

# Jaiṅva Dharma

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Bhaktivinoda Ṭhākura

# Chapter Seventeen

Nitya-dharma: Sambandha,  
Abhidheya and Prayojana

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.”

Q-7

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?”

A-7

Raghunātha dāsa Bābājī, “By his power of discrimination a person may become conscious of the distress inflicted upon him by Māyādevī and comprehend that material life is unreal and contaminating.”

However, only upon realizing that the lotus feet of the Supreme Lord and His unalloyed intimate devotees are his sole sanctuaries, and then single-mindedly endeavouring to surrender to the Lord through the medium of His pure devotees will the sincere soul properly realize the protective association of sadhus engrossed in kṛṣṇa-prema.

→ Shelter

This sublime sādhu-saṅga then bestows the prime devotional sukṛti, giving the aspirant the greatest blessing—attainment of the lotus feet of Śrī Hari.

“The jīva’s initial mood of renunciation and state of awakening consciousness play an indirect, secondary role as stepping stones towards his ultimate devotional goal.”

However, sādhu-saṅga is an indispensable need and is thus the principal means to attain śuddha-bhakti at the lotus feet of Śrī Kṛṣṇa.”

Vrajanātha, “If we place karma, pious works; jñāna, empirical knowledge; vairāgya, renunciation; and viveka, discrimination, as the secondary causes for bhakti, why do we not call them bhakti-pravartaka sukṛti?”

Ⓐ gives intelligence to the sincerely seeking Jiva. ✓

Do all JIVAS sincerely seek Ⓐ? → NO.

Why not?

→ Then → where does the sincere desire in particular JIVAS come from?

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