

# Jaiṅva Dharma

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Bhaktivinoda Ṭhākura

# Chapter Thirteen

Nitya-dharma: Sambandha,  
Abhidheya and Prayojana

## Part One: Pramāna, Evidence, and Prameya, Truth

The next evening Vrajanātha came and sat down upon the platform below the bakula tree outside the Śrīvāsāṅgana Temple.

The elderly Raghunātha dāsa Bābājī had developed a paternal affection for Vrajanātha and was actually waiting for him.

Several times, the thoughts of Raghunātha dāsa Bābājī had strayed to outside the temple in expectancy, so when he heard Vrajanātha's arrival, he quickly came out of the aṅgana and greeted him with an affectionate hug.

Raghunātha dāsa Bābājī then steered Vrajanātha towards his personal bhajana-kuṭīra, which was at the side of the temple courtyard surrounded by jasmine trees, and invited him to sit down.

Vrajanātha reached down and touched Bābājī's feet.

After taking Bābājī's footdust and smearing it upon his head, Vrajanātha felt greatly elated and said submissively, "Respected Bābājī, kindly instruct me upon the Daśa-mūla tenets, which contain the essence of the teachings of Nimāi Pandita, Śrī Caitanya Mahāprabhu."

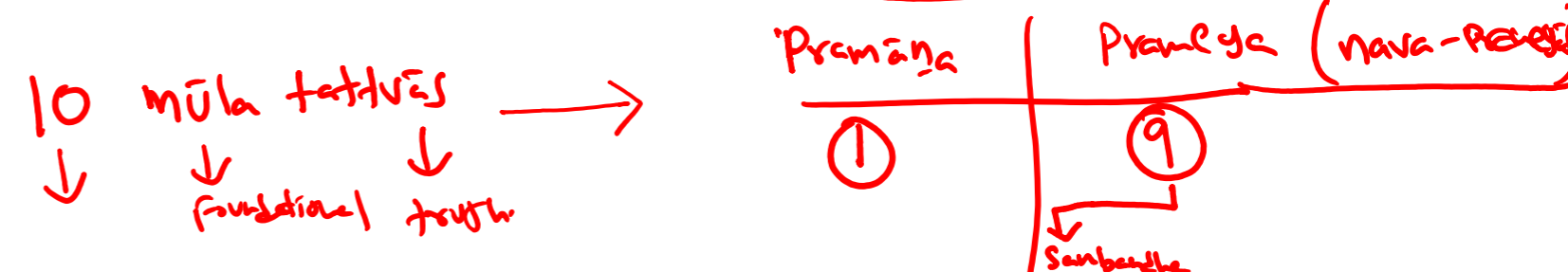
The heart of the religious patriarch exulted upon hearing the words of the younger man, which revealed his sincere desire to learn.

He replied, "My son, I will now impart to you the philosophy of Daśa-mūla.

You are a scholar, ponder over the philosophy contained within the following verse, which presents the ten doctrines concisely and displays their importance:

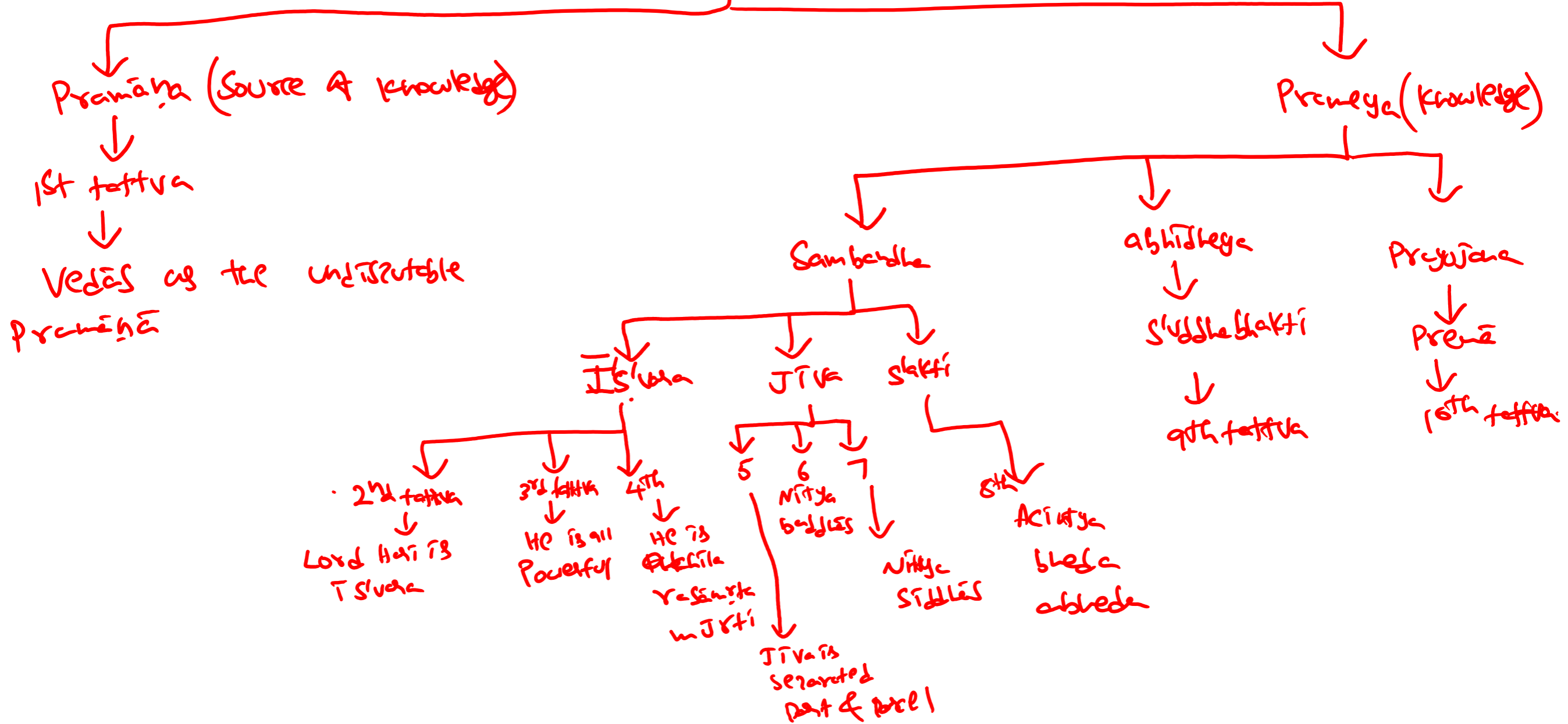
(1) (āmnāyah) (prāṇa) (tattvaṃ) (2) (harim iha paramaṃ) (3) (sarva-śaktim) (4) (asābdhim)  
 (5) (tad bhinnāmsāṃś ca jīvaṃ) (6) prakṛti-kavalitāṃ (7) (tad-vimuktāṃś) ca bhāvāt  
 (8) (bhedābedha-prakāśaṃ sakalam api hareḥ) (9) (sādhanam śuddha-bhaktim)  
 (10) (sādhyam tat-prītim evety upadiśati) (janān) (gaura-candraḥ svayaṃ saḥ)

“The Vedic knowledge that is received through the system of guru-paramparā, disciplic succession, is known as āmnāya, the most authoritative and exhaustive wisdom.



The Vedas, known as the śruti, and the smṛti scriptures, for example the Śrīmad Bhāgavatam, which are fully in line with the śruti, are essentially transcendent and are thus presented as the pramāṇa, proof and evidence.

# Dasha mula tattva



The directly perceivable truths propounded and evidenced by the pramāṇa are designated as the prameya.

They are nine in number:

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(1) parama-tattva, Śrī Hari is the Supreme Absolute Truth;

(2) sarva-śaktimān, Śrī Hari is omnipotent;

(3) akila-rasāmṛta-sindhu, Śrī Hari is the shoreless ocean of unlimited nectarean, mellows;



(4) vibhinnāmśa-tattva, the entire range of liberated and conditioned jīvas are Śrī Hari's eternally separated parts and parcels and comprise His jīva-śakti;

(5) baddha-jīva, the conditioned jīva is infected by māyā;

(6) mukta-jīva, the liberated jīva is free from māyā;

(7) acintya-bhedābheda-tattva, all creation either material or spiritual is a manifestation of Śrī Hari's inconceivable potency, which is simultaneously different and non-different from the Lord Himself;

(8) suddha-bhakti, bhakti is the only sādhana; and

(9) kṛṣṇa-prīti, kṛṣṇa-prema alone is the ultimate sādhya.

These nine items of prameya plus the first item of pramāṇa, the Vedas,  
collectively comprise the ten items known as the Daśa-mūla, the ten root  
truths expounded by Śrī Kṛṣṇa Caitanya.'

“The Supreme Personality of Godhead Śrī Gauracandra has personally given  
these ten doctrines of Daśa-mūla to the faithful jīvas.”

The first of these ten doctrines enunciated in the above introductory verse is the pramāṇa-tattva and the following nine doctrines are the prameya-tattva.

Therefore, the nine items of knowledge that are proven by the presentation of pramāṇa are known as prameya.

And the evidence upon which the prameya is authoritatively established is known as pramāṇa.

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“The above verse is the introductory summary of the Daśa-mūla doctrines.

After this verse, the first verse of the actual Daśa-mūla begins and describes the various kinds of evidence.

The seven following verses, that is verses second to eighth, delineate the sambandha-tattva, the principle of eternal interrelationships between Īśvara, the multifarious energies of Īśvara, and the jīva.

The ninth verse discusses the abhidheya-tattva, the principle of absolute compulsory spiritual duties and the practice of those duties on the basis of sambandha-tattva.

The tenth and final verse establishes the prayojana-tattva, the principle of indispensable necessity, that is the goal of spiritual practice, kṛṣṇa-prema.”

Attentively hearing this elucidation, Vrajanātha commented, “Respected Bābājī, I do not have any further questions at this point.

After listening to the elaboration upon the first verse, I will present before you whatever requires clarification.”

Raghunātha dāsa Bābājī replied, “That is a good idea. Now hear the first main verse, Dāsa-mūla 1:

svataḥ siddho vedo hari-dayita-vedhaḥ-prabhṛtitaḥ  
pramāṇam sat prāptaḥ pramiti-viṣayāms tan-nava-vidhān  
tathā-pratyākṣādi-pramiti-sahitam sādhayati no  
na yuktis tarkākhyā praviśati tathā-śakti-rahitā

“The Vedic knowledge which Lord Brahmā and his disciplic succession  
received by the mercy of the Supreme Lord, Srī Hari, is self-evidently perfect.  
This absolutely authoritative and exhaustive knowledge establishes, with the  
help of its self-effulgent and directly perceivable truths, the nine principles of  
prameya-tattva. The methods of logical debate and speculation are incapable  
of correctly ascertaining the inconceivable spiritual subject matter.’”

Vrajanātha, “Is there any proof in the Vedas of a disciplic chain starting from Lord Brahmā?”

Raghunātha dāsa Bābājī, “Yes, the Muṇḍaka Upaniṣad, 1.1.1, states:

brahmā devānām prathamah sambabhūva viśvasya kartā bhuvanasya goptā  
sa brahma-vidyām sarva-vidyā-pratiṣṭhām atharvāya jyeṣṭha-putrāya prāha

“Lord Brahmā, the creator and protector of this universe, appeared prior to  
any other creature and from the lotus sprouting out of the Supreme Lord’s  
navel. He initiated his eldest son Atharvā in the science of the Absolute  
Truth, known as brahma-vidyā, the repository of all branches of knowledge.’”



“In the same text, Muṇḍaka Upaniṣad, 1.2.13, we find:

yenākṣaram puruṣam veda satyam provāca tām tattvato brahma-vidyām

“The spiritual science brahma-vidyā, knowledge coupled with loving devotion to the Supreme Lord that reveals the infallible Supreme Truth as directly perceivable, is instructed to the disciple by a bona-fide spiritual master well versed in the philosophy of Kṛṣṇa consciousness.”

Vrajanātha, “Have you any evidence that the ṛṣis have extracted the essence from the Vedas and compiled it within the smṛti scriptures?”

Raghunātha dāsa Bābājī, “The crest jewel of all scriptures, the Śrīmad Bhāgavatam, 11.14.3-4, states:

kālena naṣṭā pralaye vāṇīyam veda-samjñitā  
mayādau brahmaṇe proktā dharmo yasyām mad-ātmakah

“The Supreme Personality of Godhead said, “O Uddhava! By the influence of time, the transcendental sound of Vedic knowledge, which propounds the nitya-dharma and thus inspires attachment to Me, was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles, which are enunciated in the Vedas.”

tena proktā sva-putrāya manave pūrva-jāya sā  
tato bhṛgv-ādayo 'grhṇan sapta brahma-maharṣayah

“Lord Brahmā later spoke this Vedic knowledge to his eldest son, Manu, and  
the seven great sages headed by Bhṛgu Muni then accepted the same  
knowledge from Manu.””

Vrajanātha, “What was the reason for starting the system of disciplic  
succession?”

Raghunātha dāsa Bābājī, “In this world, many people are misled to the  
perverted path of māyāvādī philosophy.”

If a disciplic succession and thereby a society of devotees uncorrupted by the scourge of māvādī views did not exist, sat-saṅga would be a rarity.

The Padma Purāṇa reiterates this point:

sampradāya-vihīnā ye mantrās te nisphalāḥ mataḥ  
śrī-brahma-rudra-sanaka vaiṣṇavāḥ kṣiti-pāvanāḥ

“Dīkṣā mantras received from ācāryas coming in the line of a bona fide disciplic succession have full spiritual potency; others are impotent and cannot give any spiritual benefit.

There are four bona fide sampradāyas:

the Śrī-sampradāya also known as the Laksmī-sampradāya, the main ācārya being Śrī Rāmānuja;

the Brahma-sampradāya, the main ācārya being, Śrī Mādhava;

the Rudra-sampradāya, the main ācārya being, Śrī Viṣṇu Svāmī; and

the Catuḥsana-sampradāya, also known as the Sanaka-sampradāya, the main ācārya being Śrī Nimbārka.

These four Vaiṣṇava sampradāyas are the liberators of this world.'

“Of these, the Brahma-sampradāya is the oldest. This unbroken chain of successive spiritual preceptors continues ‘till this day.

The foolproof process of guru-paramparā sampradāya, the spiritual system of disciplic succession, ensures that the knowledge and words of all the prime ancient scriptures of yore, such as the Vedas, Vedāṅga, and Vedānta, remain complete and in their original form without interpolation or change.

Hence, all the Vedic mantras contained in the literatures of the bona fide sampradāyas are undoubtedly authentic.

In this way, the system of sampradāya is imperative and since time immemorial has remained a most dynamic and indispensable element in the society of saintly souls.”

Vrajanātha, “Is the sampradāya chain completely linked—an unbroken line of ācāryas?”

Raghunātha dāsa Bābājī, “The names of the most prominent ācāryas, who appeared at intervals, have been recorded in an authoritative list.”

Vrajanātha, “I am very keen to hear the names of the ācāryas in the sampradāya of Lord Brahmā.”

Raghunātha dāsa Bābājī, “Then kindly listen:

para-vyomeśvarasyāsīc chīṣyo brahmā jagat-patiḥ  
tasya śīṣyo nārado ‘bhūd vyāsas tasyāpa śīṣyatām

“The disciple of the Lord of the spiritual planets, Vaikuṅṭha-loka, the Supreme Godhead, Śrī Nārāyaṇa, was Lord Brahmā, the creator of this world. Lord Brahmā’s disciple was Śrī Nārada, and Śrī Vyāsadeva accepted initiation to become the disciple of Nārada.



śuko vyāsasya śiṣyatvaṁ prāpto jñānāvarodhatāt  
vyāsāl labdho-kṛṣṇa-dīkṣo madhvācāryo mahā-yaśah

“To arrest the propagation of impersonal empirical knowledge, Śrī Sukadeva Gosvāmī became the disciple of Śrī Vyāsadeva. The illustrious Śrī Madhvācārya later took initiation from Śrī Vyāsadeva into the science of Kṛṣṇa consciousness. Śrī Narahari became the twice-born disciple of Madhvācārya.

tasya śiṣyo naraharis tac-chiṣyo mādhave dvijaḥ  
akṣobhyas tasya śiṣyo 'bhut tac-chiṣyo jayatīrthakaḥ

“Śrī Mādhava Vipra was the disciple of Śrī Narahari. Śrī Akṣobhya then became the disciple of Mādhava Vipra. The disciple of Akṣobhya was Śrī Jayatīrtha.

tasya śiṣyo jñānasindhus tasya śiṣyo mahānidhiḥ  
vidyānidhis tasya śiṣyo rājendras tasya sevakaḥ

“The disciple of Śrī Jayatīrtha was Śrī Jñānasindhu. The disciple of Jñānasindhu was Śrī Mahānidhi, and Śrī Vidyānidhi was the disciple of Mahānidhi. Śrī Rājendra was the devoted disciple of Śrī Vidyānidhi.

jayadharmo munis tasya śiṣyo yad gaṇa-madhyataḥ  
śrīmad-viṣṇupurī yas tu 'bhakti-ratnāvalī-kṛtiḥ

“Śrī Jayadharmā Muni was to become the disciple of Śrī Rājendra. Among the  
many disciples and followers of Śrī Jayadharmā Muni, Śrī Viṣṇu Purī was a  
prominent ācārya and wrote the famous book Bhakti-ratnāvalī.

jayadharmasya śiṣyo 'bhūd brāhmaṇaḥ puruṣottamaḥ  
vyāsa-tīrthas tasya śiṣyo yaś cakre'viṣṇu-saṁhitām

“The disciple of Śrī Jayadharmā Muni was Śrī Brahmanya Puruṣottama whose  
disciple was Śrī Vyāsa-tīrtha who composed the treatise Viṣṇu-saṁhitām.

śrīmāl lakṣmīpatis tasya śiṣyo bhakti-rasāśrayah  
tasya śiṣyo mādhavendro yad-dharmo 'yam pravartitaḥ

“Śrī Vyāsa-tīrtha’s disciple was Śrī Lakṣmīpati and Śrī Mādhavendra Purī, an embodiment of devotional rasa, became his disciple. The science of pure devotional service was propagated by Śrīla Mādhavendra Purī.”

Vrajanātha, “In the first Daśa-mūla śloka, the Vedas are declared as the only pramāṇa.”

Pratyakṣa-paramam, the evidence from direct perception, has been relegated to the position of being a subordinate pramāna of the Vedas.

However, in the philosophical schools of nyāya and sāṅkhya, etc., there is a larger group of pramāṇas.

Even the followers of the Purāṇas have enumerated at least eight pramāṇas: pratyakṣa, direct perception; anumāna, inference; upamāna, analogy; śabda, knowledge revealed through sound; aitiḥya, traditional knowledge; anupalabdhe, knowledge deduced from the non-perceived; arthapatti, derivative knowledge; and sambhava, probability.

“Why are there conflicting views on this point?”

Furthermore, if pratyakṣa, direct perception, and anumāna, inference, are not acknowledged as principal pramāṇas, how is knowledge to be communicated and perceived? Kindly make me understand this point.”

Raghunātha dāsa Bābājī, “Pratyakṣa, anumāna, etc., are sentient pramāṇas, entirely dependent upon sense perception.

*dependent on the senses-*

However, the senses of the jīva are imperfect because of the four innate shortcomings:

①

bhrama, the tendency to be illusioned;

②

pramāda, the tendency to make mistakes because of illusion and inattention;

③

vipralipsā, the tendency to cheat; and

④

karaṇāpāṭava, the limitations of inadequate and imperfect senses.

“Consequently, how can knowledge or information, communicated through these imperfect senses, be accurate and authentic?”

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It is, however, the great spiritual preceptors and wise sages deeply absorbed in meditation that have received the absolutely perfect knowledge in the form of the Vedas, revealed to them by the omnipotent and fully independent Supreme Godhead, who personally appeared in their hearts.

In this way, this flawless knowledge is accepted from the Lord without the disturbances caused by the limitations of the material senses.”

Vrajanātha, “Please explain the four human failings you have just mentioned, in detail.”



Raghunātha dāsa Bābājī, “The inadequate sense organs of the jīva sometimes have fallacious, illusory perceptions upon coming into contact with matter, these misconceptions are known as bhrama.

For example, the eye mistakes a mirage in a desert for water.

“Further, the mundane intelligence of the jīva is limited by nature.

Therefore, he draws mistaken, erroneous conclusions if he attempts to probe the unlimited potencies of the Supreme Lord.

For example, in the matter of the Lord's supreme dominion, the jīva enquires with an intelligence restricted by the mundane concepts of time and space and therefore draws mistaken conclusions.

These mistakes of inadvertence are called pramāda.

“Doubts, suspicion, reluctance to believe, and cheating constitute vipralipsā.

“Finally, the physical senses are incompetent and imperfect, and wrong decisions are often made because of the erroneous and limited information received from them in certain circumstances. This is called karaṇāpāṭava.”

Vrajanātha, “Does this mean that pratyakṣa and the other related pramāṇas, such as anumāna, have no relevance?”

Raghunātha dāsa Bābājī, “Is the cultivation of material, empirical knowledge available with any means other than pratyakṣa, etc?”

In understanding the spiritual world, however, pratyakṣa is impotent.

The Vedas are the only evidence, which is qualified for transcendental topics.

If knowledge acquired through the evidences of pratyakṣa, anumāna, etc., correspond with the perfect teachings of the Vedas, then of course we are duty-bound to accept such evidences.

~~Consequently the self-perfected Vedas, supported by the subordinate pratyakṣa evidences, are the only true evidence.”~~

Vrajanātha, “Are scriptures such as the Bhagavad-gītā, Śrīmad-Bhāgavatam, and so on, not true evidences?”

Raghunātha dāsa Bābājī, “The Bhagavad-gītā was directly spoken by the Supreme Lord Śrī Kṛṣṇa, therefore it is as good as the Vedas and thus it has been named the Gītopaniṣad.

Similarly, the doctrines of the Daśa-mūla were spoken by the Supreme Lord Śrī Caitanya so they also are as good as the Vedas.