

Jaiṡa Dharma

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Chapter Thirteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

Beauty
↓
Body

Opulence
power

Form
↓
Lilies

→ Jñāna

→ Yātrāgṛha
↓
effulgence

Raghunātha dāsa Bābājī, “The Supreme Lord conducts the work of creation of this material cosmos through the agency of two of His potencies: opulence and power.”

He then enters His creation in the form of His partial expansion Śrī Viṣṇu and notwithstanding remains the complete whole in all respects, as is substantiated in the Brhad-āranyaka Upaniṣad, 5.1:

pūrṇam adah pūrṇam idam pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśisyate

“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: Kāraṇodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu, and Garbhodakaśāyī Viṣṇu.

S/S of Prakṛti
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S/S → Infinite dual universes

↓
S/S individual JIVES

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

It is also called the Virajā.

The form of Visnu situated within this ocean is the Kāraṇodakaśāyī 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:

mayādhyakṣeṇa prakṛtiḥ 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 Upaniṣad, 3.11:

sa aikṣata tat-tejo 'srjata:

“He (Śrī Viṣṇu) saw, and His power sent forth the creation.”

“Further, in the Aitareya Upaniṣad, 1.1.2.

sa imān lokān asṛjata

“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 personified in the form of Garbhodakaśāyī Viṣṇu.”

The entire mass of conditioned jīvas, who are infinitesimal parts and parcels of Śrī Mahā Viṣṇu, 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 Kṣīrodakaśāyī Viṣṇu who is thus a partial expansion of Garbhodakaśāyī Viṣṇu.

$K_{cV} \longrightarrow G_{aV} \longrightarrow K_{sV}$

Both the jīva soul and Paramātmā, the latter also known as Hiraṇyagarbha,
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. ^{Karma} This is
confirmed in the scriptures:

“In the Śvetāśvatara Upaniṣad, 4.6:

dvā suparṇa-sayujā sakhāyā
samānam vṛkṣam 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 sattvaṁ śrīmad ūrjitam eva vā
tat tad evāvagaccha tvāṁ mama tejo-'mśa-sambhavam

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

atha vā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam ekamśena 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.”

Vrajanātha, “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 Nārāyaṇa, Lord of the Vaikuṅṭha
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 Kṛṣṇa thoroughly covers any
trace of His aiśvarya. In terms of philosophy, Śrī Nārāyaṇa and Śrī Kṛṣṇa are
non-different.

Yet, in the consideration of transcendental rasa, Śrī 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 Ṛg-Veda 1.22.164, sūkta 31, we find this verse:

apaśyaṁ gopāṁ anipadyamāna
mā ca parā ca pathibhiś carantam
sa sadhrīcīḥ sa viṣucīr vasāna
avarīrvati bhuvaneṣv antaḥ

“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 chyāmaṁ 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 hlādinī-
śakti, 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 that sense śyāma, kṛṣṇa-bhajana, leads to gaura-caitanya, consciousness of Gaura, which then leads to gaura-bhajana, 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, 1.3.28, states:

ete cāmśa-kalāḥ puṁsaḥ
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:

mattaḥ parataram nānyat
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 īdyaḥ
eko ‘pi san bahudhā yo ‘vabhāti

“Śrī Kṛṣṇa 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 sarvagah, 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 Presumption:->

Raghunātha dāsa Bābājī, "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.

Yet, in its vain attempt to do so, it merely interpolates the gross dimensions 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.

“However, when we understand that the human-like appearance of the Supreme Lord is completely spiritual, then the discrepancies mentioned by you are done away with.”

Discrepancies

X Presumption:
Form being material ←

→ ① Form & all pervasiveness cannot coexist
→ ② Form & Immutability cannot coexist.

Nirākāra, formlessness, nirvikāra, immutability, niṣkriya, inactivity, and so on actually indicate the transcendental nature of Kṛṣṇa’s form, which comprises of a spiritual status inherently distinct from the qualities of the perceivable material creation.

↓
Form can also be spiritual → Spiritual form is not bound by the limitations of material form.

Therefore, these terms may be taken as retrospectively indicating spiritual qualities through negation.

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.

The madhya-makara human-like form of Kṛṣṇa is the embodiment of both kinds of characteristics—form and all-pervasiveness—and is supremely exquisite.

“In the Nārada Pañcarātra we come across this statement:

nirdoṣa pūrṇa guṇa grahātmā tantre
niścetanātmāka-śarīra-guṇais ca hīnaḥ
ānanda-mātra-kara-pāda-mukhodarādiḥ
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 Śrī 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 Śrī Kṛṣṇa the quality of sarvagaḥ can nicely reside even though such a quality certainly cannot exist in a middle-sized item of the material world.~~

Furthermore, unlike all material form, the spiritual body of Śrī Kṛṣṇa 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 Kṛṣṇa, 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.

“My son! This place of Māyāpura-Navadvīpa that you reside within is also purely transcendental.

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

When, by the mercy of the saintly souls, your spiritual vision arises, then you will be able to see this holy land as it really is.

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?’”