

**TEXTS 36-37: KRSNA'S BODY IS ADVAYA-
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ALL-
PERVADING
BODY OF
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LESSON

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**TEXTS 38-41:
UNLIMITED
FORMS OF
BHAGAVĀN
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WITHIN
ONE FORM**

**LESSON 10, TEXTS 36-44:
UNLIMITED FORMS, INCLUDING
PARAMĀTMĀ, EXIST WITHIN ONE FORM**



TEXTS 36-37:
KRSNA'S BODY IS
ADVAYA-
BRAHMA—HE IS
THE ULTIMATE
CAUSE
TEXT 36: KRSNA'S
BODY IS ADVAYA-
BRAHMA

अद्वैव त्वद्वते'स्य किं मम न ते मायात्वमादर्शितम्
एको'सि प्रथमं ततो ब्रज-सुहृद-वत्साः समस्ता अपि
तावन्तो'सि चतुर्भुजास्तदखिलैः साकं मयोपासितास्
तावन्त्येव जगन्त्यभूस्तदमितम ब्रह्माद्वयं शिष्यते

Brahmāji is saying: “Did You not show me today that everything in this universe, excluding Yourself, i.e., everything outside of You, is of the nature of *māyā*, meaning that it is perceived only thru’ the potency of *māyā*? Of course, You did. In other words, due to *māyā*, the universe appears to bewildered people as existing only outside of You, as You do appear in this human form.” [10.14.18]

- JīvaG's comments:

- “The idea expressed here is that since Brahmā witnessed the appearance, existence and disappearance of all material and spiritual substances occurring within this form, it meets the criteria of nondual Brahman. And since this form has the characteristics of Brahman, it is thus all-pervasive.”
- “*tvad ṛte* (other than You)”
 - Signifies that everything except for Bhagavān is *māyā*. The pronoun You (*tvat*), however, “other than You,” includes all the cows, the cowherd boys, and Vraja, which are part of His internal energy and thus an extension of the One Entity that stands beyond *māyā*. This was Brahmā’s experience.
- “*sākaṁ mayā* (including myself)”

When Brahmā saw the *Viṣṇu-mūrtis* being worshiped, he saw himself included among the worshipers ⇒ the universe in which Brahmā exists is also within the Lord, implying that everything is pervaded by Kṛṣṇa’s body and that nothing exists outside of Him. ∴ Those who consider this creation to be outside of the Lord are in illusion. This was indeed fascinating to Brahmāji.

TEXT 37: HE IS THE ULTIMATE CAUSE

- Kṛṣṇa might question Brahmā, “Yourself, Viṣṇu and Śiva are supposed to be the cause behind creation, maintenance and dissolution, respectively, and other expansions appear during the maintenance period as well. Why do you then say I alone am the cause of all causes behind these states?”
- Anticipating so, Brahmā says...

अजानतां त्वत्पदवीमनात्मन्यात्मात्मना भासि वितत्य मायाम्
स्रष्टाविवाहं जगतो विधान इव त्वमेषो 'न्त इव त्रिनेत्रः

“You are the Supreme Self. To those unaware of Your true position, You Yourself expand Your *māyā* and appear within inert matter: as me (Brahmā) for the creation, as this Viṣṇu for the maintenance, and as three-eyed Śiva to annihilate the universe.” [10.14.19]

- JīvaG explains the meanings of various words in the verse
 - “To those unaware (अजानतां) of Your true position (त्वत्पदवीम्) as we have been describing it [You appear differently according to different functions].
 - आत्मा ⇒ the original complete form of God, who is the source (अंशी) of all partial manifestations. You alone are that Supreme Self. You Yourself (आत्मना) ⇒ thru’ Your different partial manifestations.
 - Within the non-self (अनात्मनि) ⇒ within inert प्रधान, which acts as material cause in the form of महत् and so on.
 - वितत्य, or expand ⇒ set into motion, i.e., according to these different functions [of creation, maintenance and dissolution], You appear differently.
 - In this verse, Brahmā spoke about the गुण-अवतार(s) as being manifestations of Kṛṣṇa.
 - He next explains the position of various लीला-अवतार(s).

TEXTS 38-41: UNLIMITED FORMS OF BHAGAVĀN EXIST WITHIN ONE FORM

TEXTS 38: VARIOUS INCARNATIONS OF BHAGAVĀN

- Just as there are 3 *guṇa-avatāras*, there are other expansions as well to dispel atheistic teachings and establish religious principles. The Lord has inconceivable power, establish religious principles, and accomplish what is ordinarily impossible.

सुरेष्प्रषिष्विईश तथैव नर्श्वपि
तीर्यक्षु यादःस्वपि ते'जनस्य
जन्मासतां दुर्मदनिग्रहाय
प्रभो विधातः सदनुग्रहाय च

“O Controller of our Destiny! Though You are unborn, You take birth amongst the gods and sages, as well as humans, animals and even among aquatics, to chastise the falsely proud and to show mercy to the world.” [10.14.20]

- Brahmā spoke this verse in response to possible question, “How can the Lord, who is beyond sense perception, be known?”
 - This explains that just as the Lord appears as the **गुण-अवतार(s)**, He appears as other **अवतार(s)** to dispel atheistic teachings and establish religious principles. He appears in different species of life according to necessity and kills the demons who propagate atheism.
- How can Bhagavān take birth, since He is unborn?
 - The Lord has inconceivable power and can accomplish what is ordinarily impossible. Since He is all-pervading, there is no question of His birth, which rather means “making Himself visible.”
 - He is not bound by material laws.
 - He is addressed as **विधातः**, which means that He makes rules, but not subject to them.
- My forms are eternal and full of bliss, so why are they not always visible? Furthermore, how can all these forms exist simultaneously in one form?
 - Thru’s manifestation of His *yoga-māyā*.

TEXTS 39-41: UNLIMITED FORMS OF BHAGAVĀN EXIST WITHIN ONE FORM, AND CONTAINS EVERYTHING

■ TEXTS 39: BHAGAVĀN'S FORM IS UNLIMITED

■ In anticipation of Kṛṇṣa's following 4 Qs, Brahmā speaks 10.14.21

1. If His form as Kṛṇṣa is all-pervading, then where do other forms exist?
 2. If the Lord is unborn (*ajanasya*) meaning eternal, how is it that they're seen to take birth?
 3. Upon witnessing Bhagavān's opulence, meaning the Lord is limited, so how is He unlimited?
 4. Kṛṇṣa expanded Himself into cowherd boys, calves and so on. Where do they exist now, while Brahmā is seeing only Kṛṇṣa?
- Śrīdhara Svāmī poses addition Q: If the Lord is supremely powerful and independent, so why does He accept abominable forms, like a fish and boar?

को वेत्ति भूमन् भगवन् परात्मन्
योगेश्वरोतिर्भवतिस्त्रलोक्याम्
क्व वा कथं वा कति वा कदेति
विस्तारयन् क्रीडसि योगमायाम्

“O Greatest One! O Supreme Person! O Self of all selves! O Master of all yogic power! Who knows where, or how, or to what extent, or when, You expand Your *yoga-māyā* potency and enact Your activities within these three worlds?” [10.14.21]

TEXTS 40: UNLIMITED FORMS OF BHAGAVĀN EXIST WITHIN ONE FORM

- Brahmā posed 4 rhetorical Qs (क, कथं, कति, or कदेति; or where, how, how many/how much, and when, respectively?) in the verse he spoke [10.14.21]. The answer to each of these is that no one can know the Lord. Additionally, the answers lie in the 4 names Brahmā used to address the Lord, which are:
 - 1) भूमन् ⇒ all-pervading, or one who contains unlimited forms within Himself.
 - 2) भगवन् ⇒ the Lord, who is endowed with inconceivable opulences.
 - 3) परात्मन् ⇒ one who has unlimited qualities and enacts unlimited pastimes.
 - 4) योगेश्वर ⇒ the Lord, who is the master of His internal potency, and one who is not limited by time.

- Brahmā himself provided answers to the 4 rhetorical questions thru' the use of these 4 epithets. The essence is that all of Bhagavān's forms exist simultaneously within His one form:
 - 1) क, or where does the Lord manifest a particular form? It depends on His devotees. Because of being all-pervading (भूमन्), He can manifest any form anywhere.
 - 2) कथं, or how does He manifest these forms? Inconceivably because ecause He has all opulences (भगवन्).
 - 3) कति, or how many forms and thus unlimited expansions? No one knows because He has unlimited qualities and performs unlimited acts simultaneously (परात्मन्).
 - 4) कदेति, or when does the Lord manifest a particular form? Again, no one knows because He is not limited by time—the master of the internal potency, called *yoga-māyā* (योगेश्वर).

- JīvaG cites *Vedānta-sūtra*: “Because worshipers have differences of knowledge, their perception of the Lord differs accordingly.”
- Analogies:
 - A) Although different travelers entering a city from different paths see the same city, they see it from different angles of vision. Similarly, different devotees see the same Lord, but their realizations differ.
 - B) A multi-colored cloth reflects different colors when seen from different angles.
 - C) Cat’s eye appears to have different colors when seen from various angles.
 - D) An actor is one person, but plays various characters and then appears differently; so too Bhagavān is one, but appears in different forms. Unlike an actor who can only change his costume, not his body, but the Lord actually has different forms, yet He is one person.

TEXTS 41: THE LORD’S BODY CONTAINS EVERYTHING

- Brahmā concludes his prayers with 10.14.22

तस्मादिदं जगदशेशमसत्स्वरूपम स्वपनाभंस्तधिषणं पुरुदुःखदुःखं
त्वय्येव नित्यसुखबोधतनावनन्ते मायात उद्यदपि यत् सदिवावभाति

“Therefore, this entire universe, which is insubstantial, like a dream, which covers consciousness, which is full of abundant and endless misery, and which arises out of Your *māyā* potency, still appears as real because it is situated in You, who are unlimited and possess a body that is eternal, full of bliss and consciousness.”

- JīvaG now explains that because of this inconceivable power, the ever-changing material world has the appearance of being eternal. Hence, the verse begins with the word, **तस्मात्**, or therefore.

Three attributes of...

Material world

- i. असत-स्वरूप, or temporary by nature
- ii. अस्त-धिषण, or devoid of consciousness (inert)
- iii. पुरुदुःखदुःखं, or full of misery
 - The so-called happiness of material life, even if real, is temporary. Apparent pleasure does not lie within sense objects.

The Lord's body

- i. नित्य, or eternal
- ii. बोध, or consciousness
- iii. सुख, or bliss
 - If Bhagavān has the nature of *sat*, *cit* and *ānanda*, how can His universe be *asat*, *acit* and *nirānanda*? Brahmā responds that although the universe emanates from the Lord, exists in Him, and dissolves into Him, its characteristics are completely different than His. He does not under any transformation.

TEXTS 42-44: ALL-PERVADING BODY OF KRSNA—HIS IMPERCEPTIBLE NATURE AS PARAMĀTMĀ

TEXT 42: KRSNA’S FORM CAN MANIFEST IN INNUMERABLE PLACES SIMULTANEOUSLY (सर्वगत)

- To illustrate this, JīvaG refers to Krsna’s pastime of simultaneously marrying 16,000 wives

चित्रम बतैतदेकेन वपुषा युगपत् प्रथक्
ग्रहेषु द्वष्टसाहस्रं स्त्रीय एक उदावहत्

Nārada Muni thought, “It is amazing that Krsna has alone, in a single body, been able to separately marry 16,000 wives, each in their individual palaces, and to do so simultaneously.” [10.69.2]

- JīvaG comments on the verse by presenting it in conversational form raising doubts and using words from the verse to respond to them:
 - Why was Nārada astonished? ⇒ Because Kṛṣṇa had married 16,000 wives.
 - What is so surprising about that? Many kings throughout history have had thousands of wives ⇒ But the queens were in 16,000 different palaces.
 - What is so wonderful about that? He was a king possessing great riches, and thus able to afford a palace for each of His queens ⇒ He married them with individual wedding ceremonies in each of these 16,000 palaces.
 - That could be managed by going from one palace to another so what is so amazing? ⇒ He did it at precisely the same moment, at the same auspicious *muhūrta*.
 - Kṛṣṇa is called योगेश्वर, the master of yogic power. Accomplished yogīs can expand into many bodies, called काया-व्यूह ⇒ No, He did not expand into many different bodies. He married them all simultaneously in one body. This is what so surprising to Nārada.

- He could have produced 32,000 hands, etc., like in the *virāṭ* form, and accepted 16,000 wives in 16,000 houses simultaneously \Rightarrow No, He had a suitable form for each woman and yet these were all one and the same form.
- All these forms of Bhagavān are His original form, which are called **प्रकाश** manifestations. They are not like His Nārāyaṇa or Vāsudeva expansions. This was Nārada's amazement, as he was himself a great master of yogic power. Like him, Śaumbhari Muni expanded himself into 50 **काया-व्यूह** forms to marry the 50 daughters of King Mandhātā. Kṛṣṇa's 16,000 forms were not this kind of **काया-व्यूह** expansions.
- **प्रकाश** manifestations are identical to Kṛṣṇa's **स्वयं-रूप**. His expansions in the and Dvārakā weddings are examples of **प्रकाश**.

TEXTS 43-44: KRSNA IS THE PARAMĀTMĀ

- JīvaG continues to explain Nārada's observation of Kṛṣṇa's householder life in Dvārakā. He saw Kṛṣṇa as the same person in different palaces performing different activities, all at the same time
 - Playing dice with Uddava; performing a sacrifice; eating or instructing His sons, and so on ⇒ He pervades everything in a single personal form—**सर्वं आब्रूयति तिष्ठति**

- Śuka summarizes Nārada's experience in 10.69.41-42

इत्याचरन्तम सद्धर्मान् पावनान् ग्रहमेधिनाम् तमेव सर्वग्रहेषु सन्तमेकम ददर्श ह
क्रष्णस्याननन्तवीर्यस्य योगमायामहोदयम् मुहुर्द्रष्ट्वा ऋषिर्भूद् विस्मितो जात्कौतुकः
“In this way, it is said that Devarṣi Nārada saw the same Śrī Kṛṣṇa present in every palace, executing the eternal religious duties meant for the purification of married couples. His curiosity aroused, the sage gazed repeatedly and was filled with wonder at this extraordinary display of *yoga-māyā* potency, inhering in Kṛṣṇa, whose prowess is infinite.”

- Bhīṣmadeva said:

तमिममहमजं शरीरभाजं
हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
प्रतिदृशमिव नैकधार्कमेकं
समधिगतोऽस्मि विधूतभेदमोहः ॥४२॥

Being free from the delusion of duality, I have come to understand that Kṛṣṇa, who is situated before, me is one. Though He is unborn, He appears in the hearts of all embodied beings, who have been manifested from within Him, just as the sun is one, though appearing differently to everyone. [1.9.42]

- Bhīṣmadeva, one of the 12 authorities on *bhāgavata-dharma*, also illustrates how Bhagavān, though one, appears in many places. He identifies Paramātmā, situated in the heart of every living being, with Kṛṣṇa, who is sitting before him.
- He says that he has now become free from the delusion of duality, under the influence of which, one considers Paramātmā different from Kṛṣṇa, or that Paramātmā in each heart is different.

- JīvaG, however, explains Bhīṣmadeva's vision in two ways, but since the scriptural rule of interpretation asserts that subsequent explanations are superior to previous ones, he favors the latter:
 - i. Bhīṣma understood that Paramātmā & Kṛṣṇa are one and the same
 - ii. He actually saw Kṛṣṇa, and not Paramātmā, in the heart of every being.
- It shouldn't be interpreted as referring to formless, undifferentiated Brahman. Why? Because Bhīṣma's consciousness was fixed on the personal feature of the Lord.