, so many, ninety-five percent or more common.

Dhīra Kṛṣṇa Mahārāja: It's that five percent?

Śrīla Śrīdhara Mahārāja: In some places he also exceeding my position and thinking also in the preaching affairs, so many tactics he did in his ways, inhuman action. So in that respect he is so great, so big. And I cannot stand before him. In some internal way we have had a little, it is not difference really but little distinction, distinctive. Every man has got his inner distinctive characteristic. Amongst you also there are so many, a little, *bedabeda acintya*. Hare Kṛṣṇa. It is in His hand.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

*acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [Skanda Purāṇa] & [Mahābharata, Bhiṣma Parva, 5.22]

Supernatural, beyond nature, that is the common sign of *acintya*. And not to be, that won't come to our own subjective jurisdiction, *acintya*. That is there but not within our jurisdiction, but as a subject we can control it to make the object our thinking. But when He makes any contact we understand. That is *adhoksaja*.

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