

# Jaiṡa Dharma

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Bhaktivinoda Ṭhākura

# Chapter Two

The Nitya-dharma of the  
Living Entity is Pure and  
Ever lasting

At this point, Sannyāsī Thākura, speaking very respectfully, said, “Dear master! Now I am fully convinced that this māyāvāda philosophy is indeed false and inept.

By your mercy, all my doubts have been dissipated and I am feeling a strong urge to instantly discard my māyāvādī sannyāsī apparel.”

Bābājī Mahārāja, “Dear sir! My advice in this regard is that one should be dispassionate about one’s outer dress—towards it practice neither attachment, nor hate.

When the heart and consciousness become purified from within, the outer garments are also automatically rectified.

When too much stress is laid on dress codes and grooming external looks, then disciplining the consciousness within is neglected.

My opinion is that after inner cleansing, one is naturally inspired to conduct oneself in accordance with the behaviour of saintly devotees, and thus one's outward appearance—dress and so on—will be freed from blemishes in the natural course of events.

- ① Ceto dāpaya māṅjanā
- ② Behavior of sādhus
- ③ External dress change

Just surrender completely to the ideals of Śrī Caitanya and then whatever external activities are inspired in you will be executed with proper consciousness.

Always remember the following instruction of Śrī Caitanya Mahāprabhu in the Śrī Caitanya-caritāmṛta, Madhya-līlā, 16.238–9:

markaṭa-vairāgya nā kara loka dekhāñā  
yathā-yogya viṣaya bhuñja' anāsakta hañā  
antare niṣṭhā kara, bāhye loka-vyaahāra  
acirāt kṛṣṇa tomāya karibe uddhāra

“You should not make yourself into a show-bottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way, but do not become attached to such enjoyment. Within your heart, you should keep yourself very faithful, but externally you may behave like an ordinary man. Then soon Kṛṣṇa will be very pleased and deliver you from the clutches of māyā.”

Sannyāsī Thākura understood the importance of Bābājī Mahārāja's words and refrained from further mention of the subject of dress.

With folded hands, he addressed Bābājī Mahārāja, "Dear Master, I have surrendered to your lotus feet as your disciple, therefore whatever instructions you give me I will accept without argument.

After listening to your teachings, I have realized that in vaiṣṇava-dharma pure love of Śrī Kṛṣṇa is alone considered love and this indeed is the nitya-dharma of the jīva.

↓ summarizing

Nevertheless, different countries practice different religions, how should I think about them?"

Bābājī Mahārāja, “My dear sir, dharma is one and not many.”

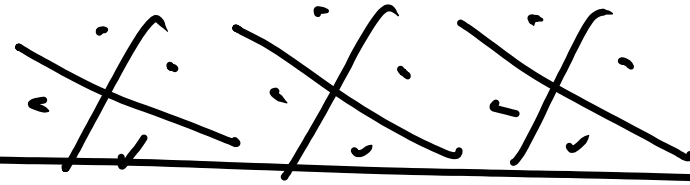
Actually, the jīva has but one dharma, known as the vaiṣṇava-dharma.

Dharma may appear to be different according to the various languages, countries, and races, and this one jaiva-dharma, constitutional, eternal function of the soul, may be referred to by the various peoples by many different names, but no one can artificially create a new jaiva-dharma.

The unblemished pristine love for the Supreme Absolute Whole experienced by the minute particle of spiritual substance—the jīva—is defined as jaiva-dharma.”

“However, the jīva possesses a variety of cultural habits and natural traits which binds his religious practices to certain material conformities, thus making his true dharma appear refracted.”


Therefore, to free jaiva-dharma from misconception and bring into focus the pristine standards of actual dharma, the jīva’s true religion has been named vaiṣṇava-dharma.



To the same degree that vaiṣṇava-dharma practices are present in other religious systems, those religions are to be considered pure.

“A few days ago in Vṛndāvana, I humbly placed a question to Śrīla Sanātana Gosvāmī, who is an eternal and confidential associate of the Supreme Lord.”



My query was, 'Is the concept of iṣhqh, an Arabic word used in Islam, the same as prema, or is there a difference?' 

“Śrīla Gosvāmī is an erudite scholar, well versed in all scriptures, and especially his proficiency in Arabic is astounding.”

Many other accomplished scholars such as Śrīla Rūpa Gosvāmī and Śrīla Jīva Gosvāmī were also present in that assembly.

I shall now report Śrīla Sanātana Gosvāmī's words:

“Yes, the word iṣhqh indeed means prema”

The Muslims use this term even to describe the worship of God, however, in common terminology, it has now come to imply mundane love affairs.

The mundane emotion that the word iśhqh indicates in the story of the committed lovers, Lailā and Majnūn, and in the writing of the famous poet, Hāfiz, demonstrates that the Muslim religious scholars were unable to understand accurately śuddha-cit-vastu, pure transcendence.

As a result, they now refer to the emotions of the subtle body and the physical urges of the gross body as iśhqh—their misconception of prema.

Further, they have failed to perceive not only the pure spiritual nature, but also the truth about the jīva's spontaneous and spotless love of Kṛṣṇa.

In all their religious texts, I have never come across discussions upon divine, transcendental love.



Conspicuously, the spiritual emotion of prema is present and thoroughly elucidated in vaiṣṇava-dharma alone.

“The Muslim concept of rūh is not the same as the śuddha-jīva, pure spirit soul, mentioned in the Vedas.

rūh {  
→ rūh muḥarraq → conditioned soul  
→ rūh taṣkiḥbi → liberated soul.

In fact, one gets the impression that rūh more closely describes the baddha-jīva, conditioned soul. Knowledge of pure love of Godhead, Śrī Kṛṣṇa, is missing in all the other religious literatures.

Pure love for Śrī Kṛṣṇa is described in these words of Śrīmad-Bhāgavatam 1.1.2: ...dharmaḥ projjhita-kaitavo... “Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth.”

“The Vaiṣṇava text, Śrīmad-Bhāgavatam, delineates, in detail, this pure, sublime love of Kṛṣṇa, a love without deceit or caprice.”

I am very sure that before Śrī Caitanya no one had ever taught the science of pure love of Godhead, Śrī Kṛṣṇa, (as exhaustively as He.)

If my words inspire faith and devotion in you, then subscribe wholeheartedly to this philosophy.’

After hearing the instructions of Śrīla Sanātana Gosvāmī, I repeatedly offered him my obeisances.”

Truly moved by these instructions, Sannyāsī Thākura immediately fell at the feet of Bābājī Mahārāja in humble gratitude.

Paramahansa Premadāsa Bābājī Mahārāja continued, “My dear devotee, I am about to reply to your second question about how the dharma of the jīva can be eternal, if it is intrinsic to his created constitution. Please listen attentively.

“Sanskrit terms such as: jīva-sṛṣṭi, creation and birth of the jīva; and jīva-gāthām, the formation of the jīva; etc., are used in a mundane sense.