

84.03.26.B

Śrīla Śrīdhara Mahārāja: Queen Kuntī Devī.

*vipadaḥ santu tāḥ śāśvat, tatra tatra jagad-guro
[bhavato darśanam yat syād, apunar bhava-darśanam]*

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]

[*Śrīmad-Bhāgavatam*, 1.8.25]

And Bhaktivinoda Ṭhākura's quotation. *Kichu nāhi pāi, tomāra karuṇā - sāra* [From *Gurudeva! kṛpā- bindu diyā*] So many quotations from Bhaktivinoda Ṭhākura's *Śaraṇāgatī*, and other books, and also *Bhāgavatam*. A very good letter, a devotee's proper letter.

Gaura Hari bol.
Nitāi Gaura Hari bol. _____ [?]

...

Śrīla Śrīdhara Mahārāja: *Gaurāṅga Campū*. Where have you got that book? _____ [?] edition?

Bhāratī Mahārāja: Possibly published in Calcutta.

Śrīla Śrīdhara Mahārāja: *Ānanda Vṛndāvana Campū*, and that *Gopāla Campū* - Jīva Goswāmī. *Ānanda Vṛndāvana Campū*, perhaps that compiled by...

Bhāratī Mahārāja: Kavi Karṇapūra.

Śrīla Śrīdhara Mahārāja: Kavi Karṇapūra.

...

...Everything is harmonised. Absolute Good. No thieving, no cheating purpose is there.

If the young boy won't take medicine, but in any way if you seduce him, and help him to devour the medicine, apparently you're doing, you're treating cruelly. But it's for his welfare, so with far sightedness that is not cruelty.

In this way. Absolute Good. And it's all, it's only a drama, like a play, *līlā*, without causing any harm to anybody, a *līlā*. Movement is going, showing different formalities, but all meant for drama like thing, not causing any harm to anybody. That is *līlā*. Rather, distributing pleasure to all.

In a drama one is robbing, another is being robbed, and the audience is enjoying. And both parties, who is being robbed, who is being murdered, or being beaten, and one who is beating in the drama - both parties may be satisfied if their playing tactics are good. If the play is practised in an admirable way, both the parties they're satisfied.

I heard in the beginning when I came, in Benares, Prabhupāda in his talk with another, a Śāṅkarite scholar, he's saying, "Singha prasena _____ singha jambavat avatar." [?] This expression.

The lion has murdered Prasena, and took the gem. Prabhupāda was saying that *singha* he's also satisfied, and who is murdered, Prasena, he's also satisfied. Both the parties, who is murdered and who is murdering, both parties are satisfied. Because there's no real death, no real pain, it's only a *lilā*, a drama show.

In a drama the aggrieved party may be pleased more, if his play satisfies the audience most accurately. The defeated party, if he can play the defeat in a very charming way, then he's praised. And the victorious party they may be abused, 'That your part has not been played well.' Ha, ha. So it's a drama, harmless thing, it's only giving pleasure. We're to take in that way.

Union in separation. In separation also, the painful separation, there is also undercurrent joy. It is like that. "Sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

In that plane everything is joy. Here, the joy is also painful in the background. Next moment the reaction will come, and it's always in the background, that I'm defeating him but I have apprehension he'll defeat me. So pure joy is not possible here in this plane, the reaction is in the background. And there, just the opposite.

So difference is there, different layers, different interests. *Vātsalya rasa*, *mādhurya rasa*, anti. Yaśodā thinks, 'My Gopāla has been, is more affectionate to these *gopī* girls.'

And *gopī* girls they will think, 'Kṛṣṇa is not allowed, always under the inspection of strict eye of Yaśodā, He's not allowed to mix freely with us.'

This *mādhurya rasa* and *vātsalya rasa* they're anomic, or enemy to one another. The *rasa* is such, it is there, and both is necessary to enhance. And in *mādhurya rasa* also the opposition party is necessary, the Candrāvalī group, the Rādhārāṇī group. In *vātsalya*, everywhere, such things are. Still, it is all good.

As I told you, the chilli, the bitter, so many things, but if it's made of sugar, really it's all sweet, but showing the form of different type. Something like that.

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

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Skanda-Purāṇa*] & [*Mahābharata, Bhiṣma Parva, 5.22*]

Those that are beyond our reason, don't try to take that within your level, within, cannot be. That transcendental unique characteristic is maintained, that is master, we're servant. The *rasa* which we shall experience that is masterly, and we're servant like. Not that is object I am subject, it is not that. So this sort of conception always we keep in mind while there.

"He's Master. As He likes He may deal with me in that way. I'm a tiny chap as a play doll in His hand. The waves around all master, may play with me like a child. They're subjective, super

subjective. There I am. They're all masterly characteristic. I am there. So I can only feel as they want me to feel it. The key is in their hand."

Ha, ha. In my childhood, generally I did not mix with the boys of equal age. My attachment was to keep company with the superiors.

There my mother was chastising me. "Why do you go and mix with them? Wherever they go you go with them."

But my mother's elder sister she was there. For three years I was with her in childhood in the age of six, seven, eight. And she had no child, she had much affection with me. And she told my mother, "This is a good qualification of your child. Why you are putting objection to that? He's not keeping company with his equal aged boys but superiors. He's keeping company of those, are they blameable, or you appreciate their character?"

"Yes, yes, they're good persons."

"Then your boy is keeping company with the higher levelled person, he's running, following them, and you are chastising. Eh? By that company he's always learning something. They're sober and educated, grown up, more experienced, and your boy naturally is following them so he's imbibing better education from them, than keep company with his equal aged boys."

Then my mother was satisfied.

So to keep company with the higher society, always we may be benefited. So all Guru. I'm servant. All Guru, all superior. I'm the servant. Here, just the opposite. 'I want to be master and everything must serve me, my whim. I'm satisfied if everything is under me.' This is here, and there just the opposite.

We shall try to understand the position. I'm the servant. All masters around. And not formally, but substantially it's so. Then, what will be my position? The further progress, progress, progress, new, newer light, new, new taste will come. And as much as I shall render faithful service, they'll be more satisfied and new things will come in me. *Nava-yuvayana. Prati-padam pūrṇāmṛtāsvādanam [Śikṣāṣṭakam, 1]* Every step new light and new taste coming to me, perplexing my position. "What is this? I'm perplexed every second by that new taste, new wave, all these things."

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. _____ [?] Nitāi. Nitāi.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Dayādhara Gaurāṅga: Guru Mahārāja. In Bhaktivinoda Ṭhākura's writing, he's describing *dāśya rasa*, he's given some of the characteristics of *dāśya rasa*, and some seem to be contradictory. Such as...

Śrīla Śrīdhara Mahārāja: Yes, go on.

Dayādhara Gaurāṅga: In one place he describes that if the devotee in *dāśya rasa* has great humility...

Śrīla Śrīdhara Mahārāja: Hmm. Humility.

Dayādhara Gaurāṅga: Yes. And then in another place he describes that the devotee in *dāsyā rasa* exhibits pride.

Śrīla Śrīdhara Mahārāja: Pride? *Dāsyā rasa*?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: Where?

Dayādhara Gaurāṅga: In the *Caitanya-śikṣāmṛtam*.

Śrīla Śrīdhara Mahārāja: *Dāsyā rasa* there is pride?

Dayādhara Gaurāṅga: He describes that, yes.

Śrīla Śrīdhara Mahārāja: Where? How? What circumstance?

Dayādhara Gaurāṅga: He's describing the characteristics of a personality in *dāsyā rasa*, and in several paragraphs he lists these characteristics. In one paragraph he's listing humility, and in the next one he's listing pride.

Śrīla Govinda Mahārāja: Listing pride, or listing humility.

Akṣayānanda Mahārāja: Have you got the original?

Dayādhara Gaurāṅga: I have but I...

Śrīla Govinda Mahārāja: Listing pride, one chapter listing pride...

Śrīla Śrīdhara Mahārāja: Pride and humility.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: To reference, it is difficult to explain without the reference to the context, where? That may be dealt in this way, that humility as Dāsa Goswāmī and the upper class devotees say that,

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, *sākhya*. 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]

"I aspire after *dāsya rasa*, and I give respect to the *sākhya rasa*." This will be general tendency of the servitors. "I cannot - though from the higher there is some endeavour to take me up into the *sākhya rasa*, but the man of *sākhya rasa* he'll think that I'm not so high to serve Him in confidential service. It is better for me to go down and to serve from the *dāsya rasa*." That is the general tenor of the devotees.

Even Rādhārāṇī Herself says that, "My tendency is always to serve Him. But because His tendency is to enjoy Me I have no other alternative but to surrender Myself to Him. But My tendency is always to serve Him."

That is the general tenor of the whole servitor classes. Now you say a new thing, that in the *dāsya rasa* there is pride, and in other *rasa* there is less pride. That also may be explained - I do not know the context, but it may be understood in this way. Because that is higher, *dāsya rasa* is lower, and friendly, and *vātsalya*, *mādhurya*, they're higher, so more submissiveness must be present there. The quality, that is taking them up, because that is the land - the progress depends on the submission, surrender. So surrender must be of more intense character in the higher *rasa*. So *tata-stha*, that is from outside examination, it may be said - more surrender, less humility. And less surrender, some pride, that is less humility. In that way we may come to explain this. So from both sides in this way we can have conception of the fact. Do you follow?

Dayādhara Gaurāṅga: Yes, yes. Also it was explaining, Bhaktivinoda Ṭhākura was explaining that one of the characteristics is great enthusiasm and strength. In *dāsya rasa* he was explaining that one characteristic was enthusiasm and strength. And then in another paragraph he said disease, that this was a characteristic.

Śrīla Śrīdhara Mahārāja: What is the disease?

Dayādhara Gaurāṅga: In *dāsya rasa* one of the common characteristics was that the personality was, had disease, was diseased.

Śrīla Śrīdhara Mahārāja: I can't follow.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Vyādhi*. What is not present in other *rasa*? *Vyādhi*?

Akṣayānanda Mahārāja: Yes, *vyādhi*. That is also in other *rasa* or not?

Dayādhara Gaurāṅga: I don't know other *rasa*, but he's describing *dāsya rasa* specifically there.

Śrīla Śrīdhara Mahārāja: *Vyādhi*, why the question of disease comes here?

Dayādhara Gaurāṅga: I can't follow.

Devotees: Where does the question of disease come from? Why does he say disease?

Akṣayānanda Mahārāja: Find the...

Dayādhara Gaurāṅga: He's giving characteristics of the devotee in *dāsyā rasa*, specific characteristics. And in one paragraph he describes enthusiasm and strength, very strong, enthusiastic in *dāsyā rasa*. And in another paragraph he says disease, that he's commonly afflicted with disease.

Śrīla Śrīdhara Mahārāja: Disease, that is unfitness in his body, disease?

Dayādhara Gaurāṅga: I think - he doesn't explain, but that's what it says.

Śrīla Śrīdhara Mahārāja: Disease.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: But it may be conjectured in this way, that sometimes the servitors in *dāsyā rasa* they may think, may be some consciousness of their own capacity. 'That I'm not fit now to serve.' And in the higher *rasa* self forgetfulness is in more intensity, so they do not discover any time any unfitness in their body or mind. It may be in that light. But with reference to the context it can be understood properly, that it may be in that line. 'I'm unfit, I'm under pollution, I've not taken a bath, not pure.' In this sort of - but in the higher *rasa* self forgetfulness is so intense that in their mind such sort of trouble never comes up. It may be like that. In that line it may be explained. But I want to see the position, the context, and then I can say correctly, try to say, what is his conception there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Govinda Mahārāja. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: He cannot even tolerate the worship of other phases of Kṛṣṇa, of Nārāyaṇa. When in Dvāpara-yuga, once Garuḍa was ordered to get some blue lotus. And when Garuḍa going to bring blue lotus from a lake, in the vicinity of which Hanumān's living. Hanumān managed to paralyse Garuḍa. There was a fight and Garuḍa was put within his armpit. And Hanumān collected those blue lotus and went to Dvārakā to present Kṛṣṇa. And when Hanumān is passing through districts, sometimes through the air, on the path of the earth, "Jaya Rāma! Jaya Rāma! Jaya Rāma!" is always coming from his mouth.

And when Kṛṣṇa was in Dvārakā He heard Hanumān is approaching. He asked one of the queens, Satyabhāmā, "You just take a figure of Sītā." _____ [?] Then asked Rukmiṇī to take the figure of Sītā. And He Himself took the figure of Rāmacandra.

Then when Hanumān entered he found that Sudarśana is watching on the gate, and he wanted to enter in, Sudarśana opposed. He put his finger within the Sudarśana and suddenly he made his

finger fatter and Sudarśana like a ring was on the hand of Hanumān. And Garuḍa in the armpit. And Hanumān entered, "Jaya Rāma! Jaya Rāma!" And Kṛṣṇa became Rāmacandra, and Rukmiṇī, Sītā. Then Hanumān worshipped with those hundred and eight blue lotus Rāmacandra.

Then Kṛṣṇa asked, "What is under your armpit?"

"One bird he wanted to disturb me."

"Oh! He's Garuḍa. Give him up, give him up." Then Garuḍa was let loose.

"What is on your finger?"

"That is one wheel that was opposing me entering here. I shall come to You and he's causing obstruction, so I put him on the finger."

"Oh! He's Sudarśana. Release him, release him."

The Sudarśana and Garuḍa and Satyabhāmā, we're told these three had some pride.

And to check their pride this was design of Kṛṣṇa. "That by Hanumān I shall defeat all three."

Satyabhāmā, she could not take the figure of Sītā, so she was insulted. And the Sudarśana and Garuḍa they thought they're the greatest hero of the time. That was also checked by this *līlā* of Kṛṣṇa.

So Hanumān, always he wants to see Rāmacandra. He does not like any other figure of Nārāyaṇa so much. Exclusively fond of Rāmacandra. So Hanumān is worshipped. Devotees are worshipped.

*[Ina me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipping as I am."] [*Hari-bhakti-vilāsa*, 10.127]

[*Śrīmad-Bhāgavatam*, 7.15.2, purport] & [*Gauḍīya Kaṅṭhahāra*, 3.59]

Nārāyaṇa says, "As I am worshipping, My devotees are also so."

Because when the iron is surcharged with fire it can burn, it gets the function of fire. Anything coming in connection with fire imbibes the nature of the fire. So devotees, advanced devotees, when they come nearer to the worshipping area, they also earn the position to be worshipped. Through their worship we can march forward more steadily, effectively, than to approach Nārāyaṇa direct. *Bhakta sevā*, and they must be genuine devotees. Mad bhakte puja ma hoite para [?] *Mad-bhakta-pūjābhyadhikā* [*Śrīmad-Bhāgavatam*, 11.19.21] "If you love Me, love My dog."

So when our devotion towards the Supreme Entity is of real spirit, genuine, then we cannot but feel to revere the devotees, advanced devotees. That is a sign whether I've got pure devotion to Nārāyaṇa. This is a symptom, a criterion, that if I can love His devotee properly, and not jealous of devotees, but we love, we revere, we worship devotees, then we're really devotee of Nārāyaṇa.

And if there's any jealousy, "That I want direct connection with Nārāyaṇa. Why these people will come to interfere in the middle?" Then the devotion is not pure, the devotion is adulterated. Devotion can only be pure, the test is this that he can sincerely love another devotee. Then he's a genuine devotee, bona fide. Otherwise there's some defect in his devotion, he has some jealousy for the devotees, that devotee is not pure devotee.

Devotee: _____ [?]

...

Devotee: Guru Mahārāja. When we were in ISKCON there was a practice to distribute *japa mālā* beads before initiation. But I don't think that is...

Śrīla Śrīdhara Mahārāja: That was special arrangement with Swāmī Mahārāja, he introduced. But we're not accustomed with that. For his huge campaign he had to make arrangement for many new methods. For distribution or that sale of *prasāda*, and the extensive distribution of *japa mālā*. And selling and presenting books, and also thereby to get some money from them. We're told, whether it was in his time or not, to do some business with even objectionable things and to collect funds for the mission. So many things we see in his mission, that it was not in previous time.

Asraddha-dhano-nama [*Gauḍīya Kaṅṭhahāra*, 17.69-75?] It is one of the ten offences is this, to distribute the Name to whom has got no faith, no *śraddhā*, to give this. And *śraddhā* there is definition that when one has attained such stage of consciousness, if I do service, my duty to Kṛṣṇa, everything is done. If one has come to that standard of understanding he may be given this *Hari Nāma*. *Asraddha-dhano-nama-dhan*. One of the ten offences. And,

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

We can approach anybody and everybody with the topics of Kṛṣṇa consciousness. "Kṛṣṇa is such, you try to have faith in this. Come and join us." All these things are allowed, but to give them, that person must have a standard of *śraddhā*, faith.

Devotee: We hear that Viracandra Prabhu, He delivered something like two thousand *mlecchas*.

Śrīla Śrīdhara Mahārāja: Ah! Buddhists. Naranedi [?] The bald, the shaved headed persons. It is a rumour coming down that shaved headed persons and ladies, about two thousand He gave Name. He converted, He gave entrance into the camp. He did so, so very, very generous He was. And it is told that Viracandra He was Viṣṇu Avatāra. Nityānanda's son, He was incarnation. And so He had the special power to convert them by His own force, by giving His own, transferring His own power

and capacity to them. A special position He had, He could do. Nityānanda Prabhu could do, could convert Jagāi, Mādhāi, but He's not for all, not for general.

Swāmī Mahārāja did, he had some special power, inspiration he got. I say he's *śaktyāveśa*, some sort of divine potency came down in him, and under that guidance he worked. Such extensive work he has shown in the world with his miracle. So he could do many things, inspired by some higher potency.

But in ordinary cases we should accept our guidance from the scripture _____
[?]

Devotee: But in our case we should wait until initiation to give the *japa mālā*?

Śrīla Śrīdhara Mahārāja: Yes. Before *japa mālā* we must be confident that he has got palpable faith in him. Sincerely he'll try to go towards Kṛṣṇa consciousness. "Kṛṣṇa is all, He's our only Master. We're His slave." Such conception one must have to certain extent. Ke?

Devotee: Āśrama Mahārāja and Adhokṣaja prabhu. Mahārāja, it's also said,

*sampradāya vihinā ye mantrās te niṣiphalā matāḥ
[ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣīti-pāvanāḥ
catvāras te kalau bhāvyā hy utkale puruṣottamāt]*

["If someone receives a mantra from a guru who doesn't come in a bona fide *sampradāya* that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."]

[*Padma Purāṇa*]

Śrīla Śrīdhara Mahārāja: Yes. That is, what is not coming down, *sampradāya*, association, ha, ha, association of particular. You see, here was one Mr. Gandhi, you might have heard his name.

Devotees: Yes. Ha, ha.

Śrīla Śrīdhara Mahārāja: He introduced *khada*, that is instead of foreign cloth, milled cloth, to remove the poverty of the general public, the people, he recommended very strongly that *cherka*. Every family, just as the meal, they're not expected to eat in the hotel, but families they must have cooking, preparing food and taking. So cloth also should be distributed in that way. Food and cloth, they must be self supportive in the village. So he introduced this *cherka* in which the ordinary man and woman can produce thread, and also can produce cloth. Labour for the ordinary persons in the villages, otherwise poverty won't go. So many mills they have taken away their vocation, and now the people are suffering, so he introduced this *khada*. "Rough cloth produced by the poor villagers, and we must purchase that." He introduced.

Then it so happened that from Japan specially, and other mill owners, they also produced such rough cloth, and began to capture the market in the name of *khada*.

Then that gentleman had to create one Association, the Khadi Pratisthan. "If you buy *khada* here and there the Japanese imitation *khada* will come to take the money to the foreign countries. But if you really want to help the poor you must have to purchase in this particular society, then the money will go to the parts of the poor, the Association."

Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So the association, the revealed truth is coming down. Anyone from outside may come and tamper, and modify, but if it's in a particular association, faithful lineage, then outer influence won't be able to penetrate within. So *sampradāya* is necessary. They'll carefully protect that other ulterior undesirable things may not enter into the *sampradāya* in the name of religion. They will take care. "I have got from my Guru these formalities, this form, these advices." All these things he'll keep in with much care. In this way by this sort of descent the truth that comes from above that may be kept safe, that may not be tampered from outward forces.

For that purpose *sampradāya vihinā ye*, no *sampradāya*, no succession, but faithful succession to - every company also. The Sunlight Soap - may be imitation, so anything to keep the purity of the starting capital, starting thing, association is necessary. They will take care that outward contamination may not impure the thing. So it is told that *sampradāya vihinā ye mantrās te niṣiphalā matāḥ*. Which is not kept in the careful descent of the sincere persons, there might have entered many outward things that are not workable, polluted.

Especially the homoeopathic globules, medicine, how we can know that this is nax, this is that? Only come from reliable shop and reliable manufacturer, then it's easy for us. "Purchase medicine from that company, you'll get the desired result. Otherwise we cannot give any guarantee. There may be much imitation."

So this is necessary that the faithful connection from the beginning there must be. Otherwise no guarantee. The tampering may come and disturb the very purpose. Ke?

Devotees: _____ [?]

Devotee: Śrīla Śrīdhara Mahārāja. So generally we take it that someone must be initiated by a genuine Guru, or Spiritual Master, otherwise *mantrās te niṣiphalā matāḥ*, there's no result. But we see in the life of Śrīla Bhaktivinoda Ṭhākura he did not get initiated until very later in his life. But still, he wrote so many very high literatures.

Śrīla Śrīdhara Mahārāja: There are exceptional cases. Those that have realisation in his previous life.

*tatra taṁ buddhi-sāmyogaṁ, labhate paurva-dehikam
yatate ca tato bhūyaḥ, [saṁsiddhau kuru-nandana]*

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."] [*Bhagavad-gītā*, 6.43]

So there are persons that are rarely found who have their previous spiritual life. And in time they take some initiation Guru, otherwise also they're agent appointed by the Supreme. His previously acquired knowledge or conception. As Kṛṣṇa also took initiation from Guru, but it was not necessary, but formerly to show the fashion it was done.

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