

# Jaiṡa Dharma

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# Chapter Eight

## Nitya-dharma and Vaiṣṇava Behaviour

On the strength of his minuscule Vaiṣṇava quality and through the mercy of a pure devotee, he is eligible to rise to the perfectional stage in devotional service.

However, the genuine mercy of the madhyama-adhikārī pure devotee is indispensable for the further progress of the kaniṣṭha-vaiṣṇava and by such mercy his Deity worship and chanting can quickly become purified of their tainted, shadowy nature and acquire the true transcendental character.

“Now we come to the fourth quality, upekṣā, indifference, neglect and avoidance, of those who are envious.

Firstly, an envious person has to be defined and the different types of envious persons have to be delineated.

Dveṣa, enmity, is a human trait also known as matsarāṭā, envy and hate.

This heinous propensity is the exact opposite of prema.

The Supreme Lord alone is ultimately the sole recipient of prema.

Antipathy against the Lord is known as dveṣa of which there are five kinds:  
(1) scepticism, not having faith in God; (2) the belief that the Supreme Lord  
is nothing more than a natural potency of the creation, which automatically  
brings about the result of one's karma; (3) not believing in the  
transcendental form of the Lord; (4) not accepting the position of the jīva as  
an eternal servant of the Lord; and (5) the absence of mercy.

“Persons who are polluted by such dveṣa can never attain pure devotion, and they do not possess even a slight tinge of the inchoate devotion possessed by the kaṇiṣṭha-adhikārī in his Deity worship.

Not properly  
Not guided by śāstras  
bad. → dūṣṭībhāṅ → intelligent

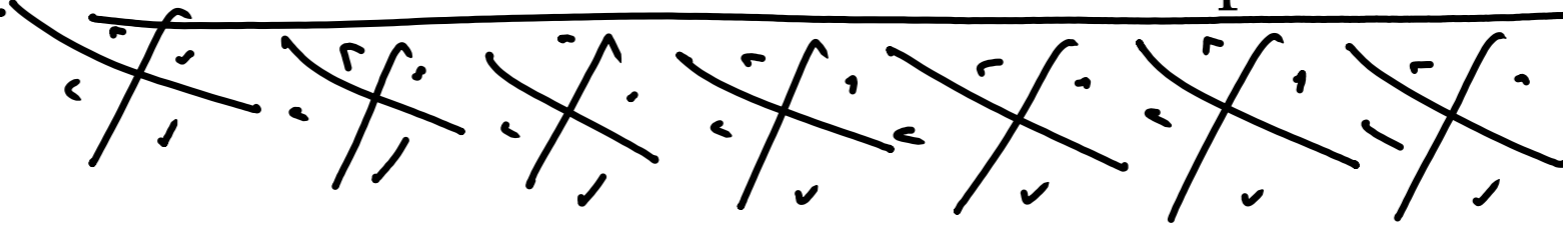
These five dveṣas are generally found in persons overly attached to the material world and the sense enjoyment thereof.

The third and fourth types of dveṣa are sometimes accompanied by the propensity for suicidal renunciation often found in māyāvādī sannyāsīs, which culminates in spiritual self-annihilation.

UPeṣā?

“How should the devotees deal with such envious persons? It is recommended one should avoid their company.

Upeksā, however, means neither that one should put a stop to all the usual human exchanges, nor that one should refuse help to such bewildered persons.



On the contrary, if an envious person is in danger or in distress, everything should be done to ameliorate his agony.

A gr̥hastha-vaiṣṇava has to interact with so many different persons in the course of his daily life.

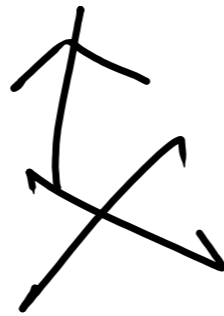
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Through marriage, he acquires many new acquaintances.

While shopping, while taking care of family matters, in business, in property deals, in sickness, in maintenance, in all these matters and more, normal human dealings are an ongoing and unavoidably necessary performance.

“How then is it possible for the gr̥hastha-vaiṣṇava, with one final stroke, to curtail all simple day to day interactions with this envious lot?”

This is not the meaning of upekṣā.



Upekṣā is to terminate all spiritual exchanges with the atheists, not social exchanges.

As a result of one's karma—the resultant material reactions from previous lives—  
even some of one's own family members may be dveṣīs, envious persons.

Should they be excluded? No, that is not the solution.

“Social exchanges are part of human behaviour, so the envious persons should be  
dealt with, but without getting into deep involvement or emotional relationships  
with them.

In contrast, for spiritual practice serious commitment is mandatory and spiritual  
association with one's fellow devotees means to interact upon the spiritual  
platform by discussing transcendental topics, serving and assisting one another in  
spiritual progress.



Thus, one should avoid the association of persons with whom such spiritual practices are not possible or suitable. This is upekṣā.”

“An envious person is generally very self-opinionated; hence, if he hears praises or explanations about the science of pure devotion, he will immediately start an unnecessary argument, which will be of use neither to you, nor to him.

Instead of such barren debates, one should simply restrain one’s dealings to a social level with such types.

If someone whimsically proposes to include the envious persons into the ranks of the bāliśā so that he may practice compassionate association upon them, then such a person should first understand that this course of action would be very detrimental to his own spiritual progress.

Certainly, one must help others, but not without caution or care.

“It is essential for the madhyama-adhikārī śuddha-bhakta, to act according to these four guidelines.

Slackness in these 4 SP-principles

a) malpractice    b) lethargy    c) apathy

Any slackness in this regard will culminate in malpractice, increased lethargy, and apathy towards executing spiritual discipline.

In the end, the deviation will become too overwhelming.

“Thus, it is stated in the Śrīmad Bhagavatam, 11.21.2:

sve sve 'dhikāre yā nisthā sa gunah parikīrtitah  
viparyayas tu doṣah syād ubhayaor eṣa niścayaḥ

“A person's steadfast attachment to practice according to his level of advancement is his real qualification; deviation from practice suitable to his level of advancement becomes a disqualification. These are the symptoms of good behaviour and faulty behaviour, piety and impiety.”

→ *Sādhu bhaktas*  
“Thus, in accordance with scriptural injunctions the prime duties of a madhyama-adhikārī śuddha-bhakta are to cultivate love for the Supreme Lord, friendship with pure devotees of the Lord, compassion for the innocent, and aloofness from the envious.”

The degree of friendship that the madhyama-bhakta establishes with other bhaktas of this level should correspond to the level of their devotion.

Similarly, the degree of compassion he bestows upon the ignorant will depend upon the sincerity and state of knowledge of that innocent person.

In the same way, avoidance of association with envious persons is also in accordance with the degree of their envy.

The madhyama-adhikārī śuddha-bhakta must carefully consider all these points and then conduct his spiritual life accordingly.

social behavior of  
madhyama Adhikaris

Simultaneously, his social behaviour should be conducted with ① simplicity and faithful obedience to these guidelines—and always with ② consideration of the ultimate spiritual goal.”