

Jaiṅva Dharma

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Chapter Seventeen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

Raghunātha dāsa Bābājī, “O Kṛṣṇa! O Gaurāṅga! I am fortunate to have been in the service of Vaiṣṇavas for a long time and by their mercy, I am able to judge between a Vaiṣṇava and a non-devotee.”

As I have properly assessed everything that happened today, you may drop the topic.”

Q-1

Vrajanātha, “All right dear master, let us forget that fellow. Kindly tell me how the conditioned soul may attain liberation.”

A-1

Raghunātha dāsa Bābājī, “We find the answer to this question in the seventh śloka of the Daśa-mūla-śikṣā:

yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇava-janaṁ
kadācit sampaśyan tad-anugamane syād ruci-yutaḥ
tadā kṛṣṇāvṛtyā tyajati śanakair māyika-daśāṁ
svarūpaṁ bibhrāṇo vimala-rasa-bhogam sa kurute

blaise
parrye

faith

material life

Satām kṛpā
↓
kṛt sevā

shradde
&
seva sevā

alastle
a ruffi

“The conditioned jīva travels high and low throughout the material universe from one species of life to another. When he associates with a Vaisnava saint, who is saturated in the flowing rasa of devotion to Śrī Hari, he gradually develops ruci for serving the Lord and following the Vaiṣṇava way of life. By chanting kṛṣṇa-nāma the jīva becomes purified of his material contamination; thus his svarūpa begins to manifest more and more and he gradually attains eligibility to relish the nectarous rasa of śuddha-bhakti to Śrī Kṛṣṇa.”

↓
blava 4 ppe.

Q-2


Vrajanātha, “Master, please cite a few verses from the Vedas to substantiate this śloka.”

Raghunātha dāsa Bābājī, “Both the Muṇḍaka Upaniṣad, 3.1.2, and Svetāśvatara Upaniṣad, 4.7, repeat the same śloka:”

samāne vrkṣe puruṣo nimagno nīśāya śocati muhyamānaḥ
juṣṭam yadā paśyati anyam īśam asya mahimānam iti vīta-śokaḥ

“Although the two birds are in the same tree, the eating bird, the jīva, is fully
engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree.
However, if in some way or other he turns to his friend the Lord and knows
His glories, the suffering bird becomes immediately free from all anxieties.”

Q-3
Vrajanātha, “Do the words, If he turns to his friend the Lord and knows His glories, the suffering bird becomes immediately free from all anxieties, describe the liberation of the jīva?”

A-3

Raghunātha dāsa Bābājī, “The termination of the jīva’s captivity within māyā is called mukti, which the person who associates with pure devotees is sure to attain.”

However, most importantly, one should consider the details of the status, which the jīva attains after mukti.

The Śrīmad-Bhāgavatam, 2.10.6, declares:

muktir hitvānyathā rūpaṁ
sva-rūpeṇa vyavasthitiḥ

“Mukti is the permanent situation of the living entity in his svarūpa,
constitutional transcendental form, after giving up the changeable gross and
subtle material bodies.”

“According to this verse, the jīva must give up the coverings that are his
material bodily forms and become permanently situated in his svarūpa.”

As soon as the chains of captivity are cut, the process of mukti for the jīva ceases.

Then the eternal and endless engagement of the jīva in his svarūpa, which is the prayojana of the jīva, begins.

The state of complete elimination of material suffering may also be called mukti, but the sublime, spiritual bliss that the liberated jīva experiences by devotional activity upon the spiritual platform far transcends the relief felt by the cessation of material entanglement.

“The Chāndogya Upaniṣad, 8.12.3, describes:

evam evaiṣa samprasādo’smāc charīrāt samutthāya
param jyoti-rūpa-sampadya svena rūpenābhiniṣpadyate
sa uttamaḥ puruṣaḥ sa tatra paryeti jakṣan krīḍan ramamāṇaḥ

“The liberated jīva transcends the confines of his gross and subtle material
bodies and acquires a spiritual form luminescent with transcendental lustre.
This is his intrinsic, supramundane identity. He is a perfect being and resides
in the spiritual world relishing sublime activities and divine bliss at every
moment.”

Q-4

Vrajanātha, “What are the symptoms of a jīvan-mukta, liberated soul?”

Raghunātha dāsa Bābājī, “The Chāndogya Upaniṣad, 8.7.1, mentions eight symptoms:”

ya ātmāpahatā-pāpmā vijaro vimṛtyur viśoko 'vijighatso
'pipāsaḥ satya-kāmaḥ satya-saṅkalpaḥ so 'nveṣṭavyaḥ

“A person should search out a jīvan-mukta, who is seen to possess these eight symptoms:

apahata-pāpa, free from all sinful activity and the nescience of māyā;

vijara, free from the miseries of old age and decay;

vimṛtyu, has conquered death and rebirth;

viśoka, is beyond material happiness and distress;

vijighatsa, no longer desires material enjoyment;

apipātā, has no desire other than the service of the Lord;

satya-kāma, whose desires are always faultless and directed to the Supreme Truth, Kṛṣṇa; and

satya-saṅkalpa, whose wishes are always fulfilled by the grace of Kṛṣṇa.”

Q-5
Vrajanātha, “The seventh śloka of the Daśa-mūla mentions that after wandering through many species of life the fortunate soul meets a pure Vaiṣṇava devotee filled with kṛṣṇa-prema and this event brings about the highest benediction of the jīva.”

My first question is: Is it not true that the practice and cultivation of brahma-jñāna, aṣṭāṅga-yoga, and other pious auspicious activities ultimately lead one to the attainment of devotion to Śrī Hari?”

A-5

Raghunātha dāsa Bābājī, “Here are the Supreme Lord’s own words from the Śrīmad Bhāgavatam, 11.12.1-2:”

śrī-bhagavān uvāca

na rodhayati mām yogo na sāṅkhyam dharma eva ca
na svādhyāyas tapas tyāgo neṣṭā-pūrtam na dakṣiṇā
vratāni yajñaś chandāmsi tīrthāni niyamā yamaḥ
yathāvarundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām

“The Supreme Personality of Godhead said, “My dear Uddhava, by associating
with My pure devotees one can destroy one’s attachment for all objects of
material sense gratification. The devotion developed in such purifying
association brings Me under the control of My devotee.”

One may perform the aṣṭanga-yoga system, engage in philosophical analysis of the elements of material nature, practice non-violence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the devas, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing all such activities one does not bring Me under his control.'

“The purport is that none of these practices is as potent spiritually in attracting the mercy of the Supreme Lord as is sādhu-saṅga.

The aṣṭāṅga-yoga path and other such practices just mentioned please the Lord only superficially, unlike sādhu-saṅga, which pleases Him fully.

In another text, the Hari-bhakti-sudhodaya, 8.51, this statement is found:

yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ
vaṁśakula-dvaitato dhimān sva-yūthyān eva samśrayet

“A person gradually acquires the characteristics of the company he keeps, much like a gem stone which lends some of its own colour and sparkle to other substances in touch with it. Therefore a person can become a pure devotee in the saintly association of pure devotees.’

“Sadhu-saṅga brings blessings to all the living entities.

The scriptures advise niḥsaṅga, to live without companions.

This means one should give up contact with worldly-minded people and only seek the saintly company of Vaiṣṇavas.

Even accidental association with pure devotees without knowledge of the benefit brings good fortune, as declared in the Śrīmad Bhāgavatam, 3.23.56:

saṅgo yaḥ saṁsṛter hetur asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate

“Desiring companionship for sense gratification is certainly the path to bondage. Yet, the same act of association with saintly persons leads to the path of liberation, even if performed without knowledge.’

“Further, Śrīmad Bhāgavatam, 7.5.32:

Berthing in the dust of
Vaiṣṇava's feet →

Becoming KC → liberation.

naisām matis tāvad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyaśam pada-rajo “bhisekam
niskincananam na vrñita yavat

“Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely free from material contamination, persons very much inclined towards materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord one can be freed from material contamination.”

“Further, Śrīmad Bhāgavatam, 10.48.31:

na hy am-mayāni tīrthāni na devā mṛc-chilā-mayāḥ
te punanty uru-kālena darśanād eva sādhaḥ

“Only after a long period of worshiping Gaṅgā devī, the holy places of pilgrimage, and the earthen and marble deity forms of the devas, is the soul of such a worshiper sanctified, whereas an unalloyed devotee of the Lord purifies any person simply by giving a moment’s association through his mere presence.”

“Further, Śrīmad Bhāgavatam, 10.51.53:

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

“O, Acyuta! O, Supreme Being! O, One who is eternally fixed in His original identity! O, infallible One! The jīva is eternally caught in the continuous cycle of birth and death. When the time for his release from this vicious cycle comes, he first attains the association of saintly persons. Right from that moment, he develops attachment to Your lotus feet. You are the Lord of both the material and the spiritual worlds and the shelter for the saintly souls.’

“Vrajanātha my boy, the eternally conditioned soul has been crucified on the karma-cakra, the cycle of fruitive action, since time immemorial.”

He wanders in the material universe from one species of life to another, sometimes as a deva and sometimes as a beast.

However, if—on the strength of previous sukṛti, accumulated over many lifetimes—he meets a pure elevated devotee of the Lord, he develops attraction to serve the Supreme Lord Śrī Kṛṣṇa.”

Q-6

Vrajanātha, “Master, you say that sukṛti brings a person into contact with a saintly soul. What is sukṛti? Is it a part of karma or jñāna?”

Raghunātha dāsa Bābājī, “According to the scriptures, pious auspicious activities are called sukṛti.”

①

They are of two varieties: bhakti-pravartaka, that which invokes devotional service to the Supreme Lord; and avāntara-phala-pravartaka, that which gives extraneous material results.

②

The fruitive activities and pursuit of empirical knowledge in the sāṅkhya philosophy are examples of sukṛti producing extraneous results.

Yet, saintly association; dhāma-yatra, spiritually enlivening pilgrimages; observing devotional vows; and so on, are bhakti-pravartaka and generate eternal devotion to Śrī Kṛṣṇa.

On the other hand, avantara-phala-pravartika sukṛti gives temporary material results and then exhausts its effect.

“All materially meritorious deeds—giving charity, performing austerity, etc.—reward us with sense gratification.

In addition, by realization of Brahman through monistic empirical knowledge, one achieves the sukṛti that bestows impersonal mukti.

However, none of these sukṛtis can generate attachment for devotional service.

On the other hand, seeking the company of pure devotees; observing vows conducive to devotional service such as Ekādaśī, Janmāṣṭamī (the appearance day of Śrī Kṛṣṇa) and Gaura-pūrnimā (the appearance day of Śrī Kṛṣṇa Caitanya); offering service to Tulasī devī; honouring mahā-prasāda, the sanctified food remnants of Śrī Kṛṣṇa; circumambulation of the temple of Śrī Viṣṇu; and worshiping the holy dhāma are all bhakti-pravartaka sukṛti.”

Vrajanātha, “If a person who is afflicted by the pangs of material existence and is thus desirous to end his suffering—which is caused by nescience—directly and earnestly approaches the shelter of the lotus feet of Śrī Hari in order to surrender himself, will he not be awarded with bhakti?”