

Jaiṡa Dharma

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Chapter Fifteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

Part Three: The Jīva, the
Eternal Individual Spirit Soul

Try to feel and realize it within yourself. So far I have given you the hints and pointers.”

Q-13

Vrajanātha, “You have said that jīva is like the spark of a fire and is also like an atomic particle of the rays of the spiritual sun.”

What exactly is the role of the jīva-śakti according to these analogies?”

A-13

Raghunātha dāsa Bābājī, “Śrī Kṛṣṇa is the conflagration, the Self-illuminating Spiritual Sun.”

Thus, everything within the burning flames of Sun is fully spiritual.

The rays emanating from their source, the Spiritual Sun, are the subservient expansions of the svarūpa-śakti.

The paramāṇu, atomic particles, comprising the rays of this Spiritual Sun are the jīvas.

The svarūpa-śakti has manifested the Sun planet; however, the activities that take place outside the Sun globe are the activities of the jīva-śakti, the partial expansion of the svarūpa-śakti.

Therefore, any activities pertaining to the jīvas are the action of jīva-śakti alone.

“According to the Vedic statement, Svetāśvatara Upaniṣad 6.8:

parāsyā śaktir vividhaiva śrūyate

“The cit-śakti is the para-śakti, the highest absolute potency.’

“Outside the spiritual realm of the cit-śakti and between this spiritual realm and the material realm of māyā there is the field of the taṭasthā-śakti where the cit-śakti manifests Herself in Her partial expansion as the jīva-śakti, thereby generating the eternal jīvas in the taṭasthā, marginal field.”

Q-14

Vrajanātha, “A fire, the sun, and the burning sparks are all material inert objects.”

Why are they used as analogies to describe spiritual topics?”

A-14

Raghunātha dāsa Bābājī, “I have warned you earlier that using mundane words to explain transcendental topics creates the situation wherein one has to deal with unavoidable conceptual imperfections.”

In lieu of other possibilities, one is forced to use the mundane analogies of the sun, sparks, and rays.

In truth, Kṛṣṇa is a million and more times superior to the sun and the same is true of His abode and His bodily lustre.

Nevertheless, one may use such comparisons because there is a helpful resemblance within them.

“However, these examples help to convey ideas for the elucidation of only a limited number of specific qualities—not all the qualities in their entirety and in all their aspects.

The beauty and revealing luminosity of the sun and its sunrays act as good analogies to show the corresponding qualities of the Absolute Truth.

However, the intrinsic qualities of the sun and the sunrays, namely their ability to burn and their state of being gross matter, are not comparable to spiritual objects.

When one compares milk with water, one may be attempting to illustrate a particular similarity, namely their liquid state.

① phenyā → Material
② pedā → Material

Milk → sp. reality.

Only that particular similarity of liquidity is being illustrated—not that milk and water are the same in all respects.

phenyā & milk → colour, liquidity.

pedā & milk → smell & taste.

Hence, analogies assist in highlighting the similarity of two entities on certain points, even if ultimately those two entities are of contrasting natures.

Vrajanātha, “On one hand there are the rays of the transcendental Sun, Śrī Kṛṣṇa, and on the other the atomic particles floating within these rays.”

Q-15

These particles are non-different from the Sun and yet, as you have said, they are eternally different. How is this possible?”

A-15

Raghunātha dāsa Bābājī, “One of the characteristics of material nature is that objects produced by other objects remain either attached to their source, or separate completely from their source.”

For example, an egg produced by the bird is totally separated from its source; whereas, the fingernails and hair grow upon the human body and thus remain attached to their source, as long as they are not cut and clipped.

However, in the spiritual nature these matters are completely different.

“All emanations from the Spiritual Sun, Śrī Kṛṣṇa, are simultaneously one with and different from Him.

The sunrays and the atomic sunray particles are inseparable and the same.

Similarly, the jīva-śakti is compared to the sunrays and the innumerable jīvas are compared to the atomic particles of those sunrays.

The jīva-śakti and her constituent jīvas are generated by Śrī Kṛṣṇa and remain inseparably united with Him, just as the sun, the sunrays, and the atomic particles of the sunrays are all undividedly one.

Furthermore, although they are one simultaneously, because of the minute independence the individual jīvas exercise, they are eternally separate from Kṛṣṇa.

Hence, the eternal truth is that Śrī Kṛṣṇa and the jīva are simultaneously one with and different from each other.

“The paṇḍitas offer another example to drive home this point, though this example being mundane is naturally provincial.

A piece of gold jewellery is made from a large block of gold and because it is gold the bracelet is not different from the gold block.

Nonetheless, because it is a bracelet it is also different from the gold block.

In spite of the inevitable inadequacy of this example one idea is unequivocally conveyed:

The transcendental Sun, Śrī Kṛṣṇa, is non-different from His transcendental energy—both are spiritual entities.

Śrī Kṛṣṇa as the complete absolute divinity, source of all energies, is distinct in volume and status from His infinitesimal products.

Therefore, the analogy of ghaṭākāśa, the sky in a pot, and mahākāśa, the unlimited sky, proffered by the monistic māyāvādīs is not well-balanced and appropriate in the spiritual context.”

Q-16

Vrajanātha, “If spirit and matter differ generically in their natures, how could any analogous comparison be appropriate?”

A-16

Raghunātha dāsa Bābājī, “In material nature there are gradations of status, which the naiyāyika, logicians, describe as nitya.

However, such complete discrepancy of status does not exist between matter and spirit.

Provisionally, we have discussed and established that cit, spirit, is reality and matter is merely its vikāra, vitiated transformation and reflection.

The transformed material reality is distinguished in several ways from the original spiritual reality, although many affinities between the two remain.

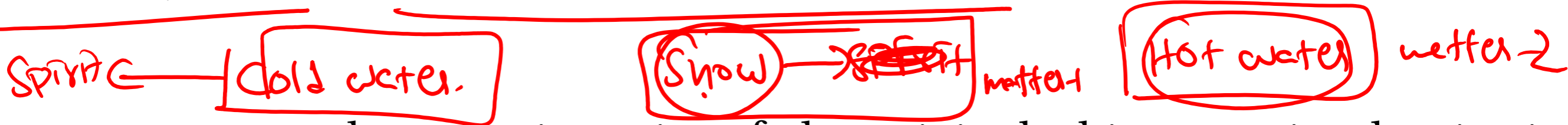
For example, in a sleet rain, half of the downpour is snow and the rest is cold rainwater.

A portion of the snow has been transformed to produce the rainwater and has thus acquired a dissimilar status from its original condition as snow.

However, the snow and rainwater are still similar because of their coolness.

- Snow → Spirit
water → matter → vitiated reification.

Similarly, in the case of hot and cold water, they are both the same in their quality of liquidity, but they differ in temperature.



Hence, we can see that certain traits of the original object persist despite its transformation into a derivative object.

“This material world is a reflection and transformation of the spiritual world.

Yet, because there are certain characteristics in material nature still similar to those of the spiritual world, spiritual subjects are discussed using appropriate explanatory analogies, which take advantage of these similarities.

Another method is called the arundhatī-darśana-nyāya, the logical principle of recognizing something more hidden and subtle by the aid of a large and easily noticeable object that is near to the subtle object—the dim Arundhatī star is found in the night sky by first finding the bright and obvious star nearby.

By comparing the gross characteristics of matter with its opposite nature, spirit, we can surmise the esoteric truths of the spiritual nature as certain characteristics inherent in the material nature are close to the spiritual truths.

“The pastimes of Śrī Kṛṣṇa are absolutely spiritual; there is no contamination by mundane characteristics.

However, when these supramundane topics of Vraja from the Śrīmad-Bhāgavatam are discussed in assemblies, individuals in the audience receive different results, each according to their level of spiritual consciousness.

The gross materialist thinks that these narrations are stories similar to those in fiction novels about ordinary heroes and heroines.

The madhyama-adhikārī applies the arundhatī-darśana principle and perceives the spiritual truth underlying the descriptions.

He experiences sublime bliss because of his devotional mood and faithful approach to the subject.

The uttama-adhikārī becomes immersed in these sublime pastimes and thus relishes the pure transcendental rasa.

“What other means are there besides these principles of nyāya to instruct the jīvas about the Absolute Truth?”

How may the conditioned soul realize an ineffable subject matter—which the faculties of the material mind and emotions cannot penetrate—and then bask in its illuminating glory?

I see no alternative to analogies and principles such as the arundhatī-darśana-nyāya.

The inherent nature of material objects is that they are found either similar to another material object or different from another material object.

However, this is not the case with the Supreme Lord and His energies, which are simultaneously one and different.

One must accept the reality that Śrī Kṛṣṇa and His jīva-śakti along with her product, the unlimited jīvas, are inconceivably and simultaneously one with and different from each other.”

bheda

acitlyc

abheda.

Vrajanātha, “Wherein lies the distinction between Īśvara and the jīva?”

Raghunātha dāsa Bābājī, “First, I shall enumerate the eternal similarities between Īśvara and the jīva and later their eternal distinctions.

The Supreme Lord is the embodiment of knowledge; the symbol of omniscience; the greatest counsellor; the Self-manifest highest divinity; the illuminator of others; the kṣetrajña, the knower of the fields of action; the Self-determined; the enjoyer.