

# Jaiṣa Dharma

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Bhaktivinoda Ṭhākura

# Chapter Eight

## Nitya-dharma and Vaiṣṇava Behaviour

Śrī Nityānanda dāsa Bābājī, “How does one give up the aspiration for respect?”

Śrī Haridāsa Bābājī, “One must relinquish false pride, and not proudly think, ‘I am a brāhmaṇa,’ ‘I am accomplished,’ ‘I am well-versed in the śāstras,’ ‘I am a Vaiṣṇava,’ ‘I am a renounced person,’ etc.

One must never even dream of receiving any respect because of such qualities.

People may well offer respect, but one should simply acknowledge that one is unworthy, insignificant, indigent and humbler than a blade of grass.”

2 important Qualities  
a) dānya b) dayā

Śrī Nityānanda dāsa Bābājī, “Indeed, by your words I can understand that without dānya, humility, and dayā, compassion, one cannot be a Vaiṣṇava.”

Śrī Haridāsa Bābājī, “Quite true.”

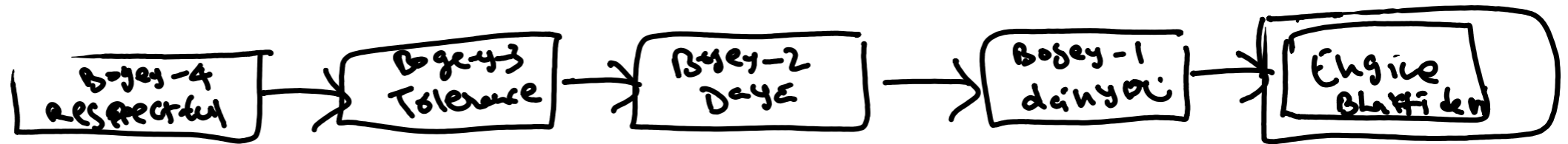
Śrī Nityānanda dāsa Bābājī, “Does this indicate that Bhaktidevī, the goddess of śuddha-bhakti, is dependent upon humility and compassion?”

Śrī Haridāsa Bābājī, “Bhaktidevī is independent. She is herself beauty personified and the most valuable jewel; she does not require support from any other excellences.”

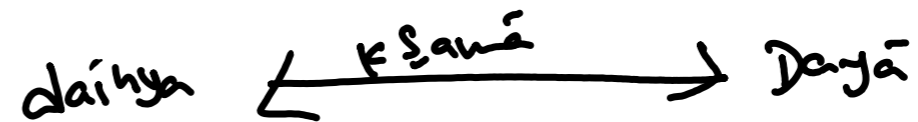
Dainya and dayā are not separate or independent excellences, but inherent to the very character of Bhaktidevī herself.

When the devotee feels: 'I am an eternal servant of Kṛṣṇa, without possessions and penniless, and Śrī Kṛṣṇa is everything to me,'—the emotion expressed therein is dainya.

Essentially, bhakti is the bhāva of tender affection for Kṛṣṇa; while tender affection for other living entities—who are all eternal servitors of the Lord—is daya.



Therefore, both dainya and dayā are naturally embodied in bhakti.



Kṣamā, forgiveness, is a bhāva between dainya and dayā. When the bhāva of dainya: 'I am wretched and lowly, how could I be the judge and punisher of anyone?' mingles with the bhāva of dayā the feeling of kṣamā is produced.

Therefore, kṣamā is also inherent to bhakti.

“Śrī Kṛṣṇa, the jīva, the subservience of the jīva to Śrī Kṛṣṇa, and the unwanted sojourn of the materially conditioned jīva within this mundane world are all satya, truth.”

Therefore, bhakti must also be satya because all these truths are based upon the relationship between Kṛṣṇa and the jīva, which is in essence bhakti.

Hence, we see that satya, dainya, dayā, and kṣamā are all intrinsic to the very nature of Bhaktidevī.”

Śrī Nityānanda dāsa Bābājī, “How should the Vaiṣṇava behave with persons of other systems of dharma?”

Śrī Haridāsa Bābājī, “The Śrīmad Bhagavatam, 1.2.26, states:

**nārāyaṇa-kalāḥ śāntā**  
**bhajanti hy anasūyavaḥ**

“Saintly personalities who are fully peaceful and free of the propensity to  
enviously criticize others worship the all-blissful forms of the Supreme Lord,  
Śrī Nārāyaṇa, and His plenary portions.’”

“Actually, there is no dharma other than vaiṣṇava-dharma.”

All other religions propagated in the world, including those to be propagated in future years, factually comprise different steps upon the ascension to vaiṣṇava-dharma, or alternatively they are deviations from the essential vaiṣṇava-dharma.

When another religion complements vaiṣṇava-dharma, the devotee should respect that religion in accordance with its degree of purity.

Thus, the followers of those religions, which actually constitute different stages on the path to pure vaisnava-dharma, must be accorded proper appreciation and respect.



And, on the other hand, whilst dealing with groups that have deviated from pure vaiṣṇava-dharma, one must never bear malice, but engage oneself in the culture of one's own devotional truth.

Thus, devotees should never be hateful and show intolerance towards other religious practices.

When the auspicious moment comes in a person's life, he will easily embrace pure vaiṣṇava-dharma, of this there is no doubt."

Śrī Nityānanda dāsa Bābājī, "Is it necessary to actively propagate vaiṣṇava-dharma?"

Śrī Haridāsa Bābājī, “Indeed, by all means, it is the duty of everyone to do so.”

Our beloved Lord Śrīman Mahāprabhu has entrusted everyone with the responsibility to preach, as stated in the Śrī Caitanya-caritāmṛta, Ādi-līlā 7.92 and 9.36:

nāca, gāo, bhakta-saṅge kara saṅkīrtana  
kṛṣṇa-nāma upadeśi' tāra' sarva-jana

“My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the value of chanting kṛṣṇa-nāma, for by this process You will be able to deliver all fallen souls.”

ataeva āmi ājñā diluṅ sabākāre  
yāhān tāhān prema-phala deha' yāre tāre

“Therefore, I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere.”

“However, one should remember that an unworthy candidate must first be made qualified before one instructs him in the glories of kṛṣṇa-nāma.

In certain situations, for instance in speaking to inimical persons, upekṣā is required and so one should not speak anything that would spark off bitter controversy and thus cause impediments in the preaching work.”

The nectarean words of Śrī Haridāsa Bābājī had had a wonderful effect upon Śrī Nityānanda dāsa Bābājī—he was overcome with prema and began to roll upon the ground.

The assembled Vaiṣṇavas broke out into loud chanting of kṛṣṇa-nāma, and they all paid prostrated obeisances to Śrī Haridāsa Bābājī.

Thereafter, the meeting in that secluded grove broke up and everyone gradually went away to their individual dwellings.

Thus ends the eight chapter of Jaiva-dharma, entitled: Nitya-dharma and  
Vaiṣṇava Behaviour