

**TEXT 56: THE ULTIMATE OF ALL THAT IS
TO BE ATTAINED**

LESSON

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**TEXT 58:
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TEXT 56: THE ULTIMATE OF ALL THAT IS TO BE ATTAINED

- This is because Krsna's body is the Absolute Reality.
- The love that the older gopīs and the cows felt toward the expansions of Krsna, posing as their offspring, kept increasing in intensity. Even Balarāma was astonished at this. Upon hearing this, Parīksit wondered as to how \Rightarrow one's own self is most dear to one and all \therefore Śuka advises Parīksit to experience the form of the Lord (beauty & sweetness) exclusively through the knowing that arises of his mercy (JīvaG), and not thru' logical deliberation

कृष्णं-एनम-एवेहि त्वम-आत्मानम-अखिलात्मानम्
जगत-धिताय सोऽपि-अत्र देहीवाभाति मायया

- “You should know this Krsna to be the Self of all selves. For the benefit of the world, He appears here just like an embodied being by the influence of His (yoga)māyā.” [10.14.55]

TEXT 57: KRSNA IS ŚABDA-BRAHMAN

- JīvaG now explains that the Brahman described in the Vedic literature is also the divine body of Bhagavān ⇒ To support his conclusion, he quotes Maitreya’s response to Vidura’s inquiry about Kardama & Devahūti, the daughter of Svāyambhuva Manu

तावत् प्रसन्नो भगवान् पुष्कराक्ष क्रते युगे
दर्शयामास तं क्षत्तः शाब्दं ब्रह्म दथद् वपुः

- “Being pleased, the lotus-eyed Lord showed Himself to him (Kardama Muni) in Satya-yuga, the Brahman known through Vedic sound.” [3.21.8]
- The same AT appears differently to different worshipers. Brahman is non-different from the body of Bhagavān

TEXT 58: KRSNA'S BODY IS THE COMPLETE FORM OF BHAGAVĀN

- To demonstrate that the Lord's body is real and free from the 6 types of transformation that a material body undergoes, Brahmā accepts His form as complete in itself

एकस-त्वं-आत्मा पुरुषः पुराणः सत्यः स्वयं ज्योतिर्-अनन्त आद्यः
नित्यो'क्षरो'जस्रसुखो निरञ्जनः पूर्णो'द्वयो मुक्त उपाधितो'मृतः

- “You are the one Self, the primeval Supreme Person, the Absolute Truth—self-effulgent, endless and beginningless. You are eternal and imperishable, full of unobstructed joy, pure, perfect, and complete. Being nondual and free from all limiting adjuncts, You are immortal.”
[10.14.23]

अविज्ञाय परं देहं-आनन्द-आत्मानम-अव्ययम्
आरोपयन्ति जनिमत् पञ्च-भूत-आत्मकं जडं

- “Not knowing the Lord’s form as blissful and imperishable, the unwise consider His body to be inert, made of 5 gross elements, and that it undergoes birth.” [स्कन्द-पुराण]
- “Even though Lord Viṣṇu’s body is imperishable and impalpable, though it cannot be pierced or dried, and is free from the material modes, He appears as if pierced, wounded or bound. He seems as if to play among the gods, or appears as if a common man, with a medium-sized body. He upholds such appearance just to bewilder atheists, but the living liberated are never thus bewildered.” [स्कन्द-पुराण]
- Bhagavān’s body is not limited by time and space ⇒ *advaya-brahma*

**TEXTS 59-60:
HIS ATTIRE,
ORNAMENTS
AND WEAPONS**

**LESSON 14,
TEXTS 59-61:
BHAGAVĀN'S
PARAPHERNALIA
ARE PART OF
HIS *SVARŪPA***

**TEXT 61:
HIS
VAIKUNṬHA
*DHĀMA***

TEXTS 59-60: HIS ATTIRE, ORNAMENTS AND WEAPONS

तम-अद्भुतं बालकम-अम्बुजेक्षणं-चतुर्भुजम् शन्ख-गदायुर्दायुधं
श्रीवत्सलक्षणं गलशोभि-कौस्तुभं पीताम्बरम सान्द्र-पयोदा-सौभगम
महार्ह-वैदुर्य-किरीट-कुण्डल-त्विषा परिष्वक्त-सहस्र-कुन्तलम
उद्दाम-काञ्च्य-अङ्गद-कङ्कण-आदिभिर-विरोचमानम वसुदेव ऐक्षत

- “Vasudeva looked at the extraordinary lotus-eyed little body, who had 4 arms in which He held the conch, discus, mace, and lotus. His chest was decorated with the mark of Lakṣmī, and the brilliant Kaustubha gem graced His neck. He was dressed in yellow, His body had the beautiful hue of a dense cloud, and was decorated with a brilliant belt, armlets, bangles, and other ornaments. His helmet and earrings sparkled with invaluable multicolored *vaidurya*-gems, and His hair was scattered in thousands of strands.” [10.3.9-10]

- To substantiate his conclusions, JīvaG begins to establish that even the Lord's ornaments and dress are part of His *svarūpa*—the 4-armed form of Lord Viṣṇu appeared to His parents in Kāṁsa's prison cell.
- Later, this 4-armed form disappeared along with all His ornaments, before he reappeared again as a normal child.
- Just as Bhagavān appeared and disappeared, so did His ornaments and dress.
- This is because they all belong to His *svarūpa*.

TEXT 60: BHAGAVĀN'S WEAPONS ALSO BELONGS TO HIS SVARŪPA

- Visvarupa said to Indra as part of the description of the Nārāyaṇa shield:

यथैकात्म्यानुभावानां विकल्परहितः स्वयं
भूषण-आयुध-लिङ्गाख्या धत्ते शक्तिः स्वमायया
तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः
पातु सर्वैः स्वरूपैर्न सदा सर्वत्र सर्वगः

- “Just as the complete Reality, the Original Personality of Godhead, is experienced as free from distinction for those established in exclusive identity with Him, [similarly] through His *māyā*, He Himself employs energies in the form of ornaments, weapons, and insignia. On the truth of this statement may the omniscient and omnipresent Bhagavān Hari always protect us everywhere, by all the potencies and manifestations that are identical to His essential Being.” [6.8.32-33]

आत्मानम-अस्य जगतो निर्लेपम अगुणामलं
बिभर्ति कौस्तुभ-मणि-स्वरूपं भगवान् हरिः

- “Śrī Hari upholds, in the shape of Kaustubha gem, the living beings of this world, who are beyond material contract, free from the modes of material nature, and pure.” [*Viṣṇu-Purāṇa*]
- There is no difference between Bhagavān and His body, nor is there any difference between Him and His dress, ornaments or weapons.
- They are all conscious and transcendental just like the Lord. Sometimes they appear with Him and sometimes independently, just like His other associates. All belong to His internal potency.

TEXT 61: HIS VAIKUNṬHA DHĀMA

- “Svarloka is the residence of the celestial beings; Bhuvanloka is that of the spirit entities; Bhūloka is the world of mortals. The worlds attained by the Siddhas, or those who have attained mastery over the paranormal powers, exist beyond these three divisions. Brahmā created the region below the Earth for the demons and the serpent race. In this manner, the various destinations available within the 3 worlds have been arranged in accordance with the scale of action conducted under the influence of the 3 modes. Thru’ yoga discipline, severe austerities and adherence to the renounced order of life, the spotless destinations of Maharloka, Janaloka, Tapoloka and Satyaloka can be reached. One who embraces the yoga of unalloyed devotion, however, attains My abode.” [11.24.12-14]

1. Vaikuṅṭha is not attainable by dualistic action, or by result-oriented action of any kind. [61]
2. It is beyond the visible or manifested cosmos. [62 & 64]
3. Its residents are infallible. [63-64]
4. Only a person permanently established in freedom from the modes of material nature can attain it. [65]
5. It is the seat of unalloyed being, free from the modes. [66.1]
6. It is transcendental to material nature. [66.2]
7. It is eternal. [67]
8. It is attainable only thru' *bhakti*, or unalloyed devotion, which belittles the bliss of liberation, since that bliss is no more than the absence of dualistic action. [68]
9. It is by eternal, full of consciousness and bliss. [58]