

Jaiṅva Dharma

by Śrīla Saccidānanda
Bhaktivinoda Ṭhākura

Chapter Fourteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

Only when the jīva is able to attain Him, the rasa svarūpa, the embodiment of spiritual mellows, can he be truly happy.

Who could breathe without the Lord giving breath? Who could be happy without the Lord giving happiness? It is He who gives transcendental bliss.”

Q
Vrajanātha, “When He is rasa-svarūpa, why then can the gross materialists not see Him?”

Raghunātha dāsa Bābājī, “There are two groups of māyā-baddha-jīvas, conditioned souls.

One group are parāk, spiritually apathetic; they turn their back to Śrī Kṛṣṇa and are attracted to matter.

The other group is pratyak, spiritually attracted; they face Śrī Kṛṣṇa and are drawn to the inner self and Śrī Kṛṣṇa.

The extroverted parāk jīvas deny Śrī Kṛṣṇa and by turning their back on the Lord are thereby deprived of beholding the sublime beautiful splendour of the Lord.

Their consciousness is projected into the material phenomena; thus, they see and think only of matter.

On the other hand, the introverted pratyak jīvas are averse to māyā and are attracted to Śrī Kṛṣṇa, being therefore eligible to perceive Śrī Kṛṣṇa who is the embodiment of the all-blissful spiritual mellows.

“The Kaṭhopanīṣad, 2.1.1, states as follows:

parāñci khāni vyatṛṇat svayam-bhūs
tasmāt parāñ paśyati nāntar atman
kaścid dhīrah pratyag-ātmānam aikṣad
āvṛtta-caḡsur amṛtatvam icchan

“Svayambhū, Lord Brahmā, has designed the senses of the jīva in such a way that they are naturally driven outwards onto matter and hence the consciousness of the jīva is projected externally. This extrovert inclination prevents him from seeing the Paramātmā manifestation of the Supreme Lord within himself. Only a meagre handful of dhīrās, introspective sages, have an intense desire to obtain immortal nectar in the form of pure devotion to Śrī Śrī Rādhā Kṛṣṇa. These dhīrās withdraw their senses from the external sense objects and by projecting them inwards see the Supreme Personality of Godhead who resides within.”

Q

Vrajanātha, “Kindly delineate in detail the embodiment of spiritual mellows,
who is described in the Vedas, Taittiriya Upaniṣad, 2.7.1, with the words:”

raso vai saḥ rasam hy evāyam labdhvānandī bhavati

“He Himself is rasa, the taste or mellow of a particular relationship. Certainly
one who achieves this rasa becomes ānandī, filled with bliss.””

Raghunātha dāsa Bābājī, “We come across these verses in the Gopala-tapani,
Purva 13.1:”

gopa-veśam abhrābham taruṇam kalpa-drumāśritam
sat-puṇḍarīka-nayanam meghābham vaidyutāmbaram
dvi-bhujam mauna-mudrādhyam vana-mālinam īśvaram

“Behold that ever-youthful boy, the Supreme Personality of Godhead, Śrī Kṛṣṇa, dressed as a cowherd boy, with eyes like lotus petals.

His complexion is that of fresh monsoon clouds and His aura shines more dazzlingly than the lightning bolt.

He wears a brilliant golden yellow dhoti, lower garment.

His two-handed form is most exquisite; He is omniscient and a garland of wild flowers adorns His chest.

Anyone who meditates upon this wonderful form of the Lord is immediately released from the shackles of saṁsāra.'

Q
Vrajanātha, "Now, at last, I have understood the truth that Śrī Kṛṣṇa alone is the absolute embodiment of complete perfection, eternally situated in the spiritual realm, the omnipotent supreme shelter of all living entities, the personification and repository of every transcendental mellow and relationship.

He is unattainable for the monistic jñānīs and only partially revealed as the Paramātmā to the mystic yogis pursuing the path of aṣṭāṅga-yoga.

“Impersonal Brahman is His bodily effulgence.

He is the highest worshipable Deity, the eternal and absolutely spiritual Supreme Personality.

Yet, I cannot easily approach Him because He is transcendental to intellectual interrogation.

However, can man employ anything else besides his intellect to research these matters, be he be either a highborn brāhmaṇa or a low-class candāla? I feel that it is an extremely onerous task to attract His mercy.”

Raghunātha dāsa Bābājī, “In the Kaṭhopanīṣad, 2.2.13, we find the relevant passage once more:

tam ātma-stham ye ’nupaśyanti dhīrās
teṣām śāntiḥ śāśvatī netareṣām

“Only those learned persons who can perceive the Supreme Lord, Paramātmā, within their hearts can attain lasting happiness, not others.”

Q

Vrajanātha, “Yes, one obtains permanent peace and joy seeing the Supreme Lord, the Paramātmā, within one’s heart.”

The question is how can one see Him? That remains a mystery.”

Raghunātha dāsa Bābājī, “The Kaṭhopanīṣad, 1.2.23, states:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṃ svām

“Knowledge of the Supreme Absolute Truth is neither acquired through
endless debates, nor through a sharp intellect, nor through erudition. Yet,
when the jīva soul turns to the Supreme Lord with a mood of service and begs
for His mercy, the Lord from within reciprocates and reveals Himself to such a
sincere soul.”

“Further, the Śrīmad-Bhāgavatam, 10.14.29, declares:

**athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan**

“O Lord! The person who is favoured by even a slight particle of the kṛpā-prasāda, divine mercy, from Your lotus feet is alone eligible to know in truth Your Supreme Personality, which is the embodiment of eternity, absolute knowledge, and bliss. Others may interpret the scriptures endlessly or seek You through intellectual jugglery, but they will never succeed.”

“Dear Son, the beloved Śrī Kṛṣṇa, the Soul of all souls, is very merciful and the most precious.

He is attained neither by merely scrutinizing the scriptures, nor by the elaborate deliberations of philosophy.

Neither by being a talented clairvoyant with an incisive intellect, nor by having many gurus will one be crowned with success.

The Lord showers His mercy and reveals His blissful form of transcendental majesty, eternity, absolute knowledge, and bliss to one who lovingly accepts Him as his very own.

Employing this mood of abhidheya-tattva will bring you home, back to Godhead.”



Vrajanātha, “Is the dhāma of Śrī Kṛṣṇa mentioned in the Vedas?”

Raghunātha dāsa Bābājī, “There are many references in the Vedas to Kṛṣṇa’s dhāma, which has been described by many different names, such as Paravyoma, Samvyoma, Brahma-gopāla-purī, Gokula, and so on.”

Take for instance this quote from the Svetāśvatara Upaniṣad, 4.8:

ṛco akṣare parame vyoman
yasmin deva adhi viśve niṣeduh
ya tam na veda kim ṛcā kariṣyati
ya iti tad vidus ta ime samāsate

“The Supreme Being, known as akṣara as ascertained in the verses of the Rg Veda, resides in the spiritual sky known as Paravyoma.”

All the devas are dependent upon this Supreme Personality of Godhead.

The jīvas who do not know Him will gain nothing from studying the Vedas; yet those who through devotional service have realized Him have been blessed with the greatest reward.

“In the Muṇḍaka Upaniṣad, 2.2.7, we find:

divye brahma-pure hy eṣa vyomny ātmā pratiṣṭhitah

“The Supreme Personality, whose magnanimity and majesty are famous throughout the entire creation, resides eternally in the transcendental realm of Paravyoma.”

“The Puruṣa-bodhinī Upaniṣad states:

gokulā khye māthura-maṇḍale dve-parśve candrāvalī rādhikā ca

“In Gokula, a part of the Mathurā district of the spiritual sky, the Supreme Personality of Godhead resides with Śrīmatī Rādhikā on one side and Śrī Candrāvalī on the other.’

“Further, the Gopāla-tāpanī Upaniṣad, 2.36, states:

tāsām madhye sākṣād brahma gopāla-purī

“Amongst all these [abodes], the residence of Śrī Gopāla, Brahma-gopāla-purī, is directly the transcendental Absolute Truth.”

Q
Vrajanātha, “The tantric brāhmaṇas consider the śakti of Lord Śiva as the ādya-śakti. Why?”