

## Bhaktyaloka

### Essay 8

#### Niścaya

Confidence /Determination

#### Section-2

Daśa-mūla-tattva

5. Jivas are parts of Kṛṣṇa  
and are innumerable

The living entities are manifested by a portion of  
the spiritual energy.

Jivas are not fully spiritual.

The tatastha sakti jivas are incomplete  
spirit- and that's why they get illusioned.

Thus living entities are divided into two groups—

1. those searching for their own happiness
2. those searching for Kṛṣṇa's happiness.

Those who search for Kṛṣṇa's happiness are called  
nitya-mukta.

Those who search for their own happiness are  
called nitya-baddha.

At our level of devotional maturity, we can not understand the jiva fall-down issue!

All inconceivable natures are under the subordination of spiritual time.

The time factor of the spiritual nature is a state of eternal present.


But in the inferior illusory energy there are three states of existence—past, present, and future.

So whatever considerations arise in this regard, if related with the spiritual time factor, then no doubts will remain; but if seen otherwise, then doubts will remain.

Why did a pure spirit soul search for his own happiness? If one puts forward such a question, then doubts arising from the material time factor will manifest.

If one can give up such doubts then he can perform devotional service, otherwise there will only be a series of arguments.

If arguments are related to the inconceivable nature, then anarthas arise.



We need not have answer for every question to resolve some doubts. We should just understand that at our present stage, these doubts can not be resolved.

And we must continue to practice devotional service with confidence and determination.

**6. Nitya-Baddha Jivas accept  
Maya and Suffer in this World**

The problem with tatastha jivas is their proximity to maya.

**īśād apetasya** : the jiva turns away from Krishna

maya catches

makes him identify with the body

makes him forget his constitutional nature

Jiva suffers duality and samsara

They enjoy happiness and distress under the grip of material time.

Karma is nothing but a blind wheel created by Maya.

The living entities who are searching for their own pleasure receive from the wheel of Maya gross and subtle bodies as a means to enjoy.

The living entities who are under the blind wheel of Māyā are called nitya-baddha.

7. The Nitya-Mukta Jiva is free of the influence of material nature

**Nitya can mean 3 different things acc. to context**

1. Nitya ---> anādi+ ananta [Eternal : without beginning and without end , ex: soul]
2. Nitya ---> ādi+ ananta [ has beginning but no end, ex: liberation]
3. Nitya--> anādi + anta [ Has no beginning but has an end, ex: karma/ bondage]

By the mercy of sadhus, mahājanas, and Kṛṣṇa, and by the strength of many lifetimes of pious activities in devotional service, the conditioned soul achieves auspiciousness.

satām kṛpā---> mahat-sevā ----> ajñāta sukṛiti ----> śraddhā in bhakti

sadhu-sanga---> rati---> End of samsara

Then by the strength of his devotional service and Kṛṣṇa's mercy, a living entity cuts the bondage of Maya and attains Kṛṣṇa's service.

By the mercy of Kṛṣṇa, the baddha-mukta-jivas (those who achieve freedom from bondage) easily attain the abode of Kṛṣṇa, with those who have never entered into Maya.