**Jaiva Dharma**

Division Two: “The Fundamentals of Sambandha, Abhideya and Prayojana”

Synopsis

While Division Two is detailed in tattva-siddhanta, those of us who feel less than qualified as scholars need not be intimidated by what lays ahead. Bhakti is a personal journey, and all of us possess the requisite eligibility to embark upon it. As Kalidas Lahiri posed the question in chapter 4: “If knowledge is obtained by academic study, must one be a scholar to become a Vaisnava?” To this Vaisnava das Babaji replies: “There is no specific learning nor any particular language which one must study in order to become a Vaisnava. In order to dispel the illusion of *maya*, the *jiva* should take shelter at the feet of a genuine guru who is a true Vaisnava. The Vaisnava guru can impart *sambandha*-*jnana* by his words and behaviour. This is known as *diksa* and *siksa*.” This statement also implies the unmixed surrender and submissive reception of the hearer. That is the key which opens the door to our success.

As we open the pages to the second division, the virtuous Vrajanatha Bhattacarya has appeared and established his relationship as a student of Srila Raghunatha das Babaji Mahasaya. The sincerity of Vrajanatha’s submission to the words of Babaji Maharaja evokes paternal affection for Vrajanatha within Babaji’s heart. At the conclusion of the previous day (Chapter 12), he had asked Babaji Maharaja for permission to return regularly and take instructions from him regarding the essential teachings of Sri Sacinandana Gaurahari. With many of his doubts and misconceptions now being cleared regarding the goal of life and the method of attaining it, Vrajanatha is ready to hear from Babaji about the Dasa-mula (dash-mool) slokas which encapsulate the essence of all Vedic *siddhanta* and are based on the Lord’s Siksastaka verses (8 essential instructions). It’s as close as Vrajanatha can get to obtaining the authentic record he’s been seeking regarding the essential theology of Sri Gaurangadeva. Unfolding naturally from their discussion in Chapter 12, the Dasa-mula *slokas* describe both *sadhana* and *sadhya* with reference to the topics of:

1. *Sambandha-jnana* (knowledge pertaining to Sri Bhagavan, His energies, the jiva souls and the inter-relationship between all three)
2. *Abhideya* (the methods of achieving the goal of pure bhakti for Bhagavan), and
3. *Prayojana* (the goal itself, *krsna*-*prema*).

Encouraged by Vrajanatha’s keen intellect as a scholar, Babaji begins to instruct him by reciting the *sutra-sloka* (condensed verse) of *Dasa-mula* which contains the core meanings of all 10 verses. Prior to proceeding on to each verse, Babaji first breaks down the *sutra* verse into a list of 10 corresponding sequential points, giving Vrajanatha a full overview.

These points are listed as follows:

1. ***Pramana***: The teachings of the Vedas received through *guru-parampara* are known as *amnaya*. The infallible evidence of the Vedas, of the *smrti-sastras* headed by *Srimad Bhagavatam*, as well as evidence such as direct sense perception (*pratyaksa*), that concur with the guidance of the Vedas, are all accepted as *pramana* (evidence). This *pramana* establishes the following *prameyas* (fundamental truths):
2. ***Parama-tattva***: Sri Hari alone is the Supreme Absolute Truth.
3. ***Sarva-saktiman***: Sri Krsna is the possessor of all potency.
4. ***Akhila-rasamrta-sindhu***: He is the ocean of nectarean mellows.
5. ***Vibhinnamsa-tattva***: Both the *mukta* (liberated) and *baddha* (conditioned) *jivas* are His eternally separated parts and parcels.
6. ***Baddha-jivas****:* Conditioned souls are subject to the control and covering of *maya*.
7. ***Mukta-jivas****:* Liberated souls are free from *maya*.
8. ***Acintya-bhedabheda-tattva***: The entire universe, consisting of the conscious (*cit*) and unconscious (*acit*), is Sri Hari’s *acintya-bhedabheda-prakasa*, that is to say, it is His manifestation which is inconceivably both different and non-different from Him.
9. ***Suddha-bhakti****:* Pure devotional service is the only practice (*sadhana*) to attain perfection.
10. ***Krsna-priti****:* Transcendental love and affection for Krsna is the one and only final object of attainment (*sadhya-vastu*).

It is important for us to categorize these 10 points and how they relate to the Division Two title, “The Fundamentals of Sambandha, Abhideya and Prayojana Tattvas.” Therefore, let us now divide these points into three categories as they pertain to *sambandha*, *abhideya* and *prayojana*. That will assist our comprehension.

1. Points 1 – 8 (aforementioned) in the form of their respective verses assert the Absolute Truth by way of Vedic evidence related to *sambandha-jnana*, or knowledge of the inter-relationships between *Sri Bhagavan* (Prabhu-tattva), His *Para-sakti* (Sakti-tattva) and the *jivas* (Jiva-tattva).
2. Point 9 refers to *abhideya*, (The sadhana for attaining the goal).
3. Point 10 establishes the *prayojana* (the nature of life’s ultimate fulfilment).

Thus again, these three essential truths are covered in this division.

In terms of the Division Two chapters, Srila Raghunatha das Babaji’s explanations of the *Dasa-mula slokas* form the contents of chapters 13 to 22 of the second division.

It must be mentioned here that Chapter 19 is a special chapter not only for the fact that knowledge of Abhideya-tattva is introduced, but also due to the introduction of Vrajanatha’s maternal uncle, Vijaya Kumara Bhattacarya into the story. Vijay is already a pure devotee of Sri Krsna and is an accomplished scholar of Srimad Bhagavatam and other *bhakti*-*sastras*. He has been instructed by Srila Vrindavana das Thakura (author of Sri Caitanya Bhagavata and the incarnation of Sri Vyasadeva) to go to Sri Mayapura and have *darsana* of Sri Yogapitha. While on his way, Vijay stops by his sister’s house where he is surprised and delighted to discover his nephew’s awakening of pure bhakti, having been previously absorbed in Nyaya. Thus, the two of them forge a new bond of common spiritual pursuit and together they accept instructions from Srila Raghunatha das Babaji.

Lastly, and of the highest importance to our esteemed students are the second division’s concluding chapters 23, 24 and 25 which deal specifically with *sri harinama-tattva*. These are all outlined as follows:

Chapter 23 summarizes the topic and glories of Nama-tattva and describes the primary (*mukhya*) names and the secondary (*gauna*) names of the Lord along with the respective benefits They bestow upon the *sadhaka* who chants Them. Babaji provides ample evidences for the pure transcendental nature and power of *sri* *harinama* from a variety of Vedic scriptures.

Chapter 24 discusses Namaparadha, offenses to *sri* *harinama* which are to be avoided by the sincere *sadhaka*. *Pramanas* for ten kinds of offences are recited mostly from the Padma Purana and Srila Babaji Maharaja lists and explains them in detail, emphasizing the imperative to avoid them in one’s practice of bhakti.

Chapter 25 marks the conclusion of the Second Division and covers the subject of Namabhasa. Babaji explains that while Harinama chanted with great obstacles incurred by the *sadhaka* constitutes Namaparadha, whereas Harinama chanted with ordinary obstacles is known as Namabhasa. The obstacles Babaji refers to are obstructions to chanting *suddha,* or the pure name of the Lord, which is the true, fully revealed form of His name. The term *abhasa* refers to the semblance of the name. There are basically two types of *abhasa*: *chaya* (luster) and *pratibimba* (reflection,) which are described in detail. The important thing for students to understand going forward, is that in order to truly understand Nama-tattva, three subjects must be understood very well, Nama-tattva, Namaparadha and Namabhasa.

Division Two closes with Vrajanatha and Vijay Kumara becoming absorbed in *suddha-nama-rasa* as Srila Raghunatha das Babaji mercifully concludes his divine instructions.