

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.11.C_81.11.12.A

Śrīla Śrīdhara Mahārāja: ...was very simple, plain, and full of sentiments, and only, his highest qualification, the greatest attraction for Mahāprabhu. So, Mahāprabhu did not want that that sort of sentimentality will be out in Vraja *maṇḍala* at the time. After all there was Mohammedan rule, and so many different sections also there underground. Rūpa and Sanātana, especially Sanātana was the most sober person to deal with things in that locality.

And so He asked him: “If you want to go, go, but don’t remain there for a long time. And as long as you will stay there you must remain under the care of Sanātana. And another two instructions, don’t climb up the Govardhana. Govardhana is Kṛṣṇa Himself, consider that. And also don’t imitate the practices of the *vraja-vāsīs*. Only give them your respect from respectable distance. Don’t try to mix with them. Then you will have the chance of misunderstanding.”

With all these instructions He sent him there. Over sentimental reasons: that was the cause for which Mahāprabhu did not like that he will go there and freely display so much sentiments for Mahāprabhu, still he did.

And Sanātana Goswāmī came with red cloth as turban around his head.

Then Jagadānanda was very much overjoyed to find, “Oh, is this the cloth of Mahāprabhu Himself?”

“No, no, this is a cloth of another *sannyāsī*, Mukunda Sarasvatī.”

“Is it?” He was then just going to place the cooking pot on the oven. And with that pot he came to... “Who can tolerate. You are one of the principle followers of Mahāprabhu, Caitanyadeva and you put another *sannyāsīs* cloth on your head? Who can tolerate?”

Sanātana Goswāmī told then, “Yes, what I came to see I have discovered that. Your love of such degree of intolerance, exclusive devotion of Mahāprabhu in you Paṇḍita, only to find out that, I came with this robe.”

And then _____ [?] he was nonplussed what to do? He went on, so over sentimentalism.

He took one pot of *chandana* paste for the use of Mahāprabhu and took it from here three hundred miles to Purī and put it just before. “I have got it with much trouble this one pot full of *chandana* oil and Prabhu must use it in his here, here (head).”

“No, no, it is not possible. What you say? I am a *sannyāsī*, that sandal scent oil I shall smear on My head and when I shall go to have *darśana* of Jagannātha what will the people, the public will say? They’ll say, ‘so much of a luxury of a *sannyāsī*. They call bad name for Me. And it will please you? Your labour will be successful, just hand it over to the temple of Jagannātha, and there the lamp will burn with this scented oil, and Jagannātha will enjoy and your labour will be fulfilled, you do that.”

But Jagadānanda he took the big pot and just before Mahāprabhu thrust there, threw it down, and pot broken and the oil spilled out in the compound. And he straight run to his own quarter, and closing from inside, and stayed there for three days without food. Without food three days passed.

At the end of the third day, Mahāprabhu could not contain any longer. He went straight to him. “Hey, Jagadānanda, what is the matter? So sentimental! Anyhow, get up. Today I shall come and take My *prasādam* here cooked by your own hand. Get out.”

Then what Jagadānanda can do? “Mahāprabhu will take *prasādam* in my own hand, cooked by my own hand.” He had to get out and began cooking.

Then Mahāprabhu came. “Very, very sweet today, especially things are very, very sweet. Perhaps the labour of anger, angry labour is more valuable than ordinary labour.”

In this way! Then after taking food, “Now you take food. I am standing.”

“No, no, no Prabhu You must go and take rest. I shall take, I shall take.”

“Then, Govinda, you remain. And after he has taken his food you just inform Me that he has taken.”

In this way Jagadānanda was over sentimental, as Satyabhāmā’s character, *abhimānī*, very sensitive, very sensitive for small things, much sentiment. Jagadānanda *Prema vivarta*. The reaction, a particular characteristic of the reaction of love divine, a peculiar type. That is also reckoned in the signs of divine love.

Just as Satyabhāmā *bhāma-bhāva*, *bhāma*, and that is the highest class, that *bhāma* nature in *nayika*. Whatever is offered from the *nayika*, from the lover, apparently that is refused, instantly. “No, that is not possible.” And to increase the earnestness of the lover, that sort of nature is more valuable in the signs of love, we are told, *nirantara-bhāma*.

Rādhārāṇī’s nature is also of that type, *nirantara-bhāma*, always with opposition, the spirit of opposition, a peculiar thing. And we are told by the experts of that *rasa* learning, that this is of the highest type, which enhances the intensity of the other side.

In Jagadānanda a peculiar type as in Satyabhāmā. So it has been told when Vṛndāvana *līlā* after Kṛṣṇa went to Mathurā then that was underground. That it is underground means under this ordinary vision – and apart from – and the *gopīs* they went to Dvārakā. And Satyabhāmā went from a portion of lustre of Rādhārāṇī, and Rukmiṇī from Chandra, Chandra. Chandravālī more judicious, and Rādhārāṇī more sentimental, sentiment has got the upper hand than judiciousness in love matters. So in Dvārakā the judiciousness got the upper hand, Rukmiṇī. The liberation there came to the upper hand, and the sentiment had to go down. Rādhārāṇī’s connection, Her shadow was considered of lower value. And the judiciousness of Chandravālī, the cleverness, that came in the first rank in Dvārakā. What was adored in its highest glory in Vrndavana there in that circumstance it cannot play so highly, a little less; secondary value. These are the peculiarities in *līlā*.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ

[Prabodhānanda Sarasvatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa *Dhāma* will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: ‘Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.’”] [*Caitanya-Candandrāmṛta*, 88]

As much as one can engage himself in the service of Gaura *līlā* automatically he finds within himself the internal development of the service of Śrī Rādhikā in Braja *līlā*, automatically. Begins here, gets from there, it leaves there automatically, and spontaneous and that is in a very high

order of quality, order of high quality, that *prāpti*. So to begin with Gaura *līlā*, and to begin with Nityānanda, Gaura-Gadādhara and then we'll find ourselves, "I woke one morning and found myself famous."

The Elegy, the writer of Gray's *Elegy*, the Gray wrote one poetry. "The curfew tolls the knell of parting day."

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave."

[*Elegy written in a country churchyard*. (1751)
[Thomas Gray, 1716-71, English poet]

_____ [?] After everything we'll have to go to the grave here.
_____ [?]

"I woke one morning and found myself famous." That was his version. He wrote in the evening this poetry, which got sent to the newspaper. And when he woke next morning he's finding so many gentle great men have come to visit him, to have a visit of him. "I woke one morning and found myself," – that poetry, after the writing of the poetry the next morning so many men came to see him. "I woke one morning and found myself famous."

So if we begin properly in Gaura *līlā* we shall find that we are in the midst of Vṛndāvana *līlā*, the highest quarter. Woke one morning and found myself there. Unknowingly I shall find myself there. I have got a good position in the Vṛndāvana *līlā*.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Today we close here. Gaura Haribol. Nitāi Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: ...long time immemorial he is struggling with the waves in the ocean and now coming to safe position, should I push him back again into the ocean? I say that, that a long, long time the *jīva* has come to save himself; to home, back to God back to home. He's coming home, in safe position. Again I shall push him back into the ocean to struggle there, to die? I can't be so cruel to do that.

'Never mind my son, my child. You may try to find out and take forcibly. But voluntarily I cannot hand over anyone to go away from the *āśrama* and to engage again in the service of *māyā*, illusion, misery.'

So that was his posing: with that sort of earnestness he wanted to push _____ [?]
Back to God, back to home, *svarūpe sabāra haya, golokete sthiti*: [*Śrīmad-Bhāgavatam*, 2.10.6]
We are really child of that soil. Anyhow by our bad luck we have come here with the false idea of thriving. But the opposite circumstance we have to meet and to struggle under.

Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. In *Bhagavad-gītā* [13.9] the Lord says: "Where there is birth, there is death, there are infirmities and there is disease, there can never be happiness proper, can never be."

The fine intellect, the *sattvic* intellect, the high class intellect only can detect this, where to

live, to select the place, where to live. And we must live in such a place where these four fold troubles are absent.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[*mām upetya tu kaunteya, punar janma na vidyate*]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

So we select the place where to live, where to build your home, your house, *ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*.

karmaṇām pariṇāmitvād, ā-viriñcyād amaṅgalam
[*vipaścīn naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat*]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

Action here all reactionary, so up to Brahmā the mourn, the lamentation, up to Brahmā who is the creator of this mundane world and necessarily he's in relativity of this mundane world; he will have to mourn, to lament. What to speak of what we, us, *ā-viriñcyād amaṅgalam*, we must have such foresight, such foresight. And such sincere love to our own self.

uddhared ātmanātmānam, nātmānam avasādayet
[*ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*]

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

Try to relieve yourself from these adverse circumstances. If you can't do so, you are your enemy. And if successfully you can come out of these adverse circumstance then you are your friend. Otherwise we all are our enemies. What we are doing that is going against our real interest, under influence of illusory energy. Who is coming?

Devotees: Kāśīrāma.

Śrīla Śrīdhara Mahārāja: So, illusory energy, so no credit. However proud we may feel that is all false. So ignorance must be uprooted. And we must know, understand how to help ourselves. What is help proper? What is help proper to a *jīva* soul? The parents they also apparently we are to admit they love their child. But what sort of love, ignorant, ignorant love, they do not know to love themselves also. *Uddhared ātmanātmānam, nātmānam avasādayet*, don't degrade you, *ātma, ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*, you can be your own friend or you can be your own enemy. You are at liberty to do so. That is the nature of your vulnerable free will.

Constitutionally you are such, *acintya bhedābheda*, accommodate you within the whole absolute consideration.

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
[*anātmanas tu śatrutve, vartetātmaiva śatruvat*]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."] [*Bhagavad-gītā*, 6.6]

Who can control his mental propensities, impulse, and can guide himself properly, he is his friend. But who lets loose his own mental impulse to take its own way in free choice, he is his own enemy, *yenaivātmātmanā jitaḥ*, so it depends on you. The free choice is with you, your fortune, or you can degrade yourself, your choice.

[*na tad bhāsayate sūryo, na śasāṅko na pāvakaḥ*]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

"Worshippers of other gods, demigods, they attain the vicinity of that god, *parśada*, closer, intimate position with the god. But that is *antavat tu phalaṁ teṣāṁ*, for the time being. And that also is considered pleasure limited. But those that like to come to us, worship us they come to My zone, *tad dhāma paramaṁ mama*."

antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
devān deva-yajo yānti, mad-bhaktā yānti mām api

["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.23]

"And, *yad gatvā na nivartante, tad dhāma paramaṁ mama*, any progress towards Me if it is really taken then no loss, no apprehension of any loss or setback."

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

Our approach towards *nirguṇa*, towards cent percent true conception, our approach has got no setback, *nehābhikrama-nāśo 'sti*, if for the time being it is left, it is there. Again if I am to begin from there, it won't be lost. *Pratyavāyo na vidyate*, and no external obstacles can check it.

It is in such a plane, the progress.

“In the deepest plane, to come to Me, that is to have a contact with the deepest plane. And the very nature of the plane is such that any connection cannot be opposed by other gross planes of limited power. They are not bold enough to come in opposition with this the absolute plenary wave. They have no power to interfere. My plane is such, and the waves of the plane is such, *ahaitukī apratihātā*, it is causeless and it can never be opposed, *apratihatā*. None can oppose it. None venture to come in opposition, to stand in opposition when one has commenced his journey towards Me clear, none venture to come to oppose him. My control over the whole is of such quality.”

Mādhavendra Purī perhaps said,

*kāmādīnām kati na katidhā pālītā durnideśās
teṣām jātā mayi na karuṇā na trapā nopaśāntiḥ
utsrjyātān atha yadu-pate sāmprataraṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyuṅkṣv ātma-dāsyē*

[“O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.16*]

“Oh Lord of the Yadu dynasty, Kṛṣṇa, I have come to Your feet to explain my position. Please consider. What is that position? *Kāmādīnām kati na katidhā pālītā durnideśās*. So long I have left no stone unturned to satisfy my masters, this *kāma, krodha, lobha, moha, mada, mātsarya*, these inner six enemies. They exacted very cruelly and very harshly so great amount of service from me. But nothing, not a drop of peace I have got as my remuneration from them. I am not paid anything for the same. From time immemorial I’m rendering service to these my enemies. But up to now I could not see any satisfaction in their face, as hard as previous, before. *Pālītā durnideśās*. And what, note, whatever they have ordered, instantly I have to obey that. In the mid of night my lord told, ‘Oh, you must go there and steal something, some fruit from there.’ In this way, midnight you must _____ your enemy, the *krodha*, the anger has roused him at midnight to kill some other person. I have obeyed that. So what not I have done to carry out the order of these my enemies living within me. Now I am disgusted my Lord. I am now feeling disgusted.

Kāmādīnām kati na katidhā pālītā durnideśās, teṣām jātā mayi na karuṇā. But I could not satisfy them, propitiate them. *Na trapā nopaśāntiḥ*, and I also, fie to my own self that no reaction has yet come in me for that, *na trapā*, I am not ashamed for that. *Nopaśāntiḥ*, and not any reactionary temporary truce that I stop, I can’t do for the time being, give me some rest, *nopaśāntiḥ*.

But anyhow I don’t know why, how I have run to You, I have run to You, *utsrjyātān*, I could avoid their vigilant eye and I have run to You. *Utsrjyātān atha yadu-pate sāmprataraṁ labdha-buddhis, tvām āyātaḥ*, I have approached You. *Śaraṇam abhayaṁ mām niyuṅkṣv ātma-dāsyē*. You are the real shelter Who can save me from those enemies. I have got this sort

of dictation from inside. *Mām niyukṣv ātma-dāsyē*. Please give me some engagement. If You engage me then they'll all fly in fear. Only if they hear that You have given me shelter and some engagement then whatever their account book may say they will fly, be afraid of."

So in that plane if we have any contact, can make any contact with that plane *nirguṇa bhumi*, then other plenary influences will withdraw at once.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

"And I shall be saved from great disaster. Please grant me some shelter there."

That is the advice, instruction of our Guru Mādhavendra Purī. "Anyhow run when they are little unmindful to you, in that moment run to take the shelter, they will all fly away."

Haribol. Haribol. Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: We feel that, by somehow or other, being at your lotus feet we must have gotten that opportunity to run out from them.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: I was thinking that each one of us is GBC for some particular zone, but you are GBC for Vaikuṅṭha zone.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. It is your spacious view and _____ [?]

Jayatīrtha Mahārāja: We all want to be in your zone.

Śrīla Śrīdhara Mahārāja: I am trying to be in the zone in the dust of my divine master. That is, I aspire that my zone will be in the dust of my divine master. Mahāprabhu says:

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

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

"Oh, the son of Nanda, please, please consider Me one of the dust of Your feet, of Your holy foot. *Kiṅkaram, patitam mām viṣame bhavāmbudhau*. I am struggling in the great ocean, ocean of birth and death, birth and death, the chain, mortality. I am too tired. Now if You kindly consider Me as one of the dust touching Your feet I am relieved."

That same very conclusion that any connection; any connection with that *nirguṇa* can get us wholesale relief. What of relief? Bilvamaṅgala Ṭhākura says:

*bhaktis tvayi sthīratārā bhagavan yadi syād, daivena nah phalati divya-kīśora-mūrttiḥ
muktih svayam mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*

[“O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *mukti* will wait to serve us with open arms. What to speak of *mukti*, even *dharma*, *artha*, and *kāma* will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: ‘What do you want?’ Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire, and their negation in the form of liberation, because *mukti* will personally attend us as a concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer; and the fruits of *bhukti* will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet.”] [*Kṛṣṇa-karnamṛta*, 107]

“*Bhaktis tvayi sthīratārā*, if we can have *bhakti* proper, a drop of devotion proper in Your feet, *bhagavan yadi syād, daivena nah phalati divya-kīśora-mūrttiḥ*, and fortunately enough we can have, we can find any connection with *divya-kīśora-mūrttiḥ*, the young charming figure of Kṛṣṇa, of You, *muktih svayam mukulitānjali sevate 'smān*, salvation, liberation, that freedom from the influences of the enemies, that thing like a maidservant will come to serve me, *mukulitānjali sevate 'smān*, with folded palms the *mukti* she will come to serve me. ‘What sort of arrangement here, may I help in any way, may be utilised in any way for your pleasure?’ *Mukti* will come. And *dharma, artha, kāma* ___ and *dharma, artha, kāma*, this three-fold ends they will await outside, anything necessary for you they will come. The calling bell always awaiting the time when the call will enter, they will be there. *Muktih svayam mukulitānjali sevate 'smān*. None will venture to have any aggression towards me. That is so sweet, so sweet, so noble, and free from all sorts of troubles. The charm, the circle, the zone, the zone: Your zone is so charming none ventures to come because they’ll be converted. So they are very careful to keep away, very careful.”

kintu suja abhasa sthane bhase abhasa suje anu nahe tahe prakas [?]
kṛṣṇa surya sama; maya haya andhakara/ yaha kṛṣṇa, tahan nahi maya adhikara [?]
kintu suja abhasa sthane bhase abhasa suje anu nahe tahe prakas [?]

A little analogy, description, what is Kṛṣṇa, what is *māyā*, the sun and darkness. *Kṛṣṇa surya sama maya haya andhakara* [?] Where there is the sun there is no darkness. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The peculiarity of this, that where is sun, there is no darkness: but that is not sufficient. *Suja abhasa sthane bhase abhasa* [?] Only *māyā* can be detected where sun ray is getting its limit. There only it can be traced. In darkness only, in deep darkness one cannot ascertain what is darkness, what is light. But when the light is withdrawing there we can feel the darkness coming, what is darkness. To understand one, the help of other is also necessary. So darkness cannot live,

cannot acquaint itself independently. *Suja abhasa sthane bhase abhasa* [?] Only have acquaintance is dependent on the existence of the sun. In this way!

Devotees: _____ *bhakti rakṣaka* [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. *Bhakti rakṣaka*, gate keeper. Hare Kṛṣṇa. Nitāi Gaura Hari. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: You have to let us in through the gate.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura says:

Pratīpa-janere, āsite nā dibo, rākhibo gaḥera pare

[Verse 3 of *Gopṭṛtve-varaṇa*, from *The Songs Of Bhaktivinoda Ṭhākura*, page 21]

He is conceiving himself as a dog, gate keeper. And if anyone comes to enter he'll oppose, the holy area, with such attitude you must enter, and not a place for the hypocrites.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. _____ is *paramahansa*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Four sections amongst *sannyāsīs*, *kuṭīcaka*, *bahudaka*, *haṁsa*, *paramahansa*, four stages of a *sannyāsa* stage, subdivision. *Kuṭīcaka* when he hankers after a cottage life, excluded from others he wants to go on his own way, a secluded cottage life, *kuṭīcaka*. *Bahudaka*, then he wants, feels inspiration to carry out his mission to many places outside, provinces. *Udaka* means water, he takes water in many places, variegated places he takes water. That means he is a preacher *bahudaka*. *Bahu* means many and *udaka* means water, *bahudaka*. He drinks waters of many lands. That means that he wanders and with a preaching idea. What he has realized he wants to give it to others, *bahudaka*. Then *haṁsa*, the third stage is that of *haṁsa*. It means that he can take out the gist and leave the undesirable things. *Haṁsa*, just as the swan, it has got the special capacity, if milk and water mixed together, the swan he can take out the milk and the water portion will be left. That has got the peculiar capacity of the *haṁsa* in any way. And he becomes *haṁsa*. Whatever comes to him he leaves out the undesirable things, and what is the gist, the substance, he can take, even from the *śāstra*...

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