

# Jaiṡa Dharma

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Bhaktivinoda Ṭhākura

# Chapter Eight

## Nitya-dharma and Vaiṣṇava Behaviour

What glorious spiritual sentiments!

Śrī Nityānanda dāsa Bābājī felt the fulfilment of his life

Entry level symptoms of  
a Madhyama (Bhāgavata)  
(Sādhanā)

- a) Jāta śuddho mat karmīṣu
- b) bhruvinaḥ sarva karmasu
- c) Veda duḥkṛtubau kēvāḥ
- d) Parityāge aḥi anīśvarāḥ
- e) Tuṣānāś ca tēn kāmān  
duḥkṛdātānāś ca garbhān

When after a while the exultation subsided, Śrī Nityānanda dāsa Bābājī, now looking up to Śrī Haridāsa Bābājī as his guru, asked, "What are the mukhya, principal, and gaṇa, secondary, symptoms of a kaṇiṣṭha-adhikārī?"

Śrī Haridāsa Bābājī, "The mukhya symptom of a kaṇiṣṭha-adhikārī is faith in the eternal form of Bhagavān, which results in the worship of the Deity form of Bhagavān.

The <sup>2°</sup> gaṇa symptoms of a kaniṣṭha-adhikārī are the devotional activities he performs such as hearing, chanting, remembering, offering prayers, and so on."

↓ 2° Symptoms

Śrī Nityānanda dāsa Bābājī, "One cannot become a Vaisnava unless and until one develops implicit faith in the eternal transcendental form of Bhagavān, nor can one become a Vaiṣṇava without worshiping the Deity through the regulations of śāstra."

That these two symptoms are mukhya is easily comprehensible, however I find it difficult to grasp why hearing and chanting, etc., are considered the gaṇa symptoms. Why are these deemed subordinate?"

Śrī Haridāsa Bābājī, “The kaniṣṭha-adhikārī cannot properly perceive the science of śuddha-bhakti.”

Certainly, hearing, and chanting, etc., are the limbs of śuddha-bhakti, however, as the kaniṣṭha-adhikārī is unable to realize the transcendental nature of śuddha-bhakti, such devotional activities like hearing and chanting do not take the mukhya position in his spiritual practice.

Therefore, for the kaniṣṭha-adhikārī these activities are designated as being at the gaṇa level.

Another reason why they are gaṇa is that the kaniṣṭha-adhikārī performs these activities under the influence of the three guṇas—the material modes of: sattva, rāja, and tama.

Only when hearing, chanting, and remembering, etc., are executed on the nirguṇa platform, which by definition is beyond the influences of the three guṇas, can they be designated as the limbs of śuddha-bhakti.

↓ with P-D faith

And as soon as these activities rise above the three guṇas, the level of madhyama-adhikārī is attained."

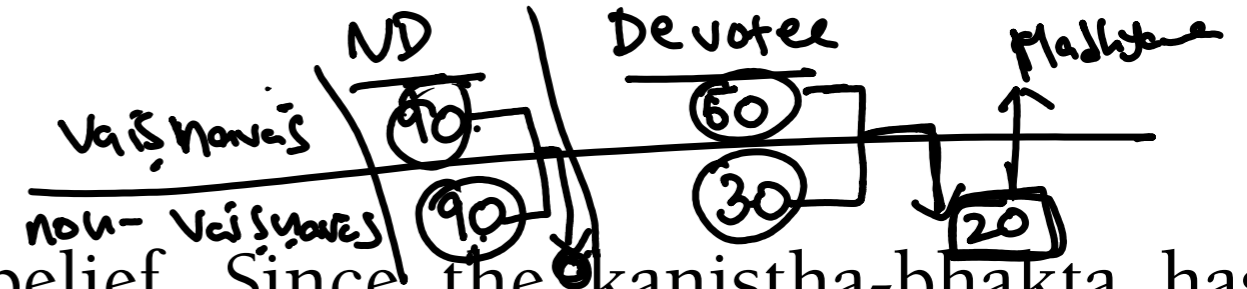
↓ P-D faith

Śrī Nityānanda dāsa Bābājī, "The kanīṣṭha-vaiṣṇava suffers from anyābhilāṣa, material hankering, which manifests as desire for karma jñāna, the mystic powers of aṣṭāṅga-yoga, and mundane sensuality"

How then may he be recognised as a devotee?"

Śrī Haridāsa Bābājī, "The root of bhakti is śraddhā, faith."

Therefore, one who has developed śraddhā is eligible for executing bhakti and is certainly at the threshold of pure bhakti.



The word śraddhā includes viśvāsa, firm belief. Since the kaniṣṭha-bhakta has viśvāsa in the eternal Deity form of the Supreme Lord, then he is indeed a proper candidate for bhakti.

Śrī Nityānanda dāsa Bābājī, “At which stage will he actually attain bhakti?”

Śrī Haridāsa Bābājī, “The kaniṣṭha-bhakta becomes elevated to madhyama-adhikārī when his desire for karma and jñāna, etc., begins to wane, when concomitantly he aspires only for anānya-bhakti, unalloyed devotional service; and when instead of enthusiastically extending hospitality to all guests, he realizes the particular spiritual benefit of serving the Vaiṣṇava devotees.

At this time, the kaniṣṭha-bhakta becomes a śuddha-bhakta of the madhyama-adhikārī status.”

Śrī Nityānanda dāsa Bābājī, “It is said that śuddha-bhakti begins to manifest with the attainment of sambandha-jñāna—realization of the eternal relationships between the jīvas; Bhagavan; and the śakti of Bhagavān.

Therefore, how and when does sambandha-jñāna manifest, bestowing the eligibility for śuddha-bhakti?”

Śrī Haridāsa Bābājī, “As soon as one’s knowledge is completely cleansed of the minutest traces of māyāvadi philosophy, both sambandha-jñāna and śuddha-bhakti manifest simultaneously.”



Śrī Nityānanda dāsa Bābājī, “What is the period of time required for this?”

Śrī Haridāsa Bābājī, “It all depends upon the strength of one’s sukṛti—the higher the sukṛti, the quicker the result.”

Śrī Nityānanda dāsa Bābājī, “What are the initial results of sukṛti-bala, the power of previous piety?”

↓ ↓  
Sukṛti

Śrī Haridāsa Bābājī, “One attains sādhu-saṅga, association with saintly persons.”

Śrī Nityānanda dāsa Bābājī, “And then what are the step by step developments as a result of sādhu-saṅga?”

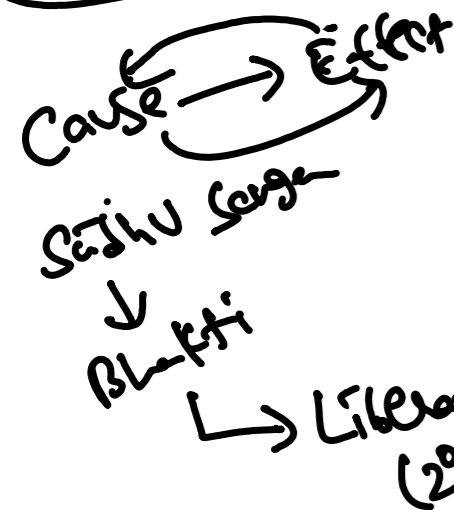
Śrī Haridāsa Bābājī, “The Śrīmad Bhāgavatam, 3.25.25, states:

satām prasaṅgān mama vīrya-saṁvido → वीर्यसंविदो  
bhavanti hr̥t-karṇa-tasāyanāḥ kathāḥ → रुचि  
taj-joṣaṇād āśv apayarga-vartmani  
साधुसंगे → sraddha ratir bhaktir anukramiṣyati → प्रवे

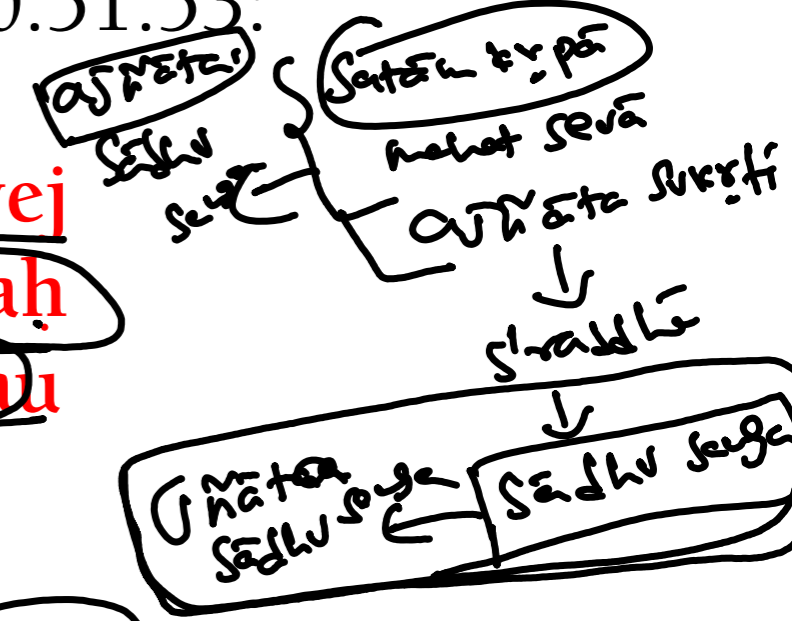
“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ears and heart. By cultivating such knowledge, one gradually advances along the path of spiritual liberation. Thus, one is freed from material contamination and one’s attraction to the Supreme Personality of Godhead becomes fixed. Then real devotion and devotional service begin.”

Śrī Nityānanda dāsa Bābājī, “What factors help one obtain sādhu-saṅga?”

Śrī Haridāsa Bābājī, “As I’ve already mentioned before, sādhu-saṅga is caused by sukṛti, as corroborated in the Śrīmad Bhāgavatam, 10.51.53:



bhavāpavargo bhramato yadā bhavej  
janasya tarhy acyuta sat-samāgamah  
sat-saṅgamo yarhi tadaiva sad-gatau  
parāvareṣe tvayi jāyate matiḥ



“When the time arrives for the cessation of the material life of a wandering soul, O Acyuta, that soul attains sādhu-saṅga. And when he associates with the sādhus there awakens in him devotion unto You, Who are the goal of the sādhus and the Lord of all causes and their effects.”

Śrī Nityānanda dāsa Bābājī, “If the kanīṣṭha devotee develops śraddhā and an inclination for ārcana as a result of his association with sadhus, then why do we say that he does not serve the Vaiṣṇavas?”

Śrī Haridāsa Bābājī, “Gradually, on account of sādhu-saṅga one develops śraddhā in the eternal form of the Supreme Lord’s Deity.

However, what is imperative is that Deity worship and service to devotees are performed simultaneously.

Until śraddhā has developed to this level it is too weak to give one the eligibility to execute ananya-śuddha-bhakti.”

Śrī Nityānanda dāsa Bābājī, “What are the gradual steps that elevate a kanīṣṭha-bhakta?”

Śrī Haridāsa Bābājī, “The kanīṣṭha devotee has developed śraddhā in the eternal form of the Supreme Lord and the divinity of His Deity form, but he is not purified from mundane desire for karma, jñāna, name and fame, etc.”

However, he performs daily Deity worship and as a matter of coincidence he meets sādhus at his place of worship who are greeted with the hospitality naturally accorded to any respected guest.

The kanīṣṭha keenly observes the activities and behaviour of these sādhus.

He absorbs the spiritual discussions of the devotees on the different devotional texts.

accumulation of *śrī* *śrī* *śrī*

bala utpādite,

explicit education.

→ dawn of *śrī* *śrī* *śrī*

By such constant observation and hearing, he develops attraction and affection for the ways and words of those devotees.

He then begins to rectify his own faults and weaknesses of character.

→ *anya abhilāṣā* → conscious

Gradually the mundane desires for karma and jñāna begin to reduce to the extent that his heart and consciousness are cleansed and he becomes unburdened of anyābhilāṣita, material hankering.

Listening to Kṛṣṇa-conscious topics and the transcendental philosophy expounded by the sādhus, his knowledge and realization of the scriptures increases.

Dawn of P-D faith.

- a) Putting devotees on a higher <sup>2nd level</sup>
- b) Redefinition of Goals → <sup>revised</sup>
- c) Perception of material desires.

In the process of analysing the transcendental truths about the Supreme Lord Srī Hari, harināma, and the devotional processes of hearing, chanting, etc., his realization of sambandha-jñāna and his own innate spiritual identity expand.

When this initial process of development matures, he gains the adhikāra to enter the madhyama-adhikārī level.

Only then does he associate with devotees and serve the devotees in the true sense.

At this stage he no longer perceives the sādhus as ordinary guests, but serves them reverentially as gurus.”

Śrī Nityānanda dāsa Bābājī, “Many kaniṣṭha-bhaktas do not progress, what is the reason for this?”

Śrī Haridāsa Bābājī, “If the kaniṣṭha-bhakta’s, dveṣi-saṅga—association with the inimical agnostics, atheists and impersonalists, etc.,—is frequent, very soon he loses the kaniṣṭha status and becomes entangled in the pursuit of karma and jñāna, etc.

In some cases the kaniṣṭha neither progresses nor regresses, just remaining at the kaniṣṭha level.”