

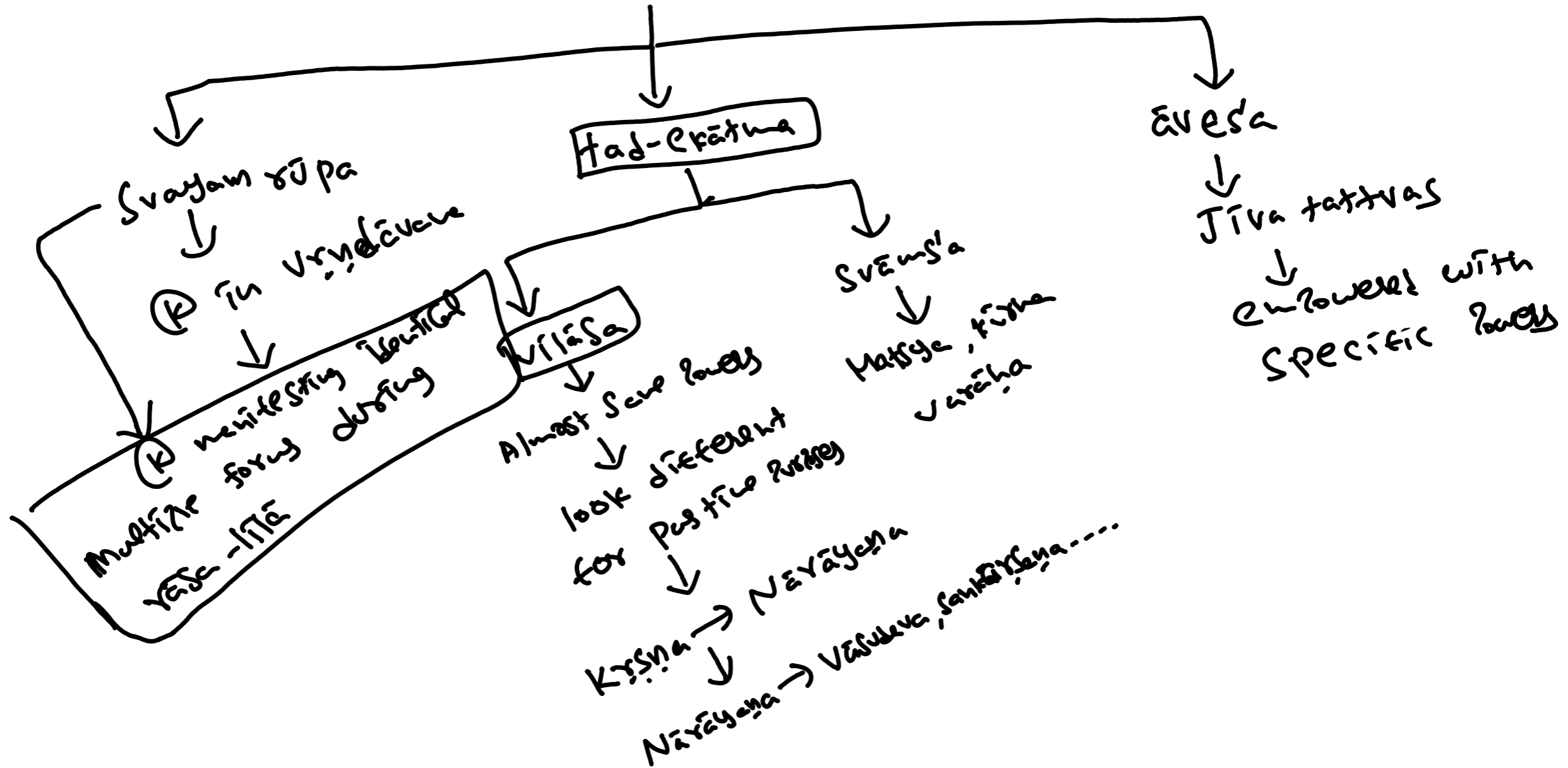
# Jaiṅva Dharma

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Bhaktivinoda Ṭhākura

# Chapter Four

The Nitya-dharma Is  
Vaiṣṇavism

# Kṛṣṇa (in the spiritual world)



The vikrama, potency, of this parā-śakti is displayed in innumerable variegated manifestations of which, the jīva is introduced to three:

(Ci)-Śakti (Savit - Sandhiki - hlādiki)

(1) the cid-vikrama, spiritual potency, by which all of the Lord's līlās, pastimes, are directly produced;

(2) the taṭasthā-vikrama, the marginal jīva potency, by which the jīva is created and maintained; and

↓  
manifested.

↑  
Abhivanga

(3) the māyā-vikrama, the illusory potency, the external energy which manifests the mundane universes, material time, and material fruitive activity.

“Thus, sambandha-tattva is comprised of these three relationships: (1) between the Supreme Lord and the jīva; (2) between the Supreme Lord and material nature; and (3) between the jīva and material nature.”

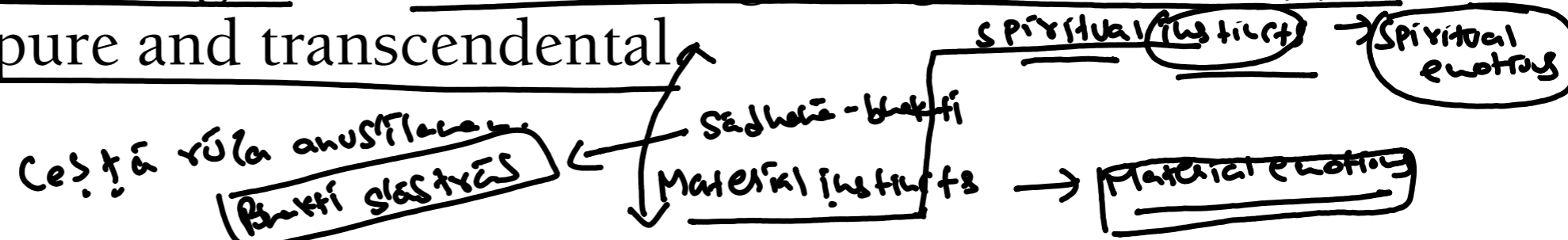
Complete comprehension of these truths leads to sambandha-jñana, transcendental knowledge.

One cannot become a true and pure Vaiṣṇava without this knowledge.”

Lāhirī Mahāśaya further enquired, “I have heard it said about the Vaiṣṇavas that they are controlled by feelings and emotions and that they have no need for knowledge.”

How may this statement be best explained? While I was carefully tuning my feelings in chanting harināma, I never cared for sambandha-jñana.”

Vaiṣṇava dāsa Bābājī replied, “Cultivating and seasoning bhāva, spiritual emotion, to the ultimate stage is indeed the highest goal of a Vaiṣṇava, but the emotion must be pure and transcendental



Those who consider the impersonal Brahman as the final destination and try to develop bhāva in the course of achieving Brahman are far off the mark.

bhāva-rūpa anusṭhāna

Their bhāva and spiritual endeavours are impure, merely false representations of real bhāva.

A miniscule drop of pure bhāva brings spiritual perfection to the jīva, but  
mundane sentimentalism—further poisoned by empirical knowledge—introduces  
chronic chaos into the spiritual pursuit of the jīva.

He who nurtures in his heart the monistic path of Brahman realization is merely  
deceiving the world with his postured attempts at bhakti and bhakti-bhāva,  
devotional emotion.

Therefore, the cultivation of sambandha-jñāna is imperative for Vaiṣṇava  
devotees.”

Lāhirī Mahāśaya spoke in an awed voice, “Is there any truth higher than  
Brahman? If the Supreme Godhead is the cause of Brahman, why do the empirical  
philosophers not discard their search for the Brahman and take up devotional  
service to Bhagavān, the Personality of Godhead?”

Ṛaiṣṇava dāsa Bābājī laughed shortly and replied, “Be they be either Lord Brahmā, the four Kumāras, Sukadeva Gosvāmī, Śrī Nārada Muni or Lord Śiva—all these spiritual aspirants have ultimately sought the supreme sanctuary of the lotus feet of Śrī Hari, the Supreme Personality of Godhead.”

Trying to fathom the subject more deeply, Lāhirī Mahāśaya asked, “If Bhagavān is endowed with a form this presupposes spatial limitations, how then could Bhagavān be the source and superior to the unlimited, all-pervasive Brahman?”

Bābājī Mahārāja replied, “Even one of the mundane ingredients of this material creation, called ākāśa, space, is practically unlimited.



Is then the unlimited ākāśa superior to Bhagavān?

Actually, Śrī Bhagavān is also limitless by virtue of His infinite potency, one aspect of which is the Brahman, which is manifested as His bodily lustre and is infinite and omnipresent.

However, simultaneously, Bhagavān accepts a definite form.

Have you ever experienced any entity of parallel potency?

“By this unparelled, unsurpassable nature, Bhagavān is superior to the Brahman concept.

Bhagavān personifies a wonderful, all-attractive, personal quality, which is complimented by His omnipresence, omniscience, and omnipotence.

Bhagavān manifests boundless compassion and is the source of paramount bliss to the absolute degree.

Furthermore, is not such a clearly defined personal identity ideal?

Would you prefer an entity that possesses neither characteristics, nor potencies, and simply has an impersonal, omnipresent existence?

“In truth, the Brahman is the impersonal manifestation of Bhagavān.

Both the personal and the impersonal aspects of Bhagavān exist  
harmoniously and simultaneously.

Brahman is but a fractional manifestation of Bhagavān, but philosophically  
myopic persons are overwhelmed by this formless, tasteless, impersonal,  
inscrutable, endless aspect of the Absolute Truth.

↓ Brahman

Devotionally



Farsighted persons demand the full (vista) and are not satisfied with anything  
less than the complete whole, the entirety of the Absolute Truth.

The Vaiṣṇavas are not impressed by this impersonal concept, because it is contrary to the eternal theistic principle and to the edicts of prema.

Bhagavān Śrī Kṛṣṇa is the source and shelter of both the personal and impersonal concepts.

He is the shoreless ocean of sublime joy, drawing close to Himself all pure souls.”

Lāhirī Mahāśaya, “Śrī Kṛṣṇa took birth, grew up, performed activities, and finally relinquished His body, how then can His form be eternal?”

Vaiṣṇava dāsa Bābājī, “Śrī Kṛṣṇa’s body is sat, eternal; cit, fully cognizant; and ānanda, absolutely blissful.”

Without connection to mundane energy, Kṛṣṇa’s form does not experience material birth, activities, death, and so on.”

Lāhirī Mahāśaya, “Why then are there contrary descriptions in the Mahābhārata and other scriptures?”

Vaiṣṇava dāsa Bābājī, “The transcendental, Absolute Truth is beyond words and descriptions.”

The advanced self-realized souls behold the form of Śrī Kṛṣṇa and His pastimes on the screen of their pure consciousness, but when this transcendental perception is expressed in words it automatically degenerates into mundane historical facts for those in the grips of mundane consciousness.

Those readers who are able to extract the transcendental essence from scriptures like the Mahābhārata will perceive Śrī Kṛṣṇa's pastimes as spiritual.

However, people of gross intelligence will view them as mundane.”

Lāhirī Mahāśaya, “When meditating upon Śrī Kṛṣṇa's form I get the feeling in my heart as if I were bound by time and space.