

82.2.8

[No recording, or transcriber found]
[Proof-read by Paramānanda dās – U.K]

Devotee: Guru Mahārāja, everything that we perceive that is a manifestation of the modes of material nature?

Śrīla Śrīdhara Mahārāja: What?

Devotee: Everything we see is an interaction or manifestation of the modes of material nature. So a devotee of the Lord is engaged or he is in contact with this nature, is manifesting himself in this nature, he also acts in different modes?

Śrīla Śrīdhara Mahārāja: (Asks for Sāgara Mahārāja to repeat the question)

Devotee: Like Arjuna. Arjuna was acting as a *kṣatriya*. That was Arjuna's nature, he had to act as a *kṣatriya*? Actually he was a devotee of the Lord? So every devotee has a particular type of nature?

Śrīla Śrīdhara Mahārāja: That is general, relative position. *Sva dharma*.

(More Sanskrit)

Para dharma. Arjuna playing the part of a particular standard and the advice of Kṛṣṇa is fitting to this particular position. That is according to the relative position. The general advice is given there, but at the last the comparative study given is *sarva-dharmān parityajya* – “Give up all conceptions of duties and come directly to Me, last aim of all.”

(Quotes Sanskrit verse)

When a boy is in his first days playing the mother is very satisfied, "He is a very good boy, he always plays". But when he grows up to be a student if he neglects his studies and engages in playing then mother will come to punish him "Why do you play? Mind your lesson." So according to the stage our duty will be appreciated. Do you follow? Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So Arjuna is in a particular state and in that state to fight that is to be expected from him from his position. So Kṛṣṇa laid stress on that. But when the question is in the absolute sense “Give up everything, be a devotee. From any and every position direct your life towards Me. That is come home, wherever you are come home. Relatively, provincially, part by part, take the steamer, from there take the train or from there take the plane - these are particular instructions for particular positions. The general call

"Come Home" anyhow. That is absolute call, "Come Home" By plane or by ship or by foot, come home.

(Someone arrives and does something like offers *daṇḍavats* and the assembled devotees say "Jaya". Then Sāgara Mahārāja says this is such-and-such and Śrīla Śrīdhara Mahārāja asks if he has come from Māyāpur and Sāgara Mahārāja says he would like to stay for a few days.)

Śrīla Śrīdhara Mahārāja: So now I come to the question of *mantra* and *Nāma*. The Name, the sound of the absolute sound, the absolute sound and meaning that can help us in a general way. That is *mahā mantra*, it is called *mahā mantra*, Hare Kṛṣṇa mantra. So what is the necessity of *dīkṣā*? This question may be raised. The *Hari Nāma*, *Brahma Nāma*, that has been called *mahā mantra* by Mahāprabhu and His followers. Still why this ----- *dīkṣā* has got any necessity?

Śrīla Jīva Goswāmī Prabhu says that it will help in the realization of *Hari Nāma*. *Hari Nāma* in a general way is attracting towards Him, towards home. And particular assistance we may have from this *mantra* (*gāyatrī*) to help the activity of *Hari Nāma*. So this is partial, here the Name is there, the Name is all important. Here the *mantra* means the Name is there and some other subordinate words are added with the meaning that it will enhance the speed of my journey.

But there we must be fully conscientious that Name is all and all. Because if we take the Name of Hari and put it with the name of Kali or Śiva that will be different. And my goal will be different. So Name is all and all. Still other words succeeded that is added to it and it will be particular. That is why I told come London [?]. That is in one word. Then we will see that *mantra* will help in details. Get the airdrome Calcutta [?] and there first from your home take some taxi and go to airdrome and there purchase ticket. All these things in that way we shall have some detailed advice in *mantra*. That helps our journey.

Pañcarātri, *pañcarātri*; *pañcarātri* is of three kinds, *sattvic*, *rajasic*, *tamasic*. *pañcarātri tantra*. Generally when people hear the name *tantra* they think it is all *śakta raga*, but no, *sattvata pañcarātri*. *Nārada Pañcaratra* is there that deals purely with devotion, devotion of Viṣṇu, Nārāyaṇa, Kṛṣṇa. From *Nārada Pañcaratra sattvata śāstra*, that is also *tantra*, that also deals with *mantra*.

Dīkṣā is also of three kinds; *vaidhiki*, *purāniki*, and *tantriki*. *Vaidiki dīkṣā* we find in Gautama and..... *Vaidiki dīkṣā* means when one is almost ready of higher level, *dīkṣā* means,

(Sanskrit verse)

Those that are well versed in theological knowledge - according to them what is the meaning of *dīkṣā*? They have described:

divyaṃ jñānaṃ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ

["The process by which divine knowledge (*divyaṃ jñānaṃ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."]

[Hari-Bhakti-Vilāsa 2.9, from Viṣṇu Yamala]

We are all suffering from local knowledge. Spacious knowledge is dead weight in *dīkṣā*. *Divyam jñānam*, which is beyond our jurisdiction, to illuminate about that, *divyam jñānam*, *divya* means transcendental; which is beyond the jurisdiction of our sense experience; knowledge of that plane.

(Sanskrit verse)

At the same time our affinity toward local interest is done away with.

(Sanskrit verse)

This process is adopted where that is called really *dīkṣā*. *Dīkṣā*, *divyam jñānam*, the process by which the transcendental knowledge is extended from one to another, that is *dīkṣā*. *Vaidiki dīkṣā* means almost highly qualified only very slight help to them will help them to attain their desired result, success.

That was done as the example is given (Sanskrit) do you know? That one brahmin child, son went to Ṛṣi Gautama for *upaniya*, *dīkṣā*.

And when Gautama asked him, "Who are you, what is your lineage?"

The boy told "I don't know."

Ko nama gotra sri, "What is your name? What is the *parachoy*, your acquaintance of your family? In whose line you have come?"

That boy told "I do not know, I will go and ask my mother and come back and say to you." He ran to his house and came back to ask his mother, "What is my *gotra*?"

Yamala, his mother, she was a very ordinary simple lady. She did not care to know what is the family acquaintance or all these things. She was busy in her household affairs. She told "I do not know my son, what is your *gotra*." Perhaps all were dead and she could not say what was their *gotra*.

The boy came back to Gautama Ṛṣi and told that, "I asked my mother and she told (Sanskrit) in my young age I was so much busy, engrossed in family activity I had no time to know all these things. I am ordinary uneducated woman."

(Sanskrit) Told that plainly that mother told that, "I don't know what is your *gotra*. And her expression was a little mysterious. She told that, "In my youth I was very much engrossed in service, in performing duties, outwardly busy, extraordinarily. I do not know what is your *gotra*."

But that is misinterpreted by some that, *yauvana parityaja*, *parityaja* is service. "I engaged busily myself in the service of many. I had no time to know the *gotra*." "Service of many" that means she might have contact with many men and from whom the child has come she does not know. Particular section they are very eager to give such meaning to this situation. And there are others like Madhvācārya, "She was an uneducated lady and so busily engaged herself in the family duty she had no time to know all these things, the *gotra*, she did not care at all to know, she had no inquisitiveness."

Anyhow, Gautama then told that,

(Sanskrit verse)

“I say, I see, I mark within you the simplicity which is only possible with the brahmins. I can take you as brahmin safely. So I shall give you.”

In *Bhāgavatam* also, so many signs have been described and in the last Devarṣi Nārada is telling to Yudhiṣṭhira Mahārāja,

(Sanskrit verse)

“What is the characteristic of the *brāhmaṇa*, the *kṣatriya*, *vaiśya*, *śūdra*, I have described you in detail. But in conclusion I want to say that if any sign is found who is going on in the name of *śūdra* or *kṣatriya* he should be not be flesh connection, but the quality connection should be given preference.”

In this way, the *brāhmaṇa*, (Sanskrit) simplicity without much diplomacy and hypocrisy. Simplicity is found as a special characteristic in the *brāhmaṇas*, and that was found in Satakama, the son of Yamala. And without any hesitation Gautama Ṛṣi gave recognition that, “You are really a *brāhmaṇa*. Otherwise such things as the uncertainty of one's birth, generally one cannot plainly speak it to others. You are surely a *brāhmaṇa*.” So Gautama - this is *vaidiki*, *vaidiki dīkṣā*. He was very bright case.

And the Puraniki - we are told in the case of Dhruva. He was disturbed by the atmosphere, family atmosphere.

(Someone else enters and there is some indistinct talk to bring it to the attention of Śrīla Śrīdhara Mahārāja.)

(A question comes)

Śrīla Śrīdhara Mahārāja: *Divya jñāna*. *Jñāna* means it is not confined in India only. It comes from some other region.

(Further question)

Śrīla Śrīdhara Mahārāja: Yes, beyond mind.

(As he is speaking there is further discussion which may be in Bengali or English but I can't make it out, and Śrīla Śrīdhara Mahārāja continues to answer.)

Śrīla Śrīdhara Mahārāja: Even beyond *ātmā*, through *ātmā*, from Paramātmā, more transcendental area, plane. The things from there transmitted here. Higher plane - *divya jñāna* – transcendental, supramental.

Devotee: What is the definition of *divya jñāna*?

Śrīla Śrīdhara Mahārāja: *Divya* to *deva*; draw light, knowledge is compared with light, *divya jñāna*, the light which we can experience, a more intensified light, where that is presented. The knowledge of X-Ray that may be transmitted into ordinary eye level, something like that. The knowledge of *anu vikrama*, that is microscopic knowledge, when that added to ordinary experience of eye.

Devotee: Is it related to all *brahma*?

Śrīla Śrīdhara Mahārāja: *Brahma*, conception of *brahma*?

Devotee: Conception of *brahma*.

Śrīla Śrīdhara Mahārāja: Is in different ways, *Brahma* is... in general *brahma* is *bṛhat*. *Brahma* means *bṛhat*, greater area or the greatest area. But there is also comparison we have to deal with on that conception, the gradation and conception of *brahma*, the gradation and conception of infinite. *Brahma* is infinite but what is the real characteristic of the infinite? That is to be inquired and known.

Devotee: Another question. (I can't make it out)

Śrīla Śrīdhara Mahārāja: Transcendental, spiritual knowledge. Spiritual also, not only concerning *jīvātmā*, *Paramātmā*, *Bhagavān* - all these things. *Brahma*, *Paramātmā*, *Bhagavān*, generally these three phases. And there also there is differentiation in the conception and grade.

The second class in the case of Dhruva, and the basis began from politics, mundane. His father disregarded him and that is the starting point and he went to his mother and his mother gave some consolation. "That the remedy of this you can expect to have only from Nārāyaṇa, *padma-palasa-locanad*, "He can give you relief. It is beyond my power." [*Śrīmad-Bhāgavatam*, 4.8.23]

And where is *padma-palasa-locanad*? He ran after *padma-palasa-locanad*. And in a general way *padma-palasa-locanad* is omniscient. Seeing, feeling the earnestness of boy Dhruva He sent Nārada. "Go, show him the proper channels. That he can attain Me."

Then Nārada came and tested him first. And when he found that he has got some genuine tendency within then he also helped him somewhat; gave guidance and gave mantra. "Go on with this. In no time, very soon you will have your desired end."

Dhruva abided by this experience of Nārada and he saw. First in the beginning Dhruva found that his mind was filled up with a particular figurative consciousness of Nārāyaṇa and that was intensified more and more. And then He finally came before him on the.....and then he opened his eyes and saw He was standing there on the.....

So Nārāyaṇa, the figure of Nārāyaṇa is not a material thing. That is coming from the world of spirit, *Paramātmā* to *ātmā*, through *ātmā* to mind and filling up the mind most intensely. So intense that when Dhruva opened his eyes it is superfluously come there, coming from within and the eye is so surcharged with that feeling it is seeing the feet.....though it is not a physical substance.

Then Dhruva was asked, "What do you want?"
Dhruva's prayer is also very instructive to us.

(Sanskrit verse)

"My Lord, when I began my penance I had some mean object in my mind that I want to be a king, to be an emperor, a master of this material world. But now, there is a diabolical change in my mind. I came to search for glass but fortunately I have got the gem, the jewel. Now I don't aspire after that glass. I came to search after glass but fortunately I have got the jewel. No longer have I any aspiration for the glass. I want you."

Then Lord says, "Yes, your former desire will be also fulfilled and you will get also. Now go back and you will find that everything is ready for you."

This is *puraniki*. And the *tantriki dikṣā* that is the third kind of *dikṣā*, when one is not fit for but he has accepted the destination. He is unfit but his desire is for the realization of a high thing. The principal he has accepted but the fitness principal that high idea, no capacity found in himself. This is tantric.

Devotee: What is the meaning of *tantric*?

Śrīla Śrīdhara Mahārāja: *Tantra* means,

(Sanskrit verse)

Which has been extended for some purpose; the general rule and when that is general law is extended to suit particular purpose. Suppose a family is coming and general law arrangement to suit the purpose to help the people for the time being, so arrangement for (Sanskrit) when the environment is very unfavourable so some arrangement in the *divya jñāna* process is done. (Sanskrit) Unqualified should also be taken into account. Those better qualified give it to them. But arrangement in some particular case comes in this way. That if we go to test the *adhikāra* that is the fitness then it will not be possible to give it to anyone. So some arrangement should be made that those who are not fit, at least only accept them as members of this group in this way. So *tantra* means,

(Sanskrit verse)

Extension, extension, amendment of existing law for this special this Kali-yuga. This is *tantra*. They may not be up to mark in their practices but still graciously consider their case and take them in, admit them. And try to help in their fitness, then give it, that is *tantra*.

(Sanskrit verse)

(Sanskrit word)

Nigama, *nigama* means *Veda* or Vedic. *Veda* means new line of vision saying "Do this." *Veda* expresses that what I say they will do, take it without any question. In Dvāpara-yuga

everyone's dealing is normal dealing. No one is trying to cheat others. That is the stage. They are *Veda*. Tell something, no mutilation possible, no doubt. Fair transaction, the circumstances assert fair transaction is possible, then *Veda*, in that way.

In *Purāna* some necessity of some advice then real advice is necessary, so society is little down. And with *tantra*, positively, they are in defective position and knowingly, fully knowing that, come to help, come to help them. That is *tantra*.

(Sanskrit verse)

But even those *brāhmaṇas* who are called brahmins, they are also in Kali in the same rank with *śūdras* in their practices. So *vaidiki dīkṣā* and *purāṇiciki dīkṣā* - that will be useless, only *tantric*. That will work in Kali-yuga.

(Sanskrit verse)

Those that are supposed to be fit, they will also be unfit in the test in Kali-yuga.

(Sanskrit verse)

So their purification is possible only in the (Sanskrit word) that is *tantra marga* (Sanskrit phrase) and the Vedic process won't be applicable in Kali. So *tantra* has been extensively used in Kali-yuga. *Tantra* is of three kinds, *sattvic*, *rajarsic*, and *tamasic*. The Vaiṣṇava, they only use *sattvic pañcarātra*, *Nārada Pañcarātra*, etc. And the *śaktas*, they are *tamasic*. Brahma and others are *rajarsic*. In this way the same classification in *dīkṣā* we find, *tantriki dīkṣā*.
(Sanskrit phrase)

“This is that in particular, I am so and so, and I throw myself in a particular process of knowledge. And that I may attain that when I shall come out through that process I shall find myself successful.” This is that type. The (Sanskrit or English word I can't understand) position is such. I am to throw and cutting regulated role in this way when it is come out it is alright.

Now we will dissolve. This *Bhāgavata* has come and we have to prepare. I, myself and others will have the *Bhāgavata's* practice.

End of the first side

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