

# Jaiṁa Dharma

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Bhaktivinoda Ṭhākura

# Chapter Thirteen

Nitya-dharma: Sambandha,  
Abhidheya and Prayojana

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.

The essence of the vast Vedas is summarised and compiled in the Śrīmad-Bhāgavatam, making this book the epitome of all evidences.

As far as the teachings of the other smṛti scriptures are in pursuance of the Vedic tenets, they are also pramaṇa.

“The Tantra scriptures are of three categories: sattvika, in goodness; rājasika, in passion; and tāmasika, in ignorance.

The Pañcarātra treatises are sattvika.

The Sanskrit root 'tan' means to diffuse, and since the sattvika-tantras diffuse the secret Vedic truths they are also accepted as pramāṇa."

Vrajanātha, "The Vedas comprise innumerable texts. Which are bona fide and which not? Kindly tell me."

Raghunātha dāsa Bābājī, "In the course of time many unscrupulous men have interpolated chapters; maṇḍalas, sections; and mantras into the Vedas for self-interested reasons.

A Vedic text may be discovered somewhere, but that does not mean that all parts of the book are authentic.

Texts that have been authenticated through the ages by the ācāryas of the bona fide sampradāyas are the Vedas.



Sections or even entire books rejected by these authorities are unacceptable to us.

Vrajanātha, “Which Vedic literatures have been accepted by the ācāryas?”

Raghunātha dāsa Bābājī, “There are eleven Upaniṣads which are sattvika: the Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, Bṛhad-āraṇyaka, and Śvetāśvatara.”

“A few Tāpanīs, extremely helpful with Deity worship, and so on, are also included. They are the Gopāla-tāpany-upaniṣad, Nṛsimha-tāpanīyopaniṣad, etc.”

“Corollary literature of the Ṛg, Sāma, Yajur, and Atharva Vedas are also bona fide.”

They are dissertations on the Vedas, known as the Brāhmaṇas, Maṇḍalas, etc.

All these scriptures have been authorized by the previous ācāryas and are thus accepted as pramāṇas, having been authenticated by the liberated souls.”

Vrajanātha, “What is the proof that logic and rhetoric have no jurisdiction in the realm of spirituality?”

Raghunātha dāsa Bābājī, “Here are quotes from the scriptures, listen to them in the Kaṭha Upaniṣad, 1.2.9:

→ Logic of scriptures → There is no material discrimination for taking up to bhakti

~~Observational~~ logic → ① Piety is detrimental to bhakti

→ ② Impiety is very favourable to bhakti.

naiṣā tarkeṇa matir āpaneyā proktānyenaiva su-jñānāya preṣṭha

~~Observational~~ logic → ③ Looks like piety & impiety is material to take up to bhakti

“O Naciketa! Now you have attained the transcendental consciousness of self-knowledge do not squander it through the tarka, logic, of dry empirical debates.”



“Here is an outstanding quote from the Vedas, giving further proof, Brahma-sūtra, 2.1.11:

tarkāpratiṣṭhānāt

“Contentious rhetoric and empirical logic are unable to extract the correct conclusions from the scriptures. The conclusions established through logic and argument by one scholar today are certainly refuted and dismembered the next day. Hence, logic and rhetoric have been disqualified.”

“That example was from the Vedānta-sūtra. There is further in the Mahābhārata, Bhīṣma-Parva, 5.22:

acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet  
prakṛtibhyaḥ param yac ca tad acintyasya lakṣaṇam

“That which is beyond material nature and thereby outside the parameter of sense perception is the inconceivable Absolute Truth. Therefore why attempt the impossible and endeavour to approach it through empirical arguments?”

“This verse points out the short and limited reach of logic.”

The grandmaster of the science of devotion, Śrīla Rūpa Gosvāmī, a stalwart in  
spiritual arbitration, writes in his monumental devotional work the Bhakti-  
rasāmṛta-sindhu, Purva 1.45:

taste  
śraddhā  
(svalpāpi rucin) (eva syād) (bhakti-tattvābodhikā)  
(yuktis tu kevalā) (naiva) (yad asyā apratiṣṭhatā)

śrīnīlāta sukṛti

“We learn from the śabda-pramāṇa of the Śrīmad-Bhāgavatam and other corollary texts that ruci, taste and attraction, for the Supreme Lord is born out of many lifetimes of (pure and pious deeds). Even a minute amount of such ruci produces the subtle sense of percipience for the transcendental science of devotion. Yet, by merely employing dry speculative intellect, the philosophy of bhakti remains incomprehensible, because within bhakti logic has no locus standi.’

“Truth cannot be ascertained irrefutably by mundane logic. An ancient proverb lends support to this view, quoted in the Bhakti-rasāmṛta-sindhu, Purva 1.46:

yatnenāpādito 'py arthaḥ kuśalair anumātrbhiḥ  
abhiyuktatarair anyair anyathaivopapādyate

“An expert logician and rhetorician cleverly formulates a theory through argument and logic. Nevertheless, soon a more proficient logician demolishes it easily. This may happen to you. Therefore, logic and mundane rationale are untrustworthy.”

Vrajanātha, “~~Respected Bābājī Mahārāja~~, I have now properly understood that the Vedas are the self-perfected pramāṇa, whose philosophical authority is contested by the logicians to no avail.

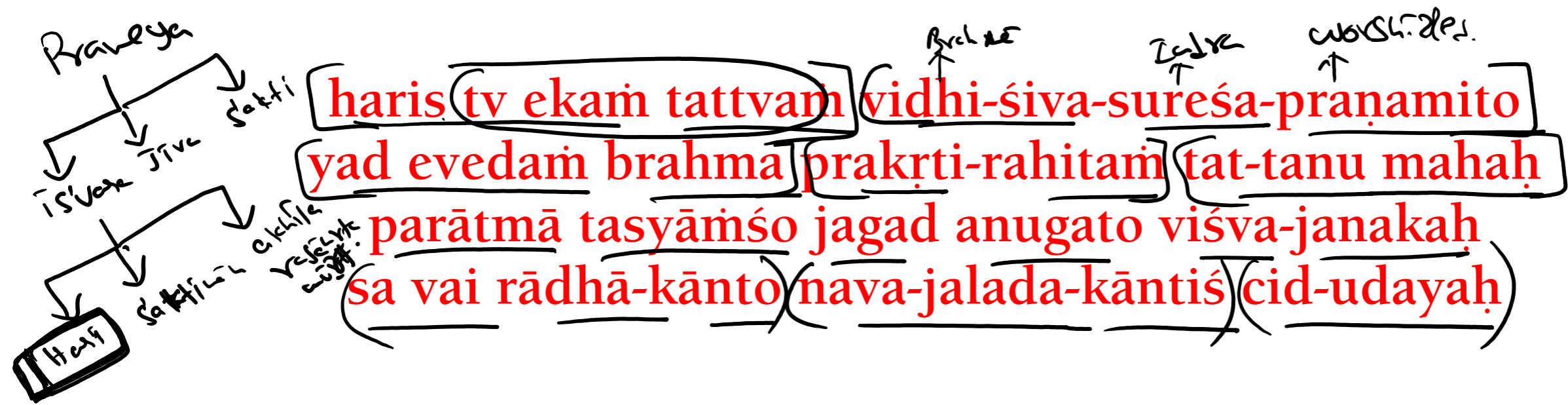
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Kindly tell me the second śloka of the Daśa-mūla doctrines.”

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Raghunātha dāsa Bābājī, “Hear the Daśa Mūla, second verse:

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“The Supreme Lord, Śrī Hari, who is worshiped by Lord Brahmā, Lord Śiva, Lord Indra and other great personalities, is alone the One Absolute Truth. The Brahman is (impotent) and impersonal, the bodily effulgence of Śrī Hari. Paramātmā, the Supersoul, the Universal Controller, who is omnipresent throughout the material creation, is merely the partial expansion of Śrī Hari. This Supreme Personality Śrī Hari is our dearest Lord, the most beloved of Śrīmatī Rādhikā, the embodiment of spiritual ecstasy with a complexion that flouts the beauty of fresh monsoon clouds.”

Vrajanātha, “The Upaniṣads have declared that Brahman is transcendental to this material nature and is the highest Absolute Truth.

Therefore, kindly explain to me what arguments Śrī Gaura-hari Caitanya has put forward to establish that Brahman is the bodily lustre of Śrī Hari.”

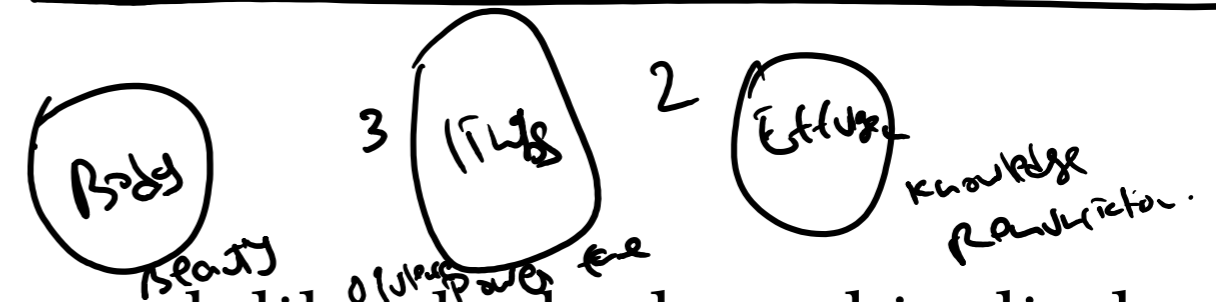
Raghunātha dāsa Bābājī, “Śrī Hari is the Supreme Personality of Godhead.

The following statement from the Viṣṇu Purāṇa, 6.5.47, enumerates the qualifications of His divinity:



aiśvarya samagrasya vīryasya yaśasaḥ sriyah  
jñāna-vairāgyayoḥ caiva śaṅṅām bhaga itīṅganā

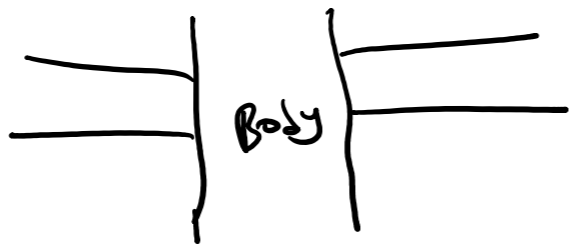
“One who possesses all these six divine and inconceivable excellences known as bhaga to the utmost degree, namely opulence, power, fame, beauty, knowledge, and renunciation is the Supreme Personality of Godhead, thus known as Bhagavān.”



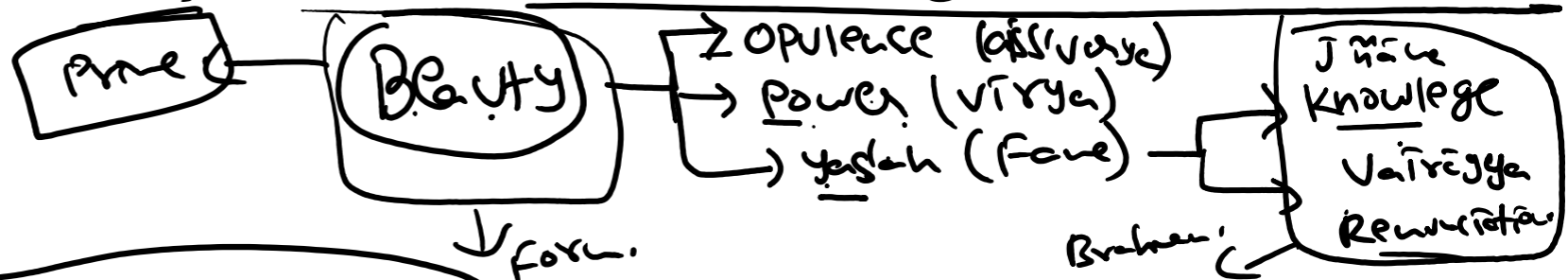
“These six qualities are inseparably connected, like the body and its limbs.”

However, which of them is the body and which of them are the limbs? ‘Body’ means that which is the resting place of the ‘limbs.’

For example, the tree trunk is the body and the branches, twigs and leaves are the limbs of the tree.



Similarly, the human torso is the body and the arms and legs are the limbs of the body.



Of the Lord's qualities, unlimited beauty is the very nature of the transcendental form of the Lord and is thus the principal quality forming the body of which all other qualities are the extended limbs.

In this way, opulence, power, and fame become the three main limbs of the Lord's beauty.

And from this quality of fame, the subordinate and related qualities of knowledge and renunciation radiate as the Lord's effulgence.

Therefore, Brahman is the (brilliance of the entire creation)—and of the Supreme Lord's transcendental form.

Perception of this radiant nirvikāra-brahman, that is the Supreme without activity and transformation, bestows (brahma-jñāna, spiritual knowledge, and thereby vairāgya) material renunciation, because the nirvikāra-brahman is the effulgence of the unlimitedly beautiful body and transcendental abode of the Lord.

Thus, this nirvikāra-brahman, being immutable, inactive, incorporeal, and impersonal, is in itself not the perfect absolute source, but the subordinate attribute of the Supreme Lord.

The light of the fire is not the self-accomplished and dynamic principal source, but is solely dependent upon the fire for its existence.”

Vrajanātha, “On numerous occasions, descriptions of the impersonal Brahman in the Vedas are often followed by the words, aum śāntiḥ, śāntiḥ, hariḥ, aum.

This sentence declares that Hari is the Supreme Divine principle.

The question then arises, Who is that personality, Hari, to whom this śloka refers?”

Raghunātha dāsa Bābājī, “Hari refers to the transcendental couple, Śrī Rādhā and Śrī Kṛṣṇa, who are eternally engaged in their amorous pastimes.”

Vrajanātha, “Later, I would like to delve more deeply into that topic.

However, for now kindly tell me how Paramātmā, the Universal Progenitor, is a partial expansion of the Supreme Godhead?”