

# Sri Sri Radha Gopinath Temple Bhagavatam Class

2.5.25

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

|| 2.5.25 ||

tāmasād api bhūtāder  
vikurvāṇād abhūn nabhaḥ  
tasya mātrā guṇaḥ śabdo  
liṅgam yad draṣṭṛ-dṛśyayoḥ

From the darkness of false ego, the first of the five elements, namely the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen.

# Srila Prabhupada's Purport

The five elements, namely sky, air, fire, water and earth, are all but different qualities of the darkness of false ego.

This means that the false ego in the sum total form of mahat-tattva is generated from the marginal potency of the Lord, and due to this false ego of lording it over the material creation, ingredients are generated for the false enjoyment of the living being.

The living being is practically the dominating factor over the material elements as the enjoyer, though the background is the Supreme Lord.

Factually, save and except the Lord, no one can be called the enjoyer, but the living entity falsely desires to become the enjoyer.

This is the origin of false ego.

When the bewildered living being desires this, the shadow elements are generated by the will of the Lord, and the living entities are allowed to run after them as after a phantasmagoria.

It is said that first the tan-mātrā sound is created and then the sky, and in this verse it is confirmed that actually it is so, but sound is the subtle form of the sky, and the distinction is like that between the seer and the seen.

The sound is the representation of the actual object, as the sound produced speaking of the object gives an idea of the description of the object.

Therefore sound is the subtle characteristic of the object.



Similarly, sound representation of the Lord, in terms of His characteristics, is the complete form of the Lord, as was seen by Vasudeva and Mahārāja Daśaratha, the fathers of Lord Kṛṣṇa and Lord Rāma.

The sound representation of the Lord is nondifferent from the Lord Himself because the Lord and His representation in sound are absolute knowledge.

Lord Caitanya has instructed us that in the holy name of the Lord, as sound representation of the Lord, all the potencies of the Lord are invested.

Thus one can immediately enjoy the association of the Lord by the pure vibration of the sound representation of His holy name, and the concept of the Lord is immediately manifested before the pure devotee.

A pure devotee, therefore, is not aloof from the Lord even for a moment.

The holy name of the Lord, as recommended in the śāstras—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—may therefore be constantly chanted by the devotee aspiring to be constantly in touch with the Supreme Lord.

One who is thus able to associate with the Lord is sure to be delivered from the darkness of the created world, which is a product of false ego (tamasi mā jyotir gama).

# Discussion

# Understanding Jiva's Entry into the Material World

# Srila Prabhupada's Purport

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→ why did Lord create this universe?  
↓  
Not Lord but U . . . . .

The living being is practically the dominating factor over the material elements as the enjoyer, though the background is the Supreme Lord.

Factually, save and except the Lord, no one can be called the enjoyer, but the living entity falsely desires to become the enjoyer.

This is the origin of false ego.

→ when? & why?

When the bewildered living being desires this, the shadow elements are generated by the will of the Lord, and the living entities are allowed to run after them as after a phantasmagoria.



īśād apetasya  
 ↓  
 tan-māyayāto  
 ↓  
 viparyayo / asmṛtiḥ  
 ↓  
 dvitīyā abhiniveśataḥ  
 ↓  
 saṁsāra

|| 11.2.37 ||

bhayaṁ dvitīyābhiniveśataḥ syād  
 īśād apetasya viparyayo 'smṛtiḥ  
 tan-māyayāto budha ābhajet taṁ  
 bhaktyaikayeśaṁ guru-devatātmā

guru devatātmā  
 ↓  
 īśam ābhajet  
 → ekaye bhaktiye  
 ↓  
 ekaye . saṁsāra

For the jīva averse to the Lord (**īśād apetasya**), there will be saṁsāra (**bhayaṁ syād**) consisting of identity with body (**viparyayo**) and lack of identity with the soul (**asmṛtiḥ**), because of his absorption in the material coverings on the soul (**dvitīyā abhiniveśataḥ**), arising from the Lord's māyā (**tan-māyayāto**). Therefore, the intelligent person (**budha**), taking guru as his Lord and very self (**guru-devatātmā**), should fully worship the Lord (**taṁ īśam ābhajet**) with pure bhakti (**bhaktyaikayā**).

However, the devotees should not fear bondage from saṁsāra.

NA birth due to karma ← anyeva ← na vai jano jātu

Fear naturally is destroyed for the person who starts bhakti.

↓ maharaj → child / mangala śreṇī example.

Because of the false identity arising from imposition of body and senses (dvitīye), for the jīva averse to the Lord (īṣād apetasya), there will be fear or saṁsāra.

↓ for devotee → No false ego

True ego with inertia of past false ego.

But there is no fear for the person faithful to the Lord.

tāvad rāgādayaḥ stenās tāvat kārā-grhaṁ grham  
tāvan mohō 'ñghri-nigaḍo yāvat kṛṣṇa na te janāḥ

O Kṛṣṇa! Until people become your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles. **SB 10.14.36**

*Viparyaya & aśmṛtiḥ*

That fear or saṁsāra takes two forms: the form of reversal and the  
form of forgetfulness.

Reversal means thinking oneself to be the body, different from the soul.

Forgetfulness means not remembering that one is soul.

A person becomes devoid of questions concerning the past and future such as “Who am I? What should I do? What was I before? What will I be after?” This fear arises by the māyā of the Lord.

It is said smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati: from  
loss of memory, intelligence is lost and from loss of intelligence one is  
destroyed. (BG 2.61)

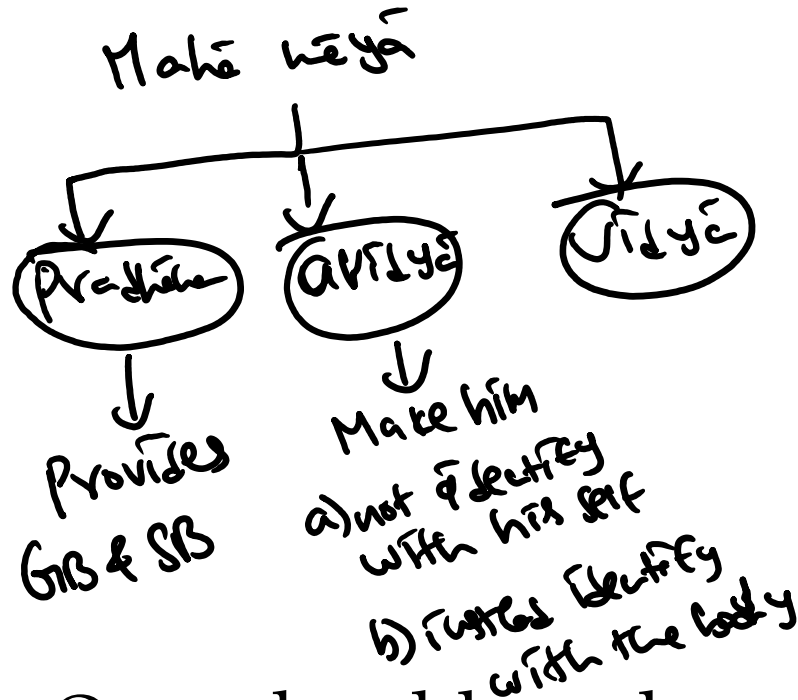
Because of this (ataḥ), the intelligent person, getting his intelligence  
by the mercy of guru's lotus feet, should fully (ā) worship (bhajet) the  
Lord by pure (ekayā) bhakti devoid of other desires, devoid of karma  
or jñāna.

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This person considers the guru to be as dear as the Lord and the self.

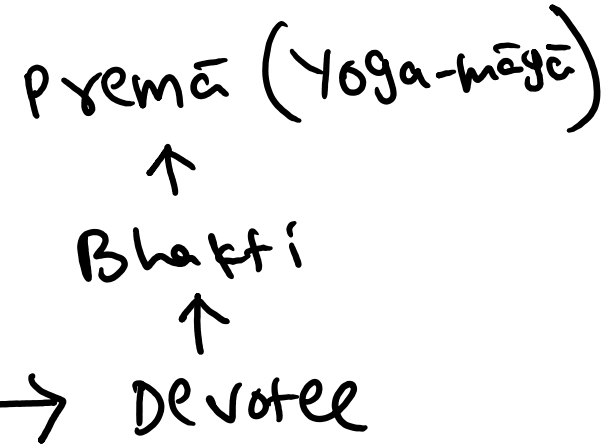
# Understanding the role of Maha Maya on the Jiva

# Catuh Sloki 2 – About Lord's Yoga maya and Maha maya



|| 2.9.34 ||

rte 'rtham yat pratiyeta  
na pratiyeta cātmani |  
tad vidyād ātmano māyām  
yathābhāso yathā tamaḥ ||



One should understand my māyā (tad vidyād ātmano māyām) by whose power (yat) real objects are perceived through vidyā (artham pratiyeta) and false objects are perceived through avidyā (na artham pratiyeta), in relation to the self (rte ātmani), just as light reveals objects and darkness hides them (yathā ābhāso yathā tamaḥ).

Māyā (material energy) acts partly favorably and partly unfavorably towards the jīva trying to attain knowledge and realization of Paramātmā.

When the jīva realizes his nature

When you realize me (Paramātmā), then only yoga-māyā functions.

Materialists → karma decides the life situations through māyā

perfect devotees → kṛṣṇa decides the life situations through yoga-māyā

Thus yoga-māyā acts only favorably.

sādhakās → kṛṣṇa decides the life situations through mahā-niḥi



For a JIva's activity

- a) Internal experiences that can generate specific emotions which can initiate actions.
- b) External trigger → External situations.



Describe why in Brahman there is no action.

↓  
EXPLAIN "na hy kashid kshaya"  
JIva's action → only in potential

**Avidya Potency of Maha-Maya**

na artham pratiyeta – Apprehension of non-real objects (Viksepatmika sakti)	Perception of non-existent items like scorpion or thief in darkness, leading to fear	Makes the person identify with body, mind, intelligence, senses etc. and with the related maladies
artham na pratiyeta – Non-apprehension of real objects (Avaranatmika Sakti)	Non-perception of existent items like ditch at night, leading to accident	Doesn't allow the person to perceive bliss and knowledge of the soul

## Vidya Potency of Maha-Maya

na artham na pratiyeta – Non-apprehension of non-real objects	Non-perception of non-existent items like scorpion or thief in light	Makes the person not to identify with body, mind, intelligence, senses etc. and with the related maladies
artham pratiyeta – Apprehension of real objects	Perception of existent items like ditch at day, avoiding accident	Allows the person to perceive bliss and knowledge of the soul

By vidyā the jīva realizes that he is ātmā or tvam. *[Note: Vidyā is the door to realization, but vidyā must be mixed with bhakti.]*

He does not realize Paramātmā or tat by vidyā (which is sattva).

Because the Lord is beyond the guṇas, he realizes the Lord only by pure bhakti which is beyond the guṇas, for the Lord says **bhaktyāham ekayā grāhyaḥ**:

\* → By weak bhakti → after giving up vidyā → realization of Brahman.

"Brahma bhūta"  
↓  
"bhakti mān"

\* → BUT by strong bhakti → realization of Bhagavan → then yoga māyā



So therefore

→ bhāyam

↓ due to

dvitīya abhīnveśā

↓ caused by

Viparyaya & aśrutih

↓ created by

māyā

↓ in a jīve who is

īśān aśeṣya

So it all starts with Tsalal Alefolye →

When the Jiva Turns away  
and why he turns away?

↓  
Million dollar question → the JIVA fall  
down.

SP's answers

a) Go back & find out

b) focus on going back → Malaria mosquito.

# Discussion from Jaiva Dharma

Vrajanātha, “Earlier you have explained that the spiritual world as well as the jīvas are eternal.”

Q-12

How is it possible for eternal entities to have birth, appearance, or creation?

If they appear at a certain time and did not exist before that, how does that confer eternality upon them?”

A-12

Raghunātha dāsa Bābājī, “Time and space as experienced in the material world is quite different from the time and space of the spiritual world.”

Material time is divided into three sections: past, present, and future.

However, in the spiritual world, time is ever-present and without division.

↓ Elaborate from BBA → ALSO NṚSĪMHA KĪTĀ  
↓  
Abhūta-Pūrvam

All spiritual activities and happenings of the transcendental realm are perceived in vartamāna the present; whereas, whatever incidents are normally experienced here are rooted in the notions of mundane time and place.

When we discuss spiritual subjects and say things such as, 'Later the jīva became entangled with māyā,' 'The spiritual world was created,' 'Māyā has no function in the creation of the jīva,' and so on, our words are being influenced by the concepts of material time.

In our captive conditioned status this influence is very natural and to be expected.

In all discussions about the jīva and transcendence, our thoughts cannot be freed from the concepts of mundane time, which automatically enter our deliberations.

↓ Give the example of → "Rādhā kṛṣṇa prānaya vikṛti!"

Thus, inevitably, we talk and think in terms of past, present, and future.

“However, when you consider the inner meaning of this topic, keep in mind that a person who is solely searching for realization of the pure essence of the Absolute Truth will perceive and apply the concept of the eternal, ever-present time factor in his understanding of these topics.

~~Dear young man, you must be extremely cautious while deliberating upon this subject, simply absorb yourself in the spiritual concepts and reject the unavoidable mundane dross caused by the words.~~



“The eternal servant of Śrī Kṛṣṇa, the jīva, having forgotten his real identity, has been imprisoned by māyā, illusion.”

↓  
"Kṛṣṇa → bhūliya sei jīva"

↓  
Forget means ↓  
why & when?

The Vaiṣṇavas repeat this sentence very often. However, all Vaisnavas know that the jīva has an eternal nature of which there are two groups: nitya-baddha, eternally conditioned; and nitya-mukta, eternally liberated.

↓  
EXPLAIN the purpose of the word "forgotten"

“The subject is put in this way because the ordinary human intellect is in the grips of pramāda, illusion, and therefore cannot fully comprehend transcendental matters.”

↓  
EXPLAIN Śrī Kṛṣṇa chandra nyāya

→ Siddha

However, the introspective sage perceives spiritual truth in the quietness of his cit-samādhi, devotional meditation.

All our speeches are mundane and covered with material contamination—it is up to you to discern the underlying pure truth.

Concerning these topics, there is no room for debating and arguing because applying logic and rhetoric to spiritual subject matters with their materially inconceivable concepts is a futile exercise.

Empathy-  
“I am aware of the fact that you cannot immediately comprehend the depths of this line of spiritual thought.”

However, as your devotional practice and spiritual attachment increase, your power to discriminate between matter and spirit will be sharpened.

Your body and its present activities are mundane, but in reality, you are not  
mundane, you are an infinitesimal spiritual entity.

When you learn more about yourself, you will realize how superior and  
different the nature of your real self is from the phenomenal world.

“If I talk to you about your real self, or if you merely hear and read about it,  
these instructions will not be very profitable for you.

You must begin the process by sincerely chanting harināma, thereby your  
spiritual identity will be manifest gradually and concordantly your perception  
of the spiritual world will take discernible shape.

Both mind and words are material products, therefore, even untiring efforts in their application are unable to approach transcendental topics.

Hence, in the Vedas, Taittirīya Upaniṣad, 2.4.1, we find:

**yato vāco nivartante aprāpya manasā saha**

“That is Brahman. If mind and words are searching for Him, they return unsuccessfully.”

“My advice for you is that you do not approach anyone and ask for a decision upon this philosophy.”

Why the ITUE turns away?

# Discussion from Sri Bhaktyaloka

The independent nature of Kṛṣṇa is found insignificantly in the living entities.

For this reason the living entities claim to be independent.

As a result, all living entities have developed different propensities.

By one propensity the living entity searches for his own happiness, and by another propensity he searches for Kṛṣṇa's happiness.

Thus living entities are divided into two groups—those searching for their own happiness and those searching for Kṛṣṇa's happiness.

Those who search for Kṛṣṇa's happiness are called nitya-mukta, and those who search for their own happiness are called nitya-baddha.

In this regard, all inconceivable natures are under the subordination of spiritual time.

The time factor of the spiritual nature is a state of eternal present.

But in the inferior illusory energy there are three states of existence—past, present, and future.

So whatever considerations arise in this regard, if related with the spiritual time factor, then no doubts will remain; but if seen otherwise, then doubts will remain.



Why did a pure spirit soul search for his own happiness?




If one puts forward such a question, then doubts arising from the material time factor will manifest.

If one can give up such doubts then he can perform devotional service, otherwise there will only be a series of arguments.

If arguments are related to the inconceivable nature, then anarthas arise.

Example  
a) Biological maturity  
b) Intellectual maturity  
c) Spiritual maturity.



Way to resolve doubts

- a) Try to understand
- b) Try to accept that one can understand only later.

\* → Therefore → SP's answer of "Go back & find out" → most SCIENTIFIC → He was not trying to avoid the question.

↓

These subject matters cannot be resolved @ our level of SP. maturity → when we cannot experience SP-time.

↓

JIVĀ fall down song

Yeh Kyā hua → Kaise hua → Kab hua → Kyun hua

↓

Tab hua ← Jab hua

↓

O Choto → yeh na socho