

[Transcriber and recording not found, yet. Proofread by Paramānanda dāsa, U.K]
 [Located at 10:55 of the SCSMNJ MP3 dated 82.03.13.B_82.03.16.A]

Śrīla Śrīdhara Mahārāja:

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
 avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāham vibudhāḥ kalātyaye*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

The general survey of the whole existence: *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*. One who passes hundreds of births following the duties recommended as in *varṇāśrama* system, the *Vedas*. *Brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra* - those that are sympathetically cultivating consciousness, and to help thus those that are organizers of the nations, countries; this a verse. Third section, next the financier supplier; and the fourth, general labour. (To like army?) the whole mission is marching from nescience to science; in this way, if hundreds of births one can discharge his duties in, as recommended in this system of *varṇāśrama*. To discharge the duty of course it is compulsory, not to want any remuneration for discharging the duty, *niskarma*. Without wanting anything in return, if simply as ordered by the Lord, *Veda*, revealed scriptures, so I do it. I don't want anything in return. Then he can be raised to the office of the controller of one *brahmāṇḍa*, Brahmā, through whom creation begins and who is in charge of controlling mainly the whole *brahmāṇḍa*. His office is in Brahmāloka, or Satyaloka, Brahmā. And through his disciples, *manasa putra*, mental sons, that is disciples, he begins this work for the country.

Viriñcatām eti – agatchati – prapnoti. He can attain that position, the administrator of the whole of one *brahmāṇḍa*. That is the one whole creation or part of creation.

Tataḥ param hi mām. "After then he comes to me." This is the statement of Śiva, Mahādeva. "Next he comes to me if he discharges his duty of a Brahmā successfully, then only he can come to my position, my office." *Tataḥ param hi mām – mām* means *aham*, me, myself.

Avyākṛtaṁ – there is one qualification; *ākṛtaṁ, ākṛti viśiṣṭham*, differentiatively developed world. *Avyākṛtaṁ* (.....?) *ākṛti* means form, *ākṛti* means *visesa* form, a special form; *avyākṛtaṁ* - not very special form. It is something hazy which cannot be differentiated very clearly, that is the position of Śiva. *Avyākṛtaṁ, mām avyākṛtaṁ*, non-distinguishable position because Śiva represents the *taṭasthā-śakti*, as a whole, we can say. Including the supply towards the world, and also that are passing away from this world to Vaikuṅṭha. That beginner stage, Śiva – this world consciousness, or the lower God consciousness: so *avyākṛtaṁ*, not well discriminated.

Param hi mām, avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ. Then again there is *vaiṣṇavaṁ, padaṁ* (.....?)

After this death, that crossing my position, there is another sphere where the *bhāgavata* who are after Bhagavān. Bhagavān means *bhajanīya guṇa viśiṣṭha* – one whose person naturally attracts others to serve Him, lovingly. *Bhajanīya guṇa viśiṣṭha*, Bhagavān. There are other meanings also but Jīva Goswāmī Prabhu has preferred this meaning, Bhagavān means *bhajanīya guṇa viśiṣṭha*. Whoever comes in contact with Him, he likes to give Him loving service, affectionate service, He's Bhagavān.

“So *bhāgavato* and those who are of such temperament, such nature, they live above me, 'tha (anantaram?) after me. *Vaiṣṇavam padam*, there is also known as *vaiṣṇavam padam* that is Vaiṣṇavas are living there, *vaiṣṇavam padam*.”

Yathāham – Myself also – *vibudhāḥ kalātyaye* – “Oh Gods,” He's addressing the Gods, Mahādeva, *kalātyaye*, (kala and kast?) (kastyā?) means background and (kala?) means development of the background. *Kalātyaye*, wholesale dissolution of any sort of development or forms: wholesale dissolution of power; that is complete stage of equilibrium. No differentiation, no specification, none of the type, nothing of the nature, nothing could be discriminated, traced, experienced, or even talked on, thought on.

Manu Samhitā also finds such condition has been described,

*āsīd idam tamo bhūtam, aprajñātam alakṣanam
apratarkyam avijñeyam, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavān, avyaktavyam jayan idam
mahābhutādi vṛtaujaḥ, prādur āsin tamonudaḥ]*

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *Tatasthā* means equilibrium: *āsīd idam tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.] [*Manu Samhitā*, 1.1.5-6]

Just as in sound sleep nothing can be traced, no reason, no experience, no judgement, something like that stage, *kalātyaye*, total dissolution.

“At the same time I also take shelter there,” Mahādeva says.

Where? That *vaiṣṇavam padam*: where the *bhāgavata* lives. So, surveying the whole creation, the *nitya līlā* to this *brahmāṇḍa līlā*, *yathāham vibudhāḥ kalātyaye*, so this *brahmāṇḍa*, of *varṇāśrama*, and then Virajā, Brahmāloka, then Paravyoma, that is *svarūpa-śakti*.

Tatasthā-śakti jīva, māyā apara śakti, para śakti, and

(Tithiyar bhaktya visyate?)

In *Bhagavad-gītā* we find two kinds of potency; *para, apara*. *Apara*, the product, this mundane world is the product of *apara śakti*.

*bhūmir āpo 'nalo vāyuh kham mano buddhir eva ca
[ahankāra itīyam me bhinnā prakṛtir aṣṭadhā]*

["My deluding potency in this world is divided into eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego."] [*Bhagavad-gītā*, 7.4]

*apareyam itas tv anyām, prakṛtiṃ viddhi me parām
[jīva-bhūtām mahā-bāho, yayedam dhāryate jagat]*

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."]

[*Bhagavad-gītā*, 7.4]

Conscious unit within this, supplied from *para śakti*, higher potency. Only two kinds of potencies mentioned here.

In *Viṣṇu Purāṇa* we find: (Ksetra ajna athapara tithiya sakti visyate?)

There is another, third class of potency, by which the real domain of the Lord has been related or sustained (.....?) *svarūpa-śakti*.

And here in *Bhagavad-gītā* when two *śakti*, two potencies mentioned, the third potency or more internal or higher potency is included in God Himself. His *dhāma*, His paraphernalia, His *līlā*, all these, have been considered one with Him; and so two potencies.

So when the wholesale dissolution of the mundane world, then Śiva, who is considered to be the master, master of this *apara śakti*, of this worldly potency, he's connected, involved with this *apara śakti*. *Para śakti* as a whole considered as *Puruṣa*. (purishete?) who enters into the ground, the mundane energy. *Yayedam dhāryate jagat*, which entering into the mundane substance makes it moving, *yayedam dhāryate jagat*. In wholesale dissolution then the conscious aspect or the *para śakti* only has connection with *vaiṣṇavam padam*, the lower portion of the Vaikuṅṭha, that is Śivaloka, *śivo-mahā-viṣṇu*, almost entering into Mahā Viṣṇu. Then Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī, They also retire into Mahā Viṣṇu, the most fundamental background of this mundane world.

So this is the background of this world of creation. And then this mundane; there are different mundane worlds, there are different stages, Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya-loka, upwards. And then, Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātala, etc., in the lower we are told.

*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]

Wherever we go we are to return back, we can't maintain our stability, our position, certainty, or surety, but moving by the waves of action-reaction. *Mām upetya tu kaunteya, punar janma na vidyate*. If possibly crossing that land of equilibrium, we can go up; then of course we are saved. We acquire a substantial position there. *Yad gatvā na nivartante, tad dhāma paramam mama*.

[*na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ
yad gatvā na nivartante, tad dhāma paramam 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]

We enter into the domain, the kingdom of Kṛṣṇa, Nārāyaṇa. And there, generally no question of reaction because the cause of reaction is removed, and then only we can enter there: the cause of reaction is exploiting tendency or renouncing tendency. Exploiting, everything is meant for my comfort, self-centred.

Our Guru Mahārāja used this word, "geocentric," and the opposite "heliocentric." Helios or something, the Latin name of Sun perhaps; Heliocentric means Sun is in the centre. But geocentric means Earth is in the centre. So geocentric means necessarily self-centred, "Everything is meant for me. I am to enjoy as much as possible." This is this world.

And there, heliocentric, that is God-centric, God-centred. So no self-centring tendency remains in those souls that enter into Vaikuṅṭha. They have already accepted God-centred nature so they are safe. Their object towards the God, and they get supply, they get help from that centre, so their position becomes safe and more and more safe.

And that *avyākṛtam*, Virajā, Brahmāloka, that is the buffer state, neither exploitation nor service. They, like the exploiters, do not think that, "Everything is for me or my enjoyment". At the same time they do not admit that, "I am for someone else. I am independent. I don't want anything for my enjoyment, at the same time I am not to be enjoyed by anyone, I am for myself. By myself and for myself, I am not for any other being". No cooperation with the higher centre, higher sphere. That is the marginal position between the two fences, sitting on the fence, sitting on the fence policy. "Neither that side nor this side, I'm independent".

This is misinterpreted, "So 'ham" ["I am that"], misinterpreted, "Aham brahmāsmi" ["I am Brahman"], "So 'ham", these Vedic mantras are misinterpreted by them to support their opinion. "Tat tvam asi, you are that thing".

They have gone so far as to say through the lips of Hanumānji, who is the example of a bona-fide servitor of Rāmacandra.

(deho buddha aham daso smi?)

(mano buddha tadam sakha?)

(atma buddha tad evaham cha nischita?)

Some feel like that. “When I consider myself, identify myself with this body, I am Your servant. But when I am in the mental plane I think I am Your part.” “I am a servant”, that is the lowest conception, and the middle conception that, “I am Your part”.

(atma buddha tadeham?)

“When I consider my soul then I am one with You”. Their composition, so their thinking is like this. So really they have no fulfilment of life. Life is useless, just like sound sleep, *samādhi*, meaningless, purposeless, no object of life, no aim. Only to withdraw from the mortal world that is enough, withdrawal from the negative aspect of our life and no faith in positive life. So in their consideration everything is *māyā* and if we want to get out of *māyā* we are resolved to nothingness. That is the position.

Śrīmad-Bhāgavatam says, Śiva says, *avyākṛtam, mām avyākṛtam*. “After Brahma, then above Brahma I am there and it is very hard to understand My position. That is, I am the master of *māyā*, at the same time the service beginner. On my topmost capacity I begin, I rather merge into this serving domain. But here, I am also as a master, but not real master. Seem to be master of this mundane because this is all false. So that is my peculiar position”.

Sanātana Goswāmī has mentioned in his *Bṛhat Bhāgavatāmṛtam*, when the *jīva, jīva* soul, is passing away, crossing this *māyā*, the Devī *māyā* in a beautiful form comes to him and requests him not to leave her company. “You remain here, I shall serve you. Why do you go away leaving me here alone?” Appealing tone, the *māyā* proposes her services to a liberating soul. But he, if he gives consent, then he again, that *tatasthā* position, he again comes here. But if he can get relief of those subtle-most stages of consciousness and can enter, crossing that domain, can enter Vaikuṅṭha, he’s more or less safe, crossing the buffer state there. Vaikuṅṭha: that land of service, the land of gentlemen who does not want to consume anything for his own selfish desire.

śaraṇāgatera, akiñcanaera – eka -i lakṣaṇa, tāra madhye praveśaye ‘ātma-samarpaṇa’

[“There are two kinds of devotees - those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa’s lotus feet are qualified with another transcendental quality, *ātma-samarpaṇa*, full surrender without reservation.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.99*]

Śaraṇāgata devotee, a surrendered soul, *śaraṇāgatera, akiñcanaera*, and one who is selfless and self surrendered. Two sections of people, selfless people and self-surrendered. One thing, selflessness is common in both the sections, but the surrendered soul that is something positive. What is that? *Ātma-samarpaṇa*, self opposition, dedication: he’s already *akiñcana*, that does not want anything, like the previous man, *akiñcana*, don't want anything. *Śaraṇāgata* devotee he also will say, “I don’t want anything,” but something added, “I want to

offer myself for some cause. For my own self I don't want anything. I don't want anything for myself, but I want to offer myself, to give myself off to another higher entity.” This is added to *akiñcana*, to selflessness. He does not want but he wants service. So what is service we are to understand thereby; service, nothing I want for my own satisfaction, but I sacrifice myself for the satisfaction of some higher being. That is added to *akiñcana*; then he becomes *bhakta*. When serving, eternally serving creed is accepted, then the selfless soul becomes a devotee. And serving to whom? This *visuddha sattva* the serving land, land of service is *visuddha sattva*, and that is also degree of development. Generally hemisphere, first half is Paravyoma, and the higher up is Goloka, Braja Dhāma. One is calculated service and the higher...

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[End of the SCSMNJ MP3 dated 82.03.13.B_82.03.16.A]

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