

**TEXTS 51: THE LORD'S FORM IS THE SUPREME ABSOLUTE REALITY**

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INCARNATIONS  
OF ŚRĪ KRSNA  
ARE ALSO  
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**LESSON 12 THEMES  
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ŚRĪ ṚSABHADEVA—  
THE EMPOWERED  
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**JivaG thus far established that the Lord's form is...**

- 1) Indeed the Supreme Absolute Truth because it is eternal
  - 2) All-pervading and transcendental
  - 3) The shelter of everything
  - 4) Distinct from all gross and subtle material elements
  - 5) Beyond sense perception
  - 6) Self-luminous
  - 7) In which all the statements of the *Śrutis* find reconciliation
- This was experienced by Brahmā, who is one of the 12 *mahājanas*, and who clearly describes in the following 3 verses

# TEXTS 51: THE LORD'S FORM IS THE SUPREME ABSOLUTE REALITY

रूपं यद् एतद् अवबोध-रसोदयेन शश्वन-निवृत्त-तमसः सद-अनुग्रहाय  
आदौ ग्रहितं अवतार-शतैक-बीजम यन-नाभि-पद्म-भवनाद् अहम् आविरासम्

“You, who are eternally free of ignorance due to the upsurge of overwhelming taste in the form of knowing, have assumed this form from the very beginning to bless the true. This form is the unique seed from which hundreds of *avatāras* arise, and I myself have appeared from its lotus navel, which is my home.” [3.9.2]

## ■ Śrīdhara Svāmī comments

- Possible objection by the Lord: “Isn’t the form seen by you also made the 3 modes of material nature? Only unqualified Brahman is the Absolute Reality.”
- Anticipating this, Brahmā, speaks the following two verses [3.9.3-4]

- Brahmā stresses that that very form he sees (एतद् रूपं) is a manifestation of the taste of knowledge, or pure consciousness (अवबोध-रसोदयेन), and thus eternally free from ignorance (तमसः)
- “eternally free from ignorance (तमसः)” ⇒ implies the absence of the modes of goodness and passion (& their source, प्रधान) as well. This is because the 3 modes are always interconnected. The bodies of all the *jīvas*, including that of Brahmā, are made of matter, which is temporary and full of ignorance ⇒ Since the Lord doesn’t have तमसः, He must be transcendental!
- “आदौ ग्रहितं अवतार-शतैक-बीजम” ⇒ The Lord’s form Brahmā sees is the original form of the AT, compared to a seed (बीजम) from which hundreds of other incarnations arise ((अवतार-शतैक) ∴ the original seed form is the fountainhead of all those arise, or अवतारी (Similarly, just as the original form is transcendental, so are all His expansions as well)

नातः परं यद् भवतः स्वरूपम-आनन्द-मात्रम-अविकल्पम-अविद्ध-वर्चः  
पश्यामि विश्व-सृजं-एकम-अविश्वम-आत्मन् भूतेन्द्रिय-आत्मक-मदस त उपाश्रितो अस्मि

“O Supreme One! I do not perceive Your essence, which is bliss alone, undifferentiated being and unobstructed effulgence, as anything different from this form. I, therefore, take shelter of this form, which is unique, which creates the universe, and yet, remains distinct from it, being the Self and essence of the material elements and senses.” [3.9.3]

- अविद्ध-वर्चः, or the Lord’s radiance is w/out covering ∴ undifferentiated (अविकल्पम) = one nature, devoid of distinction ⇒ ∴ Your essence is nothing but bliss (आनन्द-मात्रम) ⇒ Although such is Your essence, I don’t perceive it as beyond (नातः परं)
- So Brahmā is justifying why he is seeing the Lord’s personal form, rather than His impersonal Brahman, or effulgence (ब्रह्म-ज्योति) ⇒ Thus, he takes shelter of the Lord’s personal form.
- He then describes the characteristics of the Lord’s form that establish its worthiness of being his shelter.

- Uniqueness of this form (एकम), or supreme object of worship. Why? Because it is the creator of the universe (विश्व-सृजं) ∴ this form is not the universe (अविश्वम), or it is distinct from the universe. Rather, it is the Self, or cause of both the senses and the material elements (भूतेन्द्रिय-आत्मक).
- The Lord might then ask: “Then why is it that some people do not honor Me?”
- Brahmā’s response: Because they are influenced by associating with the untrue or the inessential (असत-प्रसङ्गैः), or attached to inherently defective logic that fails to accommodate that the Absolute as personal God.

तद् वा इदं भुवन-मङ्गल मङ्गलाय ध्याने स्म नो दर्शितं त उपासकानाम्  
तस्मै नमो भगवते अनुविधेम तुभ्यं यो अनाद्रतो नरक-भागभिर-असत-प्रसङ्गैः

“O source of the world’s auspiciousness! This then is certainly the same form You manifested to us, Your worshipers, in our meditation for our welfare. We offer obeisances to You again and again, O Lord, who are disregarded by those destined for hell and by those influenced by those influenced you by the company of the untrue or the inessential.” [3.9.4]

# TEXTS 52-53: THE BODY OF ŚRĪ ṚSABHADEVA IS TRANSCENDENTAL

## TEXT 52

- JīvaG now explains that the body of Śrī Ṛsabhadēva, an आवेश-अवतार, or a partial incarnation of Kṛṣṇa, is also transcendental.
- Śrī Ṛsabhadēva appeared as the son of King Nābhi and Merudevī. Of His 100 sons, Bharata Mahārāja was the eldest and great devotee—nine of whose younger brothers became known as the Navayogendras.
- After ruling His kingdom for many years, when Ṛsabhadēva decided to renounce all worldly duties and retire to a life of a mendicant in the forest (*avadhuta*), He gathered His 100 sons in an assembly of great sages and instructed them in transcendental knowledge. One of these verses, JīvaG cites to establish the theme of his text 52.

इदं शरीरं मम दुर्विभाव्यं सत्त्वं हि मे हृदयं यत्र धर्मः  
प्रष्टे क्रतो मे यद-अधर्म आराद-अतो हि माम-ऋसभं प्राहुर-आर्याः

- “My transcendental body looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual (धर्मः), and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion [अधर्म] and non-devotional activities. They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as R̥ṣabhadeva, the Supreme Personality of Godhead, the best of all living entities.”  
[5.5.19]



- इदं शरीरं मम दुर्विभाव्यं ⇒ This body of mine is transcendental (सत-चित्त-आनन्द ), which is inconceivable
- Despite being a *jīva-tattva*, who is supposed to have body composed of material elements, though an empowered incarnation (आवेश-अवतार) nonetheless, here Ṛsabhadeva claims to have a body non-different from the AT, and calls Himself Vāsudeva, the supreme goal of life. But He does not do so out of pride. His purpose was to instruct His sons transcendental knowledge, and thereby the humanity in general.
- This certainly sounds inconceivable to mundane logic. So to understand the statement that Ṛsabhadeva's form is indeed transcendental, we must understand what is an आवेश-अवतार, or an empowered, partial incarnation of Kṛṣṇa, its two divisions, how does it relate to *Viṣṇu-tattva* expansions of Kṛṣṇa, and so on.

# आवेश-अवतार

Ex: Lord  
Ṛsabhadeva

Empowered *jīva-tattvas*, or living entities

Exs: Nārada  
Muni & the  
4 Kumāras

## भगवद्-आवेश-अवतार

Pervasion as the  
Lord directly

Identify Himself  
directly as the Lord

## भगवद्-शक्ति-आवेश-अवतार

Pervasion as an upholder of one  
of the Lord's potencies

Identify Himself as a  
devotee of the Lord

अथ समीर-वेग-विधूता-वेणु-विकर्षण-जात-ऊग्र-दावानलसतद वनं-आलेलिहानः सह तेन ददाह [5.6.8]

- “The blazing forest fire, generated by bamboo shoots rubbing against each other amidst strong winds, engulfed and burnt the forest, along with Him.” ⇒ How is it that Ṛsabhadeva’s transcendental body could be burnt ⇒ JīvaG’s explanation based on interpreting Sanskrit grammar:
  - “सह तेन ददाह, or burnt along with Him” does not necessarily mean that the fire burnt the trees along with Ṛsabhadeva. Rather, the Lord accompanied the fire in burning the trees ⇒ While the fire burned the flora and fauna’s gross bodies, the Lord burned their subtle bodies—meaning He liberated them.
  - Further objection: Since the verse 5.6.6 states that Ṛsabhadeva desired to give up His body, सह कलेवरम जिहासुः, He was burnt in the forest fire. JīvaG, however, translates here as the material world, rather than a body ⇒ The Lord appears and disappears—He never takes birth or dies.

## **TEXT 53: KRSNA'S BODY IS TRANSCENDENTAL AND MOST BEAUTIFUL**

- If Krsna's partial expansions have transcendental forms, then needless to say that the body of the original and complete Personal Absolute, Bhagavān Śrī Krsna, should also be transcendental.
- JīvaG quotes a verse spoken by Bhīṣmadeva, who was recalling Yudhiṣṭhira Mahārāja's Rājasūya sacrifice in an assembly of great sages and kings of the entire universe, where Lord Krsna was unanimously chosen (with a lone exception of the most envious, Śhiśupāla) as the person most qualified to receive the first worship (**अग्र-पूजा**). This verse specifically refers to the Lord's body. Bhīṣma, at the point of leaving his body on the battle field of Kurukṣetra, glorifies Krsna's body as most attractive, most worshipable and a most rare sight—the Lord's beauty is not material.

मुनि-गण-त्रप-वर्य-सङ्कुले-अन्तः-सदसि युधिष्ठिर-राजसूय एषां  
अर्हणं-उपपेद ईक्षणीयो मम द्रशि गोचर एष आविरात्मा

- “At Yudhiṣṭhira Mahārāja’s Rājasūya sacrifice, there was a great assembly of eminent sages and mighty kings, who honored Him, the cynosure of all eyes, by offering Him first worship. Now this same Self has again appeared before my eye.” [1.9.41]
- Bhīṣma spoke while awaiting his death on the bed of arrows. As he recalls the Rājasūya sacrificial arena, everyone marveled at the Lord’s beauty (ईक्षणीयो). Kṛṣṇa had “become manifest Himself” (आविरात्मा).
- This indicated that He exists everywhere at all times, but had appeared or manifested to give pleasure to His devotee, Bhīṣmadeva.
- It is the characteristic of the Lord’s transcendental body that He can manifest it to someone at His will, while simultaneously keeping it concealed from others.

- Bhagavān Śrī Kṛṣṇa is the original and complete Reality (स्वयं-भगवान्), and He has 3 types of expansions, which are all *Viṣṇu-tattvas*:

1) **स्वयं-रूपः** प्रकाश manifestations in Vṛndāvana & Dvārakā

2) **तद्-एकात्मा-रूपः** These expansions include His विलास forms, such as Nārāyaṇa, and स्व-अंश manifestations, such as मतस्य-अवतार

- There is no difference between Kṛṣṇa & His प्रकाश manifestations

- His विलास forms are almost equal to Him in opulence, but His स्व-अंश manifestations have less manifest power than His विलास forms.

3) **आवेश-अवतारः** Empowered *jīva-tattvas*, or living entities—the partial expansions

# TEXTS 54: DEVAKĪ'S PRAYERS TO ŚRĪ KRSNA

- Similarly, JīvaG cites one of the verses from Mother Devakī's prayers to Lord Kṛṣṇa at His "birth" in Kāṁsa's prison cell ⇒ "स त्वं साक्षाद विष्णुर अध्यात्म-दीपः, or "[The Vedas] speak of some form which is ... You, Viṣṇu Himself, the lamp of spiritual truth." [10.3.24]
  - The form of Viṣṇu before her is the same one described in the Vedas, as unmanifest (अव्यक्त) and as the original cause (आद्य).
  - She says, "You are "साक्षाद" or directly perceivable.
  - The Lord is अध्यात्म-दीपः, or spiritual lamp meaning everything is illuminated by His radiance. He is the controller of everyone's senses, mind, and body. Thus, there was no reason to fear of Kāṁsa.

- JīvaG then quotes a verse from *Padma-Purāṇa* spoken by Vyāsadeva, who was undergoing severe austerities and penances to please the Lord. After a long time, Kṛṣṇa came within his mind and offered him a boon.

त्वां अहं द्रष्टुम-इच्छामि चक्षुभ्याम् मधुसूदन  
यत तत सत्यं परं ब्रह्म जगद-योनिं जगत-पतिम्  
वदन्ति वेद-शिरश-चाक्षुषं नाथ मे'स्तु तत्

“O Lord Madhusūdana! I wish to see You with my eyes. The Upaniṣads describe You as Truth, the Supreme Brahman, the

source and master of The universe. O Lord, let that form become visible to my sight.”

- Thus, both Vyāsadeva and Devakī say the same that the Lord’s form is described in the Vedas as अव्यक्त, आद्य, निर्विशेष, and so on. ∴ It establishes that Kṛṣṇa’s body is self-luminous and transcendental to the modes of material nature. It is the Absolute Reality and reconciles all the apparent contradictory statements of the Vedas.



# TEXTS 55: THE PARTIAL INCARNATIONS OF ŚRĪ KRSNA ARE ALSO TRANSCENDENTAL

- JīvaG next establishes that all the plenary portions of Krsna are of the same nature. The verse cited here describes Brahmā's experience after he stole Krsna's cows, calves, and cowherd friends. Krsna multiplied Himself into these in exact details—Brahmā saw unlimited **विष्णु-मूर्तिस**
  - **मूर्तिस**, however, don't mean *ātmā* or Brahman because Brahmā saw these forms with his own eyes.

सत्य-ज्ञान-अनन्त-आनन्द-मात्र-एक-रस-मूर्तयः  
अश्रष्ट-भूरि-माहात्म्या अपि ह्य-उपनिषद-द्रशाम्

“The Viṣṇu forms were embodiments of the one absolute essence, constituted of unalloyed being, consciousness and infinite bliss alone. Their infinite glory was certainly untouched even by those blessed with the vision of the Upaniṣads.” [10.13.54]

- The Lord’s forms are सत्य-ज्ञान-अनन्त-आनन्द-मात्र—unalloyed being, consciousness, infinity and bliss alone.
- JīvaG also cites a verse from महा-वराह-पुराण to further substantiate the point he is establishing.

सवे नित्याः शाश्वतश्च देहास-तस्य परात्मनः  
हेयोपादेय-रहिता नैव प्रकृतिजाः क्वचित्  
परम-आनन्द-संदोहा ज्ञानमात्राश-च सर्वतः  
देह-देहि-भिदा चात्र नेश्वरे विद्यते क्वचित्

“All the forms of the Supreme Lord are eternal, unchanging and devoid of all that is either rejectable or acceptable because they are never the product of material nature. Their forms are fluid mass of highly concentrated supreme bliss, purely conscious in nature. The dualism of body and embodied does not exist in the Lord.” [महा-वराह-पुराण]