

Jaiṅva Dharma

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Chapter Sixteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

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.”

Q-19

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?”

A-19
Raghunātha dāsa Bābājī, “The jīva is the initiator of his karma, whereas Īśvara bestows the fruits appropriate for that karma upon the jīva.”

Also Īśvara arranges the resultant future karma of the jīva.

Both prārabdha
& aprārabdha is
arranged by
Īśvara.

Put simply, Īśvara is the disburser of the fruits of karma and the jīva is the enjoyer of those fruits.”

Q-20
Vrajanātha, “What are the different types of conditions experienced by the deluded souls?”

A-20

Raghunātha dāsa Bābājī, “The spirit soul deluded by māyā passes through five distinct conditions: ācchādita-cetanā, covered consciousness; saṅkucita-cetanā, contracted consciousness; mukulita-cetanā, budding consciousness; vīkasita-cetanā, unfolded consciousness; and pūrṇa-vīkasita-cetanā, full-blown consciousness.”

Q-21

Vrajanātha, “Which of the jīvas belong to the category of ācchādita cetanā?”

A-21

Raghunātha dāsa Bābājī, “The jīvas with the inert forms of trees, plants, or rocks belong to this category.”

Consciousness is practically non-existent in them.

Having forgotten their eternal relationship as servants of Śrī Kṛṣṇa, they have become so completely engrossed in matter that they are now unable to perceive their spiritual self.

These jīvas are forced to accept and only know the six transformations of birth, growth, maintenance, production of by-products, dwindling, and death.

They are practically inert and have not the faintest recollection of their original self.

“This condition reflects the most degraded state of consciousness of the jīva.

In the Purāṇas the examples of Ahalyā, the Yamalārjuna trees, and the saptatāla-vṛkṣa, the seven tāla trees, shed more light on this topic.

The jīvas are put into such a distressful condition as a result of abominable offences, and only the mercy of Śrī Kṛṣṇa can release them from this state.”

Q-22

Vrajanātha, “Who are in saṅkucita-cetanā?”

A-22

Raghunātha dāsa Bābājī, “Birds, beasts, reptiles, aquatics and insects belong to this category.”

Unlike the ācchādita-cetanā, whose perception of their own consciousness is almost nil, these jīvas are slightly aware of their consciousness.

They carry out activities like eating, sleeping, mating, defending, moving according to their will, fighting with others when life or ownership are jeopardized, and expressing anger upon seeing injustice done to themselves.

However, they do not have any knowledge of life after death or of transcendence.

“For example, in the mind of a monkey we see traces of primitive scientific responses.

They are slightly able to analyze consequences and possess a sense of gratitude to a minute degree.

These jīvas to some extent may perceive the differing properties of various material objects, but because they cannot penetrate into the subject of Bhagavān, their consciousness is contracted.

In the scriptures there are descriptions of King Bhārata born as a deer, but still remembering kṛṣṇa-nāma.

This, of course, is a very special case, quite out of the ordinary. King Bhārata and even King Nṛga received animal forms as a result of serious offences, which were forgiven later by the mercy and blessings of the Supreme Lord.”

Q-23

Vrajanātha, “Who are the mukulita-cetanā?”

Raghunātha dāsa Bābājī, “The conditioned jīvas in human forms go through the higher three phases of being; namely, mukulita-cetanā, budding consciousness; vikasita-cetanā, unfolded blossoming consciousness; and pūrṇa-vikasita-cetanā, fully blossomed consciousness.”

“Human beings may be divided into five categories: nīti-śūnya, lawless, immoral; nirīśvara-naitika, atheistic, but law-abiding and moralistic; seśvarā-naitika, theistic and moralistic, sādhana-bhakta, devotee of Bhagavān, whose devotion is tempered by rules and regulations; and bhāva-bhakta, a pure devotee whose love and devotion to the Lord is spontaneous.”

“Those human beings who—on account of a lack of knowledge, or perverted knowledge—become atheists come under the category of nīti-śūnya or nirīśvara-naitika.”

Morality mixed with restricted faith in Bhagavān is the hallmark of a seśvarā-naitika jīva.

Those who strictly follow the rules of the scriptures and are attracted to the devotional service of the Supreme Lord with deepening faith are sādhana-bhaktas.

↓ (4)

Unlimited and spontaneous attraction and attachment to the service of the Supreme Lord are the symptoms of a bhāva-bhakta.

↓ (5)

“Nīti-śūnya and nirīśvara-naitika human beings have mukulita-cetanā.

(1) + (2) → Mukulita Cetanā (Wedding)

(3) + (4) → Vikasita Cetanā (blossomed)

Seśvarā-naitika and sādhana-bhakta human beings possess vikasita-cetanā.

Only the bhāva-bhaktas are on the stage of pūrṇa-vikasita-cetanā.



bhāva bhaktas → Pūrṇa-vikasita

Q-24

Vrajanātha, “How long has the bhāva-bhakta to remain bound by the māyā-śakti?”

A-24

Raghunātha dāsa Bābājī, “This question will be dealt within our further discussion of the seventh śloka of the daśa-mūla. It is now late, so let us stop for now.”

Fully absorbed, Vrajanātha recapitulated to himself all the points he had just heard on his way back home.

*Thus ends the sixteenth chapter of Jaiva-dharma, entitled: Nitya-dharma:
Sambandha, Abhidheya and Prayojana, Part Four: The Jīva Swallowed by
Māyā, the Illusory Energy*