

# Jaiṁa Dharma

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# Chapter Fifteen

Nitya-dharma: Sambandha,  
Abhidheya and Prayojana

Part Three: The Jīva, the  
Eternal Individual Spirit Soul

## Part Three: The Jīva, the Eternal Individual Spirit Soul

Today, Vrajanātha came earlier than usual to Śrīvāsāṅgana.

The resident Bābājīs and Vaiṣṇava devotees of Godruma—Śrī Premadāsa Paramahaṁsa Bābājī, Vaiṣṇava dāsa, Advaita dāsa and others—had also decided to come to Śrīvāsāṅgana to participate in the sandhyā-ārati.

Arriving with the setting sun, they were now all seated in the temple hall, where Vrajanātha was keenly observing them, greatly attracted by their purity and thinking, “The goal of my life will be achieved in their association.”

The Godruma Vaiṣṇavas blessed Vrajanātha whole-heartedly, noticing his humble manner and particularly his face, which was lit up with devotional fervour.

After the sandhyā-ārati, Vrajanātha left the Śrīvāsāṅgana and walked southwards with Raghunātha dāsa Bābājī to Godruma.

Along the way the elderly bābājī noticed the unrestrained tears streaking down the cheeks of Vrajanātha.

Touched by the feelings of tender caring love he had developed for the young devotee, the kindly Raghunātha dāsa Bābājī asked, “My son, why do you weep?”

Vrajanātha turned to his master and replied softly, “Master, your wonderful and instructions have overwhelmed me.

Material existence and family life seem vacuous and meaningless, and I am now anxious to receive the shelter of Śrī Gaurāṅga’s lotus feet.

Q-1

My mind is feverish with one single question: Who am I in truth, and why have I taken birth in this world?”

A-1

Raghunātha dāsa Bābājī, “Wonderful! Your question has sanctified my heart!  
When good fortune strikes a person, this is the first query.”

Hear now the fifth verse of the Daśa-mūla-śikṣā and try to understand the  
purport:

sphulingā rddhāgner iva cid-aṇavo jīva-nicayā  
hareḥ sūryasyevāprthag api tu tad-bheda-viśayāḥ  
vaśe māyā yasya prakṛti-patir eveśvara iha  
sa jīvo mukto 'pi prakṛti-vaśa-yogyaḥ sva-guṇataḥ

“Out of the flames of a fire fall innumerable tiny sparks, similarly, from the rays of the transcendental sun, Śrī Hari, emanate millions of minute particles of consciousness, the infinitesimal spirit souls, the jīvas. The jīva is non-different from the Supreme, Śrī Hari, and yet simultaneously he is distinct from Śrī Hari. The eternal difference between the Supreme Lord Śrī Hari and the jīva is that the Lord is always the master and controller of the māyā-śakti, whereas the jīva, even in his liberated state by his very constitutional nature is vulnerable to come under the sway of the māyā-śakti.”

Q-2

Vrajanātha, “This is an extraordinary philosophical conclusion. I am eager to learn the Vedic scriptural evidences supporting this view.

For me the verdict of the Supreme Lord as you have just given is sufficient, but if we can provide a quote from, for example, the Upaniṣads, then the common man is bound to accept the truth of the Lord’s words.”



Raghunātha dāsa Bābājī, “There are numerous supporting ślokaś in the scriptures.”

A-2

I will quote a couple, so kindly pay attention. In the Brhad-āraṇyaka Upaniṣad, 2.2.20, we find:

yathāgneḥ kṣudrā viśphulingā vyuccaranti evam  
evāsmād ātmanaḥ sarvāni bhūtāni vyuccaranti

“Just as innumerable sparks cascade out of a flame, similarly, from Śrī Kṛṣṇa, who is the Ātmā, the Universal Soul, the jīvas emanate who are His separated parts and parcels.”

“In another part of the Bṛhad-āraṇyaka Upaniṣad, 4.3.9, we find:

tasya vā etasya puruṣasya dve eva sthāne bhāvata  
idaṁ ca paraloka-sthānaṁ ca sandhyaṁ tṛtīyaṁ  
svapna-sthānam tasmin sandhye sthāne tiṣṭhan ete  
ubhe sthāne paśyati idaṁ ca paraloka-sthānaṁ ca

“The jīva has access to two places, both of which he may seek, this material  
world and the spiritual realm. He is situated in svapna-sthānam, the dream-like  
third state, on the margin of these two worlds. From that middle position he is  
able to see both the material and the spiritual worlds.’

“Further, the following statement from the Brhad-āraṇyaka, 4.3.18, describes the nature of the marginal position of the jiva:

tad yathā mahā matsya ubhe kule’  
nusañcarati pūrvam ca param caivam  
evāyam puruṣa etāv ubhāv antāv  
anusañcarati svapnāntam ca buddhāntam ca

“The symptoms of the marginal existence are like those of a huge aquatic who is capable of living on both the eastern and western sides of the river at his own will. Similarly, the jīva soul, situated within the waters of the Causal Ocean, which lies between the material and spiritual worlds, is able to reside in both the dream world of matter and the spiritual world of divine wakefulness.’

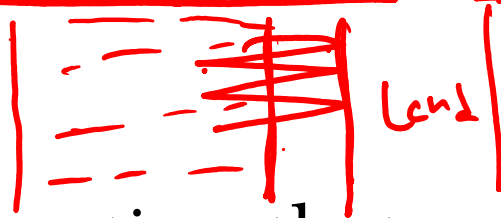
Q-3

Vrajanātha, “What is the Vedic understanding of the marginal situation, known as tātasthā?”

A-3

Raghunātha dāsa Bābājī, “The borderline between water and land is called tāṭa.”

Yet, the water is contiguous to the land; where then is the tāṭa, the margin?



The tāṭa is merely the demarcation that separates the water from land.

This tāṭa is a very subtle state; it cannot be perceived through mundane vision.

From this allegory, we take the water as the spiritual world and the land as the material world, thus the fine line that divides the two worlds is the tāṭa, the subtle demarcation exactly whereupon the jīva soul is located.

“The countless atomic particles that float in the rays of the sun give an inkling of the real position of the jīva.”

*Idea  
Suggestion*

In one direction, the jīva sees the spiritual universe, and in the other, he sees the phenomenal world, created by Lord Brahmā, the world of māyā.

*SP. realm / J  
Cit śakti* | *m/l realm  
māyā śakti*

The cit-śakti of the Supreme Lord is unlimited and the māyā-śakti is enormous.

Positioned exactly between the two are the innumerable jīvas.

They are the products of Śrī Kṛṣṇa's taṭasthā-śakti and hence by nature the jīva is marginal."

Q-4

Vrajanātha, "What is the taṭasthā-svabhāva, marginal nature?"

A-4

Raghunātha dāsa Bābājī, "The jīva is situated in the middle with access to both worlds and he is constitutionally susceptible to come under the control of either of the śaktis."

This condition is symptomatic of the taṭasthā-svabhāva.

When the movement of river water shifts the bank of a river this seizes the land and converts it into riverbed.

Alternatively, silt may deposit into embankments, which then gradually become land.

Similarly, if the jīva looks towards Śrī Kṛṣṇa, his faith in Kṛṣṇa increases and he develops a stronger foothold in the spiritual realm.

However, if he looks at māyā and turns his back to Śrī Kṛṣṇa, he thereby becomes enmeshed in the network of māyā.

This choice is the natural characteristic of the taṭasthā-svabhāva.”

Q-4

Vrajanātha, “Is the māyā-śakti in some way present in the constitutional structure of the jīva?”

A-4

Raghunātha dāsa Bābājī, “No, the jīva is a product of spiritual nature.

However, because he is infinitesimal in size, he lacks sufficient spiritual strength.

Therefore, he is vulnerable and can be easily defeated by māyā, although māyā is actually totally absent in the constitution of the jīva.”



Vrajanātha, “One of my teachers taught me that a spiritual fragment of Brahman, the Supreme, became engulfed by māyā, and was thus transformed into the jīva.”

↓ Q-5

He gave the example of the sky, which is the borderless ether until it is captured within a boundary; for example, the portion of the sky enclosed within a pot.

Similarly, he said, the jīva is by nature Brahman, but when his Brahman nature is covered by māyā, Brahman then becomes jīva. What is the correct understanding?”

A-5

Raghunātha dāsa Bābājī, “This is simply the māyāvādī view. How can the māyā-śakti even touch Brahman, who is fully transcendental?”

Further, if one believes that Brahman is latent, unmanifest energy without śakti, then how can the māyā-śakti even exist to approach Brahman?

Furthermore, how may māyā be assertive when she has no independent potency and will?

Brahman can never be deluded by māyā's shroud of illusion.

In addition, if one admits that Brahman is endowed with cit-śakti, how then can the māyā-śakti, an insignificant śakti compared to Brahman and the cit-śakti, defeat the cit-śakti and create the jīva out of Brahman?

“Brahman is immeasurable and indivisible.

How then can Brahman be fragmented and filled up in pots like some mundane material, like gas?

It is a totally unacceptable conclusion to say that māyā can influence Brahman.

Māyā is completely uninvolved in the process of creation of the jīva soul.

In spite of the miniscule size of the jīva, he is of a nature superior to māyā.”

Vrajanātha, “Another one of my professors once explained that the jīva soul is but a reflection of Brahman.