

Jaiṅva Dharma

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Chapter Sixteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

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.”

Q-12 →

→ दुःखालेन वस्तुव्यथ

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

Raghunātha dāsa Bābājī, “The spirit soul, presently residing in his material tabernacle, undertakes various activities to remove his privations and overcome his distresses.”

↓
lacking basic needs

He builds houses for his shelter, comfort and protection. He has to make proper arrangements to appease his hunger and to quench his thirst.

To ensure this supply, he has to work tirelessly and accumulate wealth for heating and clothing to avert the bitter winters.

He has to marry to satiate his lust. He continues to work hard in order to make sure that his children and relatives are abundantly provided for and so that no deficiency arises.

When his body is attacked by disease, he does everything to get healthy again.

He fights for protecting his assets and interests in court. He comes fully under the sway of the six foes—kāma, lust; krodha, anger; lobha, greed; mada, intoxication; moha, illusion; mātsarya, hate and envy—

which goad him into fights, violence, hatred, harassing others, stealing, cruelty, and other such evil deeds, all in an attempt to avoid adversity.

Thus, the fallen jīva wastes his days and nights only in gratifying his senses and attempting to prevent privations.”

Q-13

Vrajanātha, “If Māyādevī had covered the jīva with just the subtle body, would this not have served her purpose?”

A-13

Raghunātha dāsa Bābājī, “No, work cannot be performed with the subtle body alone; hence, the gross body is a necessity.”

Actions performed by the gross body arouse various desires in the subtle body, and to fulfil these desires a suitable gross body is bestowed in the next life.”

Q-14

Vrajanātha, “How are the actions and their results interlinked?”

The mimāṃsā philosophers postulate that Īśvara, the Supreme Controller, who supposedly personally supervises the results of all karma, is a fictitious being.

According to them, karma gives birth to a mechanistic principle called apūrva, the exceptional, and it is this principle that calculates and then gives out the result of karma.

Is this concept a fact?"

A-14

Raghunātha dāsa Bābājī, "The mimāṃsā philosophers, overly concerned with the principle of karma, are not conversant with the philosophical conclusions of the Vedas.

Passing vague judgments by observing the mood in which certain ritualistic performances are recommended in the scriptures, they espouse a feeble philosophy.

Truly, the Vedas disagree with their views.

For example, in the Vedas, Śvetāśvatara Upaniṣad, 4.6, and Muṇḍaka Upaniṣad, 3.1.1, we find:

dvā suparṇā sayujā sakhāyā samānam vṛkṣam pariśasvajāte
tayor anyah pippalam svādv atty anaśnann anyo 'bhicākaśīti

“Two birds, Kṣīrodakaśāyī Viṣṇu (Paramātmā) and the individual jīva, are
perched like friends on the same branch of a peepul tree, which represents the
material body. One of them, the jīva, is eating the fruit of the tree according to
his karma, while the other, the Paramātmā, is a silent non-participating
witness.”

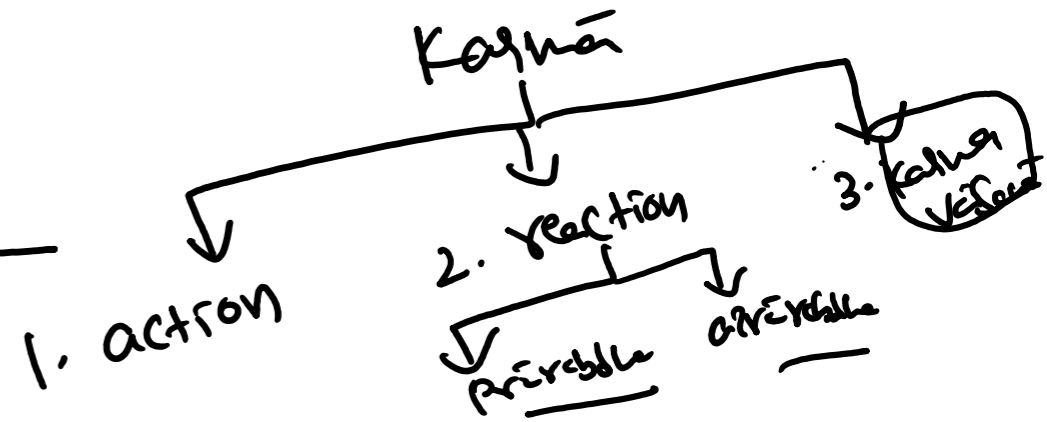
“The purport of this verse is that the jīva, enthralled by māyā, performs karma and tastes the fruits of his actions.”

The Supreme Lord, controller of māyā, administers the results according to the actions of the jīva.

As long as jīva is unable to attain a direct audience with the Lord, the Lord continues to perform pastimes with jīva appropriate to his situation.

Where is the mechanistic apūrva principle of the mimāṃsā philosophers in this context?

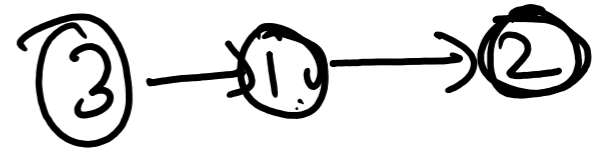
Atheistic views are never conclusive and perfect.



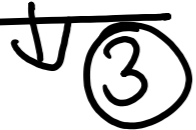
Q-15

Vrajanātha, "Why did you refer to the karma of the jīva as being anādi, beginningless?"

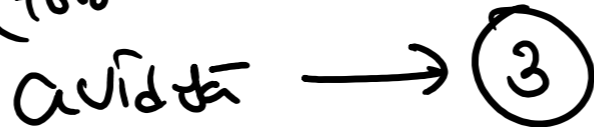
A-15



Raghunātha dāsa Bābājī, "The prime cause for all karma is the desire to execute such karma."



(forgetfulness of P)



Avidyā, ignorance, is the root of this material desire and is defined as forgetfulness of the truth: 'I am the eternal servitor of Śrī Kṛṣṇa.'

This avidyā did not suddenly sprout out within the time-span of the material universal creation—the seed of this root of karma originates in the matrix of the taṭasthā position of the jīva at the juncture the material and spiritual creations.

Since the source of karma is thus untraceable within the mundane time of material world, karma is said to be anādi.”

Q-16

Vrajanātha, “What is the distinction between māyā and avidyā?”

A-16

Raghunātha dāsa Bābājī, “Māyā is a śakti of Śrī Kṛṣṇa; through her Kṛṣṇa has created the material cosmos.”

With the intention of redeeming the rebellious wayward jīvas, the Lord has instigated the māyā-śakti and made her dynamic.

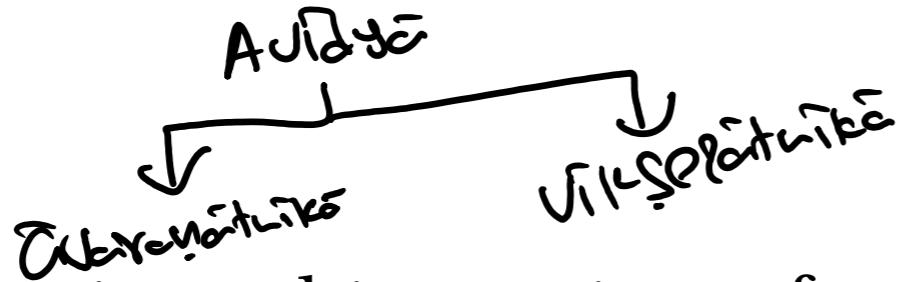
Thus, māyā has two aspects: avidyā, ignorance, and pradhāna, primal matter.

“Avidyā is related to the jīva, whereas the pradhāna is related to the external material world.

The inert matter of the material universe is produced out of the pradhāna, and avidyā binds the jīva to the fruitive desires of material life.

Māyā has another two features: vidyā, and avidyā, both of which are concerned with jīva.

Avidyā puts the jīva into his conditioned state of captivity, and vidyā liberates him.



When the imprisoned jīva strives after reunion with Kṛṣṇa, the vidyā principle is activated, bestowing spiritual realization.

However, as long as the jīva forgets Kṛṣṇa, he is under the spell of avidyā.

Brahma-jñāna, cognizance of the Supreme, is a specific branch of the vidyā principle.

Manifesting within the spiritually awakening consciousness of the jīva, vidyā has two phases.

In her first phase, vidyā prompts pious deeds and a positive spiritual endeavour, and in her second mature phase bestows realization of the Supreme Truth.

Avidyā clouds the consciousness of the jīva, and vidyā dissipates the clouds.”

Q-17
Vrajanātha, “How does the pradhāna function?”

Raghunātha dāsa Bābājī, “When the pradhāna of the māyā-śakti is agitated by the potency of Śrī Kṛṣṇa in the form of kāla, eternal time, the mahā-tattva, the total material substance, is produced.”

↓ A-17

Thus, when the pradhāna, an aspect of māyā, is stirred into motion by kāla, matter comes into existence.

Ahaṅkāra is then manifested from a transformation of the mahā-tattva, and when ahaṅkāra is transformed by tama-guṇa, ākāśa, ether, is produced.

Ākāśa is then transformed into air, then air into fire, then fire into water, and then water into earth—in this way the pañca-mahābhūta, the five gross elements of matter, come into existence.

Now listen carefully to how the pañca-tanmātra, five sense objects,
respectively related to the pañca-mahābhūta, the five gross elements of matter,
are created.

“Kāla agitates the avidyā aspect of prakṛti, material nature, to manifest the
humours of jñāna and karma within the mahā-tattva.

Within the mahā-tattva, when this element of karma is transformed by sattva-
guṇa, jñāna, cognizance, is produced, and when rāja-guṇa acts upon karma,
then kriyā, action, is produced.

“As we have said before, the mahā-tattva is transformed to produce ahaṅkāra.

Ahaṅkāra, now vitiated by rāja-guṇa, transforms into buddhi.

When buddhi is then transformed, it produces the quality of śabda, sound, in the element ākāśa.

Earth → aṅ + smell
water → touch + sound + form + taste
fire → touch + sound + form
air → touch + sound

The quality of śabda is then transformed into sparśa, touch, the particular quality of air.

ether → sound

Thus, sparśa is imbued with the particular qualities of both ether and air, namely śabda and sparśa respectively.

Śabda and sparśa are the matrices for life, which are prāṇa, force, ojaḥ, vitality, and bala, strength.

Next, sparśa is transformed into rūpa, form, which is the quality of the element
tejāḥ, fire.

Thus, śabda and sparśa are also present in rūpa, which is the particular quality
of tejāḥ.

Next, rūpa is transformed into rasa, taste, the particular quality of water.

Thus, rasa also contains śabda, sparśa, and rūpa.

By further transformation, gandha, smell, is produced as the particular quality
of the element earth, which thus also manifests the qualities of śabda, sparśa,
rūpa, and rasa.

The Supreme Puruṣa by his caitanya, consciousness, lends His requisite support to this entire process of material transformations.

“Ahaṅkāra is of three kinds: vaikārikā, in goodness; taijasa, in passion; and tāmasa, in ignorance.

FE - MoP → mind + sense deities

Vaikārikā ahaṅkāra through its product mana, the mind, manifests the material objects before the consciousness of jīva.

Taijasa ahaṅkāra produces the two types of senses, which are the pañca-jñānendriya, the five knowledge gathering sensual organs, and the pañca-kārmendriya, five working sense organs.

FE MoP → Buddhi + Prāṇa + 10 senses.

The pañca-jñānendriya are the eyes, ears, nose, tongue, and skin (the sense of touch).

The pañca-karmendriya are the mouth, hands, legs, anus, and reproductive organ.

“In this manner all the material paraphernalia, both gross and subtle, are manufactured, but until and unless they come into contact with the jīva, they cannot be activated.

When the jīva is placed by the glance of the Supreme Lord into the material body of gross and subtle matter, then everything starts working by the jīva’s presence and the supervision of the Lord.

In this way, the senses manifested by the modes of sattva and rāja encounter the sense-objects that the pradhāna has manifested through the mode of tama.

All these elements amalgamate and interact to form a suitable field for the material action of the jīva.

Avidyā and pradhāna work in this way.

Makes the JIVE identify with
presents the GB + SB

“The material nature thus consists of twenty-four elements: the pañca-mahābhūta, the five gross elements: earth, water, fire, air and ether; and their pañca-tanmātra, five concomitant sense objects: smell, taste, form, touch, and sound; plus, the just mentioned ten sense organs, which are the pañca-jñānendriya, the five knowledge gathering senses, and the pañca-karmendriya, five working senses; to these twenty are added: mana, the mind; citta, heart (contaminated consciousness); buddhi, intelligence; and ahaṅkāra, false ego—thus totalling twenty-four in all.

The jīva is the twenty-fifth principle and Paramātmā the twenty-sixth.”

Q-18

Vrajanātha, “In what layout are subtle and gross matter present in this human body, which measures three and a half cubits?”

Furthermore, where does the jīva reside within the body?"

A-18

↳ Body →

Raghunātha dāsa Bābājī, "The five gross elements, the five sense-objects, and the ten sense organs comprise the gross body.

↳ Subtle

Mind, contaminated consciousness, intelligence, and false ego form the subtle body.

The one who falsely identifies with the body and stakes claims in relationship to the body, thus living under false concepts of 'I' and 'mine' is the jīva, who is thus deprived of his true svarūpa.

The jīva, though infinitesimal, is transcendental to material time, place, and the three modes; however, in spite of his minute stature, his consciousness pervades the entire body.

A touch of sandalwood paste applied to any part of the body soothes the entire body, similarly, the tiny soul, the jīva, is the kṣetra-jña, knower of his entire body, which is called the kṣetra, the field.

Through this kṣetra the jīva experiences the worldly joys and sorrows.”

Vrajanātha, “If the jīva is the central figure performing karma and thus experiencing the fruits of elation and distress, then to what extent does Īśvara exercise control?”