

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Date unknown

Swāmī B.R. Śrīdhara: ...everywhere, not all and sudden that the highest realising sentiment will grow in one's heart, gradually he will feel within himself. According to the awakenment, degree of awakenment, he'll be able to find this properly.

And Sanātana Goswāmī, in *Bṛhat-Bhāgavatāmṛta*, the Gopa-kumara, gradually, according to the awakenment of his inner heart and sentiment he's led to different planes of life. And not feeling satisfaction, again some connection from the higher and he's taken to the higher plane next. Again sometime he's staying there then after some time some dissatisfaction came in him and another agent came from another higher position and he's taken there. In this way, gradually, according to his own inner awakenment, he's taken to different higher planes. It is found there in *Bṛhat-Bhāgavatāmṛta*.

Devotee: Guru Mahārāj, in the *Bhāgavatam*, in the eleventh canto and also in the seventh canto, the *sannyāsa dharma* that is mentioned, it seems as if that one has to go to the forest...

Swāmī B.R. Śrīdhara: One has to?

Devotee: One has to live in a forest, and stay in one place for only one day.

Swāmī B.R. Śrīdhara: That is external, that is external - one day in every place. *Kuṭīcaka*, *bahudaka*, [*hamsa*, and *paramahamsa*]. There are different stages. First *kuṭīcaka* - he will construct a cottage and he will live there for some time.

Then *bahudaka* - the next, second stage, he won't fix himself in a particular place but he will take different types of water. *Bahudaka* means many types of variegated water, that he will wander to any and every place and go on practising his own life.

Then *hamsa* - the next, third stage, will be *hamsa*. *Hamsa* means water and milk mixed together but the swan can take out the milk leaving the water intact. So he'll be (*saragrahi* ?), wherever he may mix, what society he may mix, he must try to take the very gist of truth, leaving which is unnecessary in the society. That is *hamsa*.

Then *paramahamsa* - the highest stage is *paramahamsa* - that wherever he may stay he will be all right, no external environment will be able to affect him, or to change him, the highest position.

These are the - and again, more than that it is said sometimes that *avadhūta*, the fifth stage. At that time he's particularly seen to mix with the filthy atmosphere, but it is not so, that can never affect him. That is the fifth stage. In this way it has been mentioned, in general, independent of Godhead.

Sannyāsa is of three kinds - *vidvat*, (*vivisya*?) and *narottama*. *Vidvat sannyāsī* has been described of such a degree that when one can understand fully he even leaves his body and gets relief of that bondage immediately. That is *vidvat*.

And (vivisya?), gradually he wants to accept different stages, and pass through that, and go to the highest realisation.

And there is another - *narottama*. *Hṛdi kṛtvā hariṁ gehāt pravrajat.*

[*yaḥ svakāt parato veva jātanirveda ātmavān
hṛdi kṛtvā hariṁ gehāt pravrajat sa narottamaḥ*]

[A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart.]

[*Śrīmad-Bhāgavatam*, 1.13.27]

He wants Hari, and finding in his heart, he gives up his family life and wanders here and there, but Hari in his heart he wants. And naturally whenever there is a congregation of the saints he stays there, *kīrtana*, *kathayantaś ca mām nityaṁ, tuṣyanti ca ramanti ca*.

[*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām nityaṁ, tuṣyanti ca ramanti ca*]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

The *sādhu-saṅga*, so, the summary of everything for a Vaiṣṇava *sannyāsī* is this, that he will mix with the *sādhus*, the Vaiṣṇava saints. And what is the mixing with the *sādhu*? That is serving him, in other words, if he will serve under his *Guru* that will be the most profitable. If such high *Guru* is not within his conception, such guide, high guide, then also within the equal association he will try to maintain the higher thoughts divine within his heart by such activity. And the association means a form of service, serving attitude. Without serving attitude we cannot enjoy a saint, a Vaiṣṇava. To associate with a Vaiṣṇava means to serve Vaiṣṇava. To associate with anything holy, that means to serve. Otherwise, if I exploit, I want to get some pleasure from the environment, I shall have to go down. Serving spirit must be maintained in one's heart and that will be dynamic and gradually lift him from higher to higher.

And the static aim is with the *Māyāvādīs*, that is different order. They want to have a temporary life full of rest. That has already been discarded. That is impossible. Temporarily it may be possible. A slumber, a *samādhi*, but the *samādhi* will break down one day.

tava deha dehi chavaschati?

In Rāmānanda Rāya. Those that aspire after the highest salvation, they have ultimately come to be a fossil. They're unconscious, fossil is also unconscious, not conscious of his own soul, fossil. The *stava-deha*, in Rāmānanda Rāya. He may become a Himalaya, or an

Alp, long, long time sleeping there, no awakenment of any consciousness. And *deva-deha*, the demigods, there they enjoy. And the *punya*, merit is finished then again comes here to work, to begin his life fresh, with fresh prospects.

I stop here today.

...

Devotee: In the second stage of *sannyāsa*, the *kuṭīcaka* stage?

Swāmī B.R. Śrīdhara: *Kuṭīcaka*, *bahudaka*, *hamsa*, *paramahamsa*. And then again the section divided, *vidvat sannyāsa*, (*vivisya?*) *narottama*, three kinds of *sannyāsa* - *vidvat*, (*vivisya?*), *narottama*. Again, every *sannyāsa* sub-divided into four stages - *kuṭīcaka*, *bahudaka*, *hamsa*, *paramahamsa*.

Vidvat sannyāsa does not come under division, because when taken it is finished. He thinks himself in such a safe position he at once leaves his body and vanishes. *Vidvat sannyāsa* - he does not want to, this is not of course Vaiṣṇava *sannyāsa*, he does not want to loose any time here, he's so disturbed with the present atmosphere he does not want at all to live here even for a second. He finishes himself. This is not very optimistic line.

(*vivisya?*) he comes under regulation (*vivisya?*) means (*isya?*), not finally fit but wants to be fit. In (*vivisya?*) *sannyāsa* - four sections - *kuṭīcaka*, *bahudaka*, *hamsa*, *paramahamsa*. The first, to settle in a particular place with some simple and humble life, and to go on with the *mantram*, and *bhikṣā*, taking food by *bhikṣā*. Not talking much with anyone or mixing with the society at large. This is the first stage.

In the second stage he will try to mix with the society, not only in that place but he will have an experience of the wide world as much as possible and to come in connection with different classes of men. And to test what he has done whether it is right or wrong. He must consolidate his position by meeting and coming in contact with different forces - anti as well as favourable, and unfavourable, (*parikṣha?*) test, the life of test stage.

The third, *hamsa*, *hamsa* means he will try his best to draw what is the essence of every teachings, every book, every society, every community, every different conceptions of theism, all these he may contact, but he will try to draw the essence; the third stage.

And fourth stage is the stage of one's well-established position. He may do this, that, anything, but he's settled in his idea what he got previously from his *Guru* perfectly undisturbed he may pass his time. Whatever things may come from outside they can't disturb him in such position he will live then one day he will pass away.

And another is *narottama-sannyāsa*, they do not care for all these things, formalities, but their simple thing that they will take shelter to Hari, to Nārāyaṇa, Who is within, Who is within. Thinking of Nārāyaṇa he will wander here, there, *tīrtha*, wherever, but his main thing will be the worship of Nārāyaṇa, whether in Vṛndāvana, Purī, or some such place, Ayodhyā, according to his conception. In this way the devotional class, he may be a *tridaṇḍī*, *hṛdi kṛtvā harim gehāt pravrajat*:

[*yaḥ svakāt parato veva jātānirveda ātmavān
hṛdi kṛtvā harim gehāt pravrajat sa narottamaḥ*]

[A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart.]

[*Śrīmad-Bhāgavatam*, 1.13.27]

Will take shelter under the holy feet of Hari, and he will leave the world, worldly life, and will wander here, there, everywhere, taking the name of the Lord and mixing with the devotees of the Lord, in this way. This is the general conception of the *sannyāsa*. This is some negative side. The positive side will be in the case of *narottama-sannyāsa* when we take particularly to this system in a practical way we want to deal with very successfully, then we are to find that anyhow we must come in connection with the service of the Hari, *Guru*, Vaiṣṇava. Merely the recollection of Hari is not forceful enough to expedite our realisation. Something positive should be done.

Just as Prahlāda Mahārāj told, when Nārada went to see after Mahādeva, went to see the positive participation in devotion line to Prahlāda. Prahlāda told, "What did I do? Devarṣi, you know everything about me. I am simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance, it is *śanta-rasa*, maybe taken, found to be counted as *śanta-rasa*, a very weak but favourable position towards the service. But actual service of Hari, always to be busy to find out how we can satisfy Him, that is laudable thing, and I have not got that temperament. If you really want a devotion of Hari, just go to Hanumānjī. He's surcharged with the spirit of serving Rāmacandra. How wonderfully he does it. So I am in a weak position. It is His grace that I am not engaged in any worldly thought, but very meagre and lower order, not very intense remembrance I have got about Hari."

So, the mere connection with Hari is not enough. That is good, but from there we have to enter into the serving stages. And there also are classification and intensity also. Really we come to face the opportunity by taking *sannyāsa* exclusively giving up everything and the whole-time service of the Hari. That is not mere recollection, remembrance only, but actual service to satisfy Him. That is necessary. So *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, that will come gradually in the retinue thereafter.

But do you follow? Who asked this question?

Devotee: I asked the question.

Swāmī B.R. Śrīdhara: So the *sannyāsa*, the renunciation, has been described in this way. You will find in *Gauḍīya Kanthahara* all these things, all these things you will find in *Gauḍīya Kanthahara*. *Vidvat*, (*vivisya*?) *narottama sannyāsa*.

Devotee: What is the spiritual significance of taking water from different places? You said the other day that a *bahudaka sannyāsī* takes water from different parts of the world.

Swāmī B.R. Śrīdhara: That is not very important for our section. *Bahudaka*, *udaka* means water, *bahudaka* means multifarious types of water. The significance is that he will wander in many places and drink many, ha, ha, different types of water. That is

only a connection, connection to show, but really, water is not the important thing, that he'll drink. But many variegated waters mean that in various countries he will move, that is mixed with various types of men and culture and consolidate his own position whether he's moving on rightly or wrongly. That is the purpose internally.

Devotee: Mahārāj, for the Vaiṣṇavas, what is the position of *bābājī*?

Swāmī B.R. Śrīdhara: *Bābājī*, that position was given by Mahāprabhu, was taken by Sanātana Goswāmī just in presence of Mahāprabhu. *Bābājī veśa* was first taken by Sanātana Goswāmī in Benares in front of Mahāprabhu and Mahāprabhu gave His consent it is supposed. That is considered to be above the *sannyāsa*, above, that is generally considered the *paramahansa veśa*. *Sannyāsa āśrama*:

Nāham vipro na ca nara-patir nāpi vaiśyo na śūdro, nāham varṇī means *brahmacārī, na ca gṛha-patir - gṛhastha, no vana-stho - vānaprastha, yatir vā – sannyāsa*, these four stages in *āśrama*. Now, *nāham vipro*, I am not within that, I am above. Even a *sannyāsī* he has got some sort of position. He is also to follow some regulation, some particular forms of life. But *bābājī*, they are considered to be above any sort of law, no position in the society. The *sannyāsīns* have got some position in the society as a general guide of the society, *Guru*. But *bābājī*, they do not care even for anything, they cut off all connection with the society and they're given wholesale towards Vraja, Vṛndāvana *sevā* in Vṛndāvana, and in *parakīya-bhajan* also they're engaged.

[*nāham vipro na ca nara-patir nāpi vaiśyo na śūdro*
nāham varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsah]

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

But our Guru Mahārāj [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] he saw that the imitationists they are accepting the dress of *bābājī* but they are not fit for that, for the standard. "So, in the dress of *bābājī* their *bābājī-veśa* is being misused and in the name of that dress they are going on with adulteration, the *sahajiyā*. There are so many different outcomes of that degraded *bābājī* section. They're not fit for that high position but take the dress and go to imitate the thing. But it is impossible for them to catch the real spirit of life, so they degrade and create so many pests in the society, and create a bad name for Rūpa, Sanātana and Mahāprabhu, and Gauḍīya *sampradāya* at large."

So, he laid stress in the *sannyāsa*. "You first prepare yourself as a head of the society and as a teacher of the society, then when such high time will come, then you may see to take to that position, if you find necessary. That does not depend on external dress but

internal improvement. Really, that thing depends on internal improvement of one's heart or realisation and does not depend on the external dressing."

So this way Prabhupāda [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] came and created this *sannyāsa*, *tridaṇḍa-sannyāsa*, Vaiṣṇava *sannyāsa*, (anyaram?) and to preach that, "Bābājī is our *Guru*, above us. And we do not recognise you, anyone taking the dress of *bābājī*, no, you are not *bābājī*. Only external dress cannot give you the honour of the post of *bābājī*. But you are all hypocrites and you are disserving the society and the Vaiṣṇava proper. We don't care. You all go down. Don't venture to take the dress, to pollute the dress of Rūpa, Sanātana, never do this." This is the warning of our Guru Mahārāj. Hare Kṛṣṇa.

So, Prabhupāda introduced this sacred thread. "That become a *brāhmaṇa* first, Brahmaloaka, then Virajā, then Brahmaloaka, then Paravyoma, Vaiṣṇava plane. First become a *brāhmaṇa*, *daiva brāhmaṇa*, try to acquire the quality of a *brāhmaṇa* and have the sacred thread. Then above this, the Vaiṣṇava, crossing Brahmaloaka."

But they put this *kaupīna*, the *bābājī* class they do not use, they are afraid of using this *brahma-sūtra* but they use *kaupīna*. But *kaupīna*, Guru Mahārāj told, it is higher. *Kaupīna* means to stop all mundane sensual inclination to the utmost, so don't venture to take *kaupīna* as Rūpa, Sanātana did. Before that, try to be in a position of a *brāhmaṇa*, take the sacred thread. If you have courage and real sincerity to go towards spiritual world then come forward and take sacred thread and red robe and then make some substantial progress in the spiritual line. Then when you will find yourself quite safe in the spiritual line, not only that but established in Kṛṣṇa *līlā* in Vṛndāvana, then you make take the honour of that dress of Rūpa, Sanātana. Otherwise, to dishonour them you should not imitate their dress. That was the temperament of our Guru Mahārāj and he inaugurated this *tridaṇḍa sannyāsa* into the Gauḍīya Vaiṣṇava School.

Hare Kṛṣṇa.

Once I was in Vṛndāvana. One educated *brahmacārī* he took *bābājī* in (Kalivana?). I had a talk with him.

"You don't have any respect for the *bābājīs*, and we are in the line of Rūpa, Sanātana."

Then I told him. "We think that we are in the *āśrama* of *sannyāsa* that is servant of Rūpa, Sanātana, of the *bābājī* section real. We pose ourselves to be the servants of the *bābājī*. That is well and good but we do not know that. And at the same time you should know that we cannot give you, you people, the position of that *bābājī*, we do not accept you as *bābājī*. You are intruders, you are intruders, forcibly entered physically the plane. As fools rush in were angels fear to tread, your position is such."

Then he was infuriated. "You don't care for us?"

"No."

Then that man who posed as a *bābājī* he was caught red-handed, and he himself left that position, came back to family life. Not exactly family life, but giving up this *bābājī* vocation he came to the town, and he was educated so he began to coach students, and thereby to earn something and eat. It is such.

Gaura Hari bol!

It is very hard nut to crack. Not imitation can take us there. But by the grace of the Vaiṣṇava the inner awakening, inner awakening, that can only be effected by the service of the Kṛṣṇa and His servants, His devotees. One must earnestly try to achieve that sort of taste really, and not outwardly. The proper realisation is necessary. The conviction, the faith, the faith will take us to the complete realisation, the faith.

A man, a friend died somewhere. News came, I began to cry. Why? I don't see that he's dying here, my friend is dead, dying, but only through faith, I began to cry, 'my friend has died,' through faith. From far away the feeling it may rouse, and many things may be done through faith.

So for the farthest world the faith, faith is a positive thing, it is not imagination. Imagination is worthless. Faith is not imagination. It is more substantial than anything. What we experience here, that is futile, that is nothing, that is illusion. What we feel, what we say as concrete realisation, the world, concrete world, that is all hallucination. But faith is such that it can show in a very subtle way the truth, more than mathematical calculation, the computer, showing so many things beyond the reach of our senses, by mathematics.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

So Giri Mahārāj has been bitten on the face?

Devotee: While he was sleeping.

Swāmī B.R. Śrīdhara: While sleeping, who will come?

...

Swāmī Mahārāj told that he's the most wretched person. In Bengali he told, Swāmī Mahārāj. I told to Tamal Kṛṣṇa. So he told, the Bengali word, not *goonda*, but...

Devotee: Desperate?

Swāmī B.R. Śrīdhara: Something like desperate. The Bengali word I am trying to remember...

...

... of a soldier, he has committed something wrong and he must be punished. But [Queen] Victoria, she did not like to deal the first case with punishment. She wanted to release him. But the advocates on the other side told that, "thrice he's already forgiven, thrice, so this is the fourth time. You can't forgive him." But still Victoria is only pushing, pressing, "What you say, everything is against him, but can't you incite any instance in his favour?" Then that gentleman he could understand her position and told, "His household life is said to be good, household life." Then Victoria, "Then this time also, when some goodness can be traced in him, so this time also forgive him." And I cited this example when I requested the committee they forgive this time, first time, all them, the Hansadūta, then this Jaya Tīrtha Mahārāj, Tamal Kṛṣṇa, and some others.

...

...I am taking some, a portion of his energy, consciously or unconsciously of him, and I'm connecting it with the service of Kṛṣṇa through a devotee. So he's surely being benefited in his life eternal. This accumulated, this energy utilised through some devotee, that will be accumulated and when sufficient in magnitude it will attract him towards the Lord, it will create *śraddhā* in him, faith in him.

So our Guru Mahārāja previously told that, "I want one *lākh* of *paisa* spent."

[one *lākh* is 100,000 and a *paisa* is a monetary unit of India and Pakistan worth one hundredth of a rupee.]

Then when one gentleman came with three *lākhs* of rupees to construct a temple, one of his *sannyāsī* disciples told him, "Gurudeva, you wanted one *lākh* of *paisa* but three *lākhs* of rupees have been given by one single man." Then he answered, "I did not want from one person. One *lākh* of *paisa* means from one *lākh* of men, creating *sukṛti* in at least one *lākh* of persons."

So to collect, apparently it may seem that I am a beggar and he is a giver, but really, I am giver under the direction of the Lord, and he is beggar. I am giving him unconsciously some, injecting some goodness in him, *sukṛti*, that is *nirguṇa*. *Nirguṇa* means transcendental, a drop of transcendental devotion I am giving him in return by utilising his energy unconscious of him putting to some service of the Lord. This is the underlying principle of begging from door to door, or any place. That they're using in the mortal world their energy and being more and more mortalised, but I am giving some connection with immortal through his energy and that is *sukṛti*, and *sukṛti* when sufficiently accumulated creates *śraddhā*.

*bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is *Guru*, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the *guru* as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.] [*Bṛhan-Nāradya-Purāṇa*]

Sukṛti will take care, bring us, to the association of the *sādhu*. No other way to come to the feet of the real *sādhu*, only *sukṛti* can come previously. So for that, and also for us, to give everything for the service of Kṛṣṇa, that is our name, fame, everything. Our fame is - everything we should devote to Kṛṣṇa, wholesale. I shall devote to Kṛṣṇa. I shall do anything and everything for His satisfaction, through His devotees and scripture even.

So you like to do some service. I think I asked Parivrājaka Mahārāj also. Perhaps the visa may allow him to stay for fifteen or some more days. So at least ten days he may attend the religious public, to help the festivals to be managed. "You come and just help. Many

sādhus and many ordinary *gṛhastha* men, women, they will come for the circumambulation of the nine islands, Navadvīpa, Mahāprabhu, with *saṅkīrtana*. That will be a very religious scenery. You all come and see and partake in that. And for that, some rice, wheat, (something tell?) some oil, some potato, whatever you like to give, give us, we shall take it there, this way." The method, in this way you collect funds for the annual celebrations...

...

...to try in our hand, but the result will be in the hand of Kṛṣṇa. Sometimes this experience we have got - sometimes we tried hard in one place but no sufficient result. But in another place with least endeavour we get much. Where we give much attention sometimes we may fail there, and then with very least attention and energy we get more. It is managed by Kṛṣṇa. So we do not know what will happen but we shall try, we shall try.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

Don't look after the result but concentrate yourself wholesale in the discharge of your duty that there may not be any fault in discharging your duty. That is your part. And what result will come, good or bad, you have nothing to bother with that. It is His will. With this spirit we are to go on collection. And also underlying, that if I can get something from him to be utilised for the service of Mahāprabhu, then this man unconsciously will be benefited for his eternal life: that will be in the subconscious area. Hare Kṛṣṇa.

...

...never bother about result, but wholly concentrate in your duty. That is the key to success of one's life towards eternity. Then become very close to eternity, the eternal will, the Absolute Will - "I am doing so much, expecting, how my labour is met with the eternal will." But I must not be dejected, must not be dejected. Try to satisfy myself under any eventuality. That is a test in our life. This is not an endeavour for a day or two, but I am going to practice my transaction with the Infinite, with the Absolute, for whole life. With that spirit and courage we shall come in the field...

.....

End of side A, start of side B.

Swāmī B.R. Śrīdhara: ...So,

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyam phalgu kathyate.*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālguvairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindu*, *Pūrva-vibhāga*, 2.125]

As recommended by the Buddhists or the Śāṅkarites, the salvationists, "That give up everything and reduce yourself to zero. Give up connection with everything, and as in deep sleep, so you are to reduce yourself to that stage. That is the perfect." But this has been rejected hatefully by the Vaiṣṇavas, specially the Gauḍīya Vaiṣṇava, those that are under the direction of Mahāprabhu. This is *phālgū*, or temporary, *phālgū* means which is apparent.

Near Gaya there is a river whose name is Phālgū. That is, whenever we remove the sand from the bed of the river we can see the current is passing underground. But on the bed it is all sand, all sand, *phālgū*. So, renunciation cannot be complete, we may be, however long time, still it is temporary.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

In *Bhāgavatam* this śloka. The Brahmā in his singing, addressing to Kṛṣṇa, '*ravindākṣa vimukta-māninas*. "Hey, O '*ravindākṣa*, O You lotus-eyed. *Ye 'nye 'ravindākṣa vimukta-māninas*, Those that can conceive themselves completely disassociated with their environment, completely disassociated, disconnected from the environment, completely liberated, emancipated, *māninas*, they think like that, but actually it is impossible. *Vimukta-māninas*, they think themselves that they're perfectly liberated from the environment, as if in sound sleep. But sound sleep is not a permanent thing. The reaction will come from the sleep, the sprout will come again, inevitably.

Tvayi asta-bhāvād aviśuddha-buddhayaḥ, their calculation is wrong totally because they have not counted You, their counting is independent, they and the environment. But You are there to harmonise both, to keep connection with both the parties. They forget that, they can't understand that. If they can find that centre, then they can understand that their relation, the environment and his relation is not in his hand, it is in the hand of the Absolute. And it is unavoidable, it is not in their hands. And it depends, his position is an organised part, not an independent part from the environment, but his position is an organised part. So he and he has common relation there, and management comes from there, whether united or separated, or how related or not related, and that depends on

the centre, not on them. They cannot negotiate independently, or discuss, or adjust, independent of Him. *Tvayi asta-bhāvād*, because they do not count You, they're only, between You and them there is a wall, they cannot pierce the wall and understand the barrier, they can't break the barrier and have connection with You, so they commit such wrong. *Aviśuddha-buddhayaḥ*, what is their ultimate position, realistic position is what?

Āruhya kṛcchreṇa param padam, after much trouble they rise up to the highest point, highest point of liberation, *āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ*. And from there they do not count the upper relation and the adjustment with the main centre, all these calculations omitted, so they have to come, fall back again, hurled down for this mistake.

So, we are not to shun, not to abandon anything, but we are to come to a satisfactory harmless adjustment. Not only harmless, but the adjustment that can give our fulfilment of life. This is *phalgu-vairāgya*. And what is *yukta-vairāgya*, just the opposite:

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyam phalgu kathyate.*

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phalgu-vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 2.125*]

Apparent, not real, undercurrent in the very subtle-most plane there we cannot detect. So, who can detect that, that from revealed plane, from God's, who can see anything and everything, from his, this real perspective is coming through *Veda*, revealed scripture. What is that?

*anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."]

[*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 2.126*]

Only, you will have no greed to enjoy the environment, *anāsakta*, you must not have any particular tendency to enjoy it. But the thing is not to be blamed. Your enjoying tendency is blameable. So you are to withdraw your enjoying tendency, 'that you are master of the thing, you can enjoy it in your own satisfaction,' that sort of tendency must be withdrawn, *anāsaktasya viṣayān. Yathārham upayuñjataḥ*, and you are required to behave with them properly. And what is that properly? That is in connection with the calculation of the central interest. Neither you can enjoy, nor you can reject. A function between you and the environment is fixed already by His will. Ha, ha. You can't change it. That thing belongs to Him, you also belong to Him. And how you are to deal with your endeavour, that is also already prearranged, and you can't evade that. Only you are to be readjusted position. *Anāsaktasya viṣayān*, no local interest should be imposed. *Yathārham upayuñjataḥ*, just proper, independent of you and He, the central, the real

function between, relation between, that must be awakened, the real transaction, *yathārham upayujataḥ*.

Nirbandhah kṛṣṇa-sambandhe, and what is the key to that, the test, the criterion? *Kṛṣṇa-sambandhe*; how you can utilise the environment for the service of Kṛṣṇa. You are a servant and here is the object of service. You can't reject that, you are bound to utilise the object for the service of your Lord. You are a servant and this is the object of service. This is not meant for you. At the same time, it is not so that you can reject them, or you can live independently without anything. This is also artificial life. This is not truth. So whatever is helpful for the service of the Lord we must take care about those things that they may not be lost, may not be missed.

What is necessary for the service of Kṛṣṇa, we must be attentive to the protection of that thing. That indifference to protect things which may be utilised in the service of Kṛṣṇa, that is not devotion. Sometimes we may think that we have adopted the way to get out of this mundane world, why should we be so much particular about these things? As much as possible we shall try to keep things that are necessary for the service of Kṛṣṇa, properly. Proper attention should be given to anything and everything, only for the purpose of the service of Kṛṣṇa. Both exploitation and renunciation, both are bad, both are unnatural, both are unwholesome. And no fulfilment can be reached by either method, exploitation and nor renunciation. We are to be initiated in this angle of vision of life. This is Goloka, everything may be harmonised by Him, He's so good, so great. Nothing coming in His contact can be wrong. It is only wrong when it is in contact with things that are defective. So nothing, everything is all right if it is in connection, one condition, if for Kṛṣṇa. He is for, everything is for Him, everything is for Him. When deviation from that point there is anomaly, derangement, and reaction, and misery. Misery is the outcome of *māyā*, that miscalculation, misrepresentation, miscalculation, it is the outcome of miscalculation. And proper calculation, and to follow that, that is devotion. And our very life, nature, is dedication and dedication towards the centre and the Absolute Centre, and nothing less than that, that will fetch local value. Nothing less than Kṛṣṇa conception of Godhead. Other demigods they're also local, their position is also provincial, local. *Kṛṣṇas tu bhagavān svayam*.

[*ete cāṁśa-kalāḥ puṁśaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge*]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.] [*Śrīmad-Bhāgavatam*, 1.3.28]

The Absolute Reality, Beauty, everything is justified when it is meant for Him, His satisfaction. That is the one thing we are to understand and we must try to follow. This is devotion, Goloka. The criterion is this, and we must, this is the test, we shall try to examine how far it is meant for Kṛṣṇa, for His satisfaction. Of course, that depends on our stage of realisation, otherwise anything we may think, "Oh, this is for Kṛṣṇa's satisfaction, Kṛṣṇa is satisfied." I have done something and I may say, utter the word, "Yes, Kṛṣṇa's satisfied." My mere statement won't be exactly what is with Him. The

Absolute position there and we are to realise that position. That is *sādhana*. And with help of the saints as well as the scripture revealed, and saint and scripture of different types. So,

brahmāṇḍa brhamite kona bhāgyavān jīva
[*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of *Guru* and *Kṛṣṇa* receives the seed of the creeper of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

It is not a relative thing, it is absolute, and all relative positions we shall have to learn to eliminate and understand what is Absolute. What is Absolute? How it is Absolute? We are to learn that, gradually, by progressing in a proper line, proper method, accepting *sādhana*, the *śravaṇa*, *varaṇa*, *sādhana*, *āpana*, *prapanna* [*daśā*] - five stages in our development of our realisation. And both the scripture, *sādhu-śāstra*, *guru-vākya*, *cittete koriyā aikya*, three things must come to prove that one thing - the saints, opinion of a saint, and the scripture, and one's hearty response, *hṛdaye nābhya nujñāto*, the approval of the inner heart, with the opinion of the revealed scripture. And also, which will be directed, or dictation of a proper saint, and the saint can be found only by the help of the scripture, and the scripture's meaning also will come from the saint proper. So they're interdependent. We are to face that, the ultimate guidance, our *sukṛti*.

brahmāṇḍa brhamite kona bhāgyavān jīva
[*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of *Guru* and *Kṛṣṇa* receives the seed of the creeper of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

Our good fortune if we acquire *sukṛti* that will guide me. Birds of the same feather flock together. It will carry me towards proper place. I will be able to meet that and by comparing I'll be able to understand what degree, truth is where? The conception, the truth, Absolute Truth, and relative truth, what is the criterion of the Absolute Truth, how it is Absolute; all these things to be understood by the reference of the scripture, *sādhu*, and one's inner approval, heart's approval.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Every step we are doing that, always eliminating and accepting, elimination and nomination, acceptance, every time we are in progress. Dismissing something and accepting another thing, always, this is progress, this is life. That is dynamic in character. And sometimes also it is, if we are cursed, we may go down more, to down, to down, down, down. That also happens in this world. 'Always everything is going up and no setback?' It is not so. There is setback also. So the caution is given there in the *śāstra*, the

aparādha, the error, the negligence, the idleness, so many things that may push us down. We must be cautious of the fact.

caitanya cande daya karo vichar vichar kori vecitte pari samskar [?]

It is not a blind faith, question of blind faith. The understanding is also possible to apply here, and that will be astonished, your understanding will be astonished finding new things, things of new order. *Gītā* says:

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."] [*Bhagavad-gītā*, 2.29]

It's most wonderful, your own self is also wonderful, what to speak of Paramātmā, Nārāyaṇa and Kṛṣṇa, your own soul, your personification proper, that is also of wonderful conception. *Āścaryavat paśyati kaścīd enam*. When you come to conceive one's soul, "Oh, how wonderful type of existence is he. So diametrically opposite to this material and mental thing, *āścaryavat paśyati*. *Āścaryavat vadati*. And when one begins to give description about the soul he is also charmed, enchanted, 'What am I saying, what can I say? Can I give vent to this properly about the soul, proper, which I myself am?' And *āścaryavac cainam anyaḥ śṛṇoti*, those who come to hear, they're also astounded, 'What is this? Such strange things, things we have never heard before. Such thing is possible, *ātmā*? Eternal, all knowledge, all pure, and eternal. Without food it can continue, a member of the eternal plane. How is it possible? And he's an understanding principle, an atom that can understand himself and that can understand others also."

Our Guru Mahārāj used to give some example, many a time I have mentioned. A boy is born in a dark cell. Then, someone has come to tell him, "You come out. I shall show you the sun, it is very wonderful, the sun." Then the boy will take a light, a candle with him. "No, no. Why do you take the candle?"

"Without candle how can I see the sun?"

"No, no. To see the sun candle is not necessary?"

"You are fooling me. Without help of candle nothing can be seen. And you say the sun can be seen by the sun without candle, I don't trust."

Then he'll be forcibly taken and he will be, "Oh, sun is seen by its own light, not only that, sun can show the whole thing, me, you, others, all things can be shown by the sun only, is it possible?"

So:

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta pumsām, [mattaḥ parāvṛtta-dhiyām sva-lokāt]*

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self-effulgent, but still we find that one class of men says, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.]
[*Śrīmad-Bhāgavatam*, 11.22.34]

Ātmā is self-effulgent, it can show itself, it can show others. Only devoid of it we are suffering from suspicion and half-knowledge and ignorance. But when we can come to *ātmā* we can feel *ātmā* by his own self, and at the same time by the standard of that light we can comparatively know what is non-*ātmā*, what is not soul. That also can be understood indirectly by feeling the position of *ātmā*.

atma vyadhi tustyaabya srota vyadhi jnata vyadhi vidya sitabhya [?]

The *Upaniṣads* clarion call, calls of all. "What are you doing, what are you giving? Give up all these. Try to find out who you are. You are *ātmā*, and *ātmā* is what? Every movement, can command every work, command every drop of energy, to know it, it is so full and so dire necessity in you. What do you do? Give up everything."

atma vyadhi tustyaabya [?]

"Oh, you, why are you engaged in wild-goose chasing? Stop. Come to know, who are you, you're *ātmā*, you're soul." All the energy must be utilised in this, vyadhi tustyaabya [?] You must exert to see, mantavya [?] And if any mental...

atma vyadhi tyastyabya mantavya [?]

With the whole of your mind try to capture the thinking, srotavya [?] If anything to be heard then hear about your soul, you, vyadhi tyastyabya [?] any concentrated energy if anywhere to be invested it is only in this, for this campaign in searching for your own self. First beginning, the start of your energetic movement must begin from here. Try to understand you, your own self, your own *ātmā*, of what nature it is. Then you are to feel out what things will be necessary for the upliftment or development for that thing. Otherwise it is all false engagement. Know who are you and what is the demand. That will be that *ātmā* wants Paramātmā. He's hankering to come in connection with Paramātmā and higher type of *ātmā* there is. And that is generally said, "The plane of God," but partial.

Then there is, the *yogīs* are after that. Then there is devotion of Nārāyaṇa, Vāsudeva, Brahmā, Nārāyaṇa, and supreme-most position is held by Kṛṣṇa consciousness, Kṛṣṇa consciousness. The Autocrat, Absolute Good, Reality the Beautiful, the Beauty, the Sweetness, the Charm, all charming. Ha, ha, ha. Struck dumb seeing Him, charmed, the centre of charm, attraction, charm, beauty is charming everything and has made possible cosmos out of chaos; charm, beauty, that has given the very life of cosmos. Kṛṣṇa. Attraction and as reaction, satisfaction, attraction and satisfaction, that is the coming and going, attraction and giving, surrendering satisfaction. *Kṛṣ - ṇa*, *Kṛṣ* means to attract, and

ṇa means dealing satisfaction, action reaction. The Absolute Centre, that is Kṛṣṇa, with His paraphernalia.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Guru Mahārāj, if someone is attracted for a long time to a particular *rasa* but is not fully satisfied, then, can he aim for another *rasa*?

Swāmī B.R. Śrīdhara: Ha, ha. No question of selection, rather, it is automatic. Ha, ha, ha. It can't hold him back. The inner tendency, attraction, will be such. He can't avoid. His own nature, what to do? It is not a dress that I shall reject something and take up another, put on. Not like garment, putting on and putting off. It is coming from within, out of necessity the adjustment cannot but come.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi. Nitāi. Dayāl Nitāi.

Mahāprabhu was satisfied with Emperor Pratāparudra when He found that the king has engaged himself in a very mean service, that of a sweeper. A king is doing the service of a sweeper attracted Him most. He Himself when *Guṇḍicā Marjana*, the Jagannātha will come to Guṇḍicā. When Mahāprabhu with His party, in His *uttri* He's collecting the dust and He's throwing outside. Then washing, Jagannātha will come. So, nothing is negligent, but we are attracted when, with those menial services we have got much, we can attract attention of the high, high. So nothing is insignificant when it is connected with Him. Still, there is gradation, gradation is there. The sincere beginning of the service must have always tendency to go towards lower side. But by Kṛṣṇa's will they will be accepted for higher satisfaction. But their, the devotees' tendency will always be to go to the mean services, so-called. Not anything is not mean, but so-called mean. [Raghunātha] Dāsa Goswāmī says: "I want the service of a servant, and I want to show my reverence towards *sākhyā*, friendly service." *Dāsyāya te mama raso 'stu raso 'stu satyam, nityam, sakhyāya te mama namo 'stu namo 'stu nityam:*

[*sakhyāya te mama namo 'stu namo 'stu nityam*
dāsyāya te mama raso 'stu raso 'stu satyam]

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But *He* may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

The *sākhyā-rasa*, the confidential service, I am not fit for that, I always try to revere that, to show my reverence. And I shall try to, if possible, if accepted, to do the meanest service. If I get that engagement I am more than, I am, you are, more than anything, full satisfaction, that should be the attitude. But Kṛṣṇa will take him up. "No, do, to serve Me

in this way." Then what to do, we are to do such, according to the *rasa* it is such, for us. And those that are eternal friends, they won't go that side, won't admit. Ha, ha. A part and parcel and surcharged with Yoga-māyā, with the spirit of that particular, service of that particular level, surcharged, injection by Yoga-māyā. And Kṛṣṇa is finished by that aggression. By the aggression of the friends He's pleased, when it is manipulated by Yoga-māyā. But we should not be puffed up in that way. We are beginners, not *nitya-siddhas*, *sādhana-siddha* line. Non-realised have come to realise. So our nature should be favourable that they're showing Dāsa Goswāmī Prabhu. Always try to go downwards.

Nitāi Gaura Hari bol! Nitāi. Nitāi. Nitāi.

Nityanānda Prabhu, He broke the *daṇḍam* into three parts. "Mahāprabhu, My Lord, He will carry you *daṇḍa*? I won't allow. I can't tolerate that My Lord will carry you in His hand." And some say that He broke into three parts, into *tridaṇḍa*, not *eka-daṇḍī* of Māyāvādīs, but *tridaṇḍī* of the Vaiṣṇava *sannyāsī*. Any questions?

Devotee: Did Nityanānda Prabhu and Caitanya Mahāprabhu appear the same time, or was Nityanānda Prabhu older? Did He appear before?

Swāmī B.R. Śrīdhara: That you will find within the books. Nityanānda Prabhu was almost twelve years elder than Mahāprabhu, nearly. And Acyutānanda was that Advaita's last son, youngest son, he was more younger, Acyutānanda. When Mahāprabhu took *sannyāsa* and went to visit Śāntipur, at that time Acyutānanda was about five years young. So nearly nineteen years junior than Mahāprabhu. And Nityanānda Prabhu twelve years elder than Mahāprabhu. So thirty-one years elder Nityanānda Prabhu than Acyutānanda. Acyutānanda was the youngest son of Advaita Ācārya. What makes you to ask this Acyutānanda and Nityanānda's age?

Devotee: No, it was not Acyutānanda, it was Caitanya Mahāprabhu and Nityanānda Prabhu.....

Swāmī B.R. Śrīdhara: Generally twelve years elder, Nityanānda Prabhu. When Nityanānda Prabhu came to Navadvīpa, at that time, twelve years, Mahāprabhu began *sāṅkīrtana* and Nityanānda Prabhu came here for twenty-two years. Ten years or twelve years, stayed there, something like that. Nityanānda Prabhu, after visiting all the holy places of pilgrimage, then He joined Navadvīpa *līlā*. And He was disciple of Mādhavendra Purī, Godbrother of Īśvara Purī, Mahāprabhu's Gurudeva. Nityanānda Prabhu, Advaita Prabhu, they're all Godbrothers to Īśvara Purī, whose disciple was Mahāprabhu, Śrī Caitanyadeva. This is all shown to us, *līlā*.

Devotee: Guru Mahārāj, it's said that Swāmī Mahārāj, he was attracted to *sākhya-rasa*. It is said that Swāmī Mahārāj was writing as if his *līlā* is *sākhya-rasa*.

Swāmī B.R. Śrīdhara: *Sākhya-rasa*, I do not know what he has written but I found it such position from his only one letter what he wrote when he was going to America.

Devotee: Yes, that's the poem.

Swāmī B.R. Śrīdhara: That letter has been given to me...

Devotee: Yes.

Swāmī B.R. Śrīdhara: ...and I read that, and from there I could suppose that his position, he's satisfied with that *sākhya-līlā*.

Devotee: Yes.

Swāmī B.R. Śrīdhara: He mentions there that his Gurudeva is Rādhārāṇī, *mādhura-rasa*. And he's asking Kṛṣṇa's help in his discharging the duty, which is ordered by Rādhārāṇī, given by Rādhārāṇī to him. He says that "Rādhārāṇī will be satisfied if You help me in my carrying out the orders of Rādhārāṇī for the preaching purpose." He's begging the help of Kṛṣṇa in his campaign because Rādhārāṇī will be satisfied and his Gurudeva is representing Rādhārāṇī. That is mentioned there. From there I conjectured, and what playfully he has mentioned there, "After finishing this job I shall again join Your Vṛndāvana *līlā* as a friend and we shall and we shall play to our highest sentiment, in this way. Therefrom it maybe conjectured that his acme of serving pleasure is within *sākhya-rasa*, supposition.

Devotee: So many devotees, disciples, that came to Swāmī Mahārāj, they came, they had some, possibly attraction for the...

Swāmī B.R. Śrīdhara: Not necessarily.

Devotee: Not necessarily.

Swāmī B.R. Śrīdhara: All that will come under him, they will be forced to enter into *sākhya-rasa*, it is not that. May be *mādhura-rasa*, further, he may come with another Mūrti, another dress, garment, attitude. So

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

The Ācāryaship is not fixed in any type of devotee. We are requested to, we are given to understand that oneness in Ācāryaship, "That I am Ācārya, I am Ācārya, indefinite. In particular man I can approach in particular way. I am infinite, indefinite."

End of recording (undated 4).

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