

Sri Sri Radha Gopinath Temple Bhagavatam Class

2.5.2

The Cause of all Causes

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

|| 2.5.2 ||

yad rūpaṁ yad adhiṣṭhānam
yataḥ sṛṣṭam idaṁ prabho
yat saṁstham yat param yac ca
tat tattvaṁ vada tattvataḥ

My dear father, please describe factually the symptoms of this manifest world. What is its background? How is it created? How is it conserved? And under whose control is all this being done?

Srila Prabhupada's Purport

The inquiries by Nārada Muni on the basis of factual cause and effect appear very reasonable.

The atheists, however, put forward many self-made theories without any touch of cause and effect.

The manifested world, as well as the spirit soul, is still unexplained by the godless atheists through the medium of experimental knowledge, although they have put forward many theories manufactured by their fertile brains.

Contrary to such mental speculative theories of creation, however, Nārada Muni wanted to know all the facts of creation in truth, and not by theories.

Transcendental knowledge regarding the soul and the Supersoul includes knowledge of the phenomenal world and the basis of its creation.

In the phenomenal world three things are factually observed by any intelligent man: the living beings, the manifest world, and the ultimate control over them.

The intelligent man can see that neither the living entity nor the phenomenal world are creations of chance.

The symmetry of creation and its regulative actions and reactions suggests the plan of an intelligent brain behind them, and by genuine inquiry one may find out the ultimate cause with the help of one who knows them factually.

Discussion

Theme-1: The Six Questions

|| 2.5.2 ||

① yad rūpam yad adhisthānam ②
③ yataḥ sṛṣṭam idaṁ prabho
④ yat samstham yat param yac ca ⑤
tat tattvam vada tattvataḥ ⑥

O Lord (prabho)! Please explain the truth about (tat tattvam vada tattvataḥ) the characteristics of the universe (yad rūpam), its shelter (yad adhisthānam), the process by which it was created (yataḥ sṛṣṭam idaṁ), into what it merges at destruction (yat samstham), on what it is dependent (yat param), and of what it is composed (yat ca).

**Yad rūpaṁ – The
Characteristics of this Universe
(14)**

|| 2.5.14 ||

dravyam karma ca kālaś ca
svabhāvo jīva eva ca
vāsudevāt paro brahman
na cānyo 'rtho 'sti tattvataḥ

O brāhmaṇa (**brahman**)! The **elements**, **karma**, **time** (**dravyam karma ca kālaś ca**), **svabhāva** and **the jīva** (**svabhāvo jīva eva ca**) are not different from Vāsudeva (**vāsudevāt 'parah**). Nothing but he exists in truth (**na ca anyah arthah asti tattvataḥ**).

None of these exist apart from the Lord, because the items, except the jīva, are the effects of māyā, and māyā and the jīva are energies of the Lord.

The universe is thus a form of Vāsudeva.

Thus the answer to the question about the characteristic of the universe (**yad-rūpam**) is given.

Yad adhiṣṭhānam – The Shelter (15-16)

|| 2.5.15 ||

nārāyaṇa-parā vedā
devā nārāyaṇaṅgajāḥ
nārāyaṇa-parā lokā
nārāyaṇa-parā makhāḥ

The Vedas are dependent on Nārāyaṇa (**nārāyaṇa-parā vedā**). The devatās are born from the limbs of Nārāyaṇa (**devā nārāyaṇa aṅgajāḥ**). The planets and sacrifices are dependent on Nārāyaṇa (**nārāyaṇa-parā lokā nārāyaṇa-parā makhāḥ**).

|| 2.5.16 ||

nārāyaṇa-paro yogo
nārāyaṇa-param tapah
nārāyaṇa-param jñānam
nārāyaṇa-parā gatiḥ

Yoga is dependent on Nārāyaṇa (nārāyaṇa-paro yogo). Austerity is dependent on Nārāyaṇa (nārāyaṇa-param tapah). Knowledge is dependent on Nārāyaṇa (nārāyaṇa-param jñānam). Liberation is dependent on Nārāyaṇa (nārāyaṇa-parā gatiḥ).

Gatiḥ means liberation.

Yatah sıřtam – The Process of Creation (21-35)

Explain "eko bahv Syaḥ"
↓
"eko nāstvam gūṇiccha"

|| 2.5.21 ||

kālam karma svabhāvam ca
māyeśo māyayā svayā
ātman yadṛcchayā prāptam
vibubhūṣur upādade

→ after this
↓
"kālaḥ gūṇa
vyatikraha"

The Lord of māyā (**māyeśah**), desiring to become many (**vibubhūṣuh**), by his own will (**yadṛcchayā**), accepts (**upādade**) time (**kālam**) which was merged in himself (**ātman prāptam**), as well as karma and svabhāva which were merged in the jīva (**karma svabhāvam ca**), through the agency of māyā (**māyayā svayā**).

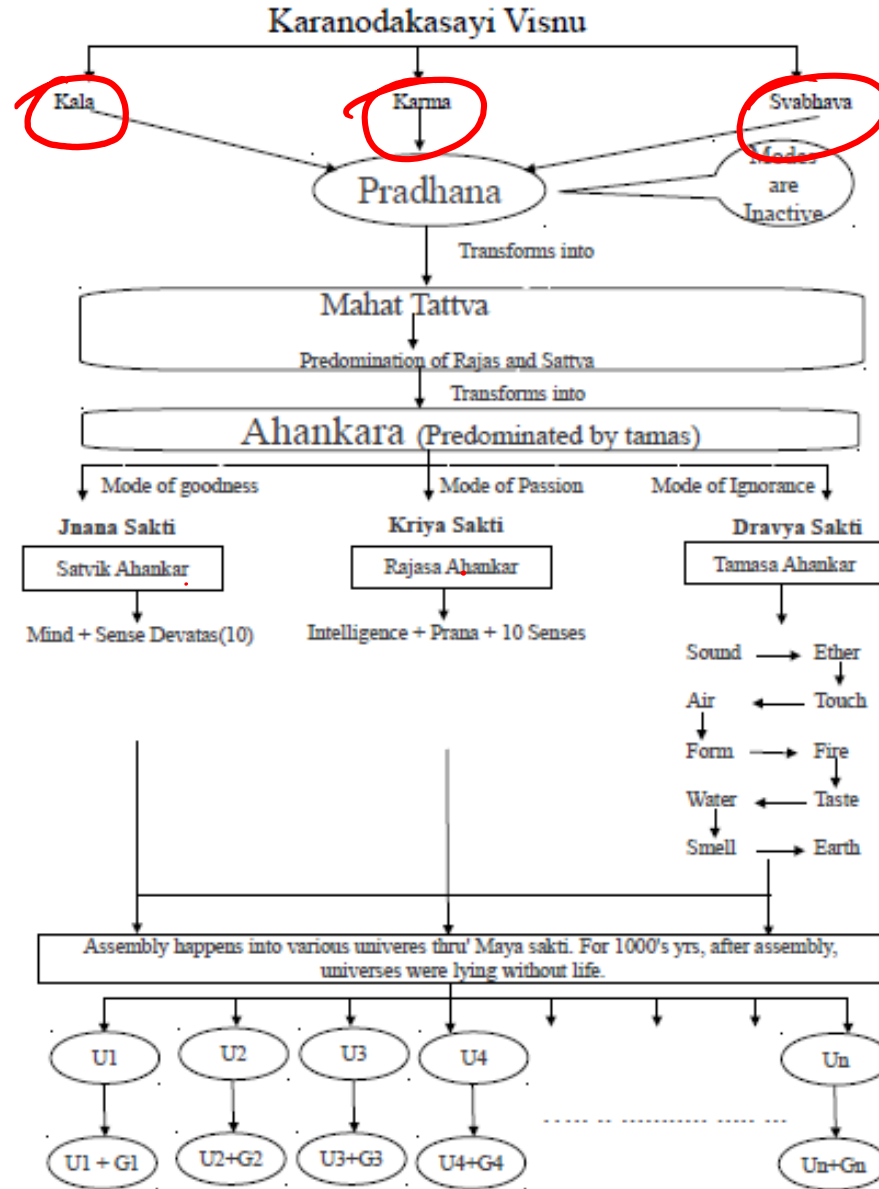
It has been stated that the Lord produces the universe by means of his energy māyā.

Now the process (**yathā sṛṣṭam idam**) is given.

The Lord, desiring to become many (**vibubhūṣuḥ**) by his own will (**yadṛcchayā**), accepts for creation (**upāḍade**) time, which was merged in him (**ātman prāptam kālam**), karma (the fate of the jīvas) and svabhāvam which were merged in the jīva.

This does not take place spontaneously, but by māyā.

Sarga



Elements

Tanmatras

Part-1

Elemental creation

~~Pradhana~~
Karana Systi

Part-2

~~Pradhana~~
Karya Systi

What is it constitutionally composed of?

Vibhūti of the Lord.

Yat ca – Lord is both the material and effective cause of this Universe (1-17)

|| 2.6.1 ||

brahmovāca—

vācām vahner mukham kṣetram

chandasām sapta dhātavaḥ |

havya-kavyāmrtānnānām

jihvā sarva-rasasya ca ||

GROSS MOUTH
SUBTLE MOUTH

Large Devatā

Tan Mētra

Brahmā said: From the mouth of the Lord arose (mukham) speech, the speech organ, and Agni in the universal form (vācām vahner kṣetram). From his seven dhātus arose the seven Vedic meters (chandasām sapta dhātavaḥ). From the Lord's tongue arose (implied) the remnants of offerings to devatās (havya) and Pitṛs (kavya), the six tastes (amṛta annānām), and from the Lord's place of tasting (implied) arose the tongue (jihvā sarva-rasasya) and Varuṇa (ca).

GROSS organ

S. no	Gross organ (Adhibhuta)	Subtle organ (Adhyatma)	Sense devata (Adhidaiva)	Sense object (Adhibhuta)	Elements
1	Karna	Srotra	Dig devatas	Sabda	Ether
2	Nasika	Ghrana	Asvini Kumaras	Gandha	Earth
3	Aksini	Caksuh	Surya	Rupa	Fire
4	Talu	Jihva	Varuna	Rasa	Water
5	Carma	Tvaca	Trees	Sparsa	Air

From the Lord's Subtle Sense organ arises: a) Elements b) Tan matra

→ in the universal form

From the Lord's place of organ arises: a) Sense Devata b) Subtle sense organ in Virata Rupa

śakti-śaktimator abhedāt śakteḥ kāryam śaktimato 'pi bhavati:

because of non-difference between the śakti and the possessor of the śakti, the effect of the śakti becomes non-different from the possessor of the śakti.

Pañcopeniśat

- ① Paramēṣṭhi → ether → śabda
- ② Pumān → air → sparśa
- ③ viśva → fire → rūpa

Speech, fire etc. and all their expansions in the spiritual world are eternal and full of consciousness since they are part of the spiritual pastimes.

- ④ nīrṛti → water → rasa
- ⑤ sarva → earth → gandha

But their vibhūtis in the material world are māyā and temporary.

Brahmajī shares his personal
experience of seeing the Lord
as the material cause of this
universe (23-30)

|| 2.6.23 ||

yadā nya bhya n alinād
aham ā saṁ mahāt manaḥ |
nā vidaṁ yajña sambhārān
puruṣa avayavān rte ||

When (yadā) I appeared (aham āsaṁ) from the lotus in the Lord's navel (asya mahātmanaḥ nābhyān nalinād), I could not see any ingredients for sacrifice (na avidaṁ yajña-sambhārān) other than the limbs of the Lord (puruṣa avayavān rte).

॥ 2.6.24-26 ॥

teṣu yajñasya paśavaḥ savanapatayaḥ kuśāḥ |
idaṁ ca deva-yajanaṁ kālāś coru-guṇānvitaḥ ||
vastūny ośadhayaḥ snehā rasa-loha-mṛdo jalam |
ṛco yajūmṣi sāmāni cātur-hotraṁ ca sattama ||
nāma-dheyāni mantrāś ca dakṣiṇāś ca vratāni ca |
devatānukramaḥ kalpaḥ saṅkalpas tantram eva ca ||

By using the limbs of the Lord, I assembled the following ingredients (teṣu yajñasya): animals (paśavaḥ), the sacrificial posts (savanah patayah), the kuśa grass (kuśāḥ), the proper place (idaṁ ca deva-yajanaṁ) and the proper time such as spring (kālāś ca uru-guṇānvitaḥ); plates and other utensils (vastūny), plants like rice (ośadhayaḥ), ghee (snehā), honey (rasa), metals like gold (loha), earth (mṛdah), water (jalam), verses of the Ṛg, Yajur and Sāma Vedas (ṛco yajūmṣi sāmāni), the various offerings of oblations (cātur-hotraṁ ca); the names of the sacrifices like jyotiṣṭoma (nāma-dheyāni), the mantras (mantrāś ca), gifts (dakṣiṇāś ca), vows (vratāni ca), assigning the regions of the devatās (devatā anukramaḥ), the sacrificial manuals (kalpaḥ), ritual vows (saṅkalpas), and the modes of performance (tantram eva ca).

|| 2.6.27 ||

gatayo matayaś caiva
prāyaścittam samarpaṇam |
puruṣāvayavair ete
sambhārāḥ sambhṛtā mayā ||

By using the limbs of the Lord (puruṣa avayavaih ete), I assembled (sambhārāḥ sambhṛtā mayā) the movements (gatayah), the prayers (matayah), the atonements (prāyaścittam) and the final offering (samparṇam).

|| 2.6.28 ||

iti sambhr̥ta-sambhāraḥ
puruṣāvayavair aham |
tam eva puruṣam yajñam
tenaivāyajam īśvaram ||

By these ingredients assembled through the limbs of the Lord (iti
puruṣa avayavair (sambhr̥ta-sambhāraḥ), I (aham) performed
sacrifice (ayajam yajñam) to the Lord (tam eva puruṣam īśvaram).

Purusa Sukta

yat puruṣeṇa havisā
devā yajñam atanvata

|| 2.6.29 ||

tatas te bhrātara ime
prajānām patayo nava |
ayajan vyaktam avyaktam
puruṣam su-samāhitāḥ ||

Then (tataḥ) your brothers (te ime bhrātara), the nine Prajāpatis (prajānām patayo nava), with concentrated minds (su-samāhitāḥ), worshipped (ayajan) visible persons like Indra and the invisible Lord (vyaktam avyaktam puruṣam).

Purusa Sukta

puruṣam jātam agrataḥ
tena devā ayajanta

|| 2.6.30 ||

tataś ca manavaḥ kāle
ījire ṛṣayo 'pare |
pitaro vibudhā daityā
manuṣyāḥ kratubhir vibhum ||

Then (tataḥ) the Manus (manavaḥ), sages (ṛṣayah apare), Pitṛs, the devatās, the Daityas (pitaro vibudhā daityā) and humans (manuṣyāḥ), on different occasions (kāle) worshipped the Lord using sacrifice (ījire vibhum).

Kāle means “when they had the opportunity.”

**Yat param – Who is the
Supreme?**

|| 2.6.32 ||

srjāmi tan-niyukto 'ham
haro harati tad-vaśah |
viśvam puruṣa-rūpeṇa
paripāti tri-śakti-dhr̥k ||

I create under his order (srjāmi tad-niyukto aham), and Śiva destroys under his order (haro harati tad-vaśah). Holding his three energies (tri-śakti-dhr̥k), he protects the universe (viśvam paripāti) as the Paramātmā (puruṣa-rūpeṇa).

**Yat samstham – Into what it
merges at destruction?**

|| 2.6.39 ||

sa eṣa ādyaḥ puruṣaḥ
kalpe kalpe sṛjaty ajaḥ |
ātmātmāny ātmanātmānam
sa saṁyacchati pāti ca ||

Mahā-visṇu (sa eṣa ādyaḥ puruṣaḥ), without birth (ajaḥ), the soul of all beings (ātmā), creates himself (the universe) (ātmānam sṛjaty), maintains by himself (ātmanā pāti) and destroys in himself (ātmāny saṁyacchati).

Discussion from the Purport

Theme-2: Dealing with Non-Devotees

The inquiries by Nārada Muni on the basis of factual cause and effect appear very reasonable.

The atheists, however, put forward many self-made theories without any touch of cause and effect.

The manifested world, as well as the spirit soul, is still unexplained by the godless atheists through the medium of experimental knowledge, although they have put forward many theories manufactured by their fertile brains.

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विष्णु भक्ता सुरतो दाता
असुरासुत विनाशकः । } → ATHEISTIC PEOPLE

Divine and Demoniac Differentiation

Level-1 differentiation: Qualities

॥ 16.1-3 ॥

śrī-bhagavān uvāca

abhayaṃ sattva-saṃśuddhir jñāna-yoga-vyavasthitiḥ
dānaṃ damaś ca yajñaś ca svādhyāyas tapa ārjavam

ahimsā satyam akrodhas tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṃ mārđavaṃ hrīr acāpalam

tejaḥ kṣamā dhṛtiḥ śaucam adroho nāti-mānitā
bhavanti sampadam daivīm abhijātasya bhārata

Fearlessness, purity of consciousness (**abhayaṃ sattva-saṃśuddhir**), having knowledge of the methods of jñāna (**jñāna-yoga-vyavasthitiḥ**), charity, sense control, worship of the Lord (**dānaṃ damaś ca yajñaś ca**), study of the Vedas, austerity, sincerity (**svādhyāyas tapa ārjavam**), non-violence, truth, absence of anger (**ahimsā satyam akrodhas**), lack of possessiveness, peace, not criticizing others (**tyāgaḥ śāntir apaiśunam**), mercy to living beings, absence of greed (**dayā bhūteṣv aloluptvaṃ**), gentleness, humility, steadiness (**mārđavaṃ hrīr acāpalam**), strength, forgiveness, fortitude, cleanliness (**tejaḥ kṣamā dhṛtiḥ śaucam**), avoiding injury of others, and lack of pride (**adroho nāti-mānitā**) manifest (**bhavanti**) in a person born at a time indicating sattvic qualities (**daivīm sampadam abhijātasya**).

|| 16.4 ||

dambho darpo 'bhimānaś ca
krodhaḥ pārūṣyam eva ca
ajñānaṁ cābhijātasya
pārtha sampadam āsurīm

False pretence, pride, attachment (**dambho darpo abhimānaś ca**), anger, cruelty (**krodhaḥ pārūṣyam eva ca**) and lack of discriminating power (**ajñānaṁ ca**) manifest in one born at a time indicating tamasic or rajasic qualities (**āsurīm sampadam abhijātasya**).

Arjuna gets a
doubt

|| 16.5 ||

Am I demonic?

daivī sampad vimokṣāya
nibandhāyāsuri matā
mā śucaḥ sampadam daivīm
abhijāto 'si pāṇḍava



Sādhekā (ah have
these qualities too!

"alicesu durgāto"

"other people prayukto"

The daiva qualities lead to liberation (**daivī sampad vimokṣāya**) and the asuric qualities lead to bondage (**nibandhāya āsuri matā**). Do not worry Arjuna (**mā śucaḥ pāṇḍava**). You have been born with the sattvic qualities (**daivīm sampadam abhijātaḥ asi**).

**Level-2 differentiation: World View -
Value System – Which leads to impure
actions**

॥ 16.7 ॥

pravṛttiṃ ca nivṛttiṃ ca
janā na vidur āsurāḥ
na śaucam nāpi cācāro
na satyam teṣu vidyate

→ & i - do not care about

Demonic people do not understand (āsurāḥ janā na viduh) dharma and adharma (pravṛttiṃ ca nivṛttiṃ ca). They do not have (teṣu na vidyate) cleanliness, regulated activities (śaucam api ācāro), or truthfulness (ca satyam).

World view

|| 16.8 ||

asatyam apratiṣṭham te
jagad āhur anīśvaram
aparaspara-sambhūtam
kim anyat kāma-haitukam

They say the world is false (**te āhuh jagad asatyam**), without a foundation (**apратиṣṭham**), without a creator (**anīśvaram**), having arisen without cause (**aparaspara-sambhūtam**). What else can be said (**kim anyat**)? Its cause is just some speculation according to ones desire (**kāma-haitukam**).

Wrong world view
↓
Wrong actions.

|| 16.9 ||

etām dr̥ṣṭim avasṭabhya
naṣṭātmāno 'lpa-buddhayaḥ
prabhavanty ugra-karmāṇaḥ
kṣayāya jagato 'hitāḥ

Why wrong actions?
↓
Bcos their world
view supports it.

Taking shelter of this viewpoint (**etām dr̥ṣṭim avasṭabhya**), being depraved (**naṣṭātmāno**), unintelligent (**alpa-buddhayaḥ**), performing violent actions (**ugra-karmāṇaḥ**), these men (**ahitāḥ**) are born to bring destruction to the world (**jagataḥ kṣayāya prabhavanty**).

|| 16.10 ||

kāmam āśritya duṣpūram
dambha-māna-madānvitāḥ
mohād gr̥hītvāsad-grāhān
pravartante 'śuci-vratāḥ

Taking shelter of insatiable lust (**duṣpūram kāmam āśritya**), filled with false pretense, pride and passion (**dambha-māna-madānvitāḥ**), with impure vows (**aśuci-vratāḥ**), they engage in all sorts of false doctrines (**asad-grāhād pravartante**) out of bewilderment (**mohād**).

|| 16.11 ||

cintām aparimeyām ca
pralayāntām upāśritāḥ
kāmapabhoga-paramā
etāvad iti niścītāḥ

(contrast it with
struggling de votes' world view

↑
World view.

Taking shelter of unlimited thoughts and worries (**cintām aparimeyām ca upāśritāḥ**) of what they should obtain till the point of death (**pralayāntām**), they are convinced that the goal is only to enjoy sense objects to the utmost (**kāma upabhoga-paramā etāvad iti niścītāḥ**).

|| 16.12 ||

āśā-pāśa-śatair baddhāḥ
kāma-krodha-parāyaṇāḥ
īhante kāma-bhogārtham
(anyāyenārtha-sañcayān

Contrast

Sometimes devoted
out of Svabhāva

Contrived.

Bound by hundreds of shackles of desire (**āśā-pāśa-śatair baddhāḥ**), surrendered to lust and anger (**kāma-krodha-parāyaṇāḥ**), they strive to amass heaps of wealth (**artha-sañcayān īhante**) through illegal means (**anyāyena**) in order to enjoy sense objects (**kāma-bhogārtham**).

|| 16.14 ||

asau mayā hataḥ śatrur
haniṣye cāparān api
īśvaro 'ham aham bhogī
siddho 'ham balavān sukhī

I have killed my enemy (**asau śatrur mayā hataḥ**). I will kill others also (**haniṣye ca aparān api**). I am the lord. I am the enjoyer (**īśvaro 'ham aham bhogī**). I am strong and happy (**siddho 'ham balavān sukhī**).

Why such denial world views?



Level-3 differentiation: Pramana – Guiding Light

|| 16.23 ||

yaḥ śāstra-vidhim utsrjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

He who giving up the rules of scripture (**yaḥ śāstra-vidhim utsrjya**) acts according to his own whim (**vartate kāma-kārataḥ**) does not attain perfection (**na sa siddhim avāpnoti**), happiness, or the supreme goal (**na sukhaṁ na parāṁ gatim**).

|| 16.24 ||

tasmāc chāstram pramāṇam te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktam
karma kartum ihārhasi

Therefore scripture is the authority (**tasmāt śāstram pramāṇam**) in determining what to do and what not to do (**kārya-akārya-vyavasthitau**). Understanding what is stated in the scripture (**jñātvā śāstra-vidhānoktam**), you should perform actions in this world (**karma kartum iha arhasi**).

VIṢṆU bhakta
Sukṛto darīḍha

↓
āsuroḥ tad vīraḥ ya

7.16

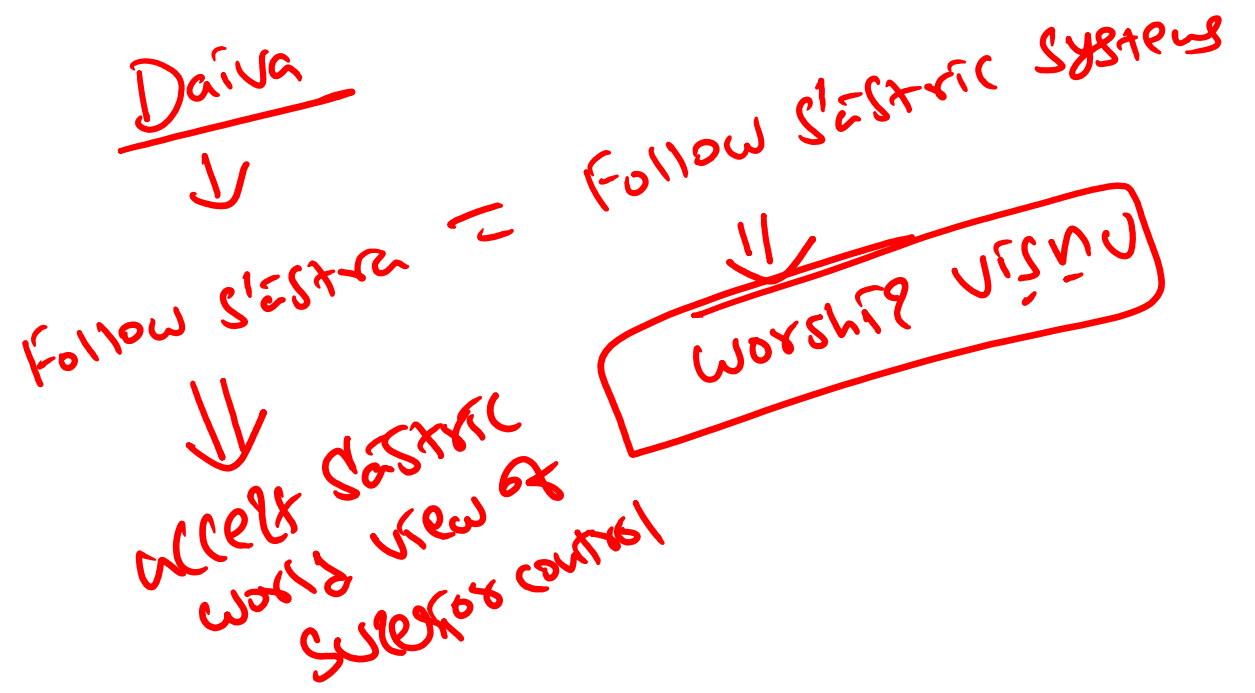
catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharataṣabha

Four types of religious persons (catur-vidhā sukṛtino janāḥ)
worship Me (mām bhajante), O Arjuna (arjuna): the sufferer,
the inquirer, the enjoyer and the jñānī (ārto jijñāsur arthārthī
jñānī ca).

“Then, who worships You?”

Four types worship Me.

Those who follow the rules of varṇāśrama (sukṛtinah), worship Me.



7.15

na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ

4 Categories of
Falsely Intelligent

The falsely intelligent (duṣkṛtinaḥ), consisting of the animalistic humans engrossed solely in material pleasure (mūḍhāḥ), the condemned humans who give up bhakti after practicing it (narādhamāḥ), the deluded theists who think My body is material (māyayā apahṛta-jñānā), and the demons who attack My form (āsuram bhāvam āśritāḥ), do not surrender to Me (na mām prapadyante).

“Do not the wise then surrender unto You?”

Yes, those who are wise surrender to Me but those who only think themselves wise do not.

Duṣṭa means evil or spoiled, and kṛtinah means clever.

Those who have evil intelligence (duṣkṛtinah) are of four types.

①
One is the mūḍhaḥ, the fool equal to an animal.

He pursues only (animalistic) enjoyment through his work.

②
Others are narādhamaḥ.

↳ Due to offenses (or) bad experiences.

For some time, they attain the status of a human by accepting the process of bhakti, but they then reject it by their own will, thinking that it is not useful as a practice for attaining their goals.

They become the lowest beings (adhama) because of giving up bhakti (after attaining it).

③ māyayā ubhaya-śāstrā

Others, though having studied the scriptures, have their knowledge stolen by māyā.

They think that Nārāyaṇa residing in Vaikuṅṭha is obtainable by constant bhakti, but not Kṛṣṇa or Rāma, whom they consider humans.

It is said, avajānanti mām mūḍhā mānuṣīm tanum āśritam (BG 9.11).

These fools think that I have a human body.

This means that though they surrender to Me (in some forms), they actually do not surrender to Me.

Ⓐ असुरान् भयं कान् अस्मिन् ।

Others take shelter of the mood of the asuras.

Asuras like Jarāsandha, seeing My form, attack it with arrows.

They even try to destroy My form in Vaikuṅṭha by their bad arguments, based on faulty logic such as insisting on visible proof.

They do not surrender at all.

From Sādhakās



So, How to deal with such Duskrinas who may not accept the Vaisnava Philosophy



From Jaiṅva Dharmā

“In the Śrīmad-Bhāgavatam, 11.2.46, there is an instruction for the madhyama-vaiṣṇavas:

**īsvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ**

“An intermediate or second-class devotee, called a madhyama-adhikārī, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent, and disregards those who are envious of the Supreme Personality of Godhead and His devotees.’

1st Characteristic: Isvare Prema

Prema refers to Suddha Bhakti Sadhana

This is how the scripture Bhakti-rasāmṛtā-sindhu, Purva 1.1.11, defines śuddha-bhakti:

**anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā**

“One should render transcendental loving service to the Supreme Lord, Śrī Kṛṣṇa, favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is pure devotional service.’

2nd Characteristic: Tad Adhinesu Maitri

**Who falls in the category of Tad-
Adhinesu?**

“Now to the topic of second characteristic, the friendly attitude of the madhyama-vaiṣṇava adopts towards his fellow surrendered devotees of the Lord—those who are blessed by śuddha-bhakti.

→ explain kanīṣṭha vaiṣṇava →

“कनिष्ठैश्च लोभये”

The kanīṣṭha-vaiṣṇava is not on the platform of śuddha-bhakti—that is to say, he does not serve and satisfy the pure devotees.

Explain the concept of differential respect

Therefore, maitrī can only be properly extended by the madhyama-adhikārī to his fellow madhyama-vaiṣṇavas and the higher level uttama vaiṣṇavas.

“In the Caitanya-caritāmṛta, Śrī Caitanya is asked by a devotee of Kuliya-grāma, “Please let me know who is actually a Vaiṣṇava, and what his symptoms are.”

↓
All 3 categories have pure faith but different strength of faith in the HU

In response, Śrī Caitanya describes the different characteristics of the various levels of Vaiṣṇavas.

The three types of Vaiṣṇavas described by Mahāprabhu as worthy of service are within the pure realms of madhyama and uttama Vaiṣṇavism.

“Śrī Caitanya instructed the madhyama-vaiṣṇava-gr̥hastha to serve these three types of pure Vaiṣṇavas: vaiṣṇava, one who has chanted once harināma purely; vaiṣṇava-tara, one who constantly chants harināma; and vaiṣṇava-tama, one whose presence spontaneously inspires others to chant harināma.

These three grades of pure Vaiṣṇavas alone are worthy of his worship.

The madhyama-gr̥hastha is instructed to serve only these three, who chant pure harināma; not the kanistha-vaiṣṇava, who chants only the shadow form of harināma and is therefore not a suitable object of service.

Only the madhyama and uttama Vaiṣṇavas who utter śuddhānāma are fit to be served.

“Service to the Vaiṣṇavas should be in accordance with their respective levels of advancement.

↓
Sakale Samnāna korite Saketi

What is Maitri?

The word maitrī encompasses association, discussion and service.

Not co-habiting ① → meaningful interactions ② → Parasparānu ketahau ③

When one sees a śuddha-bhakta must greet him and offer respects immediately, give full hospitality affectionately, discuss Kṛṣṇa conscious topics with him, and care for all his needs.

↓
Sajātija evāye śrigdhe ...
↓
dadaṭi pratigṛhṇati

One should serve him properly in all these ways.

One must be extremely cautious not to envy a śuddha-bhakta.

↓
dṛṣṭvāṅ śreṣṭhān
Janitān

He should not be shown irreverence or criticized even inadvertently and he must not be disregarded because of some physical deformity or ailment.

3rd Characteristic: Balisesu Krpa

Who is a Balisa?

“The third practice of the madhyama-vaiṣṇava is the bestowal of kṛpā upon the ignorant.

The word bāliśā implies an ignorant person without spiritual knowledge, or an idiot, fool, etc.

Gross, uneducated materialists whose false ego and strong material attachments do not allow them to cultivate śraddhā to the Supreme Lord are bāliśā.



The bāliśā are without correct spiritual guidance, yet, fortunately, they are uncontaminated by false philosophies such as impersonal māyāvāda.

~~Thus, their saving grace is that they have no antipathy towards bhakti or bhaktas.~~

Even a so-called highly learned scholar who has of yet failed to achieve śraddhā in the Supreme Personality of Godhead may be accurately characterised as a bāliśā, ignoramus.

“In addition, there is the kaniṣṭha-adhikārī. Though he is at the doorstep of bhakti, he lacks the proper grasp of sambandha-jñāna; thus, he is deprived of śuddha-bhakti.

What constitutes bestowal of Krpa?

These are some of the different kinds of bāliśā and it is very essential for the madhyama-vaiṣṇava to show mercy to them.

①
The madhyama-vaiṣṇava must deal graciously with the bāliśā, as he would do with an honoured guest—but this is not enough.

② → give knowledge where there is faith
facilitate development of faith where there is none
give knowledge in proportion to faith.

To show real mercy to the bāliśā, he must ensure that the bāliśā develops śraddhā in pure devotional service and a taste for chanting harināma.

“The unknowing bāliśās are uneducated in the teachings of the scriptures,
and so are susceptible to falling prey to the lures of bad company.

~~The madhyama-vaishnava, being compassionate, offers the bālīśās his association, instructing them about the scriptures and the glories of harināma.~~

An ailing person cannot treat himself—he needs a doctor.

↑ Kṛpā means tolerance

→ Explain BUT's explanation of "taror iva śhīṣhā"

Just as the angry and frustrated outbursts of a sick patient are excusable, the misdemeanours of the bālīśā are also to be forgiven.

That, indeed, is an act of mercy.

“The bālīśā may be easily diverted from bhakti at any time, his consciousness being clouded with misconceptions, such as believing in karma-kāṇḍa; being sometimes drawn to speculative knowledge; worshiping the Deity of the Lord with ulterior motives; having faith in the yoga process; being indifferent to association with pure Vaiṣṇavas—something which would actually be beneficial for him; being attached to the rules and regulations of varṇāśrama; and so on.

A diseased person cannot treat himself; he must be given the compassionate care of an expert physician who tolerates the expected misbehaviour of his patient.

①

②

③

By administering his association, compassion, and spiritual instructions, the madhyama-vaishnava can correct the wrong views of the kaniṣṭha-vaishnava and promote him to the level of a madhyama-adhikārī pure devotee.

This practice of mercy is essential for the madhyama-adhikārī-vaishnava.

4th Characteristic: Dvisatsu Upeksa

Who is a Dvesi?

“Now we come to the fourth quality, upekṣā, indifference, neglect and avoidance, of those who are envious.

Firstly, an envious person has to be defined and the different types of envious persons have to be delineated.

Dveṣa, enmity, is a human trait also known as matsaratā, envy and hate.

This heinous propensity is the exact opposite of prema. The Supreme Lord alone is ultimately the sole recipient of prema.

Antipathy against the Lord is known as dveṣa of which there are five kinds:

1. Scepticism, not having faith in God; *self-obscurer* *atheist*
2. The belief that the Supreme Lord is nothing more than a natural potency of the creation, which automatically brings about the result of one's karma; *karma-miḥāṣa*
3. Not believing in the transcendental form of the Lord; *māyāvāda*
4. Not accepting the position of the jīva as an eternal servant of the Lord; and *māyāvāda*
5. The absence of mercy.

What is Upeksa?

“How should the devotees deal with such envious persons?”

Upekṣā

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.



→ Explain why?

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

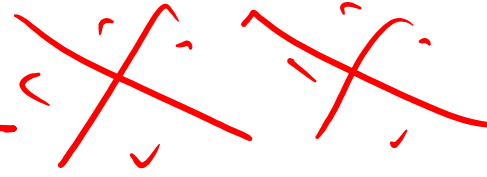
A gr̥hastha-vaiṣṇava has to interact with so many different persons in the course of his daily life.

Through marriage, he acquires many new acquaintances.

While shopping, while taking care of family matters, in business, in property deals, in sickness, in maintenance, in all these matters and more, normal human dealings are an ongoing and unavoidably necessary performance.

“How then is it possible for the gr̥hastha-vaiṣṇava, with one final stroke, to curtail all simple day to day interactions with this envious lot?”

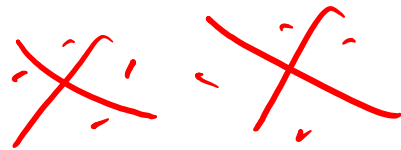
This is not the meaning of upekṣā.



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

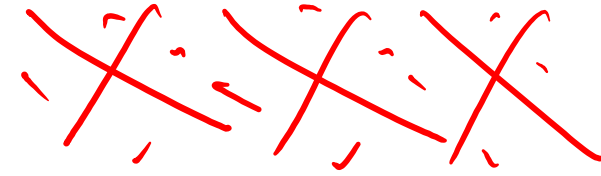


As a result of one's karma—the resultant material reactions from previous lives—even some of one's own family members may be dveṣīs, envious persons.



Should they be excluded? No, that is not the solution.

“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.”



Kṛmāṭī

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.