

Krsna Instructs *Catuh-*
Ślokī to Brahmāji



THEME 2,
LESSON 4,
TEXTS 8-11:
BHAGAVĀN
REALIZATION
—Qualifications
Necessary &
Manifestation

LESSON 4: Themes (Texts 8-11)

- I. *Kṛṣṇa-prema-bhakti* as the process and prerequisite for Bhagavān realization (8)
- II. While Bhagavān manifests according to the mood of the devotees, they meditate on His forms in accordance with proper hearing of the scriptures as explained by self-realized souls (9)
- III. Brahmāji exemplifies Bhagavān realization—The Lord endows Brahmāji with the vision of His topmost *Vaikuṅṭha-Dhāma* (10)
- IV. Bhagavān's attributes & potencies are part of His essential nature—They are not imposed upon Him (11)

I) *Kṛṣṇa-prema-bhakti* as the process and prerequisite for Bhagavān realization (8)

भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले
अपश्यत्पुरुषं पूर्णं मायां च तदपाश्रयम् ।

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service [भक्ति-योगेन] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under His full control.” [1.7.4]

- Jīva Gosvāmi had already discussed this verse in detail in *Tattva-Sandarbha*
- भक्ति-योगेन here refers to pure devotion ⇒ realization of the पुरुष-पूर्ण, or the “Complete Person, Bhagavān.”
- प्रेम-भक्ति is अमल, or love of devotion is w/out tinge of material impurity (not the kind of भक्ति one realizes Brahman)

II) While Bhagavān manifests according to the mood of the devotees, they meditate on His forms in accord with proper hearing of the scriptures as explained by self-realized souls (9)

त्वं मक्तियोगपरिमाचितहृत्सरोज
आस्ते श्रुतेक्षितपयो ननु नाय पुंसाम् ।
यद्यद्विया त उरुगाय विभावयन्ति
तत्तद्गुः प्रणयसे सदनुग्रहाय ॥९॥

- Jīva cites 3.9.11 to convey the same idea now stated by Brahmā
 - “O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence. in which they always think of You.”

- Lord manifests in a devotee’s heart purified through “अमल-प्रेम-भक्ति.”
- He appears to such a devotee in the form he meditates on.
- However, Lord is not obliged to appear in any form the devotee imagines. Rather, the devotee meditates on His form authenticated in scriptures and explained by self-realized souls. This is the significance of the word: श्रुतेऽक्षितपयोः, or seen through the ear. The devotee’s heart gets purified by hearing about Him. He now takes His seat in their purified hearts.
- While the Lord is completely independent (*svarāṭa*), He is controlled by loving devotion.
- In *Annuccheda* 10, Jīva Gosvāmi analyzes how Bhagavān appeared to Brahmāji after he had engaged in loving devotion at the very beginning of the cosmic manifestation.

III) Brahmāji exemplifies Bhagavān realization—The Lord endows Brahmāji with the vision of His topmost *Vaikunṭha-Dhāma* (10)



- Jīva analyzes ten and half verses from SB (2.9.9-19), which describes Brahmāji's vision of स्वयम भगवान् in Vaikunṭha. This is when he was born on the lotus, which grew from the navel of Garbhodakaśāyī-Viṣṇu, who was lying on the Garbhodaka ocean. Not knowing his whereabouts, all he heard was “*tapah*” ⇒ Following this order, he controlled his mind and senses for a thousand celestial years. Pleased that Brahmā had complied with His command, श्री भगवान् blessed him with a vision of Himself in His topmost *Vaikunṭha-Dhāma*.



Following is thematic essence of these verses

1. The personal form of Bhagavān is realized only by devotees.
2. Vaikuṅṭha is a manifestation of सत्त्व, or विशुद्ध-सत्त्व, or pure mode of goodness, which is the internal potency (स्वरूप-शक्ति) of the Lord and is both transcendental and conscious.
3. Material mode of goodness is always contaminated with the lower modes of passion and ignorance.
4. Finally, it was श्री भगवान् कृष्ण, who spoke *Catuh-śloki*, the 4 seed verses of SB, to Brahmāji.

- While quoting many other verses, beyond 2.9.9-19, that how Vaikuṅṭha is transcendental, where Māyā has no influence there
 - Lord and the inhabitants live ecstatically within self as their spiritual bodies, mind and senses, as well as actions. Even the place is nothing other than consciousness and bliss.
 - Residents are free from material misery and perpetually serve the Lord in spontaneous play of loving ds.
 - Vaikuṅṭha is manifestation of विशुद्ध-सत्त्व. These ten-n-half verses describe Bhagavān's abode, residents & their actions, consort Lakṣmidevī, and loving dealings between Lord and His eternal associates.
 - Brahmā's visual experience was not a dream or hallucination because at the end Kṛṣṇa in fact shook his hands and blessed—Blessed him to ward off any false pride that might overtake him while engaged in architectural design of the material world.

तस्मै स्वलोकं भगवान् सभाजितः
सन्दर्शयामास परं न यत्परम् ।
व्यपेतसंक्लेशविमोहसाध्वसं
स्वदृष्टवद्भिर्पुरुषैरभिष्टुतम् ॥

प्रवर्तते यत्र रजस्तमस्तयोः
सत्त्वं च मिश्रं न च कालविक्रमः ।
न यत्र माया किमुतापरे हरे-
रनुव्रता यत्र सुरासुरार्चिताः ॥

The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuṅṭha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fearfulness of illusory existence. [2.9.9]

In that personal abode of the Lord, material modes of ignorance and passion do not prevail, nor is there any of their influence in the matter of goodness. There is non-predominance of the influence of time, so what to speak of the illusory external energy that cannot enter in that region. Without discrimination, both the demigods and the demons worship the Lord as devotees. [2.9.10]

- Vaikuṅṭha is free from the 5 afflictions namely, ignorance (*avidyā*), egotism (*asmitā*), attachment (*rāga*), hatred (*dveṣa*), and bodily conception of life (*abhiniveśa*).
- Material miseries sprout and fructify in the soil of *tamas*, darkness of ignorance or *avidyā*, which is absent in Vaikuṅṭha, and so are all kinds of sufferings.
- Similarly, irreligious acts like theft and violence are impure to perform them as means of livelihood demonstrates gross *avidyā*.
- A conditioned being identifies himself with mental states and thus considers himself as happy or miserable. This misidentification is हृदय-ग्रन्थि, or the tight knot between matter and spirit.
- भगवत-तत्त्व-विज्ञानम्, or science of Bhagavān Kṛṣṇa, shatters this knot.

- Lord's abode is free from all 3 modes of material nature. The nature of the abode is eternal existence, consciousness and bliss (सत्-चित्त-आनन्द) ∴ Time has no influence there. Time influences material nature and thus all material objects undergo some or all following transformations
 - At the beginning of creation, all the modes of nature are in an equilibrium (*pradhāna*). But time destabilizes them and various transformations results.
 - In Vaikuṅṭha, however, *pradhāna* is absent. Hence, there is no creation or destruction.
 - None of the modes are found in pure state anywhere in the material world. Brahmā therefore tells Nārada that “it is not possible to find *sattva* or only *rajas* or only *tamas* anywhere.
 - They are always mixed with each other, and thus they are said to be mutually dependable.

श्यामावदाताः शतपत्रलोचनाः
पिशङ्गवस्त्राः सुरुचः सुपेशसः ।
सर्वे चतुर्बाहव उन्मिषन्मणि-
प्रवेकनिष्काभरणाः सुवर्चसः ॥

प्रवालवैदूर्यमृणालवर्चसः
परिस्फुरत्कुण्डलमौलिमालिनः

“The inhabitants of the Vaikuṅṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble the lotus flower, their dress is of yellowish color and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.” [2.9.11]

“Some of them are effulgent like the coral and diamond in complexion and have garlands on their heads, blooming like the lotus flowers, and some wear earrings. [2.9.12]

भ्राजिष्णुभिर्यः परितो विराजते
लसद्विमानावलिभिर्महात्मनाम्
विद्योतमानः प्रमदोत्तमाद्युभिः
सविद्युद्भ्रावलिभिर्यथा नमः

श्रीर्यत्र रूपिष्णुरुगायपादयोः
करोति मानं बहुधा विभूतिभिः
प्रेह्यं श्रिता या कुसुमाकरानुगै-
विंगीयमाना प्रियकर्म गायती

“The Vaikunṭha glowing and brilliantly situated planets are also surrounded by various airplanes, all, belonging to the great mahatmas or devotees of the Lord. The ladies also are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.” [2.9.13]

“The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure-service to the Lord, along with her constant companions-but also she is engaged in singing the glories of the Lord's activities.” [2.9.14]

ददर्श तत्राखिलसात्वतां पतिं
श्रियः पतिं यज्ञपतिं जगत्पतिम् ।
सुनन्दनन्दप्रबलार्हणादिभिः
स्वपार्षदाग्रैः परिसेवितं विभुम् ॥

भृत्यप्रसादाभिमुखं दृगासवं
प्रसन्नहासारुणलोचनाननम्
किरीटिनं कुण्डलिनं चतुर्भुजं
पीतांशुकं वक्षसि लक्षितं श्रिया

“Lord Brahma saw in the Vaikuṅṭha planet the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala, and Arhaṇa, His immediate associates.” [2.9.15]

“The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on his head. He had four hands, and His chest was marked with the lines of the goddess of fortune. [2.9.16]

अध्यर्हणीयासनमास्थितं परं
वृतं चतुःषोडशपञ्चशक्तिभिः
युक्तं भगैः स्वैरितरत्र चाध्रुवैः
स्व एव धामन् रममाणमीश्वरम्

तद्दर्शनाह्लादपरिप्लुतान्तरो
हृष्यत्तनुः प्रेमभराश्रुलोचनः
ननाम पादाम्बुजमस्य विश्वसृग्
यत् पारमहंस्येन पथाधिगम्यते

“The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.” [2.9.17]

“Lord Brahrna, thus seeing the Personality of Godhead in His fullness, became overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes became full with tears of love. He thus bowed down before the Lord. That is the way of highest perfection for the living being [paramahansa].” [2.9.18]

तं प्रीयमाणं समुपस्थितं कविं
प्रजाविसर्गे निजशासनार्हणम्
बभाष ईषत्स्मितशोचिषा गिरा
प्रियः प्रियं प्रीतमनाः करे स्पृशन्

“And seeing Brahmā present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahma and, slightly smiling, addressed him thus.” [2.9.19]

- Jīva identifies the Supreme Lord who spoke to Brahmā as Kṛṣṇa, the son of Nanda Mahārāja. Brahma-saṁhitā describes that Brahmā was actually initiated into 18 syllable Gopāla bīja-mantra, which he chanted to please Govinda, the presiding Deity of this mantra, the cowherd boy who appeared before him, and not as Viṣṇu—गोविन्दं आदि पुर्षं तमहं भजामि. This is also confirmed in गोपाल-तपणि-उपानिसद.
- Furthermore, Lord also tells Uddhava that He spoke these 4 verses of SB to Brahmā. This event took place after Brahmā saw the Lord and His abode. Further confirmation comes from 12th Canto.

IV) Bhagavān's attributes & potencies are part of His essential nature—They are not imposed upon Him (11)

- Jīva now turns his attention to the characteristics of Bhagavān Himself ⇒ His attributes and potencies are part of His स्वरूप-शक्ति
- This is in direct refutation of the Māyāvāda doctrine of Śaṅkara
 - According to this school, Brahman is the only ultimate reality. We mistake Brahman for the empirical world that is unreal. When our ignorance is dispelled, only Brahman will remain.
 - They also take Brahman's form, attributes and abode to unreal in the ultimate sense. They mistakenly think that these attributes have also been superimposed upon Brahman (as *upādhi*)

- To refute this gross misconception of the Māyāvādīs, Jīva will introduce evidence over the next 15 texts (12-26) that Bhagavān's attributes, especially His potencies, are both real and inherent in His being.
- Māyāvādīs claim that ultimate reality is Brahman, devoid of qualities or energies, and hence their philosophy of Radical Nondualism, or Advaitavāda (as opposed to that of the Brahmavādī impersonalists), is the ultimate truth.
- In sharp contrast, Jīva's notion is that this is not complete truth. Although Reality is nondual, eternal, and supremely conscious being, it is NOT devoid of attributes or potencies
 - Real Existent (वास्तवं-वस्तु) is modified by two adjectives: शिवद & ताप-त्रयोन्मूलन
 - उन्मूलन means to uproot, implying that no trace of illusion, or ignorance is left

- If the energy of the Real Existent was superimposed, then it would not have the power to completely uproot illusion.
- If one is imperfect, how can he make others perfect?
- As an apparent snake, mistakenly seen in a rope in semi-darkness, cannot bite, Bhagavān superimposed onto Brahman cannot uproot misery and bestow bliss.
- So it should be acknowledged that Absolute Reality is potent and He is called Bhagavān
- शिवद & ताप-त्रयोन्मूलन are basic, affiliated effects of *sādhanā-bhakti*, or devotion in the stage of practice
 - *sādhanā-bhakti* uproots all types of miseries and grants auspiciousness to the practitioner.
 - The 3 types of miseries are from one's own body & mind (अधि-आत्मिक), inflicted by other living entities (अधि-भौतिक) and those arising from the environment or nature (अधि-दैविक)