

Jaiṡa Dharma

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Chapter Fifteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

Part Three: The Jīva, the
Eternal Individual Spirit Soul

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.”

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

Raghunātha dāsa Bābājī, “The jīva is an infinitesimal spiritual entity endowed by his very nature with consciousness, thus he has knowledge.”

He possesses self-identity, is an enjoyer, a thinker, and an intelligent being.

The jīva is the proprietor of an eternal identity, which is extremely esoteric and subtle.

The material human body is made up of limbs, ears, nose, etc.

Similarly, the spiritual body of the jīva is embellished with perfect spiritual features and this is his eternal form.

When the jīva becomes conditioned, two upādhis, false identities, cover his atomic, eternal, spiritual form.

why? when!

The first cover is his liṅga-śarīra, the subtle mental body, and the second covering is his sthula-śarīra, gross physical body.

“Unavoidable for the conditioned jīva is the upādhi of the liṅga-śarīra, which he acquires from the moment of his captivity by māyā, and which remains with him until he becomes liberated.

At the time of death, the jīva changes his old gross body for another one, but not his subtle body.

The subtle body transports the jīva, with all his desires regarding material activity, when he leaves one gross body for another at the time of death.

The details and the principles of this change of the material body are described in the Chāndogya Upaniṣad and the Brahma-sūtra.



It is known as pañcāgni-vidyā, the five fiery substances, which are citāgni, vr̥ṣṭyāgni, bhojanāgni, and retohavanāgni, etc.

“The nature and tendencies of the conditioned jīva in his new life and body are decided by the desires and saṁskāras, purificatory ceremonies, of his previous life.”

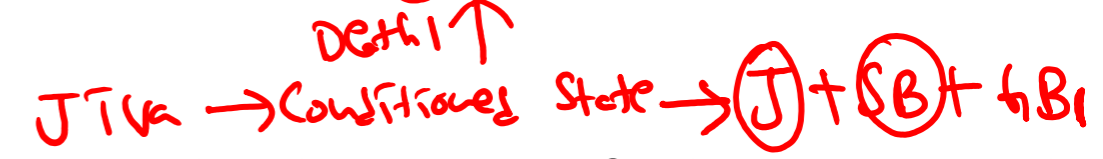
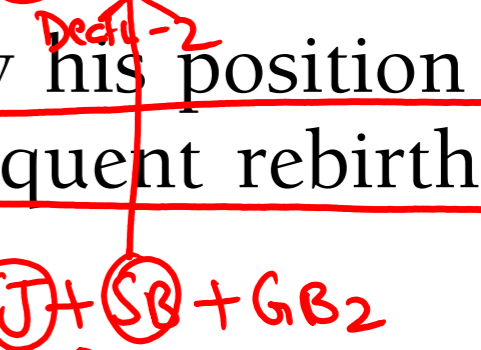
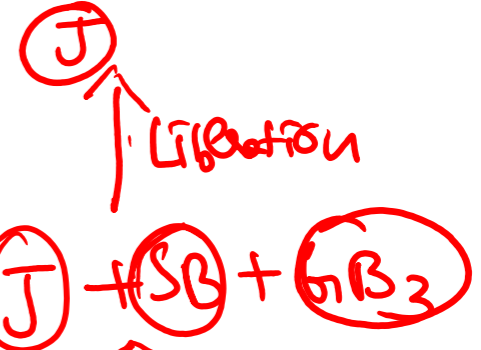
He acquires his status and caste according to them.

His works and actions in his present life are prompted by his position within the system of varṇāśrama, and after death and the subsequent rebirth into a new body the same process is repeated.

These are the two coverings of the eternal spiritual identity of the jīva—the sthūla-śarīra and the liṅga-śarīra.

Q-21

Vrajanātha, “What is the difference between the nitya-śarīra, eternal form of the jīva, and his liṅga-śarīra?”



A-21

Raghunātha dasa Bābājī, “The nitya-śarīra is fully spiritual and faultless and makes up the real identity of the jīva, his true self and ego.”

The liṅga-śarīra is acquired when the jīva comes into contact with matter.

It consists of three vitiated transformations of the spiritual energy: mana, mind; buddhi, intelligence; and ahaṅkāra, false ego.”

Q-22

Vrajanātha, “Are mana, buddhi, and ahaṅkāra material substances? If so, then why are they merited with jñāna, consciousness and knowledge, and kriyā, action?””

A-22

Raghunātha dāsa Bābājī, “The Bhagavad-gītā, 7.4-6, declares:

bhūmir āpo 'nalo vāyuh kham mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

“Earth, water, fire, air, ether, mind, intelligence and false ego—all together
these eight constitute My separated material energies.”

apareyam itas tv anyām prakṛtiṃ viddhi me parām
jīva-bhūtaṃ mahā-bāho yayedam dhāryate jagat

“Besides these, O mighty-armed Arjuna, there is another superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.”

etad-yonīni bhūtāni sarvāṇīty upadhāraya
aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā

“All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.”

“According to this quotation from the Gītopanīṣad, sarva-śaktimān Bhagavān possesses two distinct prakṛti, natures: the parā-prakṛti, the superior spiritual nature; and the aparā-prakṛti, the inferior material nature.

His parā-prakṛti is the jīva-śakti and his aparā-prakṛti is the jaḍa-śakti, which is also known as the māyā-śakti.

The jīva-śakti is part and parcel of the Supreme Lord, hence it is known as the para-śakti, whereas the māyā-śakti is the external material energy, so she is called aparā-śakti.

The jīva is distinct from the aparā-śakti.

The inferior aparā-śakti comprises the eight material elements, which are the five gross elements plus the three subtle elements.

The three subtle elements are mana, buddhi, and ahaṅkāra.

These three are the internal, subtle elements comprising the liṅga-śarīra, nevertheless they are wholly material.

Although these three exhibit some form of consciousness and knowledge because of the presence of the jīva within them, it is not transcendental consciousness but mundane vitiated consciousness by the effect of the attachment of the jīva to the inferior māyā-śakti.

“The sensual impressions the mind receives from the material world are coloured by the residual material concepts and ideas held within the *linga-śarīra* from the many previous lifetimes of the *jīva*.”

Thus, this colouring of the conditioned mind is materialistic and not transcendental.

Mundane intelligence then analyses this coloured display of information presented by the material mind to discern whether such information is acceptable or not.

Then, the faculty that in the final analysis accepts or rejects this analysis of the material knowledge is the mundane false ego.

“These three material elements, mana, buddhi, and ahaṅkāra, energised by the presence of the jīva within them, amalgamate to produce a mundane, second identity called the liṅga-śarīra, which becomes so strong that it veils the actual eternal spiritual ego of the jīva.”

Since the jīva is eternally related to the transcendental Sun Śrī Kṛṣṇa as His integral part and parcel, the jīva’s original, spiritual ego is similarly eternal.

When the soul attains liberation, this original spiritual ego becomes uncovered and is overtly manifest.

However, as long as the eternal spiritual ego of the jīva remains hidden by his liṅga-śarīra, his identification with the material world will be the more pronounced and his spiritual ego non-assertive and practically absent.

Being noumenal, the liṅga-śarīra of the jīva is covered by his sthūla-śarīra, which executes the desired kriyā, actions, of the bound jīva.

The sthūla-śarīra then becomes identified with its false temporary ego in the form of status, position, etc., within the social system of varṇāśrama.

“Mana, buddhi, and ahaṅkāra are indeed material, but because they interpret—
perversely—the ātmā-vṛti, inclinations of the real self, the soul within, they
falsely lay claim to being the sources of consciousness, knowledge, and action.”

Q-23

Vrajanātha, “Respected master, I have now understood that the eternal form of
the jīva is atomic cit and that his limbs, features, and nature are all sublime and
beautiful.

In the conditioned state of the jīva, the liṅga-śarīra veils this beautiful form.

Thus, the gross material covering completely corrupts and perverts the original
and actual identity of the jīva.

Is the jīva in his mukta-avasthā, emancipated condition, completely flawless?”

A-23

Raghunātha dāsa Bābājī, “Since he is the atomic part and parcel of Śrī Kṛṣṇa, the spiritual form of the jīva is certainly faultless, but incomplete because of the vulnerability of his extremely diminutive size.”



Thus, the only discernible weakness in his faultless condition is that in a close encounter with the powerful māyā-śakti his spiritual nature can be eclipsed and concealed.

The Śrīmad Bhāgavatam, 10.2.32, describes this as follows:

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

“O lotus-eyed one, those who think they are liberated in this life, but do not
render devotional service to You must be of impure intelligence. Although they
accept severe austerities and penances and rise to the spiritual position, to
impersonal Brahman realization, they fall down again because they neglect to
worship Your lotus feet.’

“Therefore we see that however elevated a position a liberated soul may attain, his dependent constitution remains permanent.”

This is, in fact, the definition of the jīva-tattva.

Therefore the Vedas reiterate that Bhagavān is the Lord of māyā, and that the jīva is, in all situations, susceptible to the subjugation of māyā being the tatasthā-śakti.”

*Thus ends the fifteen chapter of Jaiva-dharma, entitled: Nitya-dharma:
Sambandha, Abhidheya and Prayojana
Part Three: The Jīva, the Eternal Individual Spirit Souls*