

Jaiṁa Dharma

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Chapter Fourteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

“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 brāhmanas consider the śakti of Lord Śiva as the ādya-śakti. Why?”

Raghunātha dāsa Bābājī, “The potency of Lord Śiva is known as the māyā-śakti.

Māyādevī, the embodiment of the māyā-śakti, possesses the three material modes of sattva, rājas and tamaḥ.

According to the particular material mode with which the worshipper is predominantly conditioned, Māyādevī is perceived.

Those brāhmaṇas, who are endowed with the mode of sattva, worship Māyādevī as the mistress of that mode with a mood of righteous sanctity.

The rājasika brāhmaṇas, fastened by rāja-guṇa, worship Māyādevī as the mistress of rāja-guṇa.

The tāmasika brāhmaṇas, as they are in tama-guṇa, worship Māyādevī as the mistress of that mode and the goddess of darkness, known as Vidyādevī.

“Indeed, Māyādevī is merely a transformation and a reflected image of the svarūpa-śakti of the Supreme Lord; she is not a separate or independent śakti.

Māyādevī is the ^{avidyā} (cause of the imprisonment) of the jīva and also the ^{vidyā} (cause of his release).

①

If the jīva rejects Kṛṣṇa, Māyādevī ensnares him in material existence and punishes him.

②

If the jīva devotes himself to the service of Kṛṣṇa, then Māyādevī manifests her sattva-guṇa and rewards him with knowledge of Kṛṣṇa.

Under the influence of the lower modes of the māyā-śakti, rāja and tama, the jīvas are unable to perceive the transcendental absolute embodiment of the svarūpa-śakti, Śrī Radhikā, and thus falsely name Māyādevī as the ādya-śakti.

A bewildered jīva, in the clutches of māyā, is capable of elevating his consciousness to the perception of the actual tattva only by sukṛti and without performing sukṛti, he stagnates in rāja and tama under false conceptions.”

Q
Vrajanātha, “Śrī Durgādevī is listed as an eternal associate of Śrī Hari in the Gokula-upāsanā. Who is this Durgādevī of Gokula?”

Yogamāyā is one expansion of cit śakti

Raghunātha dāsa Bābājī, “She is known as Yogamāyā, an expansion of the cit-śakti, and is the fountainhead of the transformations of the various transcendental potencies.”

↓
role is transformation of the transcendental potencies.

When she is in the spiritual world, she asserts her position as non-different from the svarūpa-śakti.

However, when she expands down to the material world she becomes Māyādevī, the embodiment of the māyā-śakti of the mundane sphere.

Therefore, the māyā-śakti of the material world is but a transformation of the yogamāyā-śakti of the spiritual world.

And Māyādevī, also known as Durgā in the material sphere, is an expanded maidservant of Durgādevī, the Yogamāyā of Gokula.

“As Yogamāyā in the transcendental realm, she is the support and enhancer of the transcendental pastimes of Śrī Kṛṣṇa, thereby she is known as kṛṣṇa-līlā-poṣaṇa-śakti.

Yogamāyā → Kṛṣṇa līlā poṣaṇa śakti
↓ ↓ ↓
↓ Nourishing ↓ Energy.

In the spiritual abode, the pāraikiya-bhāva, the mood of paramourship, exhibited by the gopīs in order to fuel the transcendental desire of Śrī Kṛṣṇa for amorous dalliance is actually composed by Yogamāyā.

It is important to understand Śrīmad Bhāgavatam, 10.29.1, which describes the rāsa-līlā pastimes of Śrī Kṛṣṇa:

śrī-bādarāyaṇir uvāca
kṛṣṇabhagavān api tā rātrīḥ
śāradotphulla-mallikāḥ
vīkṣya rantum manaś cakre
yoga-māyām upāśritāḥ

“Śrī Bādarāyaṇi said, “Śrī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfil His purposes, He employed His internal potency, Yogamāyā.”

“This verse indicates that Śrī Kṛṣṇa decided to enact the rasa-līlā pastimes under the supervision of His Yogamāyā potency.”

The svarūpa-śakti undertakes many activities in the arena of cid-vilāsa,
transcendental pastimes, which ostensibly are performed unknowingly in
ājñāna, ignorance, but really are not.

In order to nurture the rasa-līlā pastimes these seemingly unwitting acts are
instigated by Yogamāyā.”

Q
Vrajanātha, “Another question referring to the concept of dhāma comes to my
mind.

Please explain why the Vaiṣṇavas designate Navadvīpa as Śrīdhāma?”

Raghunātha dāsa Bābājī, “Śrī Navadvīpa-dhāma is on the same spiritual level as Vṛndāvana-dhāma and within Śrī Navadvīpa-dhāma the most sacred place is Śrī Māyāpura, because the Śrī Gokula of Vraja is manifested as the Śrī Māyāpura of Navadvīpa.

Śrī Māyāpura is the mahā-yoga-pīṭha, the eternal abode of Śrī Rādhā and Śrī Kṛṣṇa surrounded by their eternal and intimate associates, within Śrī Navadvīpa-dhāma.

“The Śrīmad-Bhāgavatam, 7.9.38, narrates: ...channah kalau... ‘In Kali-yuga the full incarnation of the Supreme Lord makes a covered appearance.’

Similarly, the same principle is applied to Navadvīpa-dhāma—in Kali-yuga
Navadvīpa is the covered dhāma.

In Kali-yuga there is no tīrtha-yatra, pilgrimage, superior to visiting Māyāpura.

Furthermore, only those who understand the transcendental significance of
Māyāpura are eligible to reside in Vraja-dhāma.

To the extroverted gross materialist, who cannot understand the actual
spiritual position and importance of the dhāma, Vraja and Navadvīpa appear
inert and ordinary.

Those jīvas who are extremely fortunate acquire transcendental vision and can see the dhāma in all her splendour.

Q
Vrajanātha, “Dear master, I am eager to learn further about the spiritual significance and identity of Navadvīpa-dhāma.”

Raghunātha dāsa Bābājī, “Goloka, Vṛndāvana and Śvetadvīpa constitute the inner sanctum of the paravyoma, the entire spiritual sky.”

Navadvīpa,
↑

In Goloka Śrī Kṛṣṇa performs His svakīya-līlā, His married conjugal pastimes;
in Vṛndāvana Śrī Kṛṣṇa enacts His pāraikiya-līlā, His conjugal pastimes as a
paramour; and Śvetadvīpa is the stage for the remaining pastimes of Śrī Kṛṣṇa.

Spiritually the three abodes are equal, so Navadvīpa, a direct manifestation of Śvetadvīpa, is still equal to Vṛndāvana in every respect.

The residents of Navadvīpa are immensely fortunate—they are the associates of Śrī Caitanya.

On account of inn^{SPiRITUAL}umerable pious deeds a person is promoted to reside in Navadvīpa.

Certain aspects of rasa, which are not expressed in Vṛndāvana, find their expression in Navadvīpa.

Only a person who has become qualified to understand these particular rasas will be able to perceive them.

Q

Vrajanātha, “How large is Navadvīpa-dhāma?”

Raghunātha dāsa Bābājī, “Navadvīpa-dhāma is spread over thirty-two square miles in the form of an eight-petal lotus flower.

Each of the eight petals represent a dvīpa, an island.

The eight islands that are represented by the eight petals of the lotus are known as (1) Sīmantadvīpa, (2) Godrumadvīpa, (3) Madhyadvīpa, (4) Koladvīpa, (5) Ṛtudvīpa, (6) Jahnudvīpa, (7) Modadruma-dvīpa, and (8) Rudradvīpa. In the middle of these eight islands is the ninth island, the seed-vessel of the lotus, known as Antaradvīpa.

Śrī Māyāpura is in the centre of this Antaradvīpa.

“Navadvīpa-dhāma and especially Māyāpura are so spiritually potent that anyone executing sādhana there will very soon be crowned with the highest success by the attainment of kṛṣṇa-prema.

The house of Śrī Jagannātha Miśra is the nucleus of Māyāpura. It is the yoga-pīṭha, and the eternal supramundane pastimes of Śrī Gaurāṅga are enacted and seen there by the most fortunate souls.

Q

Vrajanātha, “Is the līlā of Śrī Gaurāṅga the work of the svarūpa-śakti?”

Raghunātha dāsa Bābājī, “The śakti that activates the līlā of Śrī Gaurāṅga is the same śakti that activates the līlā of Śrī Kṛṣṇa; there being absolutely no difference between Śrī Kṛṣṇa and Śrī Gaurāṅga.

The personal diary of Śrīla Svarūpa Dāmodara is quoted in the Caitanya-caritāmṛta, Ādi-līlā 1.5:

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam

“The loving affairs of Śrī Śrī Rādhā Kṛṣṇa are transcendental manifestations of
the internal pleasure-giving potency of the Lord.”

Although Rādhā and Kṛṣṇa are one in Their identity, They have separated
Themselves eternally.

Now these two transcendental identities have again united in the form of Śrī
Kṛṣṇa Caitanya.

I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Śrī Kṛṣṇa Himself.'

“Śrī Kṛṣṇa and Śrī Caitanya are eternally manifest and present. It is incorrect to conclude that one comes first and other later.

The statement that Śrī Caitanya had separated to become Rādhā and Kṛṣṇa, who then united to become again Śrī Gaurāṅga, expresses that both these manifestations are eternal and always present, not that one appears before the other.

All the activities of the Supreme Absolute Truth are supramundane and eternal.

Any person who considers either one of these two sets of pastimes as subordinate to the other is indeed entirely ignorant of the truth and quite devoid of any perception of rasa.”

Q

Vrajanātha, “Śrī Gaurāṅga is directly the Supreme Personality of Godhead. How should he be worshiped?”

Raghunātha dāsa Bābājī, “To worship Śrī Gaurāṅga with the gaura-mantra gives the same result as worshiping Śrī Kṛṣṇa with the kṛṣṇa-mantra.

Worshiping Gaurāṅga with the kṛṣṇa-mantra and vice versa is also identical.

Only an ignorant illiterate and a disciple of Kali-yuga will try to find discrepancies in this.

Q

Vrajanātha, “How may one find the bona fide mantra of the channah avatāra, covered incarnation, of the Supreme Lord?”

Raghunātha dāsa Bābājī, “The Pañcarātra and Āgama scriptures have plainly given the mantras for the proclaimed incarnations of the Lord and have also mentioned those for the covered incarnations, but in a cryptic manner.

Those with a pure faith and an uncomplicated mind can fathom the importance of their words.

Q
Vrajanātha, “Does Śrī Gaurāṅga have a consort and if so what is the method for Their worship?”

Raghunātha dāsa Bābājī, “Śrī Gaurāṅga is worshiped in two ways, depending on His respective consort.”

In the sādhana-bhakti stage of arcana-mārga, Deity worship of Śrī Gaurāṅga and Śrī Viṣṇupriyā is in the mood of awe and reverence.

In rāgānuga-bhajana, the spontaneous stage of raga-mārga, Śrī Gaurāṅga and Śrī Gadādhara Prabhu are worshiped.”

Vrajanātha, ^Q “To which category of śakti does Śrī Viṣṇupriyā Devī of Śrī Gaurāṅga belong?”

Raghunātha dāsa Bābājī, “In general the devotees designate Her as Bhū-śakti.”

Yet, according to theological principles, She is on one hand the essence of the hlādinī-śakti and on the other hand the full manifestation of the samvit-śakti.

Thus, She is bhakti-svarūpiṇī, the embodiment of the potency of pure devotional service, who came to assist Śrī Gaurāṅga in the propagation of harināma.

The nine islands of Navadvīpa represent nava-vidhā bhakti, the nine types of devotional service; Śrī Viṣṇupriyā Devī embodies this nava-vidhā bhakti and is thus the mistress of the process of pure devotional service.”

Q
Vrajanātha, “Master, then Śrī Viṣṇupriyā may be addressed as the svarūpa-śakti?”

Raghunātha dāsa Bābājī, “Yes, most certainly. She is the essence of the hlādinī-śakti combined with the samvit-śakti.

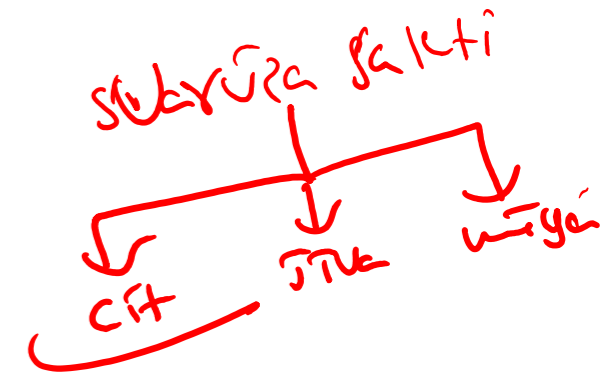
Is that not sufficient to make Her the svarūpa-śakti?”

Vrajanātha, “Master, I am keen to learn the process of Deity worship and in particular the worship of Śrī Gaurāṅga.”

However, first I would like to clear up a philosophical point.

Having explained earlier that the cit-śakti, jīva-śakti, and māyā-śakti are the emanations of the svarūpa-śakti, again you said that hlādinī, saṁvit, and sandhinī are the three aspects of the svarūpa-śakti.

Thus, all the activities of these three aspects—hlādinī, saṁvit, and sandhinī—that act upon the three emanations—cit, jīva, and māyā—are in fact activities of śakti.



emanations

The spiritual world, spiritual body, spiritual relationships, spiritual pastimes,
and so on, are also manifestations of śakti.

How then may Śrī Kṛṣṇa, śaktimān-puruṣa, the source of śakti, be identified?"

Raghunātha dāsa Bābājī, "Yes, my son, that is certainly a leviathan problem"

It seems you plan to end the misery of this old man with your sharp arrows of
tricky rhetoric.

However, this simple question has an equally simple answer, yet, to find a suitable candidate to comprehend the answer is most difficult. Listen attentively, while I answer your query.



“Certainly, the name, form, qualities, and pastimes of Śrī Kṛṣṇa convincingly show the power of śakti at play.

Nevertheless, an independent prerogative and completely free will are not Her privileges—the Supreme Lord alone possesses these exclusive privileges.

Śrī Kṛṣṇa is self-willed and an autocrat; He is the master and shelter of śakti. Śakti, the female counterpart of Śrī Kṛṣṇa, is meant to be enjoyed and utilized by Him, the Supreme Enjoyer.

Thus, śakti is dependent and subservient, while Śrī Kṛṣṇa is independent and Her master.

Śakti surrounds and completely envelops the Supreme Lord and yet the Lord's presence is constantly dynamic and perceived by all devoted souls, because in every such situation Kṛṣṇa asserts Himself as the Supreme Personality, the Lord of śakti.

“The jīva is able to perceive the Supreme and Independent Lord only when he is under the shelter of śakti and abides by Her wishes.”

Therefore, the conditioned soul cannot independently penetrate the coverings of śakti and directly meet the Supreme Lord.

However, when the surrendered jīva is engaged in prema-bhakti, she ingresses through the coverings of śakti and sees Kṛṣṇa face to face.

Bhakti is purely saturated with śakti and is therefore female and embodied as Bhakti devī.

Bhakti devī is harmoniously devoted to the svarūpa-śakti of Śrī Kṛṣṇa and thus provides intimations of the Supreme Lordship of Śrī Kṛṣṇa as the sole puruṣa.

Thus, through śuddha-bhakti the jīva may experience the virile dalliances and dynamism of the Self-willed Śrī Kṛṣṇa.”

Q
Vrajanātha, “A distinct entity that exists beyond the parameters of śakti would indicate Brahman, as mentioned in the Upaniṣads.”

Raghunātha dāsa Bābājī, “The Brahman described in the Upaniṣads is without will and desireless.”

Whereas, Śrī Kṛṣṇa, the Supreme Person described in the Upaniṣads, is Self-willed and dynamic.

Thus, the two principles are clearly distinct from one another.

Brahman is impersonal, without form; Śrī Kṛṣṇa though separate from His śaktis is nevertheless personal and with a transcendental form.

He possesses a divine personality and the autocratic liberty to enjoy and utilize His śaktis without restriction.

“Indeed, Śrī Kṛṣṇa and His śakti are simultaneously different and non-different from one another.

The śakti of Śrī Kṛṣṇa, which reveals Kṛṣṇa, is also directly Kṛṣṇa Himself.

Bhakti → *Abheda*

Yet simultaneously the hlādinī-śakti of Śrī Kṛṣṇa, Śrīmatī Rādhikā, asserts
Herself as the consort of Kṛṣṇa with a separate identity.

Śrī Kṛṣṇa is the worshipable Lord to be served by all and Śrīmatī Rādhikā, the
supreme śakti, is His maidservant.

Their separate identities manifest the distinctions in Their individual natures.”

Q
Vrajanātha, “Independent will and the position as the Supreme Enjoyer
confirm the purusa status of Śrī Kṛṣṇa, what then is the desire of Śrīmatī
Rādhikā?”

Raghunātha dāsa Bābājī, “The desire of Śrīmatī Rādhikā is always subordinate
to the desire of Śrī Kṛṣṇa.”

She has no aspiration or activity independent of Śrī Kṛṣṇa. Śrī Kṛṣṇa alone is
the master of His will and the desire to serve Kṛṣṇa and be obedient to His will
is the desire of Śrī Rādhikā.

She is the full-fledged embodiment of śakti, the ādya-śakti. And Śrī Kṛṣṇa is the
puruṣa, who is the Enjoyer, Lord and Fountainhead of this śakti.”

At this point, Raghunātha dāsa Bābājī became silent and contemplative, whilst
Vrajanātha felt elated beyond words.

He quickly stood up, offered prostrate obeisances, took permission to leave,
and then departed for his residence in Bilva-puṣkarinī village.

A gradual but definite transformation was taking root in the consciousness of
Vrajanātha.

His grandmother especially took note of this and thus in earnest she busied
herself to find him a life-partner.

Yet, Vrajanātha was not in the least concerned about all these mundane
happenings.

Day and night, he now pondered deeply over the teachings of Raghunātha dāsa Bābājī.

When he had assimilated the dictums and philosophy properly, he would gladly return to Raghunātha dāsa Bābājī at Śrīvāsāṅgana for a further dose of this esoteric nectar and the jubilant consumption of every word.

Thus ends the fourteenth chapter of Jaiva-dharma, entitled: Nitya-dharma: Sambandha, Abhidheya and Prayojana. Part Two: Śakti-vicāra, A Description of the Potencies of Śrī Kṛṣṇa