

Śrīla Śrīdhara Mahārāja: ...not a hill, or mountain, but here the comparison that Caitanya Deva is a lake.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Śrī Caitanya Deva *amṛta-sara*. The very fountain-head of all nectarine Kṛṣṇa consciousness. *Amṛta-sara*, the substance, the gist of the nectar. Kṛṣṇa *līlā*. And *tāra śata śata dhara*. Hundreds of streams are coming out from there, that is Caitanya *līlā*. *Daśa-dike vahe yāhā haite*. And it's running towards ten directions. Hundreds of streams originating from the lake of Caitanya Deva, so many streams of its very substantial nectar are running towards ten directions. Hundreds of streams collect.

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, [sarovara akṣaya, mano-hamṣa carāha' tahate]*

["There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura *līlā*? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing."]

[*Caitanya-caritāmṛta, Madhya-līlā, 25.271*]

And that is known the very source from which, *kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se caitanya-līlā haya, sarovara akṣaya*. Non-diminishing lake of nectar from where hundreds of Kṛṣṇa consciousness streams are running towards ten directions.

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-hamṣa carāha' tahate*

"O devotees, *hamṣa*, that is swan, you come and engage your mind, have your attention in that *sarovara*, that lake."

And the allegorical representation has been continued longer. But here as if it may be thought that Kṛṣṇa *līlā* is the outcome of Caitanya *līlā*. Caitanya *līlā* is the original, and from there, like fountains, the Rādhā- Kṛṣṇa *līlā* is coming out. Both combined in Caitanya *līlā*, and when They're separating and They're differentiating Themselves from oneness it becomes...

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakṛtam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa

Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." [Caitanya-caritāmṛta, Ādi-līlā, 1.5]

Generally it is thought because it is in Kali, and that is in Dvāpara, so Caitanya *līlā* is the after effect, supplementary of Kṛṣṇa *līlā*. But here it is said that Caitanya *līlā* is the original thing. Both combined and there from coming Kṛṣṇa *līlā*. And there is a lake of infinite nectar and Kṛṣṇa *līlā* is coming out of it anything Kṛṣṇa *līlā*. But not mountain but it is a lake. And so many devotees are also swans, and so many other birds, and so many bees, they're also sucking the sweet honey from so many *padma*, lotus. And also *kumud* means - what is the English of *kumuda*, that red *padma*? What grows in the water, that red thing, *kumud*, and the white, *kala*, and the red is *kumud*. And the lotus is some other thing. *Kumud* generally grows in moonlight, and red *padma*, the lotus, wants for nourishment the sunlight, *padma* connected with sunlight. And *kumud* that is connected with the red flowers in the water it grows by the contact of moonlight. *Śreyaḥ kairava candrikā vitarāṇam* [*Śikṣāṣṭakam*, 1] *Kairava* means *kumuda*, that red flower in the lake, or tank.

So volcano, this Tavin Kṛṣṇa he expressed to me much appreciation about volcano. "A very nice book." Your comparing the touch of your hand and brain gives a very wonderful effect to the writing.

Bhakti Sudhira Goswami: No Mahārāja, it's what you've given is so sweet.

Śrīla Śrīdhara Mahārāja: That may be my thought but it's scattered, dislocated, but to organise that so...

Bhakti Sudhira Goswami: Mahāyogī Mahārāja is working very hard also to do that. Mahāyogī Mahārāja he deserves some...

Śrīla Śrīdhara Mahārāja: He helps you in this way?

Bhakti Sudhira Goswami: O yes, he...

Śrīla Śrīdhara Mahārāja: In the analysis, and then the adjustment, harmonise them.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhakti Sudhira Goswami: You gave these talks at different times about Mahāprabhu. So we gave them some systematic presentation.

Śrīla Śrīdhara Mahārāja: Yes. That systematic presentation that is a very rare quality, to systematise.

Jīva Goswami says, "What Gopāla Bhaṭṭa Goswami left, Grantha bhut grantha mas grantha mastitam _____ jivaka [?] Here and there so many *śāstric* things were kept by Gopāla Bhaṭṭa Goswami. And Jīva Goswami says that, "I'm writing them

in a systematic form." _____ jivaka [?] "A small person like Jīva he's systematising the scattered collections of Gopāla Bhaṭṭa, and he's publishing in the form of book." Jīva Goswāmī says so.

_____ [?] In the introduction of *Sat-Sandarbha* Jīva Goswāmī has written like that. "What I'm leaving, the substance I collected from the writings of Gopāla Bhaṭṭa, who comes from the southern country, whose family were disciples of Rāmānuja Sampradāya. So they come from Vaiṣṇava and *brāhmaṇa* families. And what he has given to us I'm only systematising and giving in the form of a book to you."

Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: *bhakta-rūpa-svarūpakam, bhaktāvatāram bhaktākyam namāmi bhakta*
_____ [?]

Devotee: Kṛṣṇa Caitanya Sangitam [?]

Devotee: Vande Śrī Kṛṣṇa Caitanya.

Śrīla Śrīdhara Mahārāja: _____ [?] *pañca-tattvātmakam kṛṣṇam*
bhakta-rūpa-svarūpakam.
_____ [?]

Devotee: *Vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāṁś ca, śrī-rūpaṁ sāgrajātam.*

Devotee: _____ [?] Vande Śrī Kṛṣṇa Caitanya Nityānanda jagad guroh.

Śrīla Śrīdhara Mahārāja:

pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyam namāmi bhakta-śaktikam

["I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is non-different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."]

[*Śrī Pañca-tattva Praṇāma*]

Bhaktāvatāram, _____ [?]

...

...the *sādhus* can create *tīrtha*. Just as in market the dealers also come to sell their property and the purchasers also come. So wherever, this is heard from Guru Mahārāja, wherever this transaction, some giver, the *sādhus* are giving, and there are some receiving this *paramārtha*, the spiritual wealth. Spiritual articles are the spiritual transaction market of spiritual articles, that is *tīrtha*, that becomes *tīrtha*. Just as like the market of dealing the spiritual articles, that becomes *tīrtha*, like market. *Tīrtha* means spiritual market.

Bhakti Sudhīra Goswāmī: Hmm. Like *Nāma Hatta*.

Śrīla Śrīdhara Mahārāja: *Nāma Hatta*. Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So what should I tell him?

Śrīla Śrīdhara Mahārāja: Yes, initiation he may get within few days.

Devotee: No, not about him. Who wants to take *kṣetra sannyāsa*.

Śrīla Śrīdhara Mahārāja: *Kṣetra sannyāsa*. That is your consideration whether he'll be able to keep it.

Devotee: Maintain it.

Śrīla Śrīdhara Mahārāja: With steadiness, and the deep faith and the steadiness. You consider, otherwise you have allowed that and after few days he'll fly away.

Bhakti Sudhīra Goswāmī: No, he's very steady. For the last eight, ten years he's doing *pūjā* day and night.

Śrīla Śrīdhara Mahārāja: Very steady, steadiness, and also the depth of it.

Devotee: He's been doing this *pūjā* for the last eight or ten years. He's qualified for that, and his tendency is towards worshipping, not for preaching so much, but he loves to worship. So if he's able to maintain *kṣetra sannyāsa* he can give him that, he can be given *kṣetra sannyāsa*. What do you think?

Śrīla Śrīdhara Mahārāja: There's one danger, if one person is engaged in *arcana*, particular duty, may be familiar with the lady group.

Bhakti Sudhīra Goswāmī: He has no connection.

Śrīla Śrīdhara Mahārāja: And that may not disturb his spiritual life.

Devotee: He has not any connection like that, there's no connection.

Bhakti Sudhīra Goswāmī: He's very much disassociated from ladies.

Śrīla Śrīdhara Mahārāja: _____ [?] consider. The intimate, who are the worshipper, the intimate connection with the ladies generally takes place there. They're giving *pūjā* also etc and he should be saved from that possible disadvantage. Considering that you will give.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: Generally his mind is aloof, he's generally disassociated with the ladies. But still, it may be considered further.

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Also, he brought with him one Śālagrāma-śilā, that *pūjārī*. So he worships strictly. But we know generally Mahārāja does not approve...

Śrīla Śrīdhara Mahārāja: There's Śālagrāma-śilā of different type. The symptoms should be consulted, and there are different, very strict Śālagrāma, then there are worshipping, then the special rules, regulations are necessary otherwise that will be offensive. That gentleman, that Pradyumna perhaps, worshipped the Śālagrāma. Girīdhārī, to worship Girīdhārī that is safe, but to approach to worship Śālagrāma that is *vidhi-mārga*. We must be very careful about that.

Bhakti Sudhīra Goswāmī: Yes. But it is already there.

Śrīla Śrīdhara Mahārāja: And they're of different nature, it is mentioned in the *Hari-bhakti-vilāsa* and ____ *Purāṇa* worshipping may be dangerous.

Devotee: How long has it been worshipped?

Bhakti Sudhīra Goswāmī: For more than a year, maybe year and a half.

Śrīla Śrīdhara Mahārāja: So I don't recommend Śālagrāma worshipping.

Devotee: But He's been worshipped for more than a year. Śālagrāma-śilā he's already worshipping...

Śrīla Śrīdhara Mahārāja: _____ [?] one year nothing.

Devotee: And so far we can see the prosperity of the temple.

Śrīla Śrīdhara Mahārāja: Very carefully you'll have.

Bhakti Sudhīra Goswāmī: So we should continue for now?

Devotee: So far we're seeing advancement, prosperity of the temple, so it is auspicious sign.

Śrīla Śrīdhara Mahārāja: It may be continued...

Devotee: With much caution.

Śrīla Śrīdhara Mahārāja: ...but for further extension we should be very careful.

Bhakti Sudhīra Goswāmī: Yes. We don't want to continue in that line any further.

Devotee: Now He's already become the Lord of that place, so He likes to be worshipped there.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa.

Bhakti Sudhīra Goswāmī: He's seen under Mahāprabhu. So sometimes I think it's shown that worship is that Mahāprabhu is superior conception.

Devotee: Actually _____ [?]

Śrīla Śrīdhara Mahārāja: Have you heard about the Parama, who took *sannyāsa*, that gentleman from Columbia?

Bhakti Sudhīra Goswāmī: Oh, Paramadvaiti Mahārāja. He spoke to me from Miami. When he reached America he called me on the telephone.

Śrīla Śrīdhara Mahārāja: But you say Hridayānanda wants to beat me for my temperament...

Bhakti Sudhīra Goswāmī: Yes, but he won't...

Śrīla Śrīdhara Mahārāja: ...but does he know that you have given him *sannyāsa*?

Bhakti Sudhīra Goswāmī: By now he may know. But he'll not consider what he does that that is connected with you. He won't look at it that way. Hridayānanda Mahārāja will consider Guru Mahārāja independently of Paramadvaiti Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Hridayānanda Mahārāja he thinks about you always independently of Paramadvaiti Mahārāja. He doesn't want know you, understand you, through him.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: When I gave him Guru Mahārāja's explanations, his ontology on different things, he said, "I'm very satisfied to hear this." He said, "This is very satisfying and very reasonable." And he said, "I can understand on lower levels some distortion may be, some misrepresentation. Because some things that Guru Mahārāja says they get distorted or misrepresented to ISKCON. But anyone that we can meet with personally we can convince them otherwise."

Devotee: This is the opinion of Hridayānanda Mahārāja, "That sometimes Śrīdhara Mahārāja's explanations are miss-presented and it is presented in distorted way. But that is seen on the lower level, but on the higher level it is not seen, we understand..."

Bhakti Sudhīra Goswāmī: He said he likes to hear from me or Akṣayānanda Mahārāja to represent Guru Mahārāja.

Devotee: And he recognises Bhakti Sudhīra Mahārāja and Akṣayānanda Mahārāja as the best representatives...

Śrīla Śrīdhara Mahārāja: Of my thought?

Devotee: Yes, of you. Real representatives, so he wants to hear through them.

Bhakti Sudhīra Goswāmī: But also, amongst our *sannyāsīs* there's sometimes some differences already coming.

Śrīla Śrīdhara Mahārāja: Especially Parivrājaka?

Bhakti Sudhīra Goswāmī: That is not important, that isn't, no.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja?

Bhakti Sudhīra Goswāmī: That, Akṣayānanda Mahārāja, Aranya Mahārāja, that is significant. Because everyone will think, 'I know what is Guru Mahārāja's desire.'

Śrīla Śrīdhara Mahārāja: Who says?

Bhakti Sudhīra Goswāmī: Everyone.

Devotee: Though harmony is very natural but still sometimes becomes rare. Again, that kind of problem coming, difference of views.

Bhakti Sudhīra Goswāmī: Will always be there. So then I wonder, in Mahārāja's absence, if he has any special directions?

Devotee: For putting the situation right?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?] Bhakti Sudhīra Mahārāja's he's anxious about that, "After your disappearance, in your absence, how these things can be harmonised, special directions."

Bhakti Sudhīra Goswāmī: He's given many instructions we already know, but if there's some special instructions?

Devotee: That's why there's some special instructions for that, how to harmonise all these things?

Bhakti Sudhira Goswami: Or what is Mahārāja's desire?

Devotee: Some common instruction should be there, basic.

Śrīla Śrīdhara Mahārāja: Ha, ha. We see our Guru Mahārāja departed, still litigation is there.

Bhakti Sudhira Goswami: Yes.

Devotee: What to do?

Śrīla Śrīdhara Mahārāja: An example, so you know from the beginning I wanted an independent institution for you.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: By cooperation you will go on with activity as you understand you can follow. Many things are different, like the social consideration, especially of the west. And that should also be considered to some extent, to form a working cooperating basis. The ISKCON is there and you may learn something from that experience also, and how to form, how to make _____ [?] of you. Different temperament, we can't enforce anyone against his independent will. Only on the basis of cooperation, how we'll be able to go on in any united way you are to look out.

Devotee: He's just speaking on principle.

Bhakti Sudhira Goswami: Yes.

Devotee: And real harmony always depends on the sacrifice with each other.

Śrīla Śrīdhara Mahārāja: Not absolute authority of anyone but in cooperative mood you are to connect yourselves. Hare Kṛṣṇa. Hare Kṛṣṇa. You have some independent position. But Akṣayananda Mahārāja he's here, he wants to have his own separate position there on the other side, Madhyadvīpa. And this land that will be a seat of the common cause. And he wants to have his own special seat there in Madhyadvīpa. As far as I understand. But you are mainly to evolve the organising, and I may give some suggestion.

[28:00 - 28:56 ?]

Bhakti Sudhira Goswami: I have one other question, it's a small question. That in the temple for giving class, there's *vyāsāsana* should be given to the speaker.

Śrīla Śrīdhara Mahārāja: That is temple or this nat mandeer, something?

Bhakti Sudhira Goswami: Well ours is combination, combined temple, nat mandeer.

Śrīla Śrīdhara Mahārāja: _____ [?] class gone?

Bhakti Sudhīra Goswāmī: Yes, in that section.

Śrīla Śrīdhara Mahārāja: *Vyāsāsana* will be there. All right. Then, what's the difficulty?

Bhakti Sudhīra Goswāmī: Well, whether or not, should there be...

Śrīla Śrīdhara Mahārāja: If superior persons come, then whether the junior will take the *vyāsāsana* when speaking, explaining *Bhāgavatam*? That is your question?

Bhakti Sudhīra Goswāmī: That's one question. Also, for Ācārya, if there's Ācārya, should there be a separate one, only for that Ācārya? Or should others also sit on that?

Śrīla Śrīdhara Mahārāja: ____ [?]

Devotee: When other Ācāryas will go there...

Bhakti Sudhīra Goswāmī: No, in a temple there may be an Ācārya, and there may be *vyāsāsana* for that Ācārya who regularly speaks. Should there only be one? And whose ever speaking they may sit there? Or should there be two?

Śrīla Śrīdhara Mahārāja: Ācārya should be given separate honourable seat.

Bhakti Sudhīra Goswāmī: Yes. Like in the San Jose temple there's one *vyāsāsana* where I speak, and I have another one for guest *sannyāsīs* and other speakers. Is that correct?

Śrīla Śrīdhara Mahārāja: In the presence of so many Ācāryas if anyone is appointed to speak from the *vyāsāsana* he will take permission, he will bow down to the Ācāryas, take permission and take their seat, and then he can go on explaining.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: And he's saying, "In San Jose temple when Ācārya will speak, will deliver lecture, will deliver Hari *kathā*, then on which *āsana* he generally sits. And when others will go to deliver Hari *kathā* should they use that same *āsana* or separate *āsana*, different *āsana* from the Ācārya's *āsana*? Their seats will be different?"

Śrīla Śrīdhara Mahārāja: That depends upon the position of those mutual friends. You have seen when Swāmī Mahārāja was in a seat...

Bhakti Sudhīra Goswāmī: He took you on the same *vyāsāsana*.

Śrīla Śrīdhara Mahārāja: ...he voluntarily took me to take seat.

Bhakti Sudhīra Goswāmī: That's clear, with his sanction.

Śrīla Śrīdhara Mahārāja: The Ācārya will respectfully request to take seat, honourable friend.

Devotee: That is in a special case. But generally other seats will be a little lower than the seat of Ācārya, because Ācārya's seat has got some special respect. And when others...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Yes. That is clear Mahārāja.

...

Śrīla Śrīdhara Mahārāja: I was challenged by a *paṇḍit*. When I reached here they knew that I had gone to Gauḍīya Vaiṣṇava School behind, *sannyāsī*, reached here to find a suitable place to live. He challenged me, a permanent *paṇḍit* here. I told him that reading *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, this conclusion I have reached that the *varṇāśrama dharma* you profess that has culminated in Vaiṣṇavism. Vaiṣṇavism, the after, the highest thing where these all culminate.

Then they challenged, "Only it is in *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*?"

Then *Bhakti-rasāmṛta-sindhu* I printed and sent a copy to that *paṇḍit*. How the Vaiṣṇava *dharma* is the only *dharma* and higher than the position of all other creeds. You consider from this.

In the last days that *paṇḍit* wanted a shelter in our *āśrama*. "I shall pay something." He was the Principal here of the local Sanskrit College.

I told him I won't want any money from you. You'll stay in the *āśrama* and you'll do some service for the Mission. But he died soon.

...

Bhakti Sudhīra Goswāmī: ...today is a good day?

Śrīla Śrīdhara Mahārāja: Only one gentleman?

Bhakti Sudhīra Goswāmī: Yes, one.

Śrīla Śrīdhara Mahārāja: Who is he?

Bhakti Sudhīra Goswāmī: Premānanda.

Śrīla Śrīdhara Mahārāja: Then ask Kṛṣṇa Sharan prabhu to make arrangement, today is a good day.

This Thursday he's going away?

Bhakti Sudhīra Goswāmī: Yes, next week.

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Sudhira Goswami: Premānanda, on twenty ninth.

Śrīla Śrīdhara Mahārāja: Who will go?

Bhakti Sudhira Goswami: Premānanda.

Śrīla Śrīdhara Mahārāja: Premānanda will go?

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: On Thursday?

Bhakti Sudhira Goswami: Yes, on Thursday he will go.

Śrīla Śrīdhara Mahārāja: Thursday? Then today is the day.

Bhakti Sudhira Goswami: Today is the day.

Śrīla Śrīdhara Mahārāja: So make arrangement with Kṛṣṇa Sharan prabhu. Today is a good day.

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: And Thursday was good, but when he has to go then that day, today is suitable?

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...flattery of a devotee. To maintain ones own position, not to flatter the Vaiṣṇava or Guru or *śiṣya*. The distinction between flattery and devotion. Do you follow?

Bhakti Sudhira Goswami: Yes.

Śrīla Śrīdhara Mahārāja: Flattery is not devotion. To extend ones own self, to preach ones own glory, hypocritically he's showing too much devotion towards Vaiṣṇava, insincere flattery. Do you understand the distinction? Flattery.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Flattery is to use the Vaiṣṇava for ones own service. *Nāma baddhi, papa buddhi*. I shall commit sin and by taking the Name I shall wash them off. With this idea if we go on taking Name, that is offence to Name, not Name pure. So also Guru, Vaiṣṇava, they also can be used in that sinful idea, object. I want to mean this, that there are many ISKCON - ites, they're only

making flattery to Swāmī Mahārāja, eliminating his real purpose, ignoring that. That is not Guru *bhakti*. What is the real purpose of Guru, to understand that and to take risk, to preach that, that is devotion. And not to take the advantage of them and try to establish himself in that plea, that is not that. *Nāma baddhi, papa buddhi*. So Vaiṣṇava *sevā*, Acilay nijate ke pratistha para chesla [?] that is not devotion proper. To praise the Vaiṣṇava, though we cannot finish the real praise of Vaiṣṇava, they're infinite, their qualities are infinite and we cannot finish singing their quality. That is one thing. And to use that flattery to establish ones own self that is not devotion, that is *Nāma baddhi, papa buddhi*. Vaiṣṇava _____ [?] to search after ones own mundane interest by taking the name of the Vaiṣṇava and praising them outwardly. Devotion proper.

*anyābhilāṣitā-śūnyam, 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] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

To support exploitation by sham devotion. A very subtle thing. We should sing the glory of the Vaiṣṇava and that is real life. But to misuse that for ones own mundane purpose, that is not devotion, that is a plea to establish ones own self. That should be avoided. Guru *bhogi*, they're known as Guru *bhogi*, generally, here in India. Guru *bhogi*, who wants to enjoy, exploit his Guru. Guru and Vaiṣṇava to exploit the name of them to establish ones own self. That is Guru exploitationist, Vaiṣṇava exploitationist. The exploitation in the form of praise of the Vaiṣṇava and Guru, that is not devotion, that is *aparādha*. There's Vaiṣṇava *sevā* and Vaiṣṇava *aparādha*. Guru *sevā* and Guru *aparādha*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Anyhow we can still hear what you say.

Śrīla Śrīdhara Mahārāja: *Nāma baddhi, papa buddhi*. And Vaiṣṇava *sevā*, Guru *sevā* _____ [?] Internal searching, what is devotion? What is Guru *bhakti*? To show - apparently it is very encouraging and to establish they have so much devotion to Guru. But who is Guru? What is his service? Who wants to exploit him? There are ten kinds of *Nāma aparādha*. Externally, superficially taking the Name, but internal object is something else. Who are *Nāma aparādha* are Vaiṣṇava *aparādha*, and that Vaiṣṇava *aparādha* is such a _____ [?] To kill him in the name of his service. To destroy his internal _____ [?] his internal desire, good will, to kill his good will in his name. Outwardly taking his name, with that plea I'm killing his real good will. Guru *bhogi* and Guru *sevi*. Guru *bhogi*, Guru *tyāgi*, and Guru *sevi*, three classes. One to serve Guru, one to renounce Guru, and to exploit Guru. Guru and Vaiṣṇava, everything, to exploit, to renounce, and to serve. There the _____ [?] is out, what is devotion, what is propaganda, what is preaching? And if we're preaching him, Guru, or preaching you? Preaching himself or preaching Gurudeva, Vaiṣṇava, research. To exploit Guru, to serve Guru, or to renounce Guru, three phases of life. And fourth, not

to _____ [?] Guru, not to feel the want of a Guru, that is the last. _____ [?] and exploiting Guru, and renouncing Guru, abandoning, or serving Guru.

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