

Jaiṡa Dharma

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Bhaktivinoda Ṭhākura

Chapter Two

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

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-srsti, creation and birth of the jīva; and jīva-gātham, the formation of the jīva; etc., are used in a mundane sense.

Material word meanings evoke mundane feelings and impressions.

Material time, within this illusory energy field, has three conditions—past,
present and future.

Time in the spiritual world has a singular aspect; it is always in the present,
whereas past and future are absent.

The jīva and the Supreme Lord, Śrī Kṛṣṇa, exist in that spiritual time.

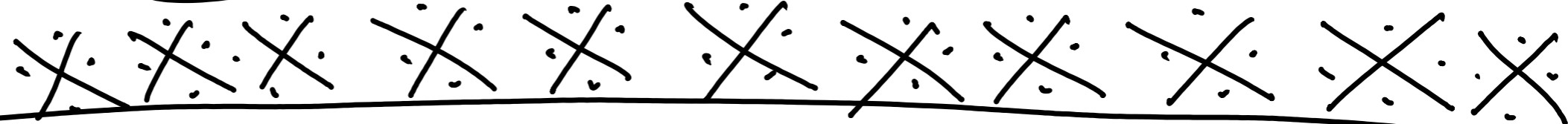
Hence, the jīva is eternal and indestructible and his dharma, kṛṣṇa-prema, is also always eternally present.

The mundane conditions of birth, growth, decay, etc., as brought about by the influence of material time have been applied to jīva only since his incarceration in this material world, but the eternal rūpa, form, and dharma, of the jīva have already been determined before his entrance into this material energy.

The minute size of the jīva does not in any way divest him of the indestructible, transcendental nature that is his intrinsic, eternal dharma.

Whatever exists in the spiritual world ever remains the same because the divisions of past and future are absent.

“The jīva and his dharmā are therefore both eternally present and indestructible.



Although I am elucidating these topics, you can fathom their meanings only to degree of your realization of the spiritual nature.



I am giving just indications; you must perceive their purport in deep meditation.

Only to the extent that one can extricate one's understanding from the perplexities of material enthrallment can one become enlightened about the spiritual world.

Mundane logic and argument will not enable one to properly comprehend these subjects.

“First, one must repeatedly endeavour to perceive one's śuddha-svarūpa, pure spiritual identity, and chant Kṛṣṇa's name purely, then one's true nature—one's jaiva-dharma—will begin to gradually assert itself.

Neither aṣṭāṅga-yoga, mystic yoga, nor brahma-jñāna, empirical knowledge of the featureless all-pervasive Brahman, can hone one's spiritual perception; direct devotional service to Śrī Kṛṣṇa can alone reawaken the self-perfected jaiva-dharma inherent within oneself.

Simply chant harināma with full enthusiasm — this in itself is considered pure devotional service

After chanting ^{anvāṣanam} regularly and ^{ādarād} offenselessly for even just a short time, one will experience a wonderful attraction to harināma. Along with increasing attraction, realization of one's spiritual nature will be gradually attained.

Of all the different practices of devotion, chanting is pre-eminent, and offers quick results.

Śrīla Kṛṣṇadāsa Kavirāja has written a wonderful book recording Śrī Caitanya's instructions named the Śrī Caitanya-caritāmṛta; there in the Antya-līlā, 4.70–71, we find stated:

bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema,' 'kṛṣṇa' dite dhare mahā-śakti

“Amongst all the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.”

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana

“Of the nine processes of devotional service, the most important is to always chant harināma. If one does so, avoiding the ten kinds of offences, one very easily obtains the most valuable jewel of prema.”

“O learned one, if you were to ask me, 'Who is a Vaisnava?' my answer would be simply, 'One who chants the names of Kṛṣṇa (purely).'”

There are three types of Vaiṣṇavas: kanīṣṭha, neophyte, madhyama, intermediate, and uttama, most advanced.

One who occasionally chants Kṛṣṇa's names is a kanīṣṭha Vaisnava.

One who constantly chants Kṛṣṇa's names is a madhyama Vaiṣṇava.

An uttama Vaiṣṇava spontaneously inspires others to chant Kṛṣṇa's names by his very presence.

According to the teachings of Śrī Caitanya, one must strictly go by these symptoms to categorize Vaiṣṇavas.”

Inebriated by Bābājī's nectarean instructions, Sannyāsī Thākura began to sing:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

He gently swayed to and fro in a stately dance and immediately realized that he was acquiring ruci, a sublime taste, for chanting harināma.

Falling at his guru's lotus feet, he prayed, "O divine master! Please be merciful unto this lowly wretch."

Thus ends the Second Chapter of the Jaiva-dharma entitled: The Nitya-dharma of the Living Entity