

Jaiṅva Dharma

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Chapter Seventeen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

Vrajanātha, “How many types of māyā-mukta jīvas are there?”

Q-14

A-14

Raghunātha dāsa Bābājī, “Initially, there are two types of māyā-mukta jīvas: the nitya-mukta jīvas, eternally liberated souls; and the baddha-mukta jīvas, those who have attained liberation from their previous conditioned, material existence.”

The nitya-mukta jīvas were never captured by māyā.

They are categorized into two groups: nitya-mukta jīvas who are aiśvarya-gata, engrossed in the opulence of the Lord in a reverential mood; and those who are saturated in mādhurya-gata, the nectarean moods of the divine conjugal love of Śrī Śrī Rādhā Kṛṣṇa.

“The aiśvarya-gata-nitya-mukta jīvas are the nitya-pārṣadās of Śrī Nārāyaṇa, the presiding Lord of Vaikuṅṭha.

They are the particles of the spiritual effulgence emanating from Śrī Mūla-Saṅkarṣaṇa, who resides in Vaikuṅṭha.

“The mādhurya-gata-nitya-mukta jīvas are the nitya-pārṣadās of Śrī Kṛṣṇa, the Lord of Vraja-vṛndāvana.

They are the particles of the spiritual effulgence emanating from the body of Śrī Balarāma, who is situated in Goloka Vṛndāvana.

“The baddha-mukta jīvas after the attainment of mukti are of three types: aiśvarya-gata, those steeped in the opulences of the Lord; mādhurya-gata, those absorbed by the sweetness of the Lord; and brahma-jyotir-gata, those who meditate upon the impersonal brahma-jyotir effulgence of the Lord.

~~“The jīvas who in their period of sādhana were inclined to the reverential moods of bhakti in aiśvarya were elevated to the planets of Śrī Nārāyaṇa in Vaikuṅṭha as the associates of His nitya-pārṣadās.~~

Those jīvas who in their period of sādhana were attracted to the intimate moods of bhakti in mādhurya became the eternal residents of Śrī Kṛṣṇa’s Goloka Vṛndāvana and now relish nectarine rasa as the associates of Śrī Kṛṣṇa and His nitya-pārṣadās.

However, those jīvas who sought to merge into the non-dual Absolute Brahman and as a result have attained sāyujya-mukti after death are in the debilitated situation of brahma-sāyujya, amalgamation into the impersonal brahma-jyotir.”

Q-15

Vrajanātha, “What is the final destination of those who worship Śrī Gaurāṅga?”

A-15

Raghunātha dāsa Bābājī, “Śrī Kṛṣṇa and Śrī Gaurāṅga are non-different in terms of tattva; they are the same Absolute Truth and both are the fountainheads of madhura-rasa, nectarean, honey-like mellows.

However, there are two ways in which madhura-rasa manifests: mādhurya, transcendental conjugal sweetness; and audārya, transcendental magnanimity.
sweet *conjugal*

When mādhurya is pre-eminent, Śrī Kṛṣṇa is manifest, and when audārya is prominent, Śrī Gaurāṅga is manifest.

In the original Vṛndāvana, Goloka, there are two symmetrical halves: kṛṣṇa-pīṭha, the abode of Śrī Kṛṣṇa; and gaura-pīṭha, the abode of Śrī Gaurāṅga.

In kṛṣṇa-pīṭha reside those jīvas whose devotional mood is primarily mādhurya, appended with audārya—they are the devotees of Śrī Kṛṣṇa.

In gaura-pīṭha reside those jīvas whose devotional mood is most pronouncedly
audārya, supported by mādhurya—they are the eternal servitors of Śrī
Gaurāṅga.

In certain cases, some eternally liberated souls are present simultaneously in
both the pīṭhas through their svarūpa-vyūha, personal expansions.

In other instances, particular pārasadās participate in one pīṭha in their spiritual
form, being absent in the other.

“Devotees who worship Śrī Gaurāṅga exclusively in their period of sādhana attain gaura-pīṭha when they are liberated and perfect; whereas, those who worship Śrī Kṛṣṇa exclusively in their period of sādhana serve in kṛṣṇa-pīṭha after liberation.

Then there are those devotees who in their period of sādhana worship both Śrī Kṛṣṇa and Śrī Gaurāṅga.

After obtaining liberation, they acquire two transcendental forms and serve Śrī Kṛṣṇa in kṛṣṇa-pīṭha and Śrī Gaurāṅga in gaura-pīṭha simultaneously.

This is the divine and confidential mystery of the inconceivable, simultaneous oneness and difference of Śrī Kṛṣṇa and Śrī Gaurāṅga.”

The unequivocal instructions of Raghunātha dāsa Bābājī about the liberated souls caused Vrajanātha to be overwhelmed with strong spiritual emotions and he fell at the feet of his elder Vaiṣṇava guru.

Raghunātha dāsa Bābājī, moved to tears, took Vrajanātha in his arms and, exuding paternal affection, firmly embraced him.

Time had flown by and it was late in the night when Vrajanātha took leave of Raghunātha dāsa Bābājī and slowly returned home, totally engrossed in Bābājī's instructions in the matter of the jīva's final destination.

While taking his supper, he spoke sternly with his grandmother, “Grandmother, if you desire to see me at all, you must cancel those things you call matrimonial arrangements.

Vānimādhava should be told not to visit this house. You must not involve him in any of our family matters—he is my enemy.

I will not speak to him any more and you should not have anything to do with him.”

A very intelligent lady, the elderly grandmother calmly considered her conversation earlier that morning with Vānimādhava and the one now with her grandson Vrajanātha and quickly decided to postpone the entire matter of Vrajanātha's matrimony to a future, more congenial time.

“Further pressure and coaxing will aggravate the displeasure of Vrajanātha, perhaps provoking him to leave home for Vārāṇasī, Kāśī, or Vṛndāvana.

Therefore, I shall leave it up to Śrī Parameśvara to do as He pleases,” she concluded within her mind.

*Thus ends the seventeenth chapter of Jaiva-dharma, entitled: Nitya-dharma:
Sambandha, Abhidheya and Prayojana.*