

Jaiṁa Dharmā

by Śrīla Saccidānanda
Bhaktivinoda Ṭhākura

Chapter Thirteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

As long as your consciousness is polluted by such mundane conceptions, you will be unable to realize the purely spiritual potency of the transcendental form of the Lord, simply because it apparently resembles the human appearance."

Q
Vrajanātha, "Respected Bābājī, the Deity form, bodily lustre, pastime paraphernalia, associates, homes, woods, love-groves, etc., of Śrī Rādhā and Śrī Kṛṣṇa are all supramundane and the intelligent person should not have any doubts regarding their transcendental quality.

↓ presumption of Vrajanātha in this question?

However, the question that follows is, 'How do the incarnations of the Supreme Lord manifest their transcendental vigrahas, forms; dhāmas, abodes; and līlās, pastimes, upon the limited mundane platform?'"

Raghunātha dāsa Bābājī, “For the all-powerful Supreme Lord, Śrī Kṛṣṇa,
nothing is impossible and He is always engrossed in performing extraordinary
activities.”

He is self-willed, totally independent, and omnipotent. If He so desires, He
can easily manifest His transcendental vigrahas, dhāmas, and līlās within this
material universe.

How can anyone doubt this?”

Vrajanātha, “Truly, if the Supreme Lord wishes to show His purely spiritual,
self-manifest vigraha, etc., in the material world, He can easily do so.”

However when the people of this world see these manifestations they generally see the transcendental dhāma as a part of the material topography, His transcendental vigraha as a mortal, mutable, material body, and His esoteric, supramundane līlās as ordinary dealings. Why?

If Kṛṣṇa has bestowed His blessings upon the world by these spiritual manifestations, then why has he excluded the people from developing the necessary transcendental vision to recognise their divine sac-cid-ānanda nature?"

Raghunātha dāsa Bābājī, "Śrī Kṛṣṇa is the proprietor of unlimited transcendental qualities."

Bhakta-vatsala, loving protectiveness and favour towards His devotees, is one of them.

Through the agency of His hlādinī-sakti, the Lord rewards His pure devotees with the transcendental vision to directly behold His self-manifesting spiritual vigraha.

Similarly, in the hearts of His devotees the Lord's līlās are perceived as absolutely transcendental and glorious.

However, the senses of non-devotees are mundane as a result of their offensive and atheistic mentality; hence, they cannot perceive the distinction between the supramundane līlās of the Supreme Lord and ordinary historical events.”

Q
Vrajanātha, “Yet, did Kṛṣṇa not descend to this material world out of compassion for the general population?”

Raghunātha dāsa Bābājī, “Certainly the descent of the Lord into the material universe is actually a benediction for everyone.

The pure devotees perceive the Lord’s līlā of descent into the material world as a purely transcendental activity, but the non-devotees do not.

These sceptics see these appearance līlās as a combination of the mystic with the material phenomena.

Yet, despite of their perverted vision, they still receive a degree of greatly beneficial sukṛti from the Lord's manifestation, merely by the acintya-śakti, inconceivable potency, of the pure spirit in action.

As their sukṛti begins to swell, these doubtful individuals gradually gain śraddhā in the process of unalloyed devotional service to Kṛṣṇa.

Therefore, the incarnation līlās of the Supreme Lord are also thoroughly beneficial to the general body of humanity at large.”

Q
Vrajanātha, “Why have the līlās of Śrī Kṛṣṇa not been presented more distinctly within the Vedas?”

Raghunātha dāsa Bābājī, “Throughout, the Vedas have repeatedly sung hymns glorifying the pastimes of Śrī Kṛṣṇa.”

However, in some sections the pastimes are in the spotlight and in others they are not so prominent.

Through the abhidhā-vṛtti, principal meaning of a word, the descriptions are direct and through the lakṣaṇā-vṛtti, secondary meaning of a word, the descriptions are indirect.

“An example of abhidhā-vṛtti is in the Chāndogya Upaniṣad: ...śyāmāc chavalam prapadye... ‘I take shelter of the multifarious energies of Śrī Śyāma, Kṛṣṇa, which are known as śabala.’”

Similarly, at the end of the Chāndogya Upaniṣad direct meanings are used to describe devotional surrender, the eternity of rasa, and the service to Śrī Kṛṣṇa of the liberated souls, each according to his own particular intensity of rasa.

Examples of lakṣaṇā-vṛtti are in the treatises of the munis, Yājñavalkya, Gārgī, and Maitreya, which begin with toned-down indirect inferences to the qualities of Śrī Kṛṣṇa.

However, at the end of these treatises, the narratives prominently describe and establish the spiritual superiority of Śrī Kṛṣṇa's qualities, which had been dealt with indirectly earlier in the text.

“In certain sections, the Vedas have chosen the anvaya-paddhati, direct method, to broadcast the eternal līlās of the Supreme Lord, and in many places they have reverted to the vyatireka-paddhati, indirect or inferential method, and thus glorified Brahman and Paramātmā.

After all, the Vedic scriptures are spoken simply to describe Śrī Kṛṣṇa and His supreme excellences.”



Vrajanātha, “Revered Bābājī! I have no further doubts that Śrī Hari is the Supreme Absolute Truth.

Nonetheless, what is the position of the other worshipable personages such as Lord Brahmā, Lord Śiva, Indra, Sūrya, Gaṇeśa, and the other devas?

Many brāhmaṇas believe that Lord Śiva is the highest concept of Brahman.

I, born in such a brāhmaṇa caste family, have heard this opinion since my
childhood and have been repeating the same.

Kindly explain the hidden truth interred in these differing views.”

Raghunātha dāsa Bābājī, “Please pay attention to this delineation of the
different qualities inherent in the ordinary jīvas, the worshipable devas and
devīs, and the Supreme Lord Himself”

The excellences of Śrī Kṛṣṇa set the standard by which the gradation of the other personalities is ascertained.

Unequivocally, the following verses from the Bhakti-rasāmṛta-sindhu, 1st Wave, 11-12.14-18, establish the superiority of Śrī Kṛṣṇa:

ayaṁ netā su-ramyāṅgaḥ sarva-sal-lakṣaṇānvitaḥ
ruciras tejasā yukto baliyān vayasānvitaḥ

“Kṛṣṇa, the Supreme Hero, has (1) the most beautiful transcendental body. This body possesses (2) all good features. It is (3) radiantly beautiful and very pleasing to the eyes. His body is (4) courageously powerful, (5) strong and (6) youthful.’

vividhādbhuta-bhāṣā-vit satya-vākyaḥ priyaṁ-vadaḥ
vāvadūkaḥ su-pāṇḍityo buddhimān pratibhānvitaḥ

“Kṛṣṇa is (7) the most expert linguist of all wonderful languages. He is (8) a truthful and (9) very pleasing and charming speaker. He is (10) eloquent, and He is (11) very wise, (12) a learned scholar, and (13) a resourceful genius.’

vidagdhaś caturō dakṣaḥ kṛta-jñāḥ su-dṛḍha-vrataḥ
deśa-kāla-supātra-jñāḥ śāstra-cakṣuḥ śucir vaśī

“Kṛṣṇa is (14) very expert in the artistic enjoyment of mellows. He is (15) highly cunning, (16) expert, (17) grateful, and (18) firmly determined in His vows. He (19) astutely knows how to deal according to time, place, person and country, and (20) He sees through the scriptures and authoritative books. He is (21) very clean and pure and (22) self-controlled, a master of the senses.’

**sthīro dāntaḥ kṣamā-śīlo gambhīro dhṛtimān samaḥ
vadānyo dhārmikaḥ sūraḥ karuṇo mānya-māna-kṛt**

“Śrī Kṛṣṇa is (23) steady, (24) His senses are controlled in forbearance, and He is (25) forgiving, (26) grave and (27) self-satisfied and calm. He is also (28) equal to all. Moreover, He is (29) magnanimous, (30) virtuous and religious, (31) chivalrous, and (32) compassionate and kind. He is (33) always respectful to worthy people.’

**dakṣiṇo vinayī hrīmān śaraṇāgata-pālakaḥ
sukhī bhakta-suhṛt prema-vaśyaḥ sarva-śubhaṅ-karaḥ**

“Kṛṣṇa is (34) very simple and liberal, (35) humble and modest, (36) shy and bashful, and (37) the protector of the surrendered souls. He is (38) very happy and (39) always the well-wisher of His devotees. He is (40) submissive to prema and (41) the all-auspicious benefactor of all.’

pratāpī kīrtimān rakta- lokaḥ sādhu-samāśrayaḥ
nārī-gaṇa-manohārī sarvārādhyāḥ samṛddhimān

“Kṛṣṇa is (42) very influential and (43) most famous, and He (44) is the beloved object of attachment for everyone. He is (45) the shelter of the good and the virtuous. He is (46) attractive to the minds of women and (47) worshipable by everyone. He is (48) very, very rich and opulent.’

variṃyān īśvaraś ceti guṇās tasyānukīrtitāḥ
samudrā iva pañcāśad durvigāhā harer amī

“Kṛṣṇa is (49) superior to all, and (50) always glorified as the Supreme Controller. All the previously mentioned fifty transcendental qualities are in the Supreme Personality of Godhead, Śrī Kṛṣṇa, to an extent as deep as the ocean. In other words, the opulence of Śrī Kṛṣṇa is difficult to fully comprehend.’

jīveṣv ete vasanto 'pi bindu-bindutayā kvacit
paripūrṇatayā bhānti tatraiva puruṣottame

“In the jīvas these fifty qualities are sometimes exhibited as small drops, but only in the Supreme Personality of Godhead, Śrī Kṛṣṇa, are they fully exhibited as an unlimited ocean.”

atha pañca-guṇā ye syur
amśena giriśādiṣu

“Apart from these fifty qualities, there are another five qualities found in the Supreme Personality of Godhead that are also partially present in the highest devas like Lord Brahmā and Lord Śiva, but not in the ordinary jīvas.”

sadā svarūpa-samprāptaḥ sarva-jñō nitya-nūtanah
sac-cid-ānanda-sāndrāṅgaḥ sarva-siddhi-niṣevitaḥ

“These qualities are (51) the Lord is always situated in His original position,
(52) He is omniscient, (53) He is always fresh and youthful, (54) He is the
concentrated form of eternity, knowledge and bliss, and (55) He is the
possessor of all mystic perfection.”

athocyante guṇāḥ pañca ye lakṣmīśādi-vartinah
avicintya-mahā-śaktiḥ koṭi-brahmāṇḍa-vigrahaḥ

avatārāvalī-bījam hatāri-gati-dāyakaḥ
ātmārāma-gaṇākarsīty amī kṛṣṇe kilādbhutāḥ

“There are another five qualities, which are manifest in the Vaikuṇṭha planets by Śrī Nārāyaṇa, the Lord of Laksmī. These qualities are also present in Kṛṣṇa, but they are not present in devas like Lord Śiva or in the jīvas. These five are (56) the Lord possesses inconceivable supreme power, (57) He generates innumerable universes from His body, (58) He is the original source of all incarnations, (59) He bestows salvation upon the enemies He kills, and (60) He has the ability to attract exalted persons who are ātmārāma, satisfied within themselves. Although these qualities are present in Śrī Nārāyaṇa, the predominating Deity of the Vaikuṇṭha planets, they are even more wonderfully present in Kṛṣṇa.”

sarvādbhuta-camatkāra- līlā-kallola-vāridhiḥ
atulya-madhura-prema- maṇḍita-priya-maṇḍalaḥ
tri-jagan-mānasākarṣi- muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī- vismāpita-carācaraḥ

“Apart from these sixty transcendental qualities, Śrī Kṛṣṇa has an additional four transcendental qualities, which are not manifested even in the personality of Śrī Nārāyaṇa. These are (61) Kṛṣṇa is like an ocean filled with the waves of līlās that evoke wonder within everyone in the three worlds; (62) in His activities of conjugal love, Kṛṣṇa is always surrounded by His dear devotees who possess unequalled love for Him; (63) Kṛṣṇa attracts the minds of all the three worlds with the melodious vibration of His flute; (64) the personal beauty and opulence of Kṛṣṇa are beyond compare; no one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and non-moving, within the three worlds. He is so beautifully attractive that He is called Kṛṣṇa.’”

līlā premṇā priyādhikyam
mādhuryam venu-rūpayoh
ity asādhāraṇam proktam
govindasya catuṣṭayam
evam guṇāś catur-bhedāś
catuḥ-ṣaṣṭir udāhṛtāḥ

“Above Nārāyaṇa, Kṛṣṇa has four specific transcendental qualities—His wonderful līlās, an abundance of wonderful associates who are very dear to Him [such as the gopīs], His wonderful beauty, and the wonderful vibration of His flute. Śrī Kṛṣṇa is more exalted than the innumerable jīvas and the devas like Lord Śiva. He is even more exalted than His personal expansion Śrī Nārāyaṇa. In all, the Supreme Personality of Godhead has these sixty-four transcendental qualities in unlimited fullness.’

“These sixty-four divine excellences are fully and eternally reposed in Kṛṣṇa, the embodiment of sac-cid-ānanda.

The final four qualities belong unconditionally to Kṛṣṇa, not even His vilāsa, pastime expansions, can display them.

The first sixty qualities, without the final four, reside in full brilliance in Śrī Nārāyaṇa.

The first fifty-five qualities, without the last nine, are exhibited in Lord Śiva and the other devas in partial degrees.

In the ordinary living entities, the first fifty excellences glimmer to varying extents.

“Lord Śiva, Lord Brahmā, Sūrya, Gaṇeśa, and Indra are especially empowered by the Supreme Lord with qualities enabling them to govern the affairs of the material universe; hence, they are empowered incarnations of the Lord.

Nonetheless, their real position and original identities are as the eternal servants of Śrī Kṛṣṇa.

Many individuals have attained pure devotional service to Śrī Kṛṣṇa by the mercy of these empowered servants, who are also worshipable deities for the jivas on specific levels of spiritual progress.

However, it is recommended to worship them as part and parcel of the Supreme Lord.

If these empowered devas so desire, they can mercifully grant the jīva pure devotion to Śrī Kṛṣṇa, and by possessing this potency to bestow pure devotion they thereby become glorious and fit to be worshiped by all as gurus of the jīvas.

“The great devotee and best of the devas Lord Śiva has a unique position and status that makes him practically non-different from the Supreme Lord Himself.

Simply for this reason, the sympathizers of māyāvādī philosophy wrongly consider Lord Śiva as the Supreme Brahman.”

Thus ends the thirteenth chapter of Jaiva-dharma, entitled: Nitya-dharma: Sambandha, Abhidheya and Prayojana, Part One: Pramāṇa, Evidence, and Prameya, Truth