

# Jaiṅva Dharma

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Bhaktivinoda Ṭhākura

# Chapter Five

Vaidhī-bhakti Is Nitya-  
dharma not Naimittika-  
dharma

Devīdāsa Vidyāratna and Śambhu returned to their lodging and came back to Lāhirī Mahāśaya later in the evening.

No further discussions were possible at that time because everyone was simply engrossed in the joy of singing and chanting harināma.

The next day, in the afternoon, Devīdāsa and Śambhu came and joined the other Vaiṣṇavas assembled in the courtyard of Paramahaṁsa Premadāsa Bābājī.

Devīdāsa and Śambhu sat close to Lāhirī Mahāśaya.

Just then, the Kāzī, a head of the Muslim religion and the magistrate of  
Brāhmaṇa Puṣkarinī village, arrived.

Brāhmaṇa Puṣkarinī → Chānd Kāzī

Standing up courteously, the Vaiṣṇavas welcomed the Kāzī heartily.

In turn, the Kāzī exchanged warm greetings with the Vaiṣṇavas and joined  
them.

Everyone sat together, expectantly waiting to hear Paramahansa Premadāsa  
Bābājī speak.

Paramahansa Premadāsa Bābājī addressed the Kazi, “You are truly fortunate, being a descendant of Śrī Chand Kazi, who was personally favoured by our Lord, Śrīman Mahāprabhu. So please be merciful upon us.”

The Kāzī replied, “By Śrī Caitanya’s mercy we are also the recipients of the Vaisnavas’ mercy. Śrī Gaurāṅga is the Lord of our hearts. We begin everything by first offering our humble obeisances to Him.”

Lāhirī Mahāśaya was proficient in both Urdu and Arabic, the languages used by the Muslims.

He had deeply studied the holy Koran-sharīf, having read all the thirty sephāras, corollaries.

In addition, he was well acquainted with the Sufi philosophy and had studied many of their literatures.

Taking the opportunity of the Kāzī's presence, he asked him, "What is the Islamic concept of mukti?"

Jīva → rūh  
liberated jīva → rūh mujarrad

The Kāzī replied, "Our equivalent of the Sanskrit term jīva is rūh. Rūh is found in two conditions of existence: rūh-mujarrad, the liberated soul; and rūh-tarkībī, the conditioned soul.

conditioned jīva → rūh  
tarkībī

Jīva → matter

Our term for cit, spirit, is mujarrad, and for acit, matter, we use the term jīva.

Mujarrad-rūh, the pure souls, reside in the spiritual realm of alam-misal, which is transcendental to material time and space.

↓  
SP. world

The tarakībi-rūh, the conditioned souls, reside in jisam, which is bound by time and space.

↓  
material world.

The tarakībi-rūh, conditioned souls, are endowed with a material mind, which is full of desire and malaphuṭ, ignorance.

↓  
avlye

However, the mujarrad-rūh, pure souls, are pure and aloof from the contaminations of jisam, the impure existence, and reside in the spiritual region known as ālam al-maṣhāl.

The rūh is purified by the flowering of iśhqh, spiritual love.

↓  
soul



↓  
premi

The place to where Payagambara Saheb, the prophet, was taken by Khodā, the Supreme Lord, is not influenced by jisam, but even there the rūh is bandā, servitor, and Khodā is the master.

↓  
Jivan is servant

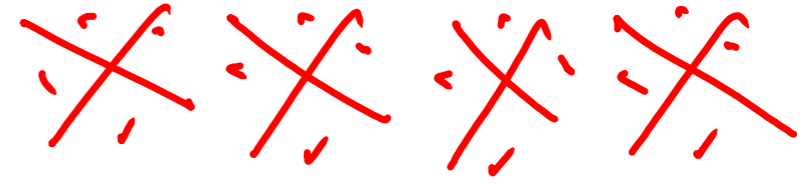
↓  
Master.

Therefore, the relationship between bandā and Khodā is eternal.

To attain this status by purification is known as mukti.



The Koran-sharīf and the books of the Sufis have recorded all these points,  
but not everyone can comprehend the meanings.



Since Śrī Gaurāṅga instructed Chānd Kāzī on these esoteric subjects, we have  
been able to pursue the pure devotional path and become pure devotees.”

Lāhirī Mahāśaya, “What is the essential lesson of the Koran-sharīf?”

Kāzī, “The Koran has described behesht, the personal abode of Khodā, but  
has not greatly detailed ebādat, liberated spiritual life. However, we  
understand that life there is ebādata, eternal, and in the presence of Khodā  
the mujarrad-rūh are engrossed in sublime joy by His sight. All this has been  
confirmed by the teachings of Śrī Gaurāṅga Deva.”

Lāhirī Mahāśaya, “Does Khodā have a form?”

Kāzī, “The Koran-sharīf denies that Khodā has form. However, Śrī Caitanya elucidated to Chānd Kāzī that this indicates that the Koran forbids a jisamani, material form of Khodā, but does not forbid the pure mujar-radi, transcendental form.”

The Payagambara Saheb, the prophet, saw the ecstatic form of Khodā to the degree of his particular elevation and eligibility.

However, the rasas, spiritual mellows, were veiled to him.”

Lāhirī Mahāśaya, “What is the Sufi philosophy?”

Kazi, “In their philosophy the main concept is anā al-ḥaqq: ‘I am Khodā.’”

↓  
Mayavēda.

Your monistic advaitavāda philosophy and the Sufi aswaph philosophy are very similar.”

Lāhirī Mahāśaya, “Are you a Sufi?”

Kazi, “No, we follow the pure devotional path; we are surrendered to Śrī Gaurāṅga.”

The discussion continued for some time, the Kazī finally taking leave of the Vaiṣṇavas, offering them his respects.

The evening concluded with congregational chanting of harināma.

Thus ends the Fifth Chapter of the Jaiva-dharma, entitled: Vaidhī-bhakti is Nitya-dharma not Naimittika-dharma