

Jaiiva-dharma

by Śrīla Saccidānanda
Bhaktivinoda Ṭhākura

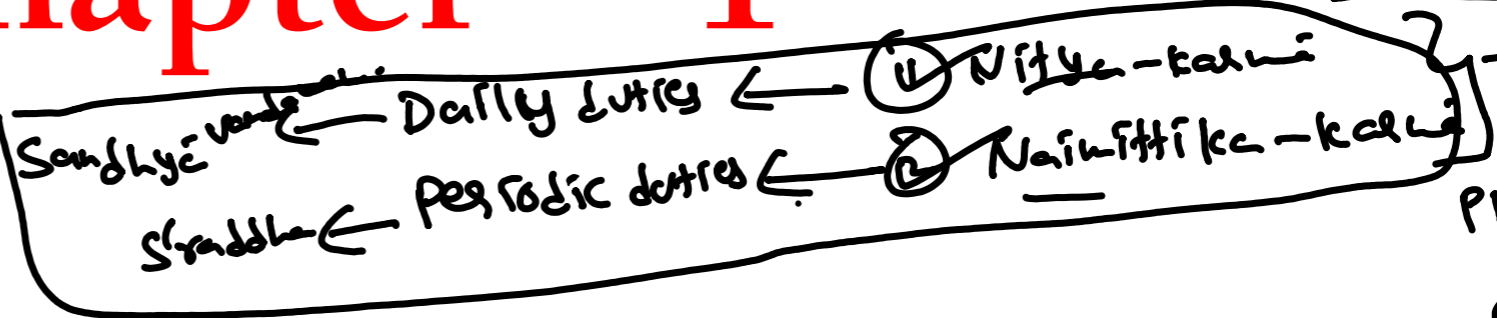
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Chapter - 1

Palace of the Shree
Srestes

Dharma of the soul
Kaivalya

→ Bhakti



Nitya-dharma, The Eternal Nature of the Living Entity, and Naimittika-dharma, His Impermanent Religious Duties

Chapter – 1: Summary

- Krsna's mercy empowers a Vastu to exhibit its dharma.
- The innate nature of the Vastu is called the nitya-dharma or svabhava
- “However, by force of circumstance, the original character of the vastu may apparently be transformed and changed.”
- In the course of time, when this transformed character becomes stable, it then appears to be a seemingly permanent quality of the vastu.
- This distorted nature is called Nisarga or naimittika dharma.
- Appearing to be eternal, the nisarga deceptively usurps the actual svabhāva of the vastu, entity.

- For example liquidity is the svabhava of water. But, when it freezes, solidity is nisarga.
- Nisarga is a temporary condition brought about by an external agent, but svabhava is eternally maintained.
- Vastu is of two kinds: vāstava-vastu and avāstava-vastu.
- Vāstava-vastu is transcendental truth—eternal spiritual substance.
- Avāstava-vastu is matter—temporary objects possessing inert qualities.
- The existence of vāstava-vastu is absolute, transcendental reality wherein the manifested attributes are a display of the actual intrinsic nature—the nitya-dharma.

- Ultimately, the Supreme Personality of Godhead alone is that vāstava-vastu, truly abiding substance.
- The jīva is a fractional part of that vāstava-vastu and māyā is His energy.
- Therefore, vastu indicates the Supreme Lord, the jīva, and māyā—all three principles together.

Svabhāva

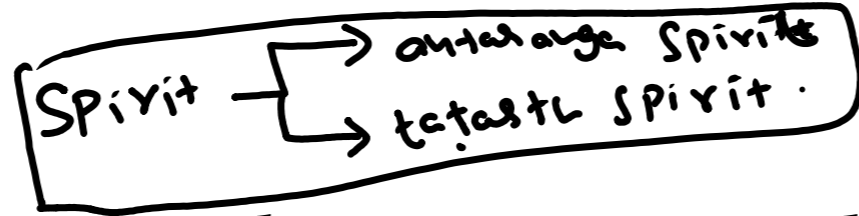
jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'
 kṛṣṇera 'tatasthā-śakti' 'bhedābheda-prakāśa

kṛṣṇa (bhuli) sei jīva anādi-bahirmukha
 ataeva māyā tāre deya saṁsāra-dukha

→ niśarga

- The Supreme Lord is br̥hat-cit-vastu, the complete, infinite, spiritual entity; whereas, the jīva is anu-cit-vastu, the infinitesimal spiritual entity, the Lord's part and parcel.
- Although they are one in the quality of their spiritual nature and consciousness, this contrast of quantity between the Lord and the jīva is a permanent feature of their natures.
- Therefore, Śrī Kṛṣṇa is the jīva's eternal master and the jīva is Śrī Kṛṣṇa's eternal servant.
- This is their natural constitutional relationship.

- Spiritual world is a manifestation of Kṛṣṇa's pūrṇa-śakti, the antarāṅga-śakti.



- To manifest the jīvas and to carry out the other tasks involved in the organization of this imperfect material cosmos, He employs another of His energies, the tatasthā-śakti, the marginal energy.

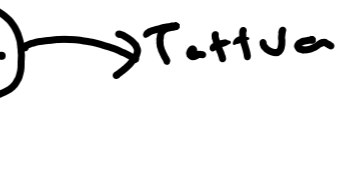
- By nature, the material and spiritual energies are diametrically opposed and are therefore incompatible.



- The tatasthā śakti, however, creates an entity that can interact with both the material and the spiritual natures.

- It displays the characteristics of both matter and spirit—it is one principle, yet it displays two natures.

- The jīva is a spiritual spark, a product of the higher spiritual nature, yet, being the divine tatasthā-śakti, he has a nature that enables him to relate to the mundane material energy and be always prone to coming under her influence.
- Thus, on one hand, the jīva cannot be wholly likened to the pure spiritual nature, nevertheless, the jīva cannot be categorized as material since, by his intrinsic constitution, he is spiritual.
- Therefore, being an entity with innate characteristics different from both matter and pure spirit, the jīva receives a separate designation as the jīva-tattva, the jīva principle.

- Therefore, all these three principles—īśvara (the Supreme Lord), jīva, and māyā—are mutually distinct eternal realities. 
- Śrī Kṛṣṇa is declared the ultimate eternal cause of all three entities—īśvara, jīva, and māyā.
- From this analysis, we can conclude that the jīva is the bhedābheda prakāśa manifestation of Bhagavān, simultaneously one with and different from Śrī Kṛṣṇa.
- Even though bheda and abheda principles are there, the bheda principle is predominant.

- “Servitorship to Śrī Kṛṣṇa is the nitya-dharma of the jīva, and when the jīva, somehow or other, turns away from Kṛṣṇa, this change of attitude is tantamount to rejection of the Lord and His service.
- From the point of this occurrence, the jīva is subject to the domination of māyā because of his neglectful ignorance and consequent forgetfulness of the Supreme Lord.
- Furthermore, upon thus entering the material world, the jīva brings with him no historical record of this fall as this fall originates outside the purview of material time, thus justifying the use of the phrase anādi-bahirmukha, beginninglessly—in terms of material time—turned away from the spiritual realm.

Chapter Two

The Nitya-dharma of the
Living Entity is Pure and
Ever lasting

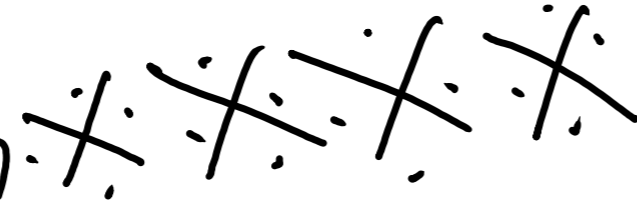
The next morning, Sannyāsī Thākura found Śrī Paramahansa Premadāsa Bābājī Mahārāja internally absorbed in relishing the spiritual mellows of Vraja Vṛndāvana, so Sannyāsī Thākura did not approach him with his queries.

Later that afternoon, having finished their meal of begged food, the master and disciple were sitting in the shady bowers of Śrī Mādhavī-mālatī Mandapa.

In his benign manner, Bābājī Mahārāja addressed Thākura, “O best of devotees! What is your conclusion after hearing our deliberation upon dharma, natural function?”

Sannyāsī Thākura was instantly joyful and immediately enquired, “Dear master! If the jīva, as you have said, is (infinitesimal), then how can his dharma be (absolute, complete and pure?)”

Secondly, if the dharma of the jīva is created simultaneously with formation of his minute constitution, then how can that dharma be considered ever-existent and eternal?”



Bābājī Mahārāja listened silently to the two questions, meditating upon the lotus feet of Śrī Kṛṣṇa Caitanya.

Then, with a gentle smile on his lips, he began to speak, “Dear sir, even though the jīva is infinitesimal, his dharma is certainly absolute, complete and pure, and also surely ever-existent and eternal.

Tiny stature is the innate characteristic of the jīva, but only has reference to his size and not his function.

The only brhad-vastu, infinite entity, is the Supreme Brahman, Śrī Kṛṣṇa, of whom the countless jivas are minute parts.

Just as tiny sparks burst from a big, undivided fire, the jīvas emanate from the indivisible, Absolute Lord, Śrī Kṛṣṇa, the supreme conscious being.

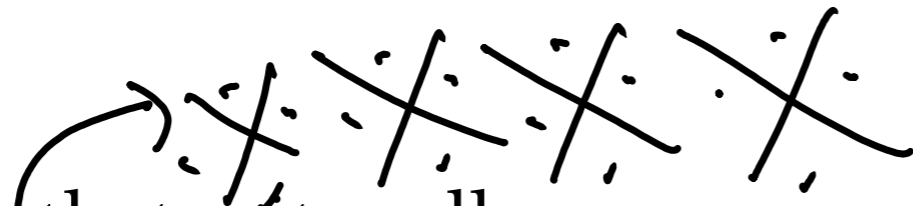
→ just to indicate → ① Qualitative Similarity
② infinitesimal nature of the jīva

In addition, just as each spark possesses the fiery attributes of the big fire, so every jīva can manifest the absolute excellences of the Supreme Brahman.

A single spark in contact with a flammable object can ignite a raging conflagration capable of consuming the entire world.

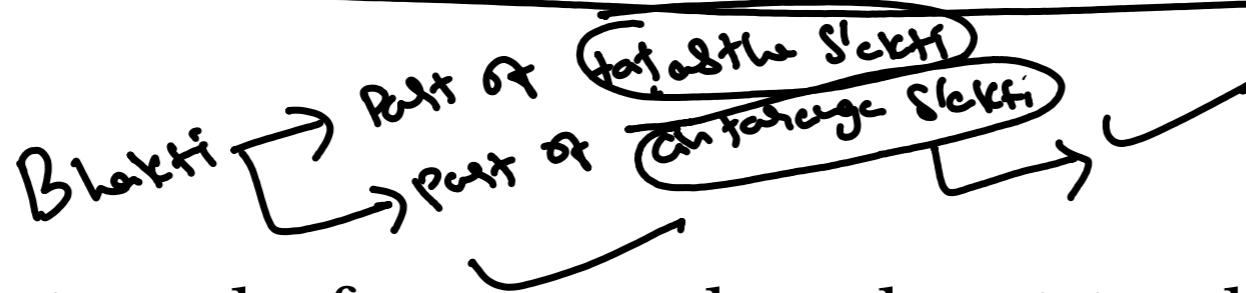
Similarly, a jīva who attains the ultimate objective—kṛṣṇa-prema, divine love of Śrī Kṛṣṇa—can inundate the entire universe with kṛṣṇa-prema!

However, as long as the infinitesimal jīva is out of touch with the true objective of his original spiritual nature, Śrī Kṛṣṇa—and thereby his true dharma—he appears debilitated.

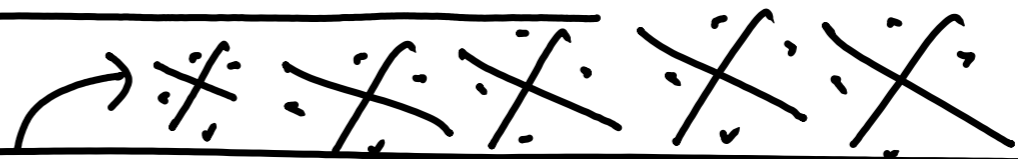


“The truth is (that nitya-dharma comes to light only by contact with its ultimate source, Śrī Kṛṣṇa.

Try to thoroughly research and understand the truth about the nitya-dharma of the jīva.



The jīva is constituted of transcendental, spiritual consciousness and kṛṣṇa-prema is his intrinsic attribute and thus his nitya-dharma.

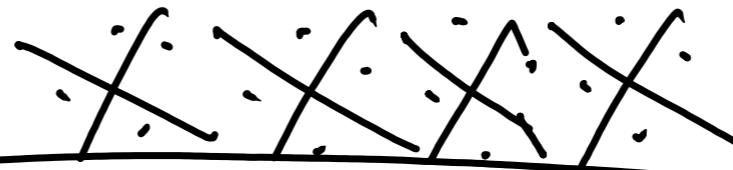


Kṛṣṇa-prema is non-material, being of transcendental substance, and the purest manifestation of kṛṣṇa-prema is unalloyed servitorship to Kṛṣṇa.

Therefore, the constant and constitutional nitya-dharma of the jīva is rendering loving devotional service to Śrī Kṛṣṇa.

“The jīva experiences two conditions—śuddhāvasthā, the state of pure consciousness, and baddhāvasthā, the state of conditioned, material consciousness, which is to be imprisoned by māyā.”

In śuddhāvasthā the jīva is wholly spiritual and thus free from all material attachments and contact.



→ Nature of P's
Antaranga śakti

Nevertheless, even in his pure state, the jīva remains infinitesimal, and this minute stature makes it possible for him to change his station.

“By contrast, the infinite and absolute Supreme Person, Śrī Kṛṣṇa, by His very nature never changes His divine position.”

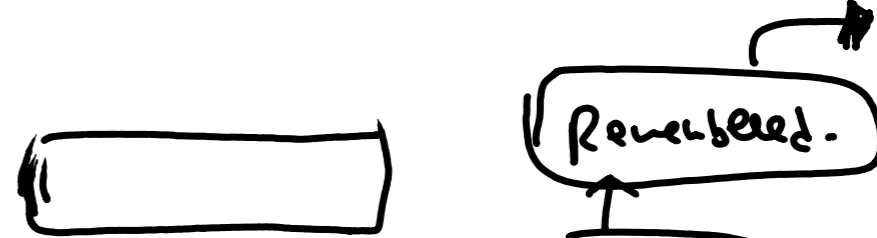
Indeed, by constitution, Kṛṣṇa is always infinite, complete, pure and eternal;
whereas, the jīva by constitution is infinitesimal, partial susceptible to
material contamination, and thus subject to change.

Yet, the inherent dharma of the jīva is the same as that of the Supreme,
namely infinite, complete, pure, and eternal.

If the jīva remains uncontaminated, he can maintain and perfectly manifest
his intrinsic qualities and original nature.

However, when he conjoins with the illusory energy, māyā, his true
constitutional nature is distorted, contaminated and eclipsed.

In this pathetic position, he has to suffer the wrath of the dualities of material nature, happiness and distress.



The jīva is thus entangled in material life as soon as he forgets his position as a servant of Kṛṣṇa.

“As long as the jīva remains pure, he can take pride in his inherent self-conception as an eternal servant of Śrī Kṛṣṇa.

If, however, through contact with māyā, this sense of spiritual egotism is contaminated and thus recedes, the egotism of the jīva then takes on many different false manifestations.

Now in contact with māyā, his original spiritual identity and function is shrouded by a sthūla-śarīra, gross body, and a liṅga-śarīra, subtle body.

Through this contact with māyā, a new material egoism arises in the liṅga-śarīra, which then amalgamates with the sthūla-śarīra, thus generating a third variety of egoism.

The jīva in his pure state possesses a primal identity: servant of Kṛṣṇa.

Nevertheless, in his fallen subtle-body state, the jīva egotistically claims to be the enjoyer of the results of his actions.