

Jaiṅva Dharma

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Chapter Sixteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

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.”

Q-7

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

If the omnipotent and omniscient Supreme Lord Śrī Kṛṣṇa had dissipated māyā, then would not the torment of the jīva have been alleviated?"

A-7

Raghunātha dāsa Bābājī, “The māyā-śakti is the shadow of the svarūpa-śakti of the Supreme Lord, thus she is a vitiated transformation of that purely transcendental energy.”

The Lord uses māyā as a tool to purify the contaminated jīva and make him eligible for elevation.

Māyādevī, the embodiment of the māyā-śakti, is a maidservant of Śrī Kṛṣṇa who chastises and cures the errant conditioned souls estranged from Kṛṣṇa.

When the jīva, a fully spiritual entity, forgets his position as an eternal servant of Śrī Kṛṣṇa, he unnecessarily commits a serious blunder.

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Eternal

As a consequence of this aberration the jīva is sentenced to repeated punishment carried out by Māyādevī, who looms before the jīva like a witch.

↓
Eternal

The material world is a prison for the errant jīva.

Just as a king builds prisons out of kindness to protect his subjects from harm, similarly, the munificent Śrī Kṛṣṇa has provided this material creation as a reform-house for the jīvas and Māyādevī takes the role of the prison superintendent.”

Q-8

Vrajanātha, “If this material world resembles a jail, what then are the fetters?”

A-8

Raghunātha dāsa Bābājī, “Māyādevī is armed with three types of chains made respectively from sattva-guṇa, rāja-guṇa, and tama-guṇa, and with these chains the condemned jīvas are bound.”

Whether bound by sattva, rāja or tama, all the conditioned jīvas are in fetters.

Chains may be made of gold, silver or iron—the metals may differ, but nonetheless they are chains.”

Q-9

Vrajanātha, “If we agree that the jīva is spiritual, how then can the chains of māyā bind or hold him in bondage?”

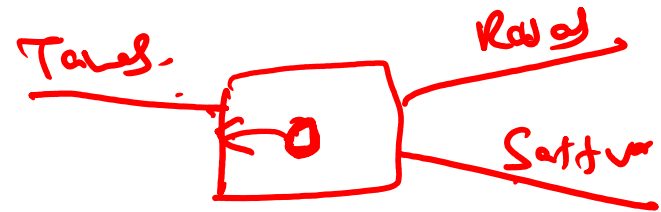
A-9

Raghunātha dāsa Bābājī, “Spiritual nature is absolutely beyond the circle of influence of the material nature.”

However, as soon as the jīva falsely claims to be the enjoyer of māyā, he is enwrapped in a liṅga-śarīra based upon ahaṅkāra.

subtle body

Eternally-



Māyādevī then shackles this subtle body of the jīva with her chains.”

“The jīvas covered by ahaṅkāra in the mode of goodness are residents of the higher material heavenly planets; these devatās are shackled in the golden chains of sattva-guṇa.

The jīvas covered by ahaṅkāra in the mode of passion have a mixture of the propensities of the devatās and the human beings; they are bound by the silver chain of raja-guṇa.

The jīvas covered by ahaṅkāra in the mode of ignorance are hopelessly inebriated by abominable carnal cravings meant to squeeze out gross material happiness; they are fettered in the iron chains of tama-guṇa.

The chained-up jīva souls cannot step out of the prison house, they are caged in by boundless miseries.

Q-10

Vrajanātha, "What are the activities of the jīvas held captive in the prison house of Māyādevī?"

A-10

Raghunātha dāsa Bābājī, "First of all, their activities are aimed at satisfying their particular inclinations for materialistic sense enjoyment.

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sukha - pravṛtti

Secondly, they act to gain relief from the constant sufferings that accompany prison life."

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duḥkha nivṛtti

Q-11

Vrajanātha, “Please explain in more detail the first type of material activity of the jīva—the search for sense enjoyment.”

A-11

Raghunātha dāsa Bābājī, “The gross covering of the jīva is his material body, which passes through six phases: one, it takes birth; two, it grows; three, it attains maturity and maintains; four, it produces by-products; five, it deteriorates; and six, is destroyed.”

These six transformations are inherent in the gross material body; additionally, the body undergoes hunger, thirst and other discomforting needs.

The conditioned jīva, now residing in the gross body, is instigated to constant activity by these interminable desires to gratify his senses and is thus enslaved by the urges of eating, sleeping, mating and defending, etc.

All his activities are ultimately directed to excite and satisfy his senses.

“To acquire such desired objectives, he may take the option of material piety and from his birth to his last breath perform the ten Vedic puṇya saṁskāras, pious ritualistic activities, to maintain himself and acquire his material goals.

Additionally, he may execute the eighteen sacrificial rites as taught in the Vedas with the motive of accruing sufficient piety in his present birth to ensure his elevation after death to the heavenly planets, wherein celestial yet nevertheless material delights await him.

Returning to earth thereafter, he is certain to take birth in a brāhmaṇa family or some other high family, and lead a life of contentment.

“The other option for the conditioned soul in his search for sensual happiness is to take up the path of impious sinful ways, having gone astray from the path of dharma.

With these two kinds of activities—pious and impious—the jīva decides upon his next life.

In the former, the jīva takes birth as a human being after his sojourn in the celestial planets, and in the latter, after a sacrilegious sinful life, he enters different hellish planets wherein he has to endure terrible tortures, after which he finally attains another mortal body, but not necessarily as a human being.

On either path, he is at all times a conditioned jīva held as the captive of the māyā-śakti.

Thus, beginning at a time one cannot trace, the jīva is tied to the giant wheel of karma making him perpetually traverse this material nature while he incessantly pursues the material goals of sense gratification.

He goes back and forth from materially auspicious conditions through his pious deeds to temporary torment through his misdeeds.”

Vrajanātha, “Please speak in detail about the second type of material activity—the attempt to alleviate material distress.”