

**LESSON 14,  
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**His attire, ornaments,  
weapons &  
Vaikuṅṭha-Dhāma  
belong to His svarūpa**

**LESSON 13,  
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**Devakī's prayer s to  
Śrī Kṛṣṇa, whose body  
is śabda-brahman &  
complete form of  
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**TEXTS  
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**LESSON 9 THEMES  
TEXTS 29-35:  
TRANSCENDENTAL,  
ALL-PERVADING &  
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**TEXTS 31:  
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# TEXTS 29-30: BHAGAVĀN'S TRANSCENDENTAL BODY IS PART OF HIS ESSENTIAL NATURE



- In these two *annucchedas*, JīvaG establishes that Bhagavān's body is not material, even when He descends into this material world—As evidence, JīvaG quotes three key verses spoken by Devakī to newborn Krsna (10.3.25-27)

नष्टे लोके द्विपरार्धावसाने  
महाभूतेष्वादिभूतं गतेषु  
व्यक्तेऽव्यक्तं कालवेगेन याते  
भवानेकः शिष्यतेऽशेषसंज्ञः

योऽयं कालस्तस्य तेऽव्यक्तबन्धो  
चेष्टामाहुश्चेष्टते येन विश्वम्  
निमेषादिर्वत्सरान्तो महीयां-  
स्तं त्वेशानं क्षेमधाम प्रपद्ये

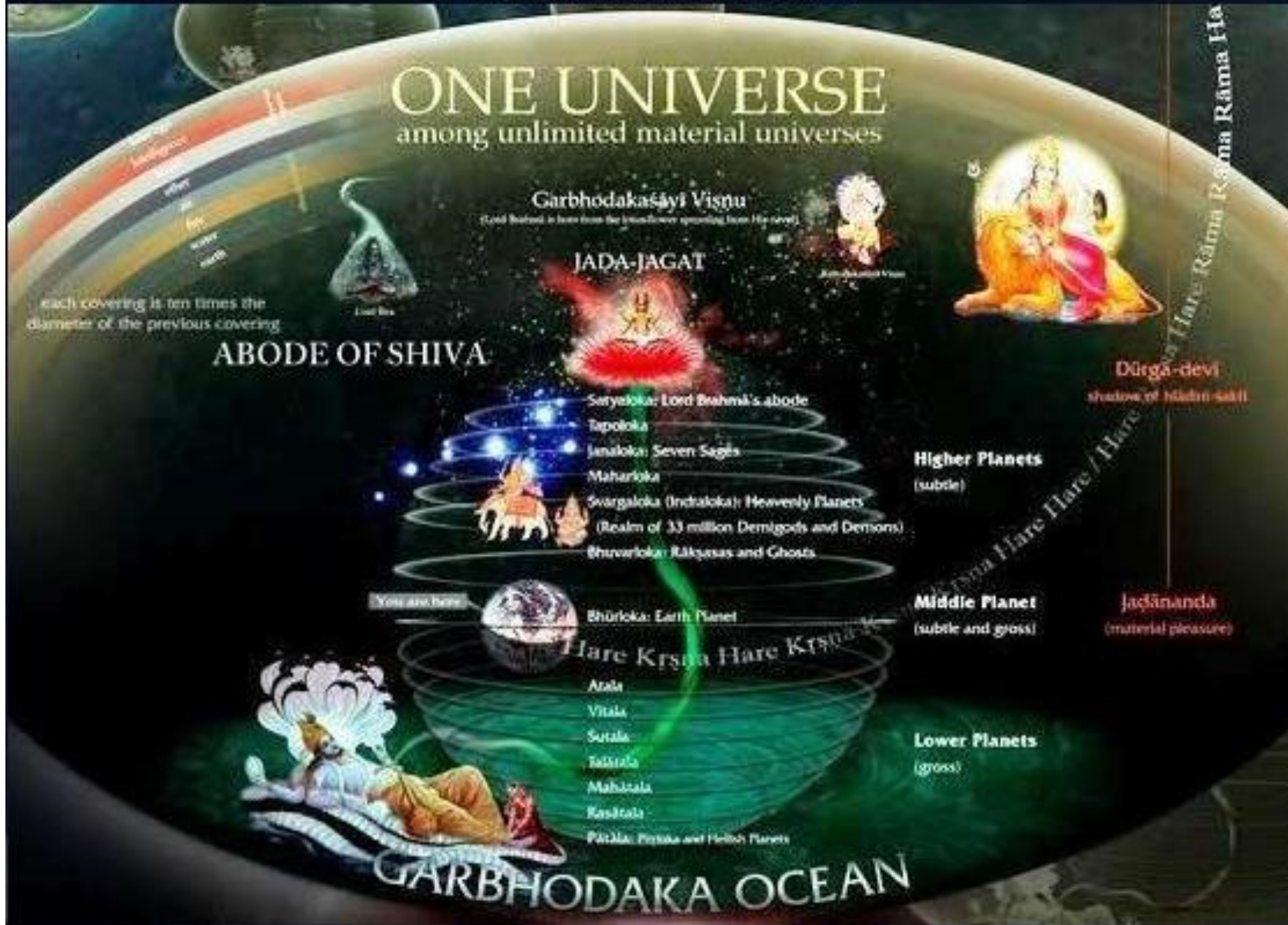
मर्त्यो मृत्युव्यालभीतः पलायन्  
लोकान् सर्वाभिर्भयं नाध्यगच्छत्  
त्वत्पादाब्जं प्राप्य यदृच्छयाद्य  
सुस्थः शेते मृत्युरस्मादपैति

- “After the lifetime of Brahmā, at the time of cosmic dissolution, when all the 5 gross elements enter into their original undifferentiated state, and the manifest enters into the unmanifest by the force of time, then You, who are known as Śeṣa, alone remain.”
- “O friend of the unmanifest (*prakṛti*)! This phenomenon of time, by which the cosmos becomes active, is Your own action. It is divided into units, from a nanosecond (*nimeṣa*) to years, up to periods as long as the lifetime of Brahmā, but You are its master and the abode of all-auspiciousness. I take shelter of You.”
- “All human beings are mortal and thus constantly afraid of being swallowed up by the great serpent of death. They may flee to any of the worlds, but nowhere can they find freedom from fear. O Original One, only when through some great fortune they attain Your lotus feet, can they finally rest in peace and happiness, for Death himself flees in fear of You.”

- Kṛṣṇa first appeared to Devakī in His 4-armed form in Kāṁsa's prison—the transcendental form ⇒ beyond the influence of time, which function only over matter ⇒ His body is not material, rather spiritual ⇒ He is non-different from His body, unlike the Jīvas
- After the dissolution of the cosmos, when everything unmanifest, the Supreme Lord, however, remains ⇒ Śeṣa, or the remainder
- Time, which causes agitation of the modes of nature, is not independent, rather it is under the Lord's control, like moving His limbs, which refers to His glance (*sa aikṣata*) ⇒ inception of time ⇒ acts on material nature ⇒ close of His eyes ⇒ annihilation ⇒ time = death, which causes fear, but the fear itself personified fears the Lord
- In the periods of annihilation, and before the next cycle of creation, time is inactive
- *Kṣema-dhāma* means the abode of auspiciousness ⇒ freedom from her brother Kāṁsa ⇒ Kṛṣṇa's birth is not like an ordinary being



## Brahmand and its Lokas



## BHAGAVĀN'S BODY IS TRANSCENDENTAL (30)

- Parts of two key verses (5.17.19 & 5.25.19)

न यस्य मायागुणचित्तवृत्तिभि-  
निरीक्षतो ह्यण्वपि दृष्टिरज्यते

मूर्ति नः पुरुकृपया वभार सत्त्वं  
संशुद्धं सदसदिदं विभाति यत्र



Lord Sankarshan destroys the creation at the end of Brahma's day



- “Although He glances over the material world for the purpose of creating, maintaining and destroying it, His glancing is not subject to the fluctuations of mind that operate under the control of the *guṇas* ...” (5.17.19)
- “The Lord, being greatly merciful upon us, manifests His form, which is of the nature of unalloyed being (*śuddha-sattva*). This manifestations of cause and effect exists in Him...” (5.25.19)
- ŚukadevaG refers to Lord Saṅkarṣaṇa, as the predominating deity of *tamo-guṇa*—Śiva being the embodiment of *tamas*.

- Śiva's prayers given in the course of a description of Jambūdvīpa and its 9 divisions—the only male on *Ilāvṛtavarṣa*, and that he meditates on Lord Saṅkarṣaṇa, whose body is transcendental (5.17.19).
- Since Lord Saṅkarṣaṇa's form is in *tamo-guṇa*, and so is that of Śiva, JīvaG cites the verse spoken by Nārada (5.25.10) ⇒ the nature of unalloyed being (*śuddha-sattva*), and this material world, with its cause and effect, abides in Him ⇒ He enacts pastimes just to attract the hearts of His devotees. While His form may be in *tāmasīc* form, His body is *turīya*, meaning beyond the 3 modes (VCT).
- How do we understand that Arjuna performed the funeral rites for Kṛṣṇa's dead body? JīvaG explains that these lower modes Purāṇic stories are meant to conceal reality and not to reveal the AT. We should only accept SB.



# TEXTS 31: HIS BODY IS ALL-PERVADING

- Thus far, JīvaG had already established that the Lord’s body is part of His essential nature, eternal and non-different from Him. Now he would show that the Lord’s form is beyond time and space. Key verses 10.9.13-14:

न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम्  
पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः  
तं मत्वात्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम्  
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा

“The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being

absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.”

- For a conditioned soul, it is very difficult to comprehend one who is beyond time and space. The Lord exists everywhere in His personal form, and not simply thru' His energy:
  - i. Mother Yaśodā was unable to bind Kṛṣṇa
  - ii. How she succeeded?
  - iii. Tying an object requires encircling it completely with a rope.
  - iv. The rope must be outside the object.
- However, Kṛṣṇa has neither inside nor outside (न चान्तर न बहिर यस्य). His body is purely spiritual. Although it appears to be localized, it is simultaneously all-pervading, like ether. As such, it has no divisions, no beginning nor ending point (न पूर्वम नापि चापरम). It existed before the creation and will exist after annihilation (पूर्वापर). Kṛṣṇa IS the universe (जगश्च यः), and thus not limited by any object ∴ how could He be bound with a rope?

- How then was He bound, despite all the above constraints?  
 ⇒ He is called Dāmodara, or one who was bound around the waist:
  - Krsna, however, appeared as a human child (मर्त्यलिङ्गः). She didn't realize that her son is all-pervading, and this is because He is beyond sense perception (अधोक्षज).
  - The Lord accepted her as His mother due to her love for Him.
  - Why then was she unable to recognize that Krsna couldn't be bound? Out of love she thought of Him as her own son (तं मत्वात्मजं).
  - Thus, Krsna reciprocated ⇒ concealed His divine opulences (ऐश्वर्य) ⇒ the devotee does not recognize Him as God. Rather, he doesn't even care to know Krsna as such. Neither Brahmā, Śiva, nor Lakṣmidevī had that kind of Mother Yaśodā's exalted position received from the Lord.

- The conclusion is that the all-pervading AT must be the very child who was bound by Mother Yaśodā ⇒ the intension of ŚukadevaG.
- JīvaG further warns that one should not think that Kṛṣṇa's being tied up was an illusion or a magic trick. Were it so, ŚukadevaG would have no reason to glorify Mother Yaśodā and establish her superiority to Brahmā, Śiva, and Lakṣmidevī.
- JīvaG defines illusion as something impossible that is still within the range of reason. He gives an analogy of the undersea volcanic fire. It cannot be considered illusory because it is described in scriptures.
- JīvaG concludes, therefore, that the very same body that was bound with ropes is all-pervading ⇒ inconceivably, and yet simultaneously, limited and all-pervading. Understanding this concept is required to realize the personal feature of the Lord.



# TEXTS 32-33: HIS FORM IS UNLIMITED

## TEXTS 32: BHAGAVĀNS' FORM IS UNLIMITED

- JīvaG quotes series of 12 verses from Brahmā's prayers to Kṛṣṇa, after trying to test Kṛṣṇa. He was totally bewildered, his ego completely smashed. Thus, he offered prayers to the Lord begging His pardon for having disturbed the Lord's pastimes with His cowherd friends and calves. Significance: Brahmā testifies from his own experience that the apparently limited form of Bhagavān is actually unlimited. He begins his prayers by acknowledging how insignificant he is relative to the Lord.
- 10.14.11: "I, and ignorant being, having a body just 7 spans tall, consisting of this pot-like universe, surrounded by the 7 coverings of cosmic intellect (*mahat-tattva*), ego, ether, air, fire, water, and earth; and You, who are so great that countless such universes pass through the pores of Your body, like atoms through a window?" The width of the innermost layer is 10X diameter of the universe, and each subsequent layer is 10X thicker than the previous one.

- **10.14.12:** “Since everything is within Your belly, so too am I. Therefore, You should forgive my offenses, just as a mother does those of the child in her womb.”
  - The baby in the womb sometimes kicks, but this does not offend the mother; rather, she feels delighted that her baby is alive and kicking ⇒ analogous to his act of stealing the calves and cowherd boys as an innocent kick by His son.
  - Brahmā addresses the Lord as अधोक्षज, or one who is beyond sense perception ⇒ He committed offenses because he was unable to recognize the Lord with his imperfect senses ⇒ All existence is within the Lord’s body, yet that same Lord is standing before him as a small child
- **10.14.13:** The revealed scriptures say that the unborn Brahmā comes out of the lotus flower growing from the navel of Nārāyaṇa, who lies in the waters of dissolution into which the 3 worlds have merged. These words are surely not false, so was I not born from You?”

- The Lord might object, “But you are called unborn, so how can you have taken birth? Besides, I am just a child, the son of Nandabābā.” The scriptures say so, “Brahmā takes birth from Nārāyaṇa.”
- **10.14.14:** “You are superior even to Nārāyaṇa, the controller of everyone.”
  - I am born from Nārāyaṇa (Garbhodakaśāyī- Viṣṇu), who is but Your limb ⇒ Thus, I am born from You.” ⇒ Kṛṣṇa is certainly Nārāyaṇa, but not that Nārāyaṇa is Kṛṣṇa.
  - Kṛṣṇa Himself is not the direct witness of the *Jīvas*’ actions. He is the Supreme Enjoyer, and thus aloof from the material creation, which is done thru’ His Nārāyaṇa expansions. It is thru’ Him, Kṛṣṇa knows everything.

## **TEXTS 33: NOT LIMITED BY MATERIAL ELEMENTS**

- Brhmā relates his own experience to prove that the Lord’s body cannot be limited by water or other elements.
- **10.14.15:** “If Your form, Nārāyaṇa was situated on the water, why was I unable to see it when I entered the path of the lotus stem and searched for it for a full 100 years?”
  - “If Your Nārāyaṇa form was a manifestation of *māyā*, or delusion, then how is that after my search, while in pure transcendental consciousness due to perfect trance, I was able to see Your beautiful *sat-cit-ānanda* form? And if that form was material, then why was I not able to see it again instantly after my trance ended? ∴ Your Nārāyaṇa form is neither illusory nor limited by space.”
  - The Lord’s body is all-pervading, though it appears limited. W/out His mercy, one cannot see His form. The form of the Lord that Brahmā saw, was both contained universes and yet was within the universe.



# TEXTS 34-35: BHAGAVĀN IS BOTH WITHIN & WITHOUT THE UNIVERSE

## TEXTS 34

- 10.14.16: “As Kṛṣṇa, which subdues *māyā*, You showed Your mother that the material cosmos is both within Your belly and external to it, and thus any limitation it might impose on You are illusory. *Māyā* generates the illusion that You are within the universe, and that the universe is outside You. Actually, by Your inconceivable internal potency, though You have a medium-sized body, You pervade everything.”
  - The Lord’s form is not limited either by time or space.

- Śuka in 2.1.23 clearly describes Bhagavān's *Virāṭ-rūpa*, or the Universal Form as the gross material form of the Lord (all material elements exist within Him; 3.6.8). The cosmic form is the 1<sup>st</sup> descent before any of the Lord's *līlā-avatāras*.
- The form Brahmā saw at the dawn of creation as well as the Lord's form in Vṛndāvana existed before the *Virāṭ-rūpa* and are therefore distinct from it.
- According to Śrīdhara Svāmī, the cosmic *Virāṭ-rūpa*, *hiraṇyagarbha* and *kāraṇa* are an *upādhi*. Brahmā confirms his realization by citing the experience of Mother Yaśodā. While she was breastfeeding baby Kṛṣṇa, the Lord yawned and she saw the whole universe within His mouth. At the same time, He also showed Himself within the universe, which is the product of *māyā*.

## TEXTS 35:

- Previously Brahmā said that the universe Mother Yaśodā saw in Kṛṣṇa’s mouth and the one seen outside are both manifestations of *māyā*.
- A doubt may be raised: Either the universe seen outside is a product of *māyā*, and the one inside is its reflection, or both of these universes are transcendental. To dispel these doubts, Brahmā continues ⇒
- 10.14.16: “Just as this entire universe, along with You Yourself, appeared within Your belly, so too all that appears here is in You. How is this possible except through Your *māyā*?”
  - JīvaG himself comments that the display was by the Lord’s inconceivable potency. In this way, Brahmā proved that Kṛṣṇa’s body is all-pervading, and that he is within Kṛṣṇa’s belly like a child with the womb of his mother, and thus prays for the Lord’s pardon.