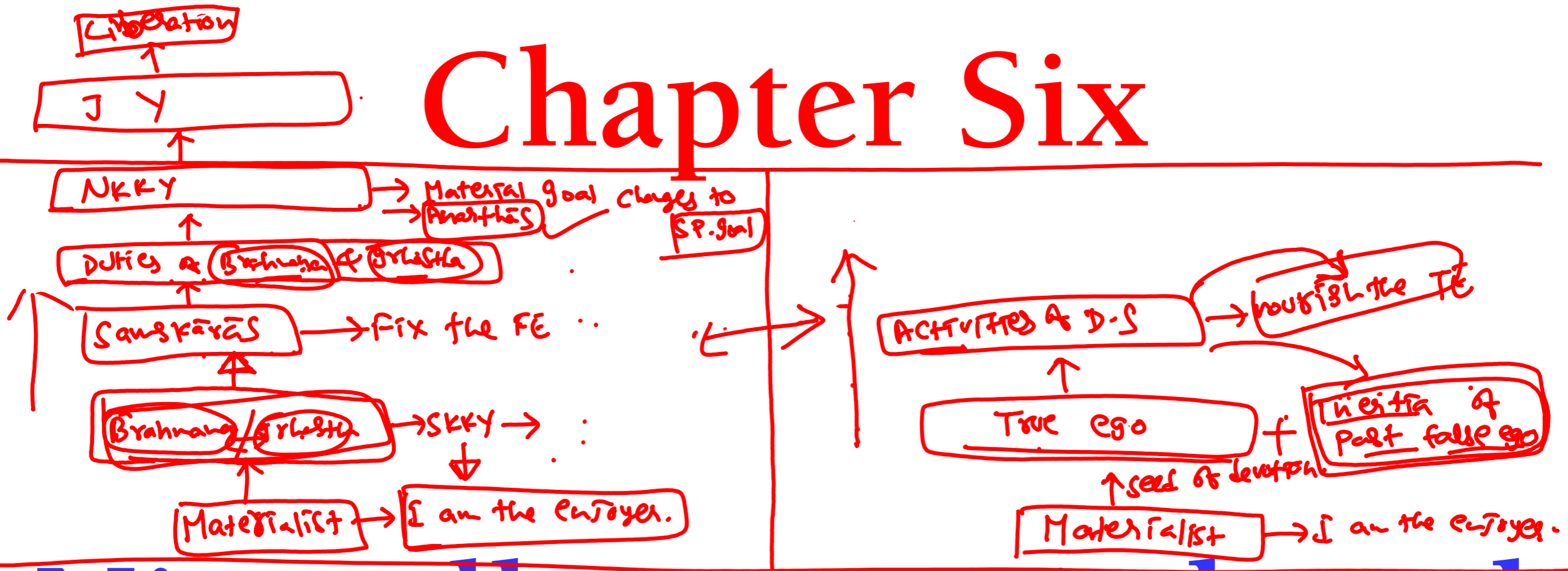


# Jaiṡa Dharma

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# Chapter Six



## Nitya-dharma: Birth and Caste Differences

Therefore, the śāstras point out that eligibility for a particular karma must be ascertained ultimately on the basis of one's guṇa."

Cūḍāmani, "What is tāttvika-śraddhā?"

Having no material goal

Vaiṣṇava dāsa Bābājī, "Simple, guileless faith in the Supreme Lord—and consequently sincere bhakti rendered to Him—is known as tāttivika-śraddhā."

Atāttvika-śraddhā, unreal false faith, in the Lord is developed in an impious person's heart when he performs only the external aspects and rituals of worship and—out of pride and greed—uses this mask of religiosity to pursue his cherished material goals.

This kind of faith is misaligned with the directions of scripture and is therefore designated atāttvika-śraddhā.

Many mahājanas have proclaimed that tattvika-śraddhā means sincere faith in the sāstras.

Bhakti śāstras

A sincere candidate is given eligibility to perform bhakti by this tāttvika-śraddhā.”

Cūḍāmaṇi, “Some persons have developed faith in the sāstras, but lack a noble nature—are they fit candidates for bhakti?”

Vaiṣṇava dāsa Bābājī, “One’s type by nature, svabhāva, is certainly a deciding factor in deciding the eligibility to carry out a particular karma, but svabhāva is definitely not applicable to the eligibility to perform bhakti, which is solely dependent upon tattvika-śraddhā. Kindly, deliberate upon the following verses from the Śrīmad-Bhāgavatam, 11.20.27-30, 32,33:

*No faith in karma, jñāna & yoga. Disgusted with material activities*

jāta-śraddho mat-kathāsu nirvinnah sarva-karmasu  
veda duḥkhātmakan kāmān parityāge ‘py anīśvaraḥ  
tato bhajeta mām prītaḥ śraddhānur dṛḍha-niścayaḥ  
juṣamānaś ca tān kāmān duḥkhodarkāmś ca garhayan

“Having awakened faith in the narrations of My glories by good association, and being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and continue to hear, chant, and worship Me with great faith and conviction. Even though My devotee is sometimes engaged in sense enjoyment, he knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.’

proktena bhakti-yogena  
bhajato māsaḥ muneh  
kāmā hrdayyā naśyanti ✕  
sarve mayi hr̥di sthite

“When an intelligent person engages constantly in worshiping Me through loving devotional service as described by Me, his heart quickly becomes firmly situated in Me. Thus, all material desires within the heart are destroyed.”

bhidyate hr̥daya-granthiś  
chidyante sarva-saṁśayāḥ  
kṣīyante cāsyā karmāṇi  
mayi dr̥ṣṭe ’khilātmani

“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat  
yogena dāna-dharmena śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhaktō labhate 'ñjasā  
svargāpavargam mad-dhāma kathañcid yadi vāñchati

“Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. My devotees are free from all ambition, but if, somehow or other, My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.’

“Arising from śraddhā, this is the progressive development of bhakti-yoga.”

Cūḍāmaṇi, “What if I do not accept the authority of the Śrīmad Bhāgavatam?”

Vaiṣṇava dāsa Bābājī, “We have simply presented the conclusion of all the śāstras.

Śāstra is one. Even if you do not accept the Bhāgavatam, then the other scriptures will harass you with the same conclusion. We do not need to refer to many śāstras, simply consider what the Gītā, a universally honoured text, has to say.



In fact, even the verse quoted by you at the onset of this discussion contains the same valuable teachings—as we find in Bhagavad-gītā, 9.30-32:

api cet (su-durācāro) bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

“Even if a person commits the most abominable action, if he is engaged in devotional service, he is to be considered saintly because he is properly situated in his determination.’

kṣipram bhavati dharmātmā (śāśvac) chāntim nigacchati  
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati

“He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.’

mām hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim

“O son of Prthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas (merchants) and śūdras (workers)—can attain the supreme destination.’”

“The purport of this is that a devotee who engages in bhakti, hearing topics of Kṛṣṇa consciousness, chanting harināma, singing His glories with ananya-bhāk, single-mindedness, even if he is addicted to many abominable, illicit activities, which go against the scriptural injunctions, must be considered a sādhu because he is on the righteous path being situated in devotional service.”

“Three processes are mentioned in the scriptures: karma-kāṇḍa, fruitive activities within the varṇāśrama system; jñāna-kāṇḍa, empirical philosophy and renunciation; and bhakti-kāṇḍa, devotional service comprising of hearing narrations about the Supreme Lord in saintly association and chanting harināma with sincere faith.

Sometimes, these three methods can be channelled into one application known as yoga, union with the Supreme, at which time they generally become termed as either karma-yoga, jñāna-yoga, or bhakti-yoga, depending on the stress and slant of the practice.

When any one of these forms of yoga is practiced by itself, their acolytes are called karma-yogis, jñāna-yogis, and bhakti-yogis.

A bhakti-yogi is the best of the three, because bhakti-yoga is able to reward the yogi with unlimited benedictions by itself.

You can understand this point from the following verse in the Gītā, 6.47, which is cited at the conclusion of the first of the three six-chapter sections of the Gīta:

yoginām api sarveṣām  
mad-gatenāntarātmanā  
śraddhāvān bhajate yo mām  
sa me yuktatamo mataḥ

“And of all yogis, the one with great faith, who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.”

“It is imperative to understand the meaning in Bhagavad-gītā 9.31:

...ksipram bhavati dharmatma...

“One who is sincerely engaged in devotional service will have the worst of his character flaws quickly rectified.”

“Dharma meekly follows bhakti everywhere.”

The Supreme Personality of Godhead is the source of dharma, and He allows Himself to be easily conquered by bhakti.

Māyā, who enslaves the jīva, is immediately dispelled when the Supreme Lord is invited to occupy the throne in the heart of the jīva.

No other method of sādhana is needed or is as effective.

As soon as the spiritual aspirant becomes a bhakta, dharmic fervour suffuses his heart and steadily manifests all virtues.

When kāma, lust for sense enjoyment, is uprooted, then peace and tranquillity enter the heart.

Therefore, the Lord boldly declares:

...na me bhaktaḥ praṇaśyati...

“My devotee will never be vanquished.”

“A karmi and a jñānī are vulnerable—it is possible they may fall into bad association while practising their individual disciplines, but the Lord’s devotees are not attracted to associate with non-devotees in the first place.”

This is solely because of the all-powerful direct association with the Supreme Lord; therefore, the devotee can never be destroyed.

Whether a devotee is born in a lowly family of sinners, or in the noble brāhmaṇa caste, the supreme destination is within his grasp.”

Cūḍāmaṇi, “It appears to me that the rites and rituals prescribed by the scriptures to the jīva on the basis of his birth are more satisfactory. I was born in a brāhmaṇa family.

By regular performance of my sandhyā, vandana, and so on, I am sure to acquire jñāna and finally attain mukti.

This is a tangible truth to me, but I cannot comprehend how śraddhā appears.