

FALLDOWN
Notes and Quotes for "Falldown" Seminar

I. From Srimad Bhagavatam:

A. bheda-drstya, from S.B. 3.32.12-15 (purport): "Here the word bhedy-drstya occurs because Brahma has a slight inclination to think that he is as independent as Rudra. Sometimes Brahma thinks that he is independent of the Supreme Lord, and the worshipper also thinks that Brahma is independent. For this reason, after the destruction of the material world, when there is again creation by the interaction of the material modes of nature, Brahma comes back. Although Brahma reaches the Supreme Personality of Godhead as the first purusa incarnation, Maha-Visnu, who is full with transcendental qualities, he cannot stay in the spiritual world."

B. The "Brahma" question: 3.32.9, purport.

C. Falldown due to choice; first accepts human body: S.B. 4.29.4., whole purport.

D. S.B. 3.16.12, purport: Jaya and vijaya fall down an accident; one who has entered Vaikutna never falls down.

E. worshippers of Hiranyagarbha go with Brahma to spiritual world: 3.32.8., purport.

F. How living entity falls down: 3.25.29, purport (last paragraph).

G. Perhaps useful - soul never out of consciousness: S.B.3.7.6.

H. Soul product of tatastha-sakti: S.B. 3.7.9 and purport.

I. Creation (beginning with glance of Vishnu over maya): 3.5.23-51 and 3.6.1-10.

J. S.B. 2.4.23, 28: Brahma created using limbs of Lord in sacrifice.

K. "Seminal symbol" verse: S.B.2.10.12.

L. Pradhana: S.B. 3.26.10, purport.

M. Hiranyagarbha as pure consciousness (vasudeva-sattva): S.B. 3.26.18-24.

N. Hiranmaya as "golden egg": S.B. 3.26.53.

M. Synonyms for bheda-drstya: bhinna drsah (S.B. 3.29.26), bheda-buddhi.

N. More golden egg: S.B. 3.26.51-53.

O. S.B. 6.15.12-15: Panchashikacharya and liberation from the 5 koshas.

II. From Sri Caitanya Caritamrta:

A. Shanta-rasa: C.C. Madhya 19, 183-184 (purport): santa as Paramatma realization.

B. Same as A: Madhya 19.218.

C. Madhya 24.163-164 describes 13 types of munis and yogis as santa-bhaktas.

D. Paramatma-sayuja: C.C. Madhya 6.269.

III. From Dialectical Spiritualism:

A. Page 167: "Original sin means refusing to serve God and attempting instead to become God. Mayavadis, for instance, are still attempting to become God, despite their knowledge and philosophy...The attempt to become God is the original sin, the beginning of sinful life."

B. P. 216: "we are the subordinate living entities. Our perception is limited, and God's perception is unlimited. It is admitted that everything exists due to God's perception."

IV. From Sri Brahma Samhita:

A. The choice (from B.S. 5.6, purport): "The sole potency of Krsna which is spiritual, functioning as Krsna's own proper power, has manifested His pastimes of Goloka

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or Gokula. By her grace individual souls who are constituents of the marginal potency can have admission into even those pastimes. The deluding energy who is of the nature of the perverted reflection of the spiritual (cit) potency, has got her location on the other side of the river Viraja, which surrounds the Brahma-dhama forming the boundary of Maha-Vaikuntha as the outer envelope of Goloka."

B. 5.8, purport: Shankarshan as Maha-vishnu glances at Maya. From His glance comes the halo of Shambhu, which enshrines the living entities as pradhana (the fundamental material principle, the "dim twilight reflection of the supreme eternal effulgence." Maya is adhara, the accomodating principle.

C. Maha Vishnu in neutral position (in Viraja) between spiritual and material worlds (B.S. 5.10, purport). And pradhana embodies "the substantive principle of all living entities."

D. Appearance of haimany andani ("golden sperms) within the body of Maha-Vishnu: B.S. 5.13.

E. B.S. 5.15: Hiranyagarbha is prime progenitor (different from 4-faced Brahma) from whom Brahma, Shiva and Vishnu (Paramatma) within the universes appear.

F. Yoga-nidra is Rama-devi: B.S. 5.12.

G. Second fall-down due to false ego (B.S. 5.16, purport): "Again when in the course of the progressive evolution of the mundane creation each universe is manifested, then in the principle of Shambhu, born of the space between the two eyebrows of Vishnu, there appears the manifestation of the personality of Rudra; yet under all circumstances Shambhu fully enshrines the mundane egoistic principle. The innumerable jivas as spiritual particles emanating from the oversoul in the form of pencils of rays of effulgence, have no relation with the mundane world when they come to know themselves to be the eternal servants of the Supreme Lord. They are then incorporated into the realm of Vaikuntha. But when they desire to lord it over Maya, forgetting their real identity, the egoistic principle Shambhu entering into their entities makes them identify themselves as separated enjoyers of mundane entities. Hence Shambhu is the primary principle of the egoistic mundane universe and of perverted egotism in jivas that identifies itself with their limited material bodies."

H. All living entities as first merged within Hiranyagarbha (B.S. 5.22, purport): "The four-faced Brahma, the image of self-enjoyment, derives his origin from the prototype Brahma or Hiranyagarbha, the mundane seminal principle, who regards the aggregate of all mundane entities as His own proper body."

I. Quote from B.S. 5.19, purport: "When Krishna desires to manifest something in the mundane ignorance-wrapt affairs, He does this by the conjunction of His spiritual potency with His inactive nonspiritual potency. This is known as Yogamaya. It carries a twofold notion, namely, transcendental notion and mundane inert notion. Krishna Himself, His subjective portions and those jivas who are His unalloyed separated particles, realize the transcendental notion in that conjunction, while conditioned souls feel the mundane inert notion."

V. From Srila Prabhupada's letters:

A. To Harer Nama, 21 Dec. 1968: "Your second question about falling down from the brahmjyoti is answered that it is not that one must fall down, but that they generally fall down."

B. To Upendra, 27 October 1969: "The conditioned souls are always within the Maha Vishnu Form, whereas the liberated souls in Vaikuntha, they are engaged in the

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service of the Lord. Constitutionally every living entity, even if he is in the Vaikuntha Loka, has chance of falling down. Therefore the living entity is called marginal energy. But when the falldown has taken place for the conditioned soul is very difficult to ascertain...But for arguments sake, a living entity being marginal energy, he cant be eternally conditioned. The Time is so unlimited that the conditioned souls appear to be eternally so, but from the philosophical view he cannot be eternally conditioned."

C. To Jagadisha, 27 Feb. 1970: "Regarding your question concerning the spirit souls falling into Maya's influence, it is not that those who have developed a passive relationship with Krishna are more likely to fall into nescient activities. Usually anyone who has developed his relationship with Krishna does not fall down in any circumstance, but because the independence is always there, the soul may fall down from any position or any relationship by misusing his independence."

D. To Bhagavandas, 2 March 1970: "The pradhan is the ingredient part of material energy."

E. To Jagadisha, 25 April 1970: "Regarding your questions about how and from where did the conditioned souls fall, your first question if someone has a relationship with Lord Krishna on Krsna-loka, does he ever fall down? The souls are endowed with minute independence as part of their nature and this minute independence may be utilized rightly or wrongly at any time, so there is always the chance of falling down by misuse of one's independence. But those who are firmly fixed up in devotional service to Krishna are making proper use of their independence and so they do not fall down.

"Regarding your second question, have the conditioned souls ever seen Krishna? were they with the Lord before being conditioned by the desire to lord it over material nature? Yes, the conditioned souls are parts and parcels of the Lord and thus they were with Krishna before being conditioned. Just as the child must have seen his father because the father places the child in the womb of the mother, similarly each soul has seen Krishna or the Supreme Father. But at that time the conditioned souls are resting in the condition called susupti which is exactly deep sleep without dream, or anethetized state, therefore they do not remember being with Krishna when they wake up in the material world and become engaged in material affairs."

VI. Sankarshan as adi-guru.

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