

# Jaiṅva 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 Bṛhad-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-sthānam ca sandhyam tṛtīyam  
svapna-sthānam tasmin sandhye sthāne tiṣṭhan ete  
ubhe sthāne paśyati idaṁ ca paraloka-sthānam 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.”

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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-5  
Vrajanātha, “Is the māyā-śakti in some way present in the constitutional structure of the jīva?”

A-5  
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-6

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-6

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."

Q-7

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

Just as the sun is reflected on the surface of water, Brahman, when reflected upon māyā, is seen as the individual jīva soul.

Does this make any sense to you?"

A-7

Raghunātha dāsa Bābājī, "This is also another māyāvādī speculation."

Brahman is boundless and unlimited, how can the boundless be reflected upon something mundane and thus limited?

It is against the Vedic tenets to say that Brahman can be measured. This philosophy is illogical and aberrant."

Q-8  
Vrajanātha, “Once an itinerant sannyāsī visiting Navadvīpa said in a public lecture that the jīva is non-existent, a product of illusion.”

If this illusion is removed, there is only the undivided, non-differentiated Brahman and nothing else.

What was his point?”

A-8  
Raghunātha dāsa Bābājī, “This is yet another typically illogical māyāvādī argument.”

According to the Vedic dictum of Chāndogya Upaniṣad, 6.2.1:

sad eva saumyedaṃ agra āsīd ekam evādvitīyam

“In the very beginning before creation, when only that One Eternal Non-dual Truth existed, was there anything besides Brahman?”

- ① Where did illusion come from
- ② Who is under illusion?

“So if Brahman was the only one in existence, where did bhrama, illusion, come from? Secondly, who is under illusion?”

If the answer is that Brahman is in illusion, then you are degrading Brahman from His supreme transcendental position to something insignificant and secondary, and thus Brahman is not Brahman, the Supreme.

Furthermore, if one argues that illusion is a separate entity, then this proposal contradicts the concept of non-duality, monism.”

Q ~~Q~~

Vrajanātha, “I remember attending a debate in Navadvīpa where a brāhmaṇa paṇḍita tried to establish the point that the jīva is the only reality in existence.

Thus, the jīva creates everything in his dream-state and therefore experiences happiness and distress until, when the dream ceases, he sees that he is the Brahman.

Can you kindly explain this to me?”

Raghunātha <sup>A-80</sup> dāsa Bābājī, “This also reeks of illogical māyāvādī thought and word jugglery.”

If, as the māyāvādīs say, Brahman is undifferentiated, how is the dream state produced along with all this differentiation from Brahman-state to the jīva-state?

Māyāvādīs will never succeed in establishing the concept of monism just by offering analogies such as, ‘Under illusion one confuses mother of pearl with silver, or a rope with a snake.’

Their arguments are shallow and misleading.”



Vrajanātha, "So far I have understood that the original identity of the jīva is beyond the circle of influence of māyā." Q-91

Nonetheless, māyā is able to captivate the jīva because of the minute nature of his constitution.

My question is: Did the cit-śakti create the jīva, endowing him with his intrinsic taṭasthā-svabhāva?

A-91  
Raghunātha dāsa Bābājī, "No, the cit-śakti is the full and absolute spiritual energy of Śrī Kṛṣṇa and Her creations are all eternally perfect."

of the material world. → complete perfect spirit.  
The jīva is not a nitya-siddha, an eternally perfect being.

The jīva becomes perfect through sādhana—that is he becomes a sādhana-siddha—and then experiences the same level of spiritual bliss as that of a nitya-siddha.

The four classes of sakhīs serving Śrīmatī Rādhikā are nitya-siddha.

Śrīmatī Rādhikā is cit-śakti-svarūpa, the embodiment of the cit-śakti, and these nitya-siddha-sakhīs are Her kāya-vyuha, direct personal expansions.

Thus, they emanate from the cit-śakti—Śrīmatī Rādhikā Herself.

“On the other hand, the jīvas are produced by the jīva-śakti of Śrī Kṛṣṇa, the tatasthā-śakti.

The cit-śakti is pūrṇa-śakti, the full and complete potency of Śrī Kṛṣṇa; whereas, the jīva-śakti is the apūrṇa-śakti, the incomplete and partial energy of Śrī Kṛṣṇa.

All full and absolute principles are transformations of the pūrṇa-śakti.

In contrast, the jīvas, who are atomic particles of consciousness, are the transformations of the apūrṇa-śakti.

Śrī Kṛṣṇa expands Himself, taking up various forms appropriate for presiding over the different manifestations of His śakti.

Correspondingly, He manifests different kinds of entities according to the different kinds of potencies He employs to create them.

When presiding over the cit-śakti manifestation, Śrī Kṛṣṇa manifests His original form as Śrī Kṛṣṇa in Vraja, or as Śrī Nārāyaṇa, the Lord of Vaikuntha.

When presiding over the jīva-śakti, He expands as Śrī Balarāma, His vilāsa-mūrti, which is the expansion that assists Śrī Kṛṣṇa in His pastimes.

When presiding over the māyā-śakti, He accepts the triplicate Viṣṇu expansions of Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī.

“As Śrī Kṛṣṇa, in Vraja, He brings into existence everything that is fully and wholly spiritual. ↘

Controller of the Cit Śakti → Pūrṇa Śakti

In Vraja, expanded as Śrī Balarāma, He generates the nitya-siddha-pārsadā, the eternally liberated associates and servitors, who execute the eight types of devotional service to Him as Śrī Kṛṣṇa in Vraja.

In Vaikuṅṭha, Śrī Balarāma expands as Saṅkaraṣaṇa, Ananta Śeṣa, to generate the nitya-siddha-pārsadā of Śrī Nārāyaṇa who accomplish the eight kinds of service to Him as Śrī Nārāyaṇa in Vaikuṅṭha.

Śrī Saṅkaraṣaṇa then further expands as Mahā-Viṣṇu to preside over the māyā-śakti.

Mahā-Viṣṇu generates the taṭasthā-śakti-jīvas, borderline potency souls, who are susceptible to the influence of māyā, and further expands accepting the form of Paramātmā as the heart of the taṭasthā-śakti-jīvas.

~~“As long as these taṭasthā-śakti-jīvas generated by Mahā-Viṣṇu do not receive the shelter of the hlādinī-śakti, which is bestowed by His mercy alone, they are always prone to be subjugated by māyā.~~

When captivated by māyā, they are obedient to the dictates of tri-guṇa, the three modes of material nature.

~~Hence, the conclusion is that the jīva-śakti gives birth to the jīvas, the cit-śakti does not produce the jīvas.”~~

Vrajanātha, “Earlier you have explained that the spiritual world as well as the jīvas are eternal.”

Q-12

How is it possible for eternal entities to have birth, appearance, or creation?

If they appear at a certain time and did not exist before that, how does that confer eternality upon them?”

A-12

Raghunātha dāsa Bābājī, “Time and space as experienced in the material world is quite different from the time and space of the spiritual world.”

Material time is divided into three sections: past, present, and future.

However, in the spiritual world, time is ever-present and without division.

All spiritual activities and happenings of the transcendental realm are perceived in vartamāna the present; whereas, whatever incidents are normally experienced here are rooted in the notions of mundane time and place.

When we discuss spiritual subjects and say things such as, 'Later the jīva became entangled with māyā,' 'The spiritual world was created,' 'Māyā has no function in the creation of the jīva,' and so on, our words are being influenced by the concepts of material time.

In our captive conditioned status this influence is very natural and to be expected.



In all discussions about the jīva and transcendence, our thoughts cannot be freed from the concepts of mundane time, which automatically enter our deliberations.

Thus, inevitably, we talk and think in terms of past, present, and future.

“However, when you consider the inner meaning of this topic, keep in mind that a person who is solely searching for realization of the pure essence of the Absolute Truth will perceive and apply the concept of the eternal, ever-present time factor in his understanding of these topics.

Dear young man, you must be extremely cautious while deliberating upon this subject, simply absorb yourself in the spiritual concepts and reject the unavoidable mundane dross caused by the words.

“The eternal servant of Śrī Kṛṣṇa, the jīva, having forgotten his real identity, has been imprisoned by māyā, illusion.”

The Vaiṣṇavas repeat this sentence very often. However, all Vaisnavas know that the jīva has an eternal nature of which there are two groups: nitya-baddha, eternally conditioned; and nitya-mukta, eternally liberated.

“The subject is put in this way because the ordinary human intellect is in the grips of pramāda, illusion, and therefore cannot fully comprehend transcendental matters.”

However, the introspective sage perceives spiritual truth in the quietness of his cit-samādhi, devotional meditation.

All our speeches are mundane and covered with material contamination—it is up to you to discern the underlying pure truth.

~~Concerning these topics, there is no room for debating and arguing because applying logic and rhetoric to spiritual subject matters with their materially inconceivable concepts is a futile exercise.~~

~~“I am aware of the fact that you cannot immediately comprehend the depths of this line of spiritual thought.”~~

However, as your devotional practice and spiritual attachment increase, your power to discriminate between matter and spirit will be sharpened.

Your body and its present activities are mundane, but in reality, you are not  
mundane, you are an infinitesimal spiritual entity.

When you learn more about yourself, you will realize how superior and  
different the nature of your real self is from the phenomenal world.

“If I talk to you about your real self, or if you merely hear and read about it,  
these instructions will not be very profitable for you.

You must begin the process by sincerely chanting harināma, thereby your  
spiritual identity will be manifest gradually and concordantly your perception  
of the spiritual world will take discernible shape.

Both mind and words are material products, therefore, even untiring efforts in their application are unable to approach transcendental topics.

Hence, in the Vedas, Taittirīya Upaniṣad, 2.4.1, we find:

yato vāco nivartante aprāpya manasā saha

“That is Brahman. If mind and words are searching for Him, they return unsuccessfully.”

“My advice for you is that you do not approach anyone and ask for a decision upon this philosophy.”