

Part 2

Kṛṣṇa's Eternal Associates and their expansions

[Text in this format and color is my own understanding, comment or quotation]

Part 3

A Discussion on
merging of Jivas

Before we discuss about merging of Jivas we need to know

How and when does a sadhaka
receive a spiritual body?

Raga Vartma Chandrika (SVCT)

This discussion here is specific to Raganuga Sadhakas but relevant

The devotees who have developed prema are brought by
Yogamaya to Vrndavana in this world when Krsna comes as
avatara in order to perfect those bhavas, before associating
directly with Krsna, after being born there.

"Until that time when Krsna appears in the world, where do the devotees with great longing dwell?" ?

At the time of giving up his sadhaka body, by the mercy of the Lord the devotee who has attained prema and has had great longing for service for a long time is given his desired service and sees the Lord with his associates, without sneha or other bhavas, as in the case of Narada. He is then given a body of a gopi which is filled with knowledge and bliss.

That body appears by the agency of Yogamaya in earthly
Vṛndavana from the womb of a gopi when Kṛṣṇa appears in this
world with his associates. There is no delay in time at all for
this to happen, since there is no break in the prakata lila. In
whatever universe the Vṛndāvana pastimes are taking place at
that time, there in Vraja, he takes birth. Thus the moment the
sadhaka prema bhakta gives up his body, Kṛṣṇa always
manifests to him with his associates.

From where did this body (given to
sadhakas with prema) (come?)

Was this spiritual body (created) by
Yogamaya?!

Pṛiti Sandarbha – Anuccheda 10

(context of discussion is 5 types of liberation)

vasanti yatra purusah

sarve vaikuntha-murtayaḥ

ye 'nimitta-nimittena

dharmenāṛḍhayan harim

"In the Vaikuntha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service
of the Lord without desires for sense gratification." (SB 3.15.14)

Jiva Goswami commentary

Here "nimitta" means "result", and "animitta" means "without cause".
These two words together mean, "without the desire for material sense gratification". "Dharmena" means "by devotional service to the Supreme Personality of Godhead". Here the word "vaikuntha" means "the Supreme Personality of Godhead". "Vaikuntha-mūrtayah" means "numberless forms of the individual souls who reside in Vaikuntha and who are manifest from tiny fragments of the effulgence of the Supreme Personality of Godhead".

There are many liberated souls, each with his own form*, and there is one Supreme Personality of Godhead, who has His own form. Still, the liberated souls have forms that are like the form of the Supreme Personality of Godhead. This verse was spoken by the demigod Brahma to the demigods.

[*The spiritual bodies(vaikuntha murti) of each individual soul resides eternally in Vaikuntha which are awarded to them later upon attaining perfection. These bodies are not created but eternally remain in Vaikuntha/Goloka. In general, each soul (Sadhana siddha/Nitya siddha) has a separate Vaikuntha murti which is either awarded on perfection or eternally given to them. However, there could be exceptions to this]

Example from Srimad

Bhagavatam for

Sadhaka receiving Vaikuntha

murti

Narada boy receives Vaikuntha Murti

Srimad Bhagavatam 1.6.27 SVCT Commentary -

...at the exact time of giving up my material body, the time of receiving my spiritual body as an associate also occurred.

Srimad Bhagavatam 1.6.28 SVCT Commentary -

At the time of being made to accept a body which was śuddha-sattva (śuddhām)
because it was not a material body and because it belonged to the Lord (bhāgavatīm),
my material body (pāñca-bhautikaḥ) fell away.

The use of the verb form hitvā (giving up the material body) in this case indicates
simultaneously giving up the material body while receiving the spiritual body.

Q. Are there instances of sadhana siddhas merging into the bodies of Nitya siddhas?

Answer by HHBSM : never heard of it.

Q. Srila Visvanath Chakravarti Thakur explains in Raga Vartma Chandrika how raganuga Sadhakas of Madhurya bhava take birth as Gopis in Bhauma Vraja. But in case of Raganuga Sadhakas who follow Nanda and Yashoda in order to perfect their bhava will merge in the body of Nanda and Yashoda to experience the Vatsalya or they take birth as elderly Gopis separately?

Answer by HHBSM : not mentioned anywhere

Additional Information on this concept

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya

śravaṇādi-śuddha-citte karaye udaya

SYNONYMS

nitya-siddha—eternally established; kṛṣṇa-prema—love of Kṛṣṇa; sādhya—to be gained; kabhu—at any time; naya—not; śravaṇa-ādi—by hearing, etc.; śuddha—purified; citte—in the heart; karaye udaya—awakens.

"Pure love for Kṛṣṇa is eternally established in the hearts of the living entities". It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens. (CC Madhya 22.107)

[*Such pure love is eternally established in heart of such Vaikuntha murti of every jiva (not the current material body since it is not eternal. Hence, it is not to be gained from another source.

What is the meaning of Lord Krsna's
associates appearing as associates of
Lord Chaitanya?

Do the Goloka-vasis expand as amsas
in Chaitanya Lila?

No. Goloka-vasis don't expand. This is understood from the following -

Quote from Introduction to Krishna Sangati by HH Sivaram Swami Mahraja

From Vṛndāvana they expand themselves into Vaikuntha and the lower mundane realms.

[Although the associates of Gokula are known to be expansions of the associates in Vṛndāvana, the associates of Lord Caitanya in Śvetadvīpa are not. Just as Lord Caitanya is not an expansion of Kṛṣṇa, but Kṛṣṇa in his original form, absorbed in the mood of Śrīmatī Rādhārāṇī, similarly Lord Caitanya's associates are not expansions of the Vraja-vāsīs, but they are the Vraja-vāsīs in the mood of sādhakas.]

In his commentary on Brahma-saṁhitā (5.5) Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes,

“The pure devotees following the devotees of Vraja and those following the pure devotees of Navadvīpa are located in the realm of Kṛṣṇa and Gaura respectively. The identical devotees of Vraja and Navadvīpa simultaneously attain to the pleasures of service in the realm of Kṛṣṇa and Gaura.] *[it seems that they receive two vaikuntha murtis]*

Q. Each personality has his separate spiritual body as explained in Priti sandarbha by Jiva Goswami. Should we understand that Sadhana Sidhhas and Nitya Siddhas (eternally) don't remain in one spiritual body (vaikuntha murti)?

Answer by HHBSM : some exceptions in Caitanya lila.

Q. So, in general each sadhaka will receive a separate vaikuntha murti, which is eternally existing, as per his sadhana?

Answer by HHBSM : yes. but those who worship Caitanya and Krsna can take two forms in the two pastimes.

Can a Sadhaka merge in the
body of Nitya Siddha?

Gaura-gaṇoddeśa-dīpikā

(93) Rcīka Muni's son, Brahmā Mahātapah, and Prahlāda Mahārāja as Haridāsa Thākura,

(159) Śaibyā-gopī and the Goddess Sarasvatī as Dāmodara Paṇḍita,

(176) Vīrā-devī and Dūtī-devī as Śivānanda Sena

Q. Are these personalities Nitya siddhas and their expansions in one body or different personalities?

Answer by HHBSM : some looke like nitya siddhas and others not.

[Sadhaka merging in the body of Nitya Siddha seems possible only for pastime purposes and not eternally]

Can a Nitya Siddha eternally remain merged in the body of another Nitya Siddha?

No specific reference but it seems that generally they have separate Vaikuntha murtis but this could happen during particular pastimes. Ex: Ramananda Raya is the incarnation of Lalita-gopi, Arjuniya-gopi, and Pandava Arjuna (Gaura Ganoddesa Dipika). All these 3 personalities are Nitya siddhas.

Can a Sadhana Siddha
eternally merge in the body of
Nitya Siddha?

Summary – Part 3

- Generally, each Siddha (Sadhana siddha/Nitya siddha) has a spiritual body (vaikuntha murti) separate than another. (Priti Sandarbha)
- Upon reaching prema Yogamaya gives the Vaikuntha murti to a perfected sadhaka.
- Pure love is eternally established in heart of such Vaikuntha murti of every jiva (not the current material body)