

**Sri Sri Radha Gopinath Temple
Bhagavatam Class**

2.2.25-26

The Lord in the Heart

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

Verse, Translation and Purport

|| 2.2.25 ||

**tad viśva-nābhim tv ativartya viṣṇor
aṇīyasā virajenātmanaikah
namaskṛtaṁ brahma-vidām upaiti
kalpāyuso yad vibudhā ramante**

This Śiśumāra is the pivot for the turning of the complete universe, and it is called the navel of Viṣṇu [Garbhodakaśāyī Viṣṇu]. The yogī alone goes beyond this circle of Śiśumāra and attains the planet [Maharloka] where purified saints like Bhṛgu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for the saints who are transcendently situated.

|| 2.2.26 ||

**atho anantasya mukhānalena
dandahyamānaṃ sa nirīkṣya viśvam
niryāti siddheśvara-yuṣṭa-dhiṣṇyaṃ
yad dvai-parārdhyaṃ tad u pārameṣṭhyaṃ**

At the time of the final devastation of the complete universe [the end of the duration of Brahmā's life], a flame of fire emanates from the mouth of Ananta [from the bottom of the universe]. The yogī sees all the planets of the universe burning to ashes, and thus he leaves for Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to be 15,480,000,000,000 years.

Srila Prabhupada's Purport

It is indicated herein that the residents of Maharloka, where the purified living entities or demigods possess a duration of life calculated to be 4,300,000,000 solar years, have airships by which they reach Satyaloka, the topmost planet of the universe.

In other words, the Śrīmad-Bhāgavatam gives us many clues about other planets far, far away from us which modern planes and spacecraft cannot reach, even by imaginary speeds.

The statements of Śrīmad-Bhāgavatam are accepted by great ācāryas like Śrīdhara Svāmī, Rāmānujācārya and Vallabhācārya.

Lord Śrī Caitanya Mahāprabhu specifically accepts Śrīmad-Bhāgavatam as the spotless Vedic authority, and as such no sane man can ignore the statements of Śrīmad-Bhāgavatam when it is spoken by the self-realized soul Śrīla Śukadeva Gosvāmī, who follows in the footsteps of his great father, Śrīla Vyāsadeva, the compiler of all Vedic literatures.

In the creation of the Lord there are many wonderful things we can see with our own eyes every day and night, but we are unable to reach them equipped by modern materialistic science.

We should not, therefore, depend on the fragmentary authority of materialistic science for knowing things beyond the range of scientific purview.

For a common man, both modern science and Vedic wisdom are simply to be accepted because none of the statements either of modern science or of Vedic literature can be verified by him.

The alternative for a common man is to believe either of them or both of them.

The Vedic way of understanding, however, is more authentic because it has been accepted by the ācāryas, who are not only faithful and learned men, but are also liberated souls without any of the flaws of conditioned souls.

The modern scientists, however, are conditioned souls liable to so many errors and mistakes; therefore the safe side is to accept the authentic version of Vedic literatures, like Śrīmad-Bhāgavatam, which is accepted unanimously by the great ācāryas.

Discussion

Theme-1:

Faith vs Intelligence

**Srila Prabhupada says in
the Purport**

Śrīmad-Bhāgavatam gives us many clues about other planets far, far away from us which modern planes and spacecraft cannot reach, even by imaginary speeds.

The statements of Śrīmad-Bhāgavatam are accepted by great ācāryas like Śrīdhara Svāmī, Rāmānujācārya and Vallabhācārya.

Lord Śrī Caitanya Mahāprabhu specifically accepts Śrīmad-Bhāgavatam as the spotless Vedic authority, and as such no sane man can ignore the statements of Śrīmad-Bhāgavatam when it is spoken by the self-realized soul Śrīla Śukadeva Gosvāmī, who follows in the footsteps of his great father, Śrīla Vyāsadeva, the compiler of all Vedic

In the creation of the Lord there are many wonderful things we can see with our own eyes every day and night, but we are unable to reach them equipped by modern materialistic science.

We should not, therefore, depend on the fragmentary authority of materialistic science for knowing things beyond the range of scientific purview.

For a common man, both modern science and Vedic wisdom are simply to be accepted because none of the statements either of modern science or of Vedic literature can be verified by him.

The alternative for a common man is to believe either of them or both of them.

The Vedic way of understanding, however, is more authentic because it has been accepted by the ācāryas, who are not only faithful and learned men, but are also liberated souls without any of the flaws of conditioned souls.

The modern scientists, however, are conditioned souls liable to so many errors and mistakes; therefore the safe side is to accept the authentic version of Vedic literatures, like Śrīmad-Bhāgavatam, which is accepted unanimously by the great ācāryas.

So.... Are faith and logic
(knowledge) so divorced
from each other after all???

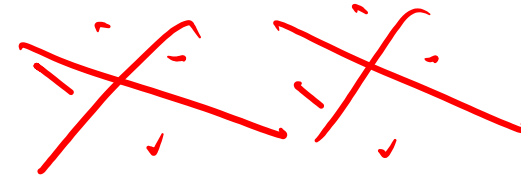
Is modern knowledge logically
verifiable and reasonable

and

Vedic knowledge is expected to be
accepted purely based on faith???

Srila Prabhupada is challenging that proposition here.....

For a common man, both modern science and Vedic wisdom
are simply to be accepted because none of the statements
either of modern science or of Vedic literature can be verified
by him.



**Srila Prabhupada is indicating that there is absolutely no
difference between modern science and Vedic wisdom in
terms of knowledge acquisition**

Actually, Faith is the Foundation of any Knowledge... Modern
or Vedic

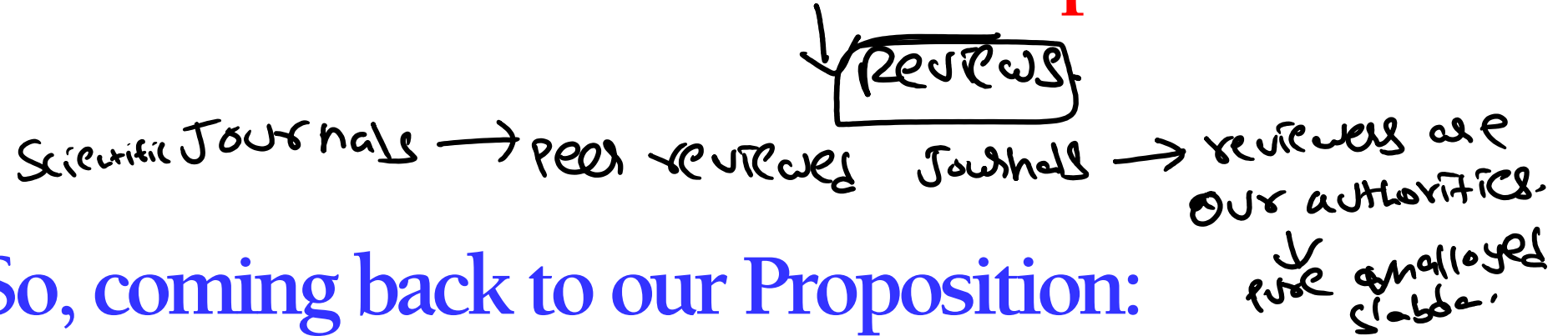
Well.... One may say.... NO WAY.... Modern Scientific
knowledge is VERIFIED... But Vedic Knowledge simply has to
be accepted based on FAITH

NO.... Actually, when we say Modern Scientific knowledge is
verified.... What we mean is....

1. We TRUST that it is VERIFIABLE....
2. We Trust that it has been VERIFIED

In fact, the Modern World's dependence on Sabda is simply mind boggling....

Example: Nimai Lila Prabhu – Amazon purchase



So, coming back to our Proposition:

Faith is the Foundation of any Knowledge.... Modern or Vedic

How do you back up such a proposition?

4.39

Faith as a
foundation of Knowledge

śraddhāvān labhate jñānam
tat-parah samyatendriyah |
jñānam labdhvā parām śāntim
acireṇādhigacchati ||

Having faith in scripture (^①śraddhāvān), being fixed in practice of niṣkāma-karma-yoga (^②tat-parah), and finally attaining control of the senses (^③samyatā indriyah), one attains knowledge (labhate jñānam). Attaining knowledge (jñānam labdhvā), one quickly attains (acireṇa adhigacchati) freedom from saṁsāra (parām śāntim).

Before you gain knowledge from any Pramana, you have to trust that Pramana.

Trust develops from experience (Pratyaksa).....

Therefore, Pratyaksa → Faith in Sabda (Pramana) →

Knowledge Acquisition

Explain how Pratyaksa supports Sabda

↳ Pratyakṣānu-gamaḥ.

a sense of logic

Example: Devotional Knowledge (Sukṛti – Faith – Knowledge)

Explain

→ Satān kṛpē → Malet sevā → aṅghṛta sukṛti

Faith → Knowledge

Pratyaksa Supports Sabda both before and after

Bhakti Paresanubhavo viraktir....

Bhagavad Gita Example

Therefore:

1. Good experience leads to development of Faith
2. Lack of good experience leads to asraddha
3. Bad experience leads to Samsaya.....

Ajna – No Experience

Asraddhadhana – No tangible nourishing experience

Samsayatma – Bad Experience

Shows usage of the word foolish.

|| 9.11 ||

avajānanti mām **mūḍhā**
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram

Use of word foolish
↓
Indicates lack
of a particular
type of
faith system.

This means lack of
particular type of
experiences that prevail
that faith

→ through which knowledge can be attained

The **fools** deride Me (**avajānanti mām mūḍhā**), the Lord of all beings (**bhūta-maheśvaram**), in this eternal human form (**mānuṣīm tanum āśritam**), not knowing that I am the great Lord of the Brahman, higher than all else. (**mama param bhāvam ajānanto**).

next verse → BUT → How do we know this ???

|| 9.13 ||

mahātmānas tu mām pārtha
daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam

→ Explain
Each word
carefully.

→ knowledge

The fortunate souls (**mahātmānah**), attaining deva nature (**daivīm prakṛtim āśritāḥ**), worship My human form with no distractions (**bhajanty ananya-manaso**), knowing that My human-like body is the cause of all things (**jñātvā bhūtādim**) and is indestructible, being fully spiritual (**avyayam**).

But those men who attain greatness by unpredictable mercy of My devotees attain the nature of the devas (**daivīm prakṛtim**) (rather than asuras), and worship Me in My human-like form.

Nature of faith:

- a) Faith in process
- b) Bhakti śāstras
- c) Books
- d) Paramparā

Mahaprasade govinde..... **svalpa punyavatam**
rajan visvaso naiva jayate..... **EXPLAIN**

NO FAITH because of LACK OF EXPERIENCE

Therefore, sometimes people say: “Do not invoke
FAITH. Explain it LOGICALLY”

Logic is highly subjective..... And SUBJECTIVE
TO?????? FAITH!!!!

Example:
→ Bhakti is VEJA VIDYE etc → why not everyone accept Bhakti
→ if it is most confidential, how can it be so open.

Explain Prasadam... Deities... Holy Name...

Therefore, NO FAITH because of LACK OF
↓
EXPERIENCE

Even from a material sense → Explain examples of mother-son
which others must relate to.

When Sabda is deeply accepted, it is believed to be as good as Pratyaksa and we speak as good as it is pratyaksa

Example: 1 Soul expanding into many bodies

discussion....

Example-2: ↓ karma mistra bhakta going to Naikuntla → makes no logical sense.

So, many material things are also similarly Sabda only for us even though we may speak as if it is Pratyaksa

↳ Example → ① There is no power supply | ② Battery got discharged | ③ Mother board got damaged

∴ Understanding that LOGIC IS VERY SUBJECTIVE TO ONE'S EXPERIENCE

↑
One should be careful about committing 9th
offense... No Faith, No Comprehension

Teachings from Harinama Cintamani!!!

"Because he has not developed any faith in Krsna or the name, the materialist cannot even hear the name."

To take up the name, one must have qualification.

That qualification is faith and faith alone.

Good caste by birth, good family, knowledge, social influence or strength, and educational qualifications are not the cause for qualification to the holy name.

The only qualification is faith, and faith means to have unflinching conviction in the glories and powers of the name.

"If one does not have faith, a real Vaiṣṇava will not give him instruction on the name.

That is the behavior of a Vaiṣṇava, for if the faithless man takes the name, he will simply offend it.

For instance, if one casts pearls to the swine, they will simply grind them to dust, or if one gives fine cloth to a monkey, he will tear it to pieces.

If the faithless take the name they will kill themselves from their offenses and, simultaneously, he who gives the name to the faithless will lose all his devotional credits very quickly.

"When one has come to have faith in the name, without effort he will receive the name, and by the name's influence he will cross the ocean of material existence.

But as long as one does not have faith, one has no qualification or capability.

Lord Caitanya gave the order to give instruction in the name everywhere, but that means to give it to the faithful men, and by that, perfection will be reached.

"O Lord Caitanya, being so merciful, You first gave faith to Jagāi and Mādhāi, then You gave them the name.

So wonderful was Your personality that You created faith in all men. The Vaiṣṇava should try to follow in Your footsteps."



Preaching means:

1. Giving Knowledge where there is Faith
2. Giving Faith where there is None
3. Giving Knowledge only in Proportion to the Faith

↓
Shri la prabhūcāda → 84 SQ wiles
Vraja example.

9th Offense means: Eagerness to give Knowledge,
but no sufficient Eagerness to create Interest and
Faith

How to deal with those who have Negative Faith?

Teachings from Jaiva Dharma

The 4 Cardinal Instructions to Sadhakas

1. Isvare Prema
2. Tad adhinesu Maitri
3. Balisesu Krpa
4. Dvisatsu Upeksha

Understanding Upeksha from Jaiva Dharma

“How should the devotees deal with such envious persons? It is recommended one should avoid their company.

Upekṣā, however, means neither that one should put a stop to all the usual human exchanges, nor that one should refuse help to such bewildered persons.

On the contrary, if an envious person is in danger or in distress, everything should be done to ameliorate his agony.

Upekṣā is to terminate all spiritual exchanges with the atheists, not social exchanges.

“Social exchanges are part of human behaviour, so the envious persons should be dealt with, but without getting into deep involvement or emotional relationships with them.

In contrast, for spiritual practice serious commitment is mandatory and spiritual association with one’s fellow devotees means to interact upon the spiritual platform by discussing transcendental topics, serving and assisting one another in spiritual progress.

Thus, one should avoid the association of persons with whom such spiritual practices are not possible or suitable. This is upekṣā.”

“An envious person is generally very self-opinionated; hence, if he hears praises or explanations about the science of pure devotion, he will immediately start an unnecessary argument, which will be of use neither to you, nor to him.

Instead of such barren debates, one should simply restrain one’s dealings to a social level with such types.