

# Jaiṅva Dharma

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# Chapter Fifteen

Nitya-dharma: Sambandha,  
Abhidheya and Prayojana

Part Three: The Jīva, the  
Eternal Individual Spirit Soul

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

acilya

abheda.

Q-17

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

A-17

Raghunātha dāsa Bābājī, “First, I shall enumerate the eternal similarities between Īsvara 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.

These self-same qualities are also present in the jīva, but marginally.

The Lord absolutely epitomizes these characteristics because He is the unlimited proprietor of the absolute supreme potency.

However, in contrast, the jīva because of his diminutive size and infinitesimal potency possesses these same characteristics but in minimal degree.

Thus, although there exists a disparity in size and nature between the Lord and the jīva, in respect to the qualities that both possess there is a close affinity.

According to etymology ...mīyate anayā iti māyā... ‘That by which one can measure is māyā.’ The śakti of the Lord that connects Śrī Kṛṣṇa to the spiritual world, to the jīva, and to the material nature is also known as māyā.

### Difference

Śrī Kṛṣṇa is the Lord of māyā and the jīva is Her captive slave.

The Svetāśvatara Upaniṣad, 4.9-10, comments:

yasmān māyī srjate viśvam etat  
tasmimś cānyo māyayā sannirūḍhaḥ  
māyām tu prakṛtiṁ vidyān  
māyinaṁ tu maheśvaram  
tasyāvayava-bhūtais tu  
vyāptaṁ sarvam idaṁ jagat

“The ingredients with which the Supreme Godhead, the Lord of māyā, creates  
this universe and into which the captive of māyā, the jīva, enters is known as  
prakṛti, or māyā. The Supreme Lord, controller of māyā, pervades the entire  
creation in His Universal Form.”

“According to this quotation from the Vedas the word māyī refers to the Lord  
of māyā, Śrī Kṛṣṇa.”

The word prakṛti means the sampūrna-śakti, the complete, absolute energy.

This pre-eminent superiority and absolute nature is the divine prerogative of the Supreme Lord.

The jīva neither possess these traits in the present conditioned state, nor even when he is liberated.

The eternal distinction between the jīva and Bhagavān is stated in Brahma-sūtra, 4.417:

- ① Jīva can never be the controller of māyā
- ② The Jīva can never be the puruṣa s'akti

### jagad-vyāpāra varjjaṁ prakaraṇād asamihitatvāt

- ③ Jīva can never be the governor of creation, maintenance & destruction.

“The work of creation, maintenance, and governance of the entire material and spiritual worlds can be enacted by the Supreme Brahman (alone) and (no) other individual can perform these activities.

The liberated jīvas are able to conduct other works, but not (His.)



“The comment of the Taittirīya Upaniṣad on this topic is:

yato va imāni bhūtāni jāyante

“The Supreme Brahman is the one who is the primal source of all the living entities, the sustainer of everything, and at the same time the destination into whom the total dissolution enters.”

“Even if one stretches the meanings of the words, the jīva, liberated or otherwise, is not indicated anywhere in this verse as performing the activities of creation, maintenance, and destruction.”

In the entire śruti and smṛti of the Vedic scriptures, Bhagavān alone has been accredited with controlling the universal affairs, never the jīva.

Hypothetically, if the individual jīvas were to be entrusted with such immense powers of creation, maintenance, and destruction, then humanity would be faced with the unwelcome philosophical predicament known as bahv-īśvara-doṣa, the faulty concept of many individual īśvaras, controllers.

Hence, one should clearly understand that even liberated souls are inadequate in the matter of creation, maintenance, and annihilation of the cosmic manifestation.

This eternal distinction between the jīva and the Supreme Lord is always applicable and inescapable.

Therefore, one should realize that the statement, ‘The jīva is the eternal servitor of Śrī Kṛṣṇa,’ is an actual mahā-vākya, an important dictum.”

Q-18

Vrajanātha, “If the eternal difference is perfectly and conclusively proved, when and how does the principle of non-difference become an active principle?”

Furthermore, if this concept of eternal non-difference actually does become active shall we have to accept ultimately the concept of nirvāṇa, the jīva merging into Brahman?”

A-18

Raghunātha dāsa Bābājī, “No, my dear son, that is emphatically not the case.”

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At no stage does the jīva become non-different from the Supreme Lord.”

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Q-19

Vrajanātha, “Yet, did you not say that they are inconceivably and simultaneously one and different?”

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A-19

Raghunātha dāsa Bābājī, “On the basis of his spiritual nature and qualities, the jīva is eternally non-different from Śrī Kṛṣṇa, but on the grounds of his spiritual identity, the jīva is eternally distinct from Kṛṣṇa.”

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Their oneness is eternal and their distinction is also eternal, and the aspect of eternal distinction between them is pre-eminent and conspicuous.

For example, one may say, 'This house is the property of Devadatta.'

Simultaneously, one may also state, 'Devadatta is not present in the house.'

Of the two simultaneously correct statements, the fact that 'the house is the property of Devadatta' is clearly the pre-eminent statement of the two.

Another example from the material world is the visible sky, it is inert matter and has a source, but in spite of its having oneness with its source—the general outer space—the visible sky is self-evident by its distinction from its source, outer space.

In fact, its identity is discerned by this actual distinction from its source.

Thus, the eternal difference of the jīva from the Supreme Lord, in spite of His simultaneous eternal oneness with the Supreme Lord, actually bestows upon the (jīva) his eternal identity and is thus the most important aspect of their eternal relationship.”

Vrajanātha, “Kindly tell me more about the eternal nature of the jīva.”