

Jaiṣa Dharmā

by Śrīla Saccidānanda
Bhaktivinoda Ṭhākura

Chapter Sixteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

The jīvas who take this opportunity to elevate themselves gradually rise to the transcendental realm and acquire the same position as the nitya-pārṣadās.

QA

Vrajanātha, “Why must the individual souls suffer so that the Lord can enjoy these līlās?”

A-4



Raghunātha dāsa Bābājī, “One should consider that to possess and exercise free will is indeed a special grace of Śrī Kṛṣṇa.”

Inert matter is without free will, hence non-essential and extraneous.

The jīva, on the other hand, by asserting his free will has attained the position of lordship over the material world.

Suffering and pleasure are different conditions of the mind.

What we call suffering, another person attached to the same condition will define as pleasure.

~~The final outcome of all material pleasure, however, is pain.~~

~~The materially engrossed person accumulates only misery in the end and upon experiencing the worsening of his situation he desires undiluted, endless happiness.~~

Intensification of this desire arouses his conscience and power of discrimination, leading to inquisitiveness and enquiry into the ultimate reality.

The attitude of sincere enquiry leads to sādhu-saṅga, which bestows śraddhā and thus installs the jīva on the path of self-elevation.

“Therefore suffering is ultimately a boon Impure gold is purified by firing and repeated hammering; similarly, when the jīva is contaminated by the fancy to enjoy his senses to the extreme—making him turn away from Kṛṣṇa—he needs to be purified by the fire and hammering of excruciating material experiences.

(In this sense) (the sufferings of a gross materialist) are auspicious and the mercy of the Lord.

Therefore, the misery suffered by the jīva in the pastimes of Śrī Kṛṣṇa is considered as good and beneficial by far-sighted visionaries, while the myopic materialists abhor it as deathly suffering.

Q-5

Vrajanātha, “I agree that the sufferings of the conditioned jīvas are ultimately beneficial, but presently it is very painful.”

Was it not within the means of the omnipotent Supreme Lord Śrī Kṛṣṇa to change this torturous path of material existence into an easier one?”

A-5

Raghunātha dāsa Bābājī, “The līlās of Śrī Kṛṣṇa are unlimited and variegated; hence, this also is another of His many unique activities.”

When the Supreme Autocrat wilfully engages in a kaleidoscope of pastimes, why should it be unusual for Him to enact this particular pastime? ^{→ Variety}

If the principle of variegated līlās is kept intact, not a single type of līlā can be rejected.

Whatever the līlā, the participants assisting the Lord may have to accept many hardships and pain.

Śrī Kṛṣṇa is the puruṣa, the Supreme Enjoyer and Absolute Master.

All the upakarana, participants and paraphernalia, are fully under the control of the puruṣa and they are the working tools of the Supreme Creator.

In fully surrendering oneself to the sweet will of the Supreme Lord, it is only natural that one may have to accept adversities also.

If finally this material adversity turns into an auspicious state that is far from miserable, then why ultimately should one call it adversity?

On the transcendental platform, the tribulations of the jīva while trying to satisfy the Lord in His pastimes are by all accounts pleasurable.

Yet, the conditioned soul by misuse of his free will denies himself the exultation one experiences whilst directly assisting Srī Kṛṣṇa in His transcendental pastimes.

Instead, he embraces māyā who gives him only acute harassment.

If anyone is to blame for this dilemma, it is the jīva, and definitely not Kṛṣṇa.”

Q-6

Vrajanātha, “If the jīva were not allocated his share of free will, would anything have gone amiss?”

Śrī Kṛṣṇa is omniscient, so He knew that the jīva would have to suffer if given free will.

Considering this case, is Śrī Kṛṣṇa not to be made responsible for the misery of the jīva?"

A-6

Raghunātha dāsa Bābājī, "Svatantratām, free choice, is indeed the rarest of gems."

If none of the many entities in the material world were given free choice that would imply the existence of far fewer significant beings, and ultimately, if the jīva were not endowed with free will, he would simply be reduced to inert and insignificant matter.

The jīva is part and parcel of cid-vastu, the absolute transcendence; hence, he possesses the same qualities as the Absolute Whole, but in minute measure.

Supreme independence is the intrinsic characteristic of the ultimate spiritual substance, Śrī Kṛṣṇa, and to separate a substance from its innate characteristics is of course impossible.

Therefore, free will is certainly present in the nature of the jīva, but proportionate to his infinitesimal size.

The intrinsic constitutional presence of free will has elevated the jīva to a much higher status than matter and has made him its lord and master in the material sense.

It has also favoured him with the possibility of becoming the dearmost
servitor of the Supreme Lord.

“Yet when the same jīva misuses his innate free choice and thus becomes
engrossed in material activities, the merciful Śrī Kṛṣṇa is stricken by
compassion and concerned about the bad fortune of the jīva.

Lamenting, the Lord shadows the movement of the (jīva) planning means to
save him.

↓
S/S

Śrī Kṛṣṇa knows that His nectarean and immortal līlās are not available to the conditioned jīva and thus out of deep compassion, He manifests His acintya-līlā, inconceivable and wonderful pastimes, from within the material nature for the edification of the conditioned jīva.

However, realizing that the jīva in his conditioned state is unable to properly comprehend His transcendental activities, Śrī Kṛṣṇa has descended to earth at Navadvīpa, appearing as the most munificent incarnation, Śrī Kṛṣṇa Caitanya Mahāprabhu.

Acting as the divine spiritual master, Śrī Mahāprabhu has initiated the jīva into a supremely efficacious method for his salvation.

He has explained the esoteric truth about the transcendental name, form, qualities and pastimes of the Supreme Lord Śrī Kṛṣṇa, simultaneously taking the position of a pure devotee and teaching the science of pure devotional service by His own exemplary conduct.

My dear boy! Could one possibly think of blaming such a magnanimous Lord?

The compassion of Śrī Kṛṣṇa is immeasurable, and the condition of the fallen souls is most lamentable.”

Vrajanātha, “Does not the māyā-śakti embody our ill fate, and is she not our enemy?”