

# Jaiṅva Dharma

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# Chapter Nine

## Nitya-dharma and Material Science and Civilization

Hence, the living entity is a unique form of the śakti of Śrī Kṛṣṇa.”

Digambara, “Kālidāsa, have you ever read the Bhagavad-gītā?”

Vidya Sakti

Advaita dāsa, “Yes, in fact, I read it long ago.”

Digambara, “What is the standard of its philosophical truth?”

Advaita dāsa, “My dear brother, a person endlessly praises the sweet taste of molasses only so long as he has not tasted pure crystal sugar.”

Digambara, “Look, I think this is bias on your part.”

Devī Bhāgavata and Devī-gītā are appreciated throughout the world.

However, you and your Vaiṣṇava associates do not even like to hear the mention of these two books.”

Advaita dāsa, “Have you read the Devī-gītā?”

Digambara, “There is no reason for me to lie—I have not read it.”

For some time I have tried to obtain a copy of both books, but have as of yet failed to procure them.

Advaita dāsa, “How can you comment upon a book that you have not yet read? Tell me, who is biased, you or me?”

Digambara, “I must admit that even since childhood I was always a bit afraid of you.

You were, even in those early days, a voluble person and now after becoming a Vaiṣṇava you seem to have honed your wit to even greater sharpness.

You strongly refute whatever I say.”

Advaita dāsa, “Honestly speaking, I am a wretched fool, but after proper research, I have concluded that there are no pure religious ethics outside the vaiṣṇava-dharma.”

However, you have opposed vaiṣṇava-dharma during your whole life and have thus brought ill fortune upon yourself.”

Digambara, now getting slightly angry, retorted, “O yes! You can say that! I am deeply involved in religious worship and discipline and you claim that I have been wasting my time?”

Here, look! This book Tantra-saṅgraha is a result of my hard labour.

You blindly denounce culture and science and try to boast about your Vaiṣṇava philosophy and practice, but what am I supposed to do about that?

Come, let us continue this debate before an assembly of the learned and cultured, and then see who is said to have the superior conclusion, you or me?"

Advaita dāsa was now thinking that it was rather a better idea to rid himself of this bad company and said, “After all, tell me, what will your culture and material science do for you when you die?"

Digambara, “Kālidāsa, shame on you! Is there anything after death?

As long as one lives, one should try to be acknowledged by the cultured society and enjoy one’s senses as much as possible.

In the end, when death approaches, Mā Nistāriṇī will place you in an appropriate situation.

Should we tolerate the present distress only because death is imminent?

Where will you be when the body made up of five elements dissolves into the five great elements of material nature?



This material existence is Māyā, both Mahā-māyā and Yogamāyā.

Only she can offer you pleasures in the present and certain liberation after death.

“Śakti is the ultimate, there is nothing beyond her. You are born through Śakti and you will return to Śakti. One must begin by serving Śakti.

Behold the power of Śakti in material science!

Diligently improve your yogic strength because by that you will see there is nothing but the unmanifest Śakti.

Whence did you manufacture the phantasmagoria about this conscious Supreme Controller known as Īśvara?

By believing in these stories, you are forced to experience hardships in the present.

And who can guarantee that you will gain more than us after death? What business do you have with a divine male factor, a Puruṣa?

Simply surrender to Śakti, you can merge into her, and thus eternally exist in her.”

Advaita dāsa, “Dear friend, I see that you are captivated by the material energy.”

Moreover, suppose the Caitanya-puruṣa actually exists, then what will your future be after a lifetime of ignoring Him?

In addition, kindly consider what is the actual happiness of this present life?

I would say that satisfaction and peace of mind are real happiness.

Yes, I have rejected all material pleasures, but now I experience a real inner happiness.

And if there is eternality beyond this life, then by His grace I shall have that also.

On the other hand, you are not at all peaceful and contented even presently.

The more you seek carnal pleasures, the more your thirst for them increases.

You have never really understood what real happiness actually is.

Chasing after the pleasures of the flesh, one day you will certainly plunge deeply into an ocean of grief.”

Digambara, “We shall see what happens to me, but first tell me why you have left the sophisticated cultured milieu?”

Advaita dāsa, “I have not discarded the cultured society, in fact that is what I have actually gained, and now I am busy avoiding the uncultured lot.”

Digambara, “What do you understand by uncultured?”

Advaita dāsa, “Please do not get angry, listen to what Śrīmad Bhāgavatam, 4.30.33, states, which is quoted in the Hari-bhakti-vilāsa, 10.292:

yāvāt te māyayā spr̥ṣṭā bhramāma iha karmabhiḥ  
tāvād bhavat-prasaṅgānām saṅgaḥ syān no bhava bhava

“Dear Lord, as long as we have to remain within this material world as a  
result of our material contamination and wander from one type of body to  
another and from one planet to another, we pray that we may associate with  
those who are engaged in discussing Your pastimes. We pray for this  
benediction life after life, in different bodily forms and on different planets.”

“In the Hari-bhakti-vilāsa, 10.294, it is said:

asadbhiḥ saha saṅgas tu na kartavyaḥ kadācana  
yasmāt sarvārtha-hāniḥ syād adhaḥ-pātaś ca jāyate

“One should never associate with people who are absorbed in non-reality,  
for by such company one is deprived of all worthwhile objects of attainment  
and falls down to a degraded position.’

“The sage Kātyāyana recorded in his Kātyāyana-saṁhitā, which is quoted in  
the Hari-bhakti-vilāsa, 10.295:

varam hutavaha-jvālā pañjarāntar-vyavasthitiḥ  
na śauri-cintā-vimukha jana-samvāsa-vaiśasam

“Better I burn in a blazing fire or remain forever caged, rather than  
experience the pain of having association with a person who is inimical to  
Kṛṣṇa consciousness.”

“Further, the Śrīmad-Bhāgavatam, 3.31.33-34, declares, as quoted in the  
Hari-bhakti-vilāsa, 10.297-298:



satyam śaucam dayā maunam buddhiḥ śrīr hrīr yaśaḥ kṣamā  
śamo damo bhagaś ceti (yāt-saṅgād yāti saṅkṣayam)

“One becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune, and all such opportunities.’

teṣv aśānteṣu mūḍheṣu khaṇḍitātmav asādhuṣu  
saṅgam na kuryāc chocyeṣu yoṣit-kṛīḍā-mṛgeṣu ca

“Therefore, one should not associate with a coarse fool who is bereft of the  
knowledge of self-realization and who is no more than a dancing dog in the  
hands of a woman.’

“In the Garuda Purāṇa, purva 231.13, we find:

pāram gato 'pi vedānām (sarva-śāstrārtha-vedy api  
yo na sarveśvare bhaktas) tam vidyāt puruṣādhamam

“Even though one may have gone to the other side of all the Vedas, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, one must be considered amongst the lowest of mankind.’

“In the Śrīmad-Bhāgavatam, 6.1.18:

prāyaścittāni cīrnāni (nārāyaṇa-parāṇmukham)  
na niṣpunanti rājendra surā-kumbham ivāpagāḥ

“My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, non-devotees cannot be purified by processes of atonement even if they perform them very well, again and again.’

“Further, in the Skanda Purāṇa, as quoted in Hari-bhakti-vilāsa, 10.312, we see:

hanti nindati vai dveṣṭi    vaiṣṇavān nābhinandati  
krudhyate yāti no harṣam    darśane patanāni ṣaṭ

“The six causes of degradation and fall-down are to strike a Vaiṣṇava, to criticize him, to hate him, to not welcome or greet him upon sight, to show anger to him, and not to be happy upon seeing him.’

“You see, Digambara, it is most inauspicious for the jīva to associate with such spiritually destitute persons.”

What can be the benefit of living in the society of such despicable company?”

Digambara, “Imagine, we came to meet you as a decent gentleman!”

However, according to you we have become a coarse and uncouth cripple!

Just as well! Kindly stay here and associate with your ‘pure’ Vaisnavas, I am returning to my home.”

Advaita dāsa could see that the exchange was concluding and thought it best to finish with some kind parting words.

He said, “You must go home, but you are my childhood friend, seen again after such a long time. I do not feel like letting you go.”

You have so kindly come to see me; will you not stay a little longer and take prasādam with us?"

Digambara, "Brother Kālidāsa, you know that I cannot digest any outside food, besides I eat only haviṣya, sacrificial food, and I have already taken before I came here.

Indeed, I was very glad to see you and will come again when I have some leisure time.

I cannot spend the night here because I must perform certain disciplines, handed down to me by my guru. So I will take my leave now."

Advaita dāsa, “Come, I will accompany you to your boat.”

Digambara, “No, no, it’s all right. Continue with your work. I have a few persons along with me.”

With these parting words, Digambara walked quickly away, humming to himself a song about Kālī-mā.

Advaita dāsa quietly went back to his kuṭīra.

He sat down peacefully and began to chant kṛṣṇa-nāma.