

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.12.30.C\_81.12.31.A

**Vidagdha-Mādhava:** Guru Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes?

**Vidagdha-Mādhava:** Could you tell us something of the character of Lord Caitanya Mahāprabhu? Could you speak a little bit on Gaura *līlā*, of the character of Mahāprabhu?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Govinda Mahārāja \_\_\_\_\_ [?]  
What does he say?

**Akṣayānanda Mahārāja:** Lord Caitanya Mahāprabhu's character. He just wants, he's requesting you to speak something about the character, ha, ha, of Lord Caitanya Mahāprabhu.

**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa and Rādhārāṇī combined, when Both of Them combine, He's very eager to grant the ordinary public persons to enter into the highest stage of realisation. When Both of them come down to the meanest circle to take them up into the highest position of realisation of giving Themselves, of distributing Themselves, Their all wealth. That is Mahāprabhu, Gaurāṅga.

“The highest wealth ever conceived, take, take it, I am bestowing it to you.”

He comes and invites all. That Kṛṣṇa, when Kṛṣṇa is graciously distributing Himself He's Mahāprabhu, with Rādhārāṇī, both combined. Hare Kṛṣṇa. This is more wonderful than dream, than imagination, than any hallucination or speculation. Still, it is real. If we can accept it as so, then we have got the highest, possess the highest prospect, *sukṛti*, if I can take it in that way.

*Sva-bhajana-vibhajana-prayojan-avatārī*. Jīva Goswāmī gives this statement. When the Kṛṣṇa has got this object of life, He has come down to give out Himself to the public, *sva-bhajana*, *vibhajana*, wants to distribute amongst others, what is His own temperament, what He Himself is doing. He's eager to give it to others. His own function He's distributing to others, to the public. He has come in the form of Gaurāṅga. *Sva-bhajana-vibhajana-prayojana*, and *avatārī* means that highest conception of Godhead, He in such a pose that He wants to distribute Himself wholly to the public.

“Come, take possession of Myself, possession of Myself wholesale, come. I am the highest type of beauty, and charm, and sweetness, and anything you may conceive as desirable.”

Follow?

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇa Himself has become Guru. He has come Himself direct, to play the function of the Guru.

*guru-rūpa-hariṁ gaurāṁ, rādhā-ruci-rucāvṛtam  
nityāṁ naumi navadvīpe, nāma-kīrttana-narttanaiḥ*

[“Perpetually do I sing the glories of Lord Gaurāṅga, who is the Supreme Personality of Godhead, Śrī Hari, embraced by the heart and halo of Śrīmatī Rādhikā, and who has descended as the Divine Master. In this holy abode of Śrī Navadvīpa Dhāma, He is absorbed in the pastimes of profusely chanting the Holy Names, dancing in ecstasy.”] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p2-3]

As an Ācārya, in the garb of an Ācārya Kṛṣṇa has come down. “I give you the clue, how, very shortly and very beautifully you can attain Me. I have come to help you to catch Me.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

“Take Me. I have come. And in this way I can be caught very easily.” Ha, ha, ha, ha. “If you want to catch Me, come this way, you thoroughly can capture Me.” Ha, ha, ha. “I am giving you the clue. The key of My storehouse you can come and loot, plunder, there.”

Gaura Haribol.

“But it is infinite. As much as you plunder it will increase and increase. No want is possible.”

*jasai sindhu ahe kohe bhai napai ko* [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Akṣayānanda Mahārāja:** Mahārāja, when we chant *śrī-kṛṣṇa-caitanya prabhu nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*, of course we have no doubt, but is that traced, that particular Pañca-Tattva *mantra*, is that traced? We can trace that in the writings of Bhaktivinoda perhaps? We don’t have any doubt but for the purpose of, sometimes people may query, “From where have you got this *mantra*?” Of course as far as we’re concerned there’s no difficulty.

**Śrīla Śrīdhara Mahārāja:** It has come from the paraphernalia, but I could not have any trace in any scripture. And at the same time I am to tell you, there are two types of this Pañca-Tattva *mantra*. One in the Narahari Sarakara School, instead of Śrīvāsa Paṇḍita they put the name of Narahari Sarakara, Pañca-Tattva. But the Goswāmīs have accepted Pañca-Tattva as these five. In *Caitanya-caritāmṛta* we find Pañca-Tattva including Śrīvāsa Paṇḍita instead of Narahari Sarakara. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. And this is generally accepted, but there is a particular school, they like to introduce Narahari Sarakara instead of Śrīvāsa Paṇḍita. But Sanātana Goswāmī and others have given this. And Svarūpa Dāmodara, the highest authority in the Caitanya School accepted Paṇḍita Śrīvāsa. In *Caitanya-caritāmṛta* this *śloka* is also mentioned there, Pañca-Tattva with Śrīvāsa Paṇḍita.

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

**Vidagdha-Mādhava:** Mahārāja, could you tell us something about Ekādaśī, how that

arrangement took place? Ekādaśī, there's a story...

**Śrīla Śrīdhara Mahārāja:** Ekādaśī, yes, the history you may find in *Hari-bhakti-vilāsa*. But what I got, the purport from Guru Mahārāja, he told, he explained in an ontological way, that generally in the Ekādaśī *tithi* the tendency of enjoyment of Kṛṣṇa is increased, is increased. And so, the devotees on their part, they are exceptionally; become more busy to supply the objects of His enjoyment, this *bhoga*, for His *bhoga*, His enjoyment. And so they do not find much time to cook for themselves and engage themselves in their own livelihood. So *upavāsa* means they generally stay or live very near to Him to give, supply what is needed for His satisfaction, \_\_\_\_\_ [?] to live in the vicinity of Kṛṣṇa and minimise their own necessities of life. That is one aspect.

Another thing from *Purāṇa* we understand, the sin on the day of Ekādaśī, generally sin selects their abode in some of the crops, and so they should not be used by the ordinary devotees. In general it is said, it is mentioned somewhere, *taha upavasa jaha nama vai* [?] It is mentioned in *Caitanya-caritāmṛta*, when the Bengal devotees went to have a *darśana* of Śrī Caitanyadeva during the *ratha-yatra*, they went direct in a procession to the abode of Mahāprabhu, the residence of Mahāprabhu. Only offering their respect from Śrībhadrā [?] to Jagannātha, did not enter in. And there Mahāprabhu requested them to take some *prasādam* when they're coming from a long distance and the fatigue of the travelling, all the concern, considering all these things. And they took *prasādam*, and then, under the guidance of Mahāprabhu they came to have *darśana* of Jagannātha.

Then Pratāparudra Mahārāja, from the roof of his house, palace, he's looking at all these things and putting questions to Sārvabhauma Paṇḍita. "What is this? That generally people come to this place of pilgrimage and they make *kora karma* [?] and observe fasting, and then after having a *darśana* of Jagannātha they take food. But why these people without caring for the *darśana* of Jagannātha, or any fasting or any other observances, they're taking food, and also being united with Mahāprabhu without having *darśana* of Jagannātha Deva?"

In that place it is mentioned, "Where there is *Mahā prasāda*, no necessity, no question of any fasting." It is mentioned there. And accordingly, many persons, especially the father of Natali Subash [?] Janaki Bosh [?], he was a Pleader in Kattack, every Ekādaśī day he visited Purī so that he may not have to fast, observe the Ekādaśī, then take *prasādam*, rice, *anu-prasādam*. So many go there and take.

But Bhaktivinoda Ṭhākura, and *śuddha-bhaktas*, they ask us, that in that higher type of *rāga-mārga* that observance may not be necessary. But we do not consider ourselves in that position, so we observe fasting as recommended in *Hari-bhakti-vilāsa*.

So Ekādaśī, because Kṛṣṇa's enjoying spirit increases, we should diminish our ordinary necessities of life in order to make more time to help His service. That is one underlying principle. And another, we should take not anything and everything, though in small quantities with a fasting mood, but some selected things where the sin does not enter in that particular time, or particular moment of the day, particular part of the time. From these two things we observe. We take something, not everything which we ordinarily take, and also we do not take much, *anukalpa*, means half feeding, less feeding, *anukalpa* means because we should rouse in our mind that this day the necessity I have got the special duty of supplying the services proper to my Master. This day He wants to receive more. It is by His will, it is His will, and I must abide by that.

Ekādaśī, especially in *prapañca* we find this *doa bhatta* [?], this ebb and tide, the whole nature is filled with more juice in the Ekādaśī day generally. And from the physical consideration

also some say, if we observe fast before this full moon or new moon, no moon, then it is helpful for our physical health also, because the general ebb and tide wherever there is water. And eighty-five per cent in our body is water, so water, it will be wholesome for us also to observe some sort of fasting to keep our health regular normally. The physical meaning also is given in this way by some scholars.

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

You are to take *prasādam* here, now, or to go away now? You have a call of your duty?

**Vidagdha-Mādhava:** I can stay. I stay away enough. I should probably stay here for some time.

**Śrīla Śrīdhara Mahārāja:** Today you are to leave?

**Vidagdha-Mādhava:** No. I will stay.

**Śrīla Śrīdhara Mahārāja:** Whole day?

**Vidagdha-Mādhava:** I have some duties in the afternoon.

**Śrīla Śrīdhara Mahārāja:** Duties in afternoon. So after taking *prasādam* you'll start for Māyāpur, is it?

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** All right. Gaura Hari.

**Kamalāsana:** Mahārāja, Keith and I would like to know if we can stay here for a few weeks at your *āśrama*?

**Akṣayānanda Mahārāja:** He's asking if he and Keith could stay a few weeks at the *āśrama*?

**Śrīla Śrīdhara Mahārāja:** Who is he?

**Akṣayānanda Mahārāja:** Kamalāsana.

**Śrīla Śrīdhara Mahārāja:** Kamalāsana. Yes. You are at liberty to stay here as you like.

**Kamalāsana:** Thank you.

**Śrīla Śrīdhara Mahārāja:** Yes. It is meant to help the bona fide devotees who want to enquire, to know about Mahāprabhu and Kṛṣṇa and Gurudeva. It is meant for that purpose, so you live here as long as you like. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Akṣayānanda Mahārāja:** That is very kind.

**Kamalāsana:** Yes.

**Akṣayānanda Mahārāja:** You're very kind Mahārāja.

**Śrīla Śrīdhara Mahārāja:** So today we may stop here...

...

So new, Satya Nārāyaṇa...

**Devotee:** Satyānanda.

**Śrīla Śrīdhara Mahārāja:** Satyānanda, he's only newcomer, only he?

**Śrīla Govinda Mahārāja:** No. Ten years ago he was initiated by Prabhupāda.

**Śrīla Śrīdhara Mahārāja:** No, newcomer...

**Akṣayānanda Mahārāja:** Newcomer here.

**Śrīla Śrīdhara Mahārāja:** Did you visit this place here before, no?

**Devotee:** No. This is first time.

**Śrīla Śrīdhara Mahārāja:** First time, and you alone?

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** Vidagdha-Mādhava Prabhu.

**Śrīla Śrīdhara Mahārāja:** Vidagdha-Mādhava Prabhu, you come alone or along with him?

**Vidagdha-Mādhava:** I just came from Māyāpur, together.

**Śrīla Śrīdhara Mahārāja:** Came from Māyāpur, but taken anything here, no?

**Vidagdha-Mādhava:** O yes.

**Śrīla Śrīdhara Mahārāja:** Any question?

**Devotee:** Well no, not yet.

**Śrīla Śrīdhara Mahārāja:** No, good, ha, ha. Then if any of you put some question to open discussion.

**Vidagdha-Mādhava:** I have a question. Yesterday you were saying if a pure devotee is leading a *kīrtana* then it is quite all right to join in this *kīrtana*. So my question is, how does one tell if a pure devotee is leading the *kīrtana*?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** The *kīrtana* should be lead by at least one *śuddha-bhakta*.

**Śrīla Śrīdhara Mahārāja:** At least, at least one, the leader, at least one must be *śuddha-bhakta*. Then we can expect any good result from joining that *kīrtana* party.

**Akṣayānanda Mahārāja:** But he's asking, how to know, how will we know if he's a *śuddha-bhakta* or not?

**Śrīla Śrīdhara Mahārāja:** That will be there according to, as we decide in every other case also, our previous knowledge, experience, and inner consciousness, and opinions of the bona fide known *sādhus*. Generally, wherever we take some decision, how do we do? What are the ingredients on the basis of which we take any decision? In any case our previous experience, our internal suggestion, and also the opinions which I know, that is also within my experience, opinions about him, whom we know to be bona fide, their opinion about that leader, and my experience, whatever I have gathered previously. And then again my spiritual free reason, free reason in the spiritual field, that is conscience. And by the help of them I am to assert.

If I have already heard about him, gathered opinion from the higher circle whom I can place confidence, that it should be the first thing. The second thing, my experience of the *śāstra*, the scripture, that this should be the sign of a good devotee. And then, my internal approval, the new suggestion, then my mind, that is imitation, it is imitation without any life within. If you have got experience of the world of spiritual vitality then you'll be able to detect whether that is lip deep or heart deep. You'll be able to feel that, what is the depth, what is the depth of the words? Hare Kṛṣṇa.

And you will have to acknowledge that only the tune, only music is not *kīrtana*. *Kīrtana*, Hari *kīrtana* is something other than music. So mere music, music also can appeal our sentiment, but mere music is not Hari *kīrtana*. Hari is the all important factor, and Hari means serving attitude, and service, that must have certificate from the bona fide Vaiṣṇava. In this way we are to understand things spiritual. Spiritual things, test should be spiritual standard, and that should be gathered from that circle. In this way we are to proceed to every judgement concerning spiritual questions, that test, *sādhu-śāstra*.

*Sādhu-śāstra*, *guru-vākya*, *cittete koriyā aikya*, Narottama Ṭhākura says [in *Śrī Guru-vandanā*]. The *sādhu*, the opinion of the devotees, *śāstra*, the opinion of the spiritual scripture, *guru-vākya*, and we must try to harmonise with them what we have heard from our Gurudeva, adjustment. And *cittete koriyā aikya*, and internal approval. I shall have to gather about the consideration of those three, then I can go forward. This is the general line to negotiate with every new thing, new approach. Gaura Hari. Gaura Hari. Gaura Hari.

What we are to do? This is not only within this physical world, nor in the mental world, nor in the scientific jurisdiction, but passing that; and also passing the stage of *siddhi*, *mukti*, the plane of exploitation and the plane of renunciation. And also the plane of *viddhi-bhakti*, that is constitutional dedication. *Rāga-bhakti*, that is spontaneous, natural, self giving, self surrendering. The degree of self surrender, that is to be considered, and that is to be given the highest importance, surrender. Our temperament of surrender it vanishes in *rāga-bhakti*, *anurāga-bhakti*, self dedication, self dedication. Just as exploitation, ruthless exploitation, lawless exploitation in the lowest. And there also, lawless exploited tendency is at the acme of the highest. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** It is exploitation of two kinds, systematic and ruthless, lawless, and so,

this is the perverted reflection. So, in the real world, reckless dedication, that is *rāga-bhakti*, not calculating. Calculated dedication in *Vaikuṅṭha*. So that is the standard, and accordingly our judgement should be taken or should be given. Gaura Haribol. The general conception is such, exploitation, dedication, and *abscissa*, marginal, no-man's-land; that is renunciation. Renunciation means above exploitation, but dedication begins positive side, to give, die to live, Hegelian theory, die to live. That is the theory to be followed. Prepare yourself to die a hard death and you'll find you'll be gainer thereby. No risk no gain. As much risk, as much done, so much gain: that is the main theory all through, dedication and exploitation opposite, and lawless, ruthless exploitation, and risky dedication. Gaura Haribol. In this way we are to measure things. The quality, quality, as much dedication, so much qualitative highness, but that must be to the good, Absolute Good, then it's guaranteed, otherwise everything is gone. Absolute Good is such. *Praṇipātena, paripraśnena sevayā, tad viddhi:*

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

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

Higher knowledge is allowed only in such, towards such ethic, *praṇipāt, paripraśna, sevā*. If you have your liking at all for the enquiry of higher domain, you must couch yourself in this way, with this dress. That is, *praṇipāt*, surrender, *paripraśna*, honest enquiry, and *sevā*, that is *the* important thing. You are for Him, not He is for you. For Himself - Hegel - ha, ha, Hegel has given a good basis, ha, ha. Die to live, and, Reality is for Itself, and not for you, or everything. Reality cannot be dependent to any other thing, for His existence or to fulfil the purpose. He's independent in the beginning and the end, the future and the past. He's created by Himself, and future He's meant to maintain His existence for His own purpose, not subservient to any other purpose, then He's no Reality. So Reality is for Itself, Reality is by Itself, and your question, self determination, die to live. If you want to live a proper life you'll have to die as you are at present with false ego. That is the broad thing to be followed particularly, the basis of *Vaiṣṇavism* proper.

But not details mentioned there. What is the real conception of the Reality? It is *Vraja līlā*, it is *Kṛṣṇa* conception, all these things. There they're silent, that is, they're silent. But *Mahāprabhu, Śrīmad-Bhāgavatam*, has taken it. Reality in Its highest conception cannot but be *Śrī Kṛṣṇa* in *Vṛndāvana*, the cow boy. And you are to enquire about that, why He's a cow boy? Why He's not a *brāhmaṇa*? Why He's not a *yogī*? Why He's not a king, a mere cow boy? Gaura Haribol.

The medium: not the *sattya-guṇa brāhmaṇa*, nor the *raja-guṇa kṣatriya* king, but in the *vaiśya* mentality, nor the *śūdra* also, in the middle, a type of aboriginal *vaiśya*. Not capitalist *vaiśya*, cow keeper. Cow, *sattya-guṇa*, amongst the animals the cows are representative of *sattya-guṇa, śanta*. And it is told that amongst the animals the cow birth is the last. After that, that animal gets chance of a human birth, to come for, to be prepared for independent action. Otherwise they're all enjoying or suffering the result of their past *karma*, no independent *karma* is possible in the *paśu* or in the *devata*, generally, only in the human, in the *taṭasthā*, in the middle position. They can, human birth is the only the basis of taking independent action, and all below, they're suffering or enjoying the results of their past, no independent action possible there. And the last animal birth is cow. Innocent and giving, giving to others by milk, by cultivation help to the society, less taking and more giving, innocent position. Then after that,

the term finished, gets another chance of human birth and new *karma* can arise from human birth.

Hare Kṛṣṇa. Gaura Hari. Cow keeping, cow keeper, cow keeping is a most easy duty, easy task. Go-wallahing [?] with the *gopīs*, cow keeping girls, cow keeping girls. Human, to select human species, and again therein cow keeping, and again therein cow keeping girls. That comes the highest position, highest posing rather, posing, by which we can give our maximum service to the Supreme Entity. Boys also to somewhat. Boys, girls, grown up men, in different types, *śanta*, *dāśya*, *sākhya*, *vātsalya*, *mādhurya* in Vṛndāvana, the Yamunā, the peacock, the parrot, the cuckoo, the deer, they're very favourable to create a favourable environment for the simple and sweet pastimes. Simple and sweet, simplicity is near sweetness, basis of sweetness. Complexity is not, simplicity. Within simplicity sweetness lives in, a simple way of life, not gorgeous, half jungle.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

George Washington, after finishing the war, he went to farmer's life, we are told. In the last stage of his life he selected the life of a farmer. Not a warrior, or minister, or Prime Minister, or director, nothing else of the kind.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Anything?

**Vidagdha-Mādhava:** Yes Mahārāja. Yesterday you were saying...

**Śrīla Śrīdhara Mahārāja:** Though it is clear what you put: the first question?

**Vidagdha-Mādhava:** Very clear.

**Śrīla Śrīdhara Mahārāja:** All right, then?

**Vidagdha-Mādhava:** So, we are going by Guru, *śāstra* and *sādhu*, and I would like to...

**Śrīla Śrīdhara Mahārāja:** Yes, our heart's approval, our inner approval, we must give some trace there because that took me to my Guru. Guru is all in all, but who took me to that Guru? My inner sentiment, inner guide, it did not like anything else in the environment, but selected the advice. Who? I need not come, so many others they do not care to come, so many others that may ridicule this life. But what made me to come here? I cannot depreciate that internal approval, that conscience, sincerely. So that is also an important factor. Ultimately we are to depend on it most when collecting advice from the scriptures, when seeking advice and relying on the advice of a *sādhu*, my internal approval that my inner friend, that only takes me there. Otherwise I might not have come, so many others did not care to come. Who has taken me to this plane?

[*pārtha naiveha nāmutra, vināśas tasya vidyate*]  
*na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear

one, because a person who performs virtuous actions never becomes ill-fated.”]  
 [Bhagavad-gītā, 6.40]

“One who sincerely wants real good he can never be deceived, can never be deceived, when really a seeker after truth. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. My dear boy, one who is sincerely hankering after truth, he can never come across anything unfortunate.”

If apparently come across, misfortune, if apparently some misfortune comes to visit us in our way, that is to enhance our position, our improvement. Some sort of danger may come on the way, but if we are sincere they will come and test us and then they will beat the drum of my glory when they will be rejected, the temptations will be rejected, they will plead for us again. So sincerity, sincere hankering after the truth. And that is if we are to go to further and that is of course made of *sukṛti*, the grace of the divine agents that are wandering through this cursed land to help others unconsciously. That is the basis.

[*bhaktis tu bhagavad-bhaktasaṅgena parijāyate*]  
*sat-saṅgaḥ prāpyate puṁbhiḥ 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]

And there, my unconscious help, unconsciously got help from the agents of the Lord who are wandering to do good to the people at large, that is accumulated, that has helped me to understand what is good and what is bad. That is *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*. Then I have come on the surface to, in search of a *sādhu* and I have got my Guru, guide, and I’m there, and so many others necessary in the journey. And as much as possible I shall gather help from the outside when I’m passing through the street. *Sādhana*, *śravaṇa-daśā*, *varaṇa-daśā*, *sādhana-daśā*, *āpana-daśā*, *prapanna-daśā*, five stages of *sādhana*, of realisation. Hare Kṛṣṇa.

**Vidagdha-Mādhava:** So yesterday we, you were instructing me that these devotees should not be outside. So to avoid the mistake...

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