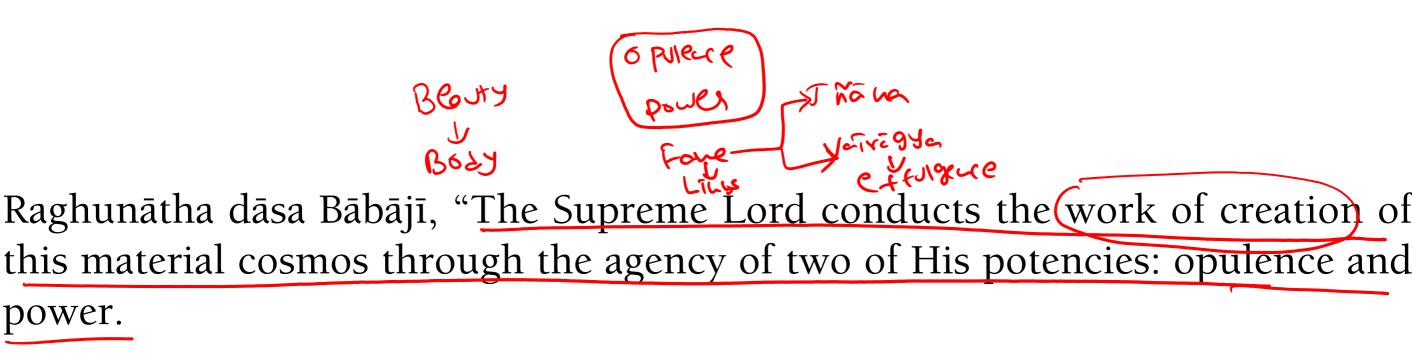
## Jaiva Dharma

## by Śrīla Saccidānanda Bhaktivinoda Thākura

## Chapter Thirteen

Nitya-dharma: Sambandha, Abhidheya and Prayojana



He then enters His creation in the form of His partial expansion Srī Viṣṇu and notwithstanding remains the complete whole in all respects, as is substantiated in the Brhad-āraŋyaka Upaniṣad, 5.1: pūrņam ada<u>h</u> pūrņam idam pūrņāt pūrņam udacyate pūrņasya pūrņam ādāya pūrņam ev<u>āvaśi</u>syate

"The Personality of Godhead is perfect and complete. And because He is completely perfect all emanations from Him, such as this phenomenal world, are perfectly equipped as a complete whole. Whatever is produced of the complete whole is also complete in itself. And because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." "Therefore, Śrī Viṣṇu, pervading and controlling this material world, is the Paramātmā and Supreme Progenitor. He manifests Himself in three forms: Kāraņodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu, and Garbhodakaśāyī Viṣṇu. SIS - MATATANA UNIVENEN

The limitless watery expanse that separates the spiritual world from the material universe is known as the kāraņa-samudra, the Causal Ocean.

It is also called the Virajā.

T<u>he form of Vișnu situated within this ocean is the Kāraņodaka</u>sāyī Viṣṇu, Śrī Mahā Viṣṇu.

He lies within the kāraṇa-samudra and glances at Māyā, His energy, and thus brings the material world into existence.

Numerous references to this fact are found in the scriptures:

"In the Bhagavad-gītā, 9.10:

mayādhyakseņa prakrtiķ sūyate sacarācaram

"This material nature is working under My direction, O son of Kunti, and is producing all moving and non-moving beings."

"In the Aitareya Upanisad, 3.11:

sa aikṣata tat-tejo 'sṛjata:

"'He (Śrī Viṣṇu) saw, and His power sent forth the creation.'

"Further, in the Aitareya Upanisad, 1.1.2.

sa imān lokān asrjata

"The Supreme Ātmā, the Supersoul, glanced upon His own energy (Māyā) and created all moving and non-moving beings."

"The potency of Śrī Mahā Viṣṇu manifests in His glance, which impregnates and pervades the entire material nature, and is <u>personified in the form of</u> Garbhodakaśāyī Viṣṇu. The entire mass of conditioned jīvas, who are infinitesimal parts and parcels of <u>Śrī Mahā Viṣṇu</u>, are also produced by His transcendental glance; Garbhodakaśāyī Viṣṇu.

Then, Garbhodakaśāyī Viṣṇu accepts the minuscule size of a thumb or even smaller and enters the heart of every jīva as Paramātmā.

In this form, He is known as Ksīrodakaśāyī Viṣṇu who is thus a partial expansion of Garbhodakaśāyī Viṣṇu.  $k_{eV} \longrightarrow k_{eV} \longrightarrow k_{eV}$  Both the jīva soul and Paramātmā, the latter also known as Hiraņyagarbha, reside simultaneously within the heart of the material body of the jīva like two birds upon the same branch of a tree.

The bird representing Paramātmā bestows upon the other bird, the jīva, the fruits of his labour.

In this way, the jīva tastes the results of his formative material actions. This is confirmed in the scriptures:

"In the Śvetāśvatara Upaniṣad, 4.6:

dvā suparņa-sayujā sakhāyā samānam vŗkṣam pariṣasvajāte

"The Supreme Lord and the individual soul are sitting in the body like two friendly birds in a tree."

"In the Bhagavad-gītā, 10.41-42:

yad yad vibhūtimat sattvam śrīmad ūrjitam eva vā tat tad evāvagaccha tvām mama tejo-'mśa-sambhavam

"Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendour."

atha vā bahunaitena kim jñātena tavārjuna vistabhyāham idam krtsnam ekamsena sthito jagat

"Yet, what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself, I pervade and support this entire universe."

"In this manner, the partial expansion of the Supreme Personality of Godhead, the Paramātmā, manifests Himself within the material universe as the universal father and maintainer with but a fragment of His unlimited energy."

V<u>rajanāt</u>ha, "Thank you, I have now understood that Brahman is the bodily lustre of Śrī Hari and that Paramātmā is the partial expansion of Śrī Hari.

Now kindly show me the scriptural evidences that Śrī Hari is Śrī Kṛṣṇa."

Raghunātha dāsa Bābājī, "The Supreme Lord eternally manifests His two spiritual moods simultaneously, aiśvarya, unlimited majesty and opulence, and mādhurya, transcendental beauty and amorous sweetness.

In His aiśvarya manifestation, He is Śrī Nārāyana, Lord of the Vaikuņțha planets, and the fountainhead of all the Viṣṇu expansions.

In His mādhurya manifestation, He is Śrī Kṛṣṇa, embodying the highest perfection of mādhurya.

In fact, the intensity of mādhurya manifest in Śrī Krsna thoroughly covers any trace of His aiśvarya. In terms of philosophy, Śrī Nārāyana and Śrī Krsna are non-different.

Yet, in the consideration of transcendental rasa, Srī Kṛṣṇa is the source and repository of all such rasa and as such He is therefore the highest and most relishable amongst all spiritual truths.

The scriptures abound in verses describing His attractiveness.

"In the Rg-Veda 1.22.164, sūkta 31, we find this verse:

apaśyam gopām anipadyamāna mā ca parā ca pathibhiś carantam sa sadhrīcīh sa vișucīr vasāna avarīrvati bhuvaneșv antah

"I saw a young cowherd boy, who being infallible and indestructible never falls from His position. He moves mysteriously, sometimes He is near, sometimes He is far away; in this manner, He moves in various ways. Sometimes, He is clothed in many robes of silk of gorgeous hues and at other times differently dressed. In this way, He is repeatedly appearing and disappearing in this universe pursuing His transcendental pastimes.' "In the Chāndogya Upaniṣad, 8.13, we come across this verse:

śyāmāc chavalam prapadye śavalāc chyāmam prapadye

"The multifarious energies of the Supreme Lord Śrī Kṛṣṇa are known as śabala.

Through the process of surrendering to Kṛṣṇa, I find shelter in the hlādinīśakti, which is the quintessence of all His energies.

In the divine sanctuary of this hlādinī-śakti, I attain pure loving devotion to Śrī Kṛṣṇa, Śrī Śyāmasundara.' "Śabala also means gaura, golden. In <u>that sense śyāma, kṛṣṇa-bhajana, leads to</u> gaura-caitanya, consciousness of Gaura, whi<u>ch then leads to gaura-bhajana,</u> worship of Gaura, which then leads to Śyāma, Śrī Kṛṣṇa.

"The above verse describes thus the eternal spiritual activities of the liberated souls. The Śrīmad-Bhāgavatam, <u>1.3.28, states:</u>

ete cāmśa-kalāh pumsah kṛṣṇas tu bhagavān svayam

"All the incarnations are either plenary portions or parts of the plenary portions of the Lord, but Śrī Kṛṣṇa is the original Supreme Personality of Godhead."

"The Bhagavad gītā, 7.7, explains:

mattah parataram n<u>ānyat</u> kiñcid asti dhanañjaya

"O conqueror of wealth, there is no truth superior to Me."

"In the Gopāla-tāpany-upaniṣad, Purva 21, we read:

eko vaśī sarva-gaḥ kṛṣṇa īḍyaḥ eko 'pi san bahudhā yo 'vabhāti

"Śrī Krsna is the only Supreme Personality who can bring every being under His sway. He is the Absolute Brahman, omnipresent and without a second, and the Divine Object of the worship of everyone. Although He is singular, yet by the power of His inconceivable potency He manifests Himself in a myriad of forms and thus performs unlimited variegated pastimes." Vrajanātha, "Śrī Kṛṣṇa possesses madhya-makara, a medium sized form.. So how can He be sarvagaḥ, all pervasive?

If we accept the fact that He has a form, it automatically presupposes that He is restricted to one place.

This reveals certain philosophical discrepancies.

Firstly, if through having form He is restricted to one place this inhibits His potency of being omnipresent.

Secondly, by having a body He would be forced to be under the subjugation of the three material modes and thereby His absolute freedom and authority would be impinged upon. How can these contradictions be reconciled?"

what is the Presulation:->

Raghun<u>ātha dāsa Bābāj</u>ī, "My son, you have allowed yourself to be trapped by mundane logic and rationalisation, so doubts cloud your mind.

As long as the intelligence is encaged by the three material modes, it cannot properly perceive suddha-sattva, pure goodness.

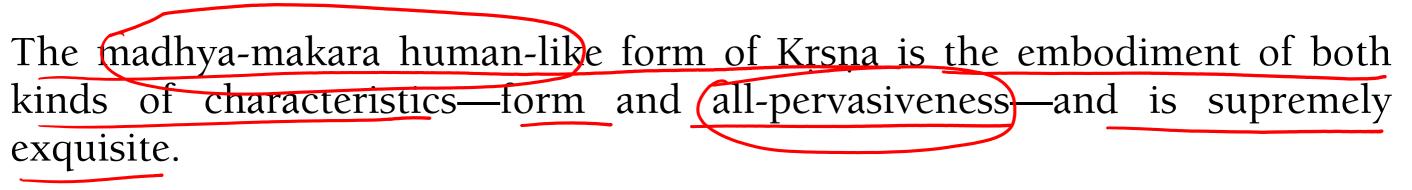
Y<u>et</u>, i<u>n</u> its vain attempt to do so, <u>it merely interpolates the gross dimension</u>s upon the spiritual platform of śuddha-sattva and finally constructs a material picture.

Intimidated by this overbearing and confounding concoction of the material mind, the material intelligence then seeks escape into the impersonal conception of monistic Brahman.

Unfortunately, if this reaction becomes fixed, it closes the doors to perception and realization of the Supreme Personality of Godhead.

Juxtaposed with them, however, are positive descriptions of Kṛṣṇa's excellences, such as a bright and beaming face, eyes like lotus petals, the cooling sanctuary of His lotus feet, exquisite and graceful limbs, and so on.

Thus, a spiritual form in pure goodness is described.



"In the Nārada Pañcarātra we come across this statement:

n<u>irdoṣa pūrṇa guṇa grahātmā tantre</u> n<u>iścetanātmāka-śarīra-guṇais ca hīnaḥ</u> ānanda-mātra-kara-pāda-mukhodarādih sarvatra ca svagata-bheda-vivarjitātmā

"The Supreme Personality of Godhead possesses a perfect, omniscient, transcendental form. The Lord's body is not material —without consciousness and experiencing the three stages of birth, maintenance and destruction. In fact, His body is saturated with divine consciousness, devoid of mundane qualities, supramundane, and infused with spiritual bliss—all the parts and limbs of His body are blissful. His body is free from the duality that distinguishes the body from the self, the qualities from the person—it is fully spiritual, non-different from Him.' "The purport of this verse is that the form of Srī Kṛṣṇa is eternal, full of knowledge and bliss.

His form is not tainted by any material qualities, nor does it have even the slightest in common with matter.

It is beyond the touch of material time, place and circumstance. Śrī Kṛṣṇa is present in fullness everywhere, simultaneously.

He is the indivisible embodiment of non-dual absolute knowledge.

In the transcendental world all the inherent qualities are limitless, so within the madhya-makara spiritual form of Srī Krsna the quality of sarvagah can nicely reside even though such a quality certainly cannot exist in a middlesized item of the material world.

Furthermore, unlike all material form, the spiritual body of Śrī Krsna is omnipresent, even upon the mundane material level.

This is the inconceivable mystic potency of the sat-cit-ānanda vigraha form of the Lord.

"Is this same inconceivable mystic potency exhibited in the conception the all-pervading impersonal Brahman?

Material nature is obedient to the limits of time, place and circumstance.

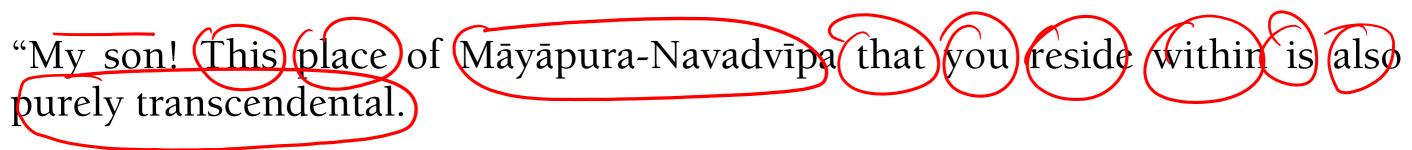
When an entity—who is by nature actually outside the scope of time and place—is equated with the all-encompassing yet limited material space, then what extraordinary transcendental qualities are being properly evoked?

"The Chāndogya Upaniṣad states that the eternal abode of Śrī Krsna, Vraja, is known as Brahma-pura.

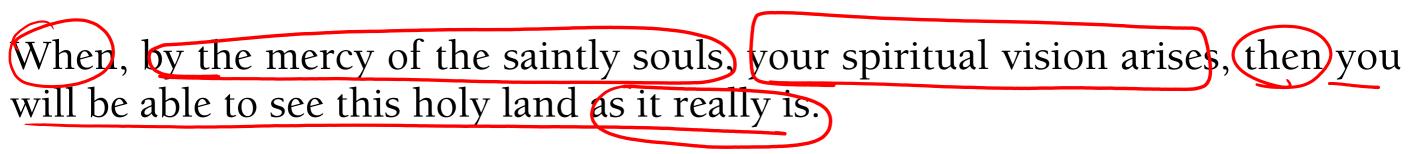
It is absolute, fully transcendental and endowed with unlimited spiritual variegatedness.

Everything there is dynamic and spiritual, such as the paraphernalia, earth, water, all the elements, rivers, trees, the sky, sun, moon, stars, and so on.

All material discrepancies are absent and Brahma-pura, Vraja, is one hundred percent infused with divine bliss.



However, as there is a net of māyā covering your perception, you are unable to realize the innate transcendence of this place.



You will see that Māyāpura and Navadvīpa are transcendental realms; then only will your stay here be realized as the perfection of vraja-vāsa, residence in Vraja.

"Who has taught you that whoever possesses a madhya-makara form is automatically restricted by the mundane, material qualities?

As long as your consciousness is polluted by such mundane conceptions, you will be unable to realize the purely spiritual potency of the transcendental form of the Lord, simply because it apparently resembles the human appearance."

Vrajanātha, "Respected Bābājī, the Deity form, bodily lustre, pastime paraphernalia, associates, homes, woods, love-groves, etc., of Śrī Rādhā and Śrī Kṛṣṇa are all supramundane and the intelligent person should not have any doubts regarding their transcendental quality.

However, the question that follows is, 'How do the incarnations of the Supreme Lord manifest their transcendental vigrahas, forms; dhāmas, abodes; and līlās, pastimes, upon the limited mundane platform?'"