

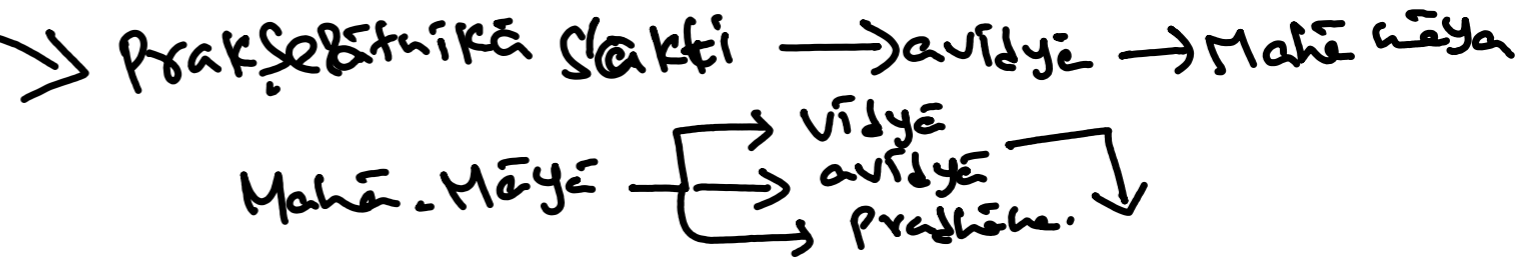
# Jaiṁa Dharmā

by Śrīla Saccidānanda  
Bhaktivinoda Ṭhākura

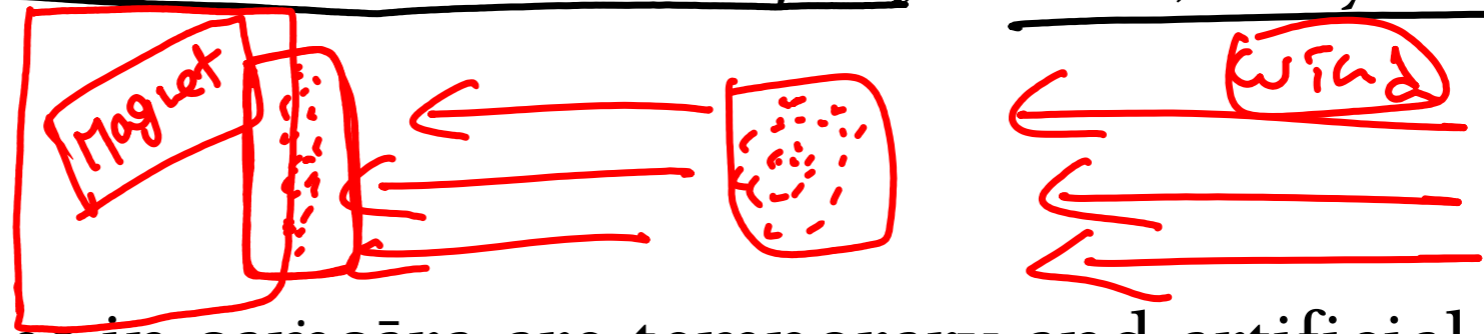
# Chapter Seven

Nitya-dharma and  
Samsāra, Material  
Existence

Ananta dāsa Bābājī, “In the pure state, ‘me’ and ‘mine’ are absolute realities, they have factual existence; but in saṁsāra, all varieties of ‘me’ and ‘mine’ are false and artificially imposed.”



They do not represent the true self of the jīva; rather, they are transitory illusory identifications.



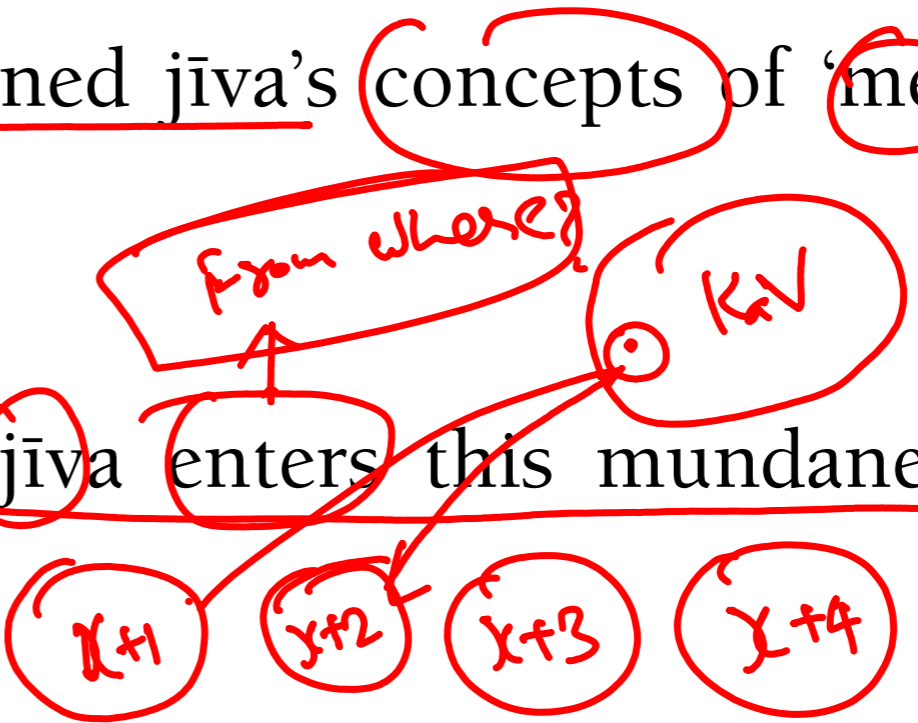
All such myriad identities in saṁsāra are temporary and artificial and as such are the cause of the transient mundane joys and sorrows.”

Yādava dāsa, “Is material saṁsāra a falsity?”

Ananta dāsa Bābājī, “This material world is not false, it is factual—by Śrī Kṛṣṇa’s will.”

However, it is the materially conditioned jīva’s concepts of ‘me’ and ‘mine’ that are false and illusory.

Moreover, the very instant that the jīva enters this mundane nature, his problematic false self-identity begins.



The māyāvādī speculators wrongly claim that this world is an illusion; therefore, they must be seen as offenders.”

Yādava dāsa, “Why does the jīva pursue these false identifications?”

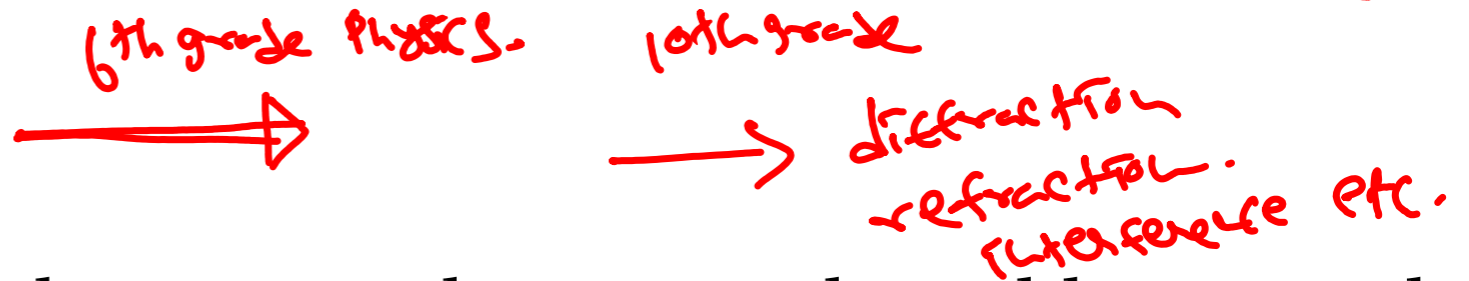
Ananta dāsa Bābājī, “Bhagavān is the pūrṇa-cid-vastu, complete spiritual being, and the jīva is an infinitesimal cid-vastu, spiritual spark.”

Initially, the jīva was situated on the borderline between the material and spiritual worlds.

Was their forgetfulness remembrance?

From this location, those jīvas who did not forget their relationship to Śrī Kṛṣṇa became fortified with the cit-śakti, spiritual energy, and were attracted into the spiritual realm.

Thus, they entered the transcendental abodes of Śrī Kṛṣṇa and became engrossed in His service as His eternal associates, simultaneously experiencing divine ecstasy.



“Meanwhile, those jīvas who desired to enjoy the material world separately from Śrī Kṛṣṇa, thus rejecting Him, were automatically dragged down by māyā and cast into the prison house of saṁsāra.

Since the moment of entrance into the material world, the jīva has lost his true spiritual identity and has become overtaken by the false pride of material identity—he thinks himself as the lord of all he surveys and maintains other such misconceptions.”

Yādava dāsa, “Why do we fail to awaken our real original identity, despite all our attempts?”

↓  
AFTER purification

Ananta dāsa Bābājī, “Human spiritual endeavour may be divided into two categories: appropriate and inappropriate.”

If appropriate endeavours are made, they will definitely remove our false pride and false egoism.

However, on the other hand, how can one expect positive results from inappropriate endeavours?”

Yādava dāsa, “Kindly enumerate the inappropriate endeavours.”

Ananta dāsa Bābājī, “To follow the karma-kāṇḍa methodology, thinking that such practice will cleanse the consciousness, enlighten one with the non-dual Brahman realization, which will then in turn eradicate māyā, is an example of inappropriate endeavour.”

Another example is to try through the eight-fold yoga system, known as aṣṭāṅga-yoga, to enter transcendental samādhi, this is almost impossible.

There are many other inappropriate endeavours of this type.”



Yādava dāsa, “Why these attempts are considered inappropriate?”

Ananta dāsa Bābājī, “They are inappropriate because trying to reach the goal through these endeavours actually creates further obstacles upon the path, making success very difficult and probably impossible.”

Our material entanglement has begun from our offence to the Supreme Lord; thus, the only way to liberate ourselves from this fallen condition is to remove this initial offence and try to invoke the mercy of the Supreme Lord.

In this way, we can be released from illusion and earn back our pure spiritual identity.”

Yādava dāsa, “What then is called appropriate endeavour?”

Ananta dāsa Bābājī, “Sadhu-saṅga, association with saintly persons, and prapatti, surrender, are the proper means.

Sadhu-saṅga has been described in the Śrīmad-Bhāgavatam, 11.2.30, as follows:

ata ātyantikam kṣemam  
prcchāmo bhavato 'naghāḥ  
saṁsāre 'smin kṣaṇārdho 'pi  
sat-saṅgaḥ śevadhir nṛṇām

“O sinless Ṛṣis! Direct perception of the Supreme Lord is very rarely attained, therefore I ask you to tell me what is of the utmost benefit to humanity? After all, even half a moment of association with saintly souls within this saṁsāra, cycle of birth and death, is a priceless treasure for any man.”

“Prapatti is described in the Bhagavad-gītā 7.14:

daivī hy eṣā guṇa-mayī  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām etām taranti te

“This divine energy of Mine, consisting of the three modes of material nature, is very difficult to overcome. However, those who have surrendered unto Me can easily cross beyond it.”

Caṇḍīdāsa, “My dear devotee, I am unable to grasp the full import of your words.

So far I have understood that we, the jīvas, were originally pure, but by forgetting Kṛṣṇa we have fallen into māyā's clutches—and this has made us prisoners in this world.

If we receive the mercy of Kṛṣṇa we can find release, otherwise we will remain in this conditioned state.”

Ananta dāsa Bābājī, “Very true and now begin to strengthen your faith in this truth.”

Your teacher Yadava dāsa is able to comprehend this knowledge.

You can educate yourself gradually by associating with him.

Śrīla Jagadānanda Paṇḍita, an intimate and prominent associate of Śrī Caitanya, has written the following lines in his book Śrī Prema-Vivarta:

cit-kaṇa—jīva, kṛṣṇa—cin-maya bhāskara  
nitya kṛṣṇe dekhi—kṛṣṇe karena ādara

“The living entities are infinitesimal parts of the Supreme Absolute Truth, and Śrī Kṛṣṇa is that Supreme Absolute Personality, transcendental and effulgent. When the living entities realize that Śrī Kṛṣṇa is the eternal and absolute controller, they engage in His loving devotional service.”

Since the he goes  
out of Kṛṣṇa's body.

kṛṣṇa-bahirmukha hañā bhoga-vāñchā kare  
nikāṭa-stha māyā tāre jāpaṭiyā dhare

“When the living entity desires to enjoy separately from Kṛṣṇa and turns away from Him, the illusory potency of the Lord, māyā, immediately takes the soul in her clutches.”

piśācī pāile jena mati-cchana haya  
māyā-grasta jīvera haya se bhāva udaya

“Being māyā’s captive, he becomes bewildered, acting like someone possessed by a witch.”

āmi siddha kṛṣṇa dāsa, ei kathā bhule  
māyāra naphara hañā cira-dina bule

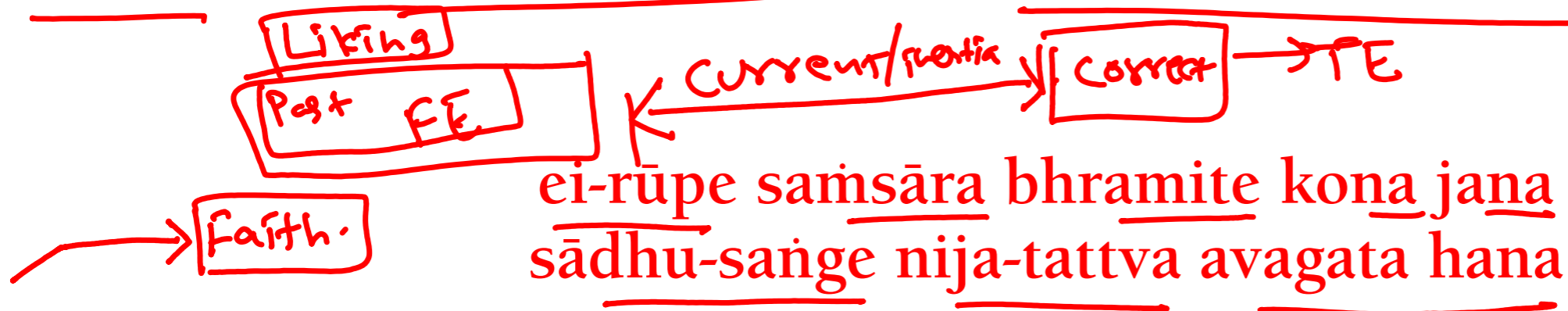
“The jīva soul, having forgotten his constitutional position as the eternal  
perfect and pure servant of Kṛṣṇa, remains māyā’s slave while going from one  
body to the next.”

kabhu rājā, kabhu prajā, kabhu vipra, śūdra  
kabhu duḥkhī, kabhu sukhī, kabhu kīṭa kṣudra

“The jīva goes through many births, sometimes being born as a king,  
sometimes as an ordinary citizen, sometimes as a brāhmaṇa, and sometimes  
as a śūdra. Sometimes he is suffering, and sometimes he is happy. Sometimes  
he is born as an insect.”

kabhu svarge, kabhu martye, narake vā kabhu  
kabhu deva, kabhū daitya, kabhu dāsa, prabhu

“Sometimes he goes to heaven. Then, he has to come down to earth again, or maybe he has to go to hell. Sometimes he is born as a deva, sometimes as a demon, sometimes as the master, and at other times as the servant.”



“While transmigrating from birth to birth in this material universe, if by chance the living entity comes into contact with a saintly person, he immediately becomes aware of his true identity as a pure spiritual soul, the eternal servant of Kṛṣṇa.”



nija-tattva jāni āra saṁsāra na cāya  
kena vā bhajinu māyā kare hāya hāya

“Enlightened by this knowledge, he desires material entanglement no longer, lamenting, “Alas! Why have I served this illusory material energy for so long?””

kende bole, ohe kṛṣṇa! āmi tava dāsa  
tomāra caraṇa chāḍi’ haila sarva-nāśa

“He bitterly cries out, “Kṛṣṇa, my Lord, I am your eternal servant. Ever since I left the shelter of Your lotus feet, my life has been completely devastated.””

krpā kari kṛṣṇa tāre chādāna saṁsāra  
kākuti kariyā kṛṣṇe ḍāke eka-bāra

“Śrī Kṛṣṇa is so merciful that if anyone entreats Him earnestly, He  
immediately releases him from material entanglement.”

māyāke pichane rākhi’ kṛṣṇa-pāne cāya  
bhajite bhajite kṛṣṇa-pāda-padma pāya

“When the jīva breaks away from māyā’s captivating spell and strives for  
attainment of Śrī Kṛṣṇa by rendering devotional service, he regains the  
supreme shelter of the Lord’s lotus feet.”

kṛṣṇa tāre dena nija-cic-chaktira bala  
māyā ākarṣaṇa chāḍe haiyā durbala

“Śrī Kṛṣṇa fortifies him with His transcendental, internal potency, and this overbearing power of the Lord’s spiritual potency weakens māyā’s influence upon the living entity.”

sādhu-saṅge kṛṣṇa-nāma’—ei-mātra cāi  
samsāra jinite ara kona vastu nāi

“The only desirable goal is to chant harināma in the association of pure and saintly devotees. This is the best and only way to conquer nescience.”

“These are verses one to thirteen of the sixth chapter of the Śrī Prema-vivarta of Jagadānanda Paṇḍita.”