

Jaiṅva Dharma

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Chapter Four

The Nitya-dharma Is
Vaiṣṇavism

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.

Is there any method of meditation upon the Lord that can overcome this feeling?"

Vaiṣṇava dāsa Bābājī, "Meditation is an activity of the mind.

As long as the mind is not on the pure spiritual plane, meditation cannot touch the divine.

However, when the consciousness is imbued with bhakti, gradually the mind becomes spiritualised, at which point meditation is naturally transcendental.

→ Kṛcī

Vaiṣṇavas who relish the bliss of serving Kṛṣṇa and chanting harināma cannot be influenced by the material energy.

They attain the supramundane state and are transported to the spiritual realm, where they meditate upon the daily activities of the Lord and enjoy rendering intimate service to Him in meditation.”

Lāhirī Mahāśaya, “Please be merciful and give me a taste of that transcendental experience.”

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Vaiṣṇava dāsa Bābājī, “First, you must drive away all mental speculations and materialistic concepts.”

Then, when you begin to chant harināma incessantly, very soon spiritual perception will awaken in your heart.

The more you engage in debates and arguments, the more the mind will be entangled in gross profanities.

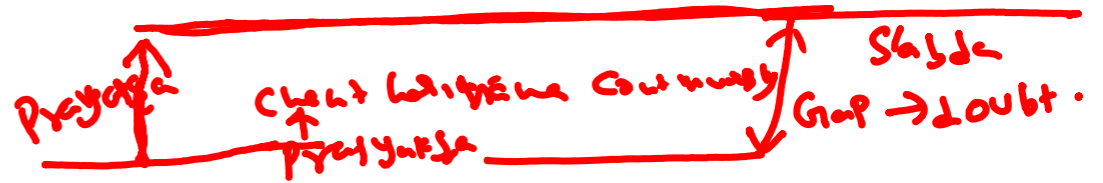
However, if greater endeavour is made to increase the taste for chanting, material inebriety will decrease and transcendence will seep into the heart.

Lāhirī Mahāśaya, “Kindly describe this spiritual experience in detail—this is my earnest desire.”

Vaiṣṇava dāsa Bābājī, "If the mind is unable to experience spiritual consciousness through words and discussion, it shies away in doubt"

Lack of ^{SP} Experience → Doubt.

However, the spiritual platform can be attained only by the sincere application of the transcendental process—the culture of cid-ānanda, spiritual bliss.



Curb all argumentation and chant harināma continuously for a few days, then you will find that all doubts have been dissipated and all questions have ceased by the power of the mantra."

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Lāhirī Mahāśaya, "I have now understood that if one develops faith in Śrī Kṛṣṇa and tastes the nectar of harināma, one attains the supreme destination."

I will thoroughly learn about sambandha-jñana and take full shelter of harināma.” *→ essence.*

Vaiṣṇava dāsa Bābājī, “Wonderful! Yes, study sambandha-jñana properly.”

Lāhirī Mahāśaya, “I feel I have understood the truth about the Supreme Personality of Godhead, Bhagavān. Bhagavān is the one and only Highest Truth.

Brahman and Paramātmā are subordinate to Him.

He is omnipresent, yet He resides in the spiritual world with a wonderful spiritual form.

He is the embodiment of eternality, absolute knowledge, and unlimited bliss and is the fountainhead of all energies.

Although He is the self-satisfied controller of all potencies, He is driven by the urge for exhilaration in the company of His hlādinī-śakti, pleasure potency.

May I request you to kindly tell me about jīva-tattva, the principle of the individual souls.”

Vaiṣṇava dāsa, “Śrī Kṛṣṇa possesses countless potencies of which the taṭasthā-śakti, marginal energy, is one.