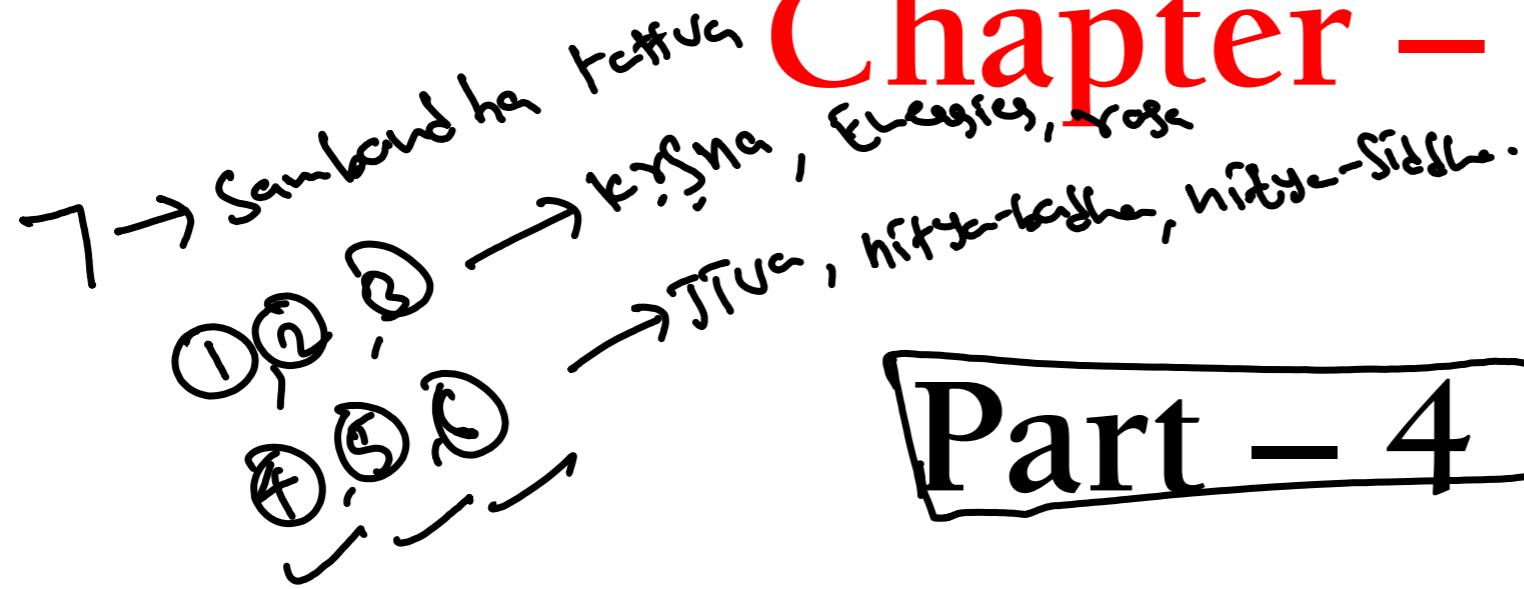


Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Ṭhākura

Chapter - 1



Part - 4

A ✓ 5 ✓ 6 ✓
Jiva, Conditioned and Liberated States

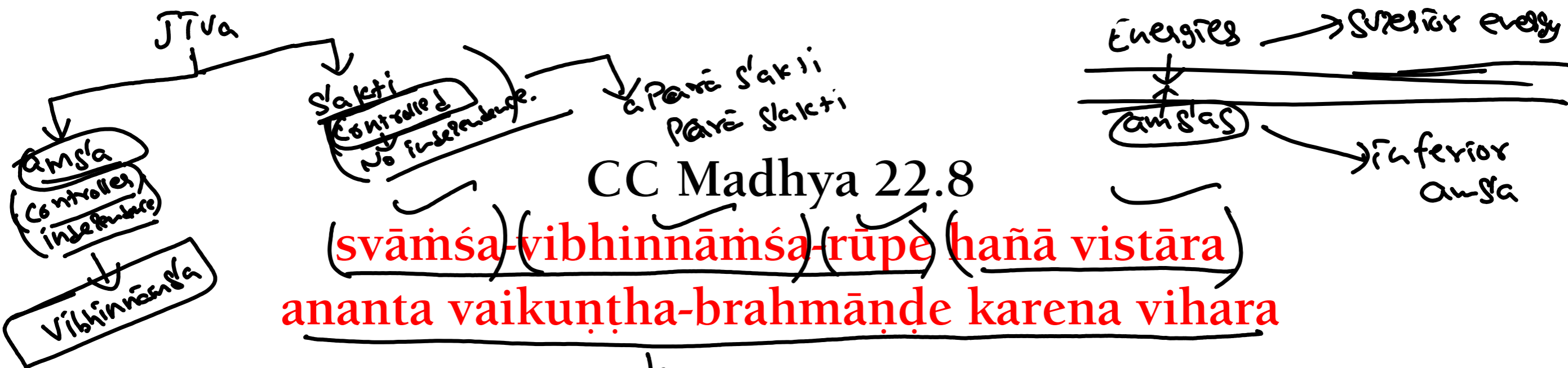
Mahaprabhu has Himself explained this to Sanatana Goswami:

Jīva tattva
CC Madhya 22.7

(advaya-jñāna-tattva kṛṣṇa—svayaṁ bhagavān
'svarūpa-śakti' rūpe tānra haya avasthāna

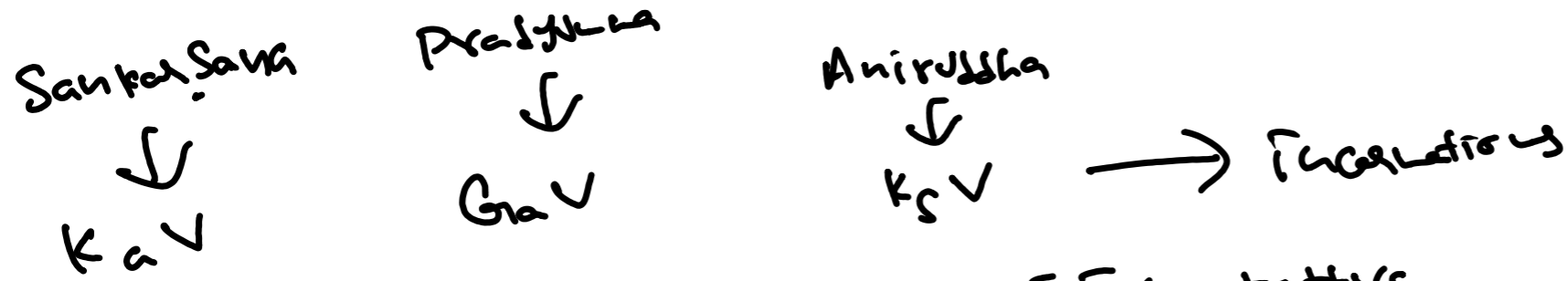
“Kṛṣṇa is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

↳ tatastha śakti → Jīva-tattva



↓ Jīva tattva

“Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and the material worlds. The spiritual worlds are the Vaikunṭha planets, and the material universes are the brahmāṇḍas, gigantic globes governed by Lord Brahmā.



↓ Jīva tattva

CC Madhya 22.9

svāmśa-vistāra—catur-vyūha, avatāra-gaṅga
vibhinnāmśa jīva—tānra śaktite gaṅgana

“Expansions of His personal self—like the quadruple manifestations
of Saṅkarṣaṅga, Pradyumna, Aniruddha and Vāsudeva—descend as
incarnations from Vaikuṅṭha to this material world. The separated
expansions are the living entities. Although they are expansions of
Kṛṣṅa, they are counted among His different potencies.

Inte
Nitya baddha
&
Nitya mukta

CC Madhya 22.10-11

sei vibhinnāṁśa jīva—dui ta' prakāra
eka—'nitya-mukta', eka—'nitya-samsāra'

"The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned."

Nitya mukta

'nitya-mukta'—nitya kṛṣṇa-carāṇe unmukha
('kṛṣṇa-pāriṣada' nāma), (bhuñje sevā-sukha)

"Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa."

nitya-bandha

CC Madhya 22.12

(nitya-bandha) — (kṛṣṇa haite nitya-bahirmukha)
(nitya-samsāra), (bhujje narakādi duḥkha)

“Apart from the ever-liberated devotees, there are the conditioned souls, who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

How nitya-baddha
interacts with māyā devī

CC Madhya 22.13

sei doṣe māyā-piśācī daṇḍa kare tāre
ādhyātmikādi tāpa-traya tāre jāri' māre

“Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries—miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods.

CC Madhya 22.14-15

(kāma-krodhera) (dāsa hañā) (tāra lāthi khāya)
(bhramite bhramite) (yadi sādhu-vaidya pāya) → (Sādhu/Vaidya)
(tānra upadeśa-mantre) (piśācī palāya)
(kṛṣṇa-bhakti pāya) (tabe kṛṣṇa-nikaṭa yāya) → closer to P.
↓
↓

“In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes the servant of anger and continues to be kicked by the external energy, māyā. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of the external energy flee. The conditioned soul thus gets into touch with devotional service to Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

CC Madhya 20.108-109

jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'tatasthā-śakti' 'bhedābheda-prakāśa'
sūryāmśa-kirana, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya

“It is the living entity’s constitutional position to be an eternal
servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a
manifestation simultaneously one with and different from the Lord,
like a molecular particle of sunshine or fire. Kṛṣṇa has three
varieties of energy.”

Jīva śakti

To Rupa Gosvami Lord Caitanya said:

CC Madhya 19.138

(eita brahmāṇḍa bhari' ananta jīva-gaṇa)
caurāśī-lakṣa yonite karaye bhramaṇa

“In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

④th Sambandha tattva → Discussion about the jīva tattva.

CC Madhya 19.139

keśāgra-śateka-bhāga punaḥ śatāmśa kari
tāra sama sūkṣma jīvera 'svarūpa' vicāri

“The length and breadth of the living entity is described as one ten-thousandth part of the tip of a hair. This is the original subtle nature of the living entity.”

To Sarvabhauma Lord Caitanya spoke as follows:

CC Madhya 6.162
(māyādhīśa) (māyā-vaśa) — (īśvare-jīve bheda)
(hena-jīve) (īśvara-saha) (kaha ta' abheda)

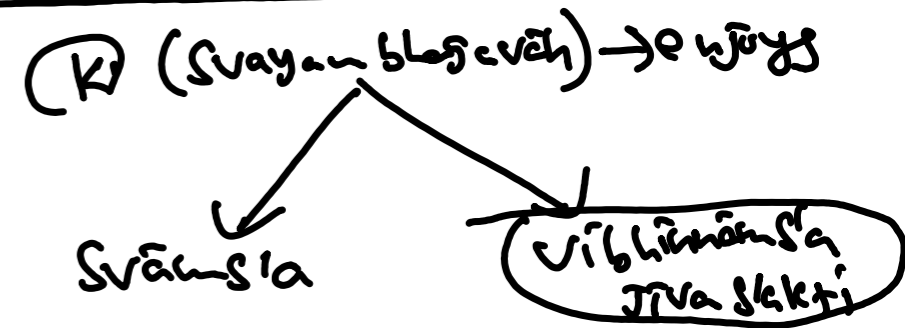
“The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.”

CC Madhya 6.163

(gītā-śāstre) (jīva-rūpa) 'śakti' kari' māne
hena jīve 'bheda' kara īśvarera sane

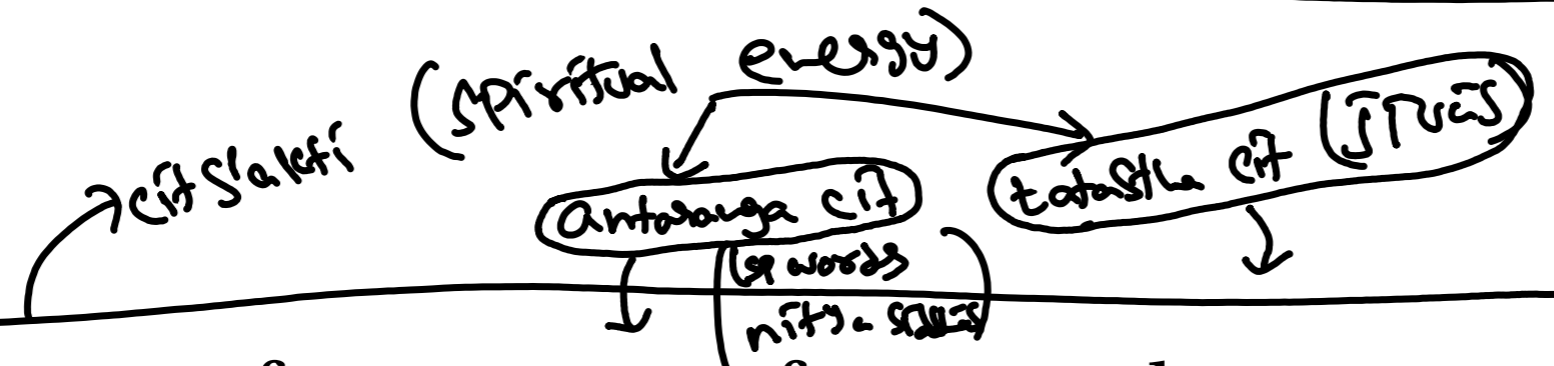
“In the Bhagavad-gītā the living entity is established as the marginal
potency of the Supreme Personality of Godhead. Yet you say that
the living entity is completely different from the Lord.”

The meaning of these statements is that Krsna, Who is endowed with inconceivable energies, by His will, through His cit sakti, enjoys in two ways: through His personal expansions or svamsa and through His separated parts, vibhinnamsas.



N, S, P, A → avatāres

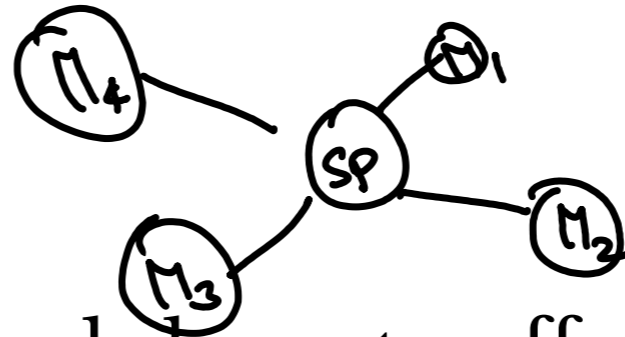
He expands Himself in svamsa forms (similar forms) as the caturvyuha and innumerable avataras; He expands Himself in vibhinnamsa forms (separated or different parts) as the sum of all jivas.



The expansion of His svamsa forms is the activity of the cit sakti.

All these forms are ^{Svāmbh}Visnu tattva, endowed with all power. All these parts obtain complete power from the complete whole (Krsna).

Although one great candle lights up innumerable candles, it does not lose any power, and yet the innumerable candles have the same power as the original candle.



→ Svāmbh

All these forms are supreme, and do not suffer the results of karma; yet though almost equal to Krsna in independent will, they are subordinate to Krsna's will.

All these forms are Visnu tattva, endowed with all power.

All these parts obtain complete power from the complete whole
(Krsna).

Although one great candle lights up innumerable candles, it does
not lose any power, and yet the innumerable candles have the same
power as the original candle.

Brahma Samhita 5.46

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yaś tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣam tam aham bhajāmi

I worship the Supreme Lord Govinda (govindam ādi-puruṣam tam aham bhajāmi) who expands as Kṣīrodakaśāyī-viṣṇu (through Mahāviṣṇu and Garbodakaśāyī-viṣṇu) (viṣṇutayā vibhāti), who is non-different from him (yaś tādṛg eva hi), just as a large lamp (dīpārcir eva) lights up a second lamp (dīpāyate), which lights up a third lamp (daśāntaram abhyupetya) -- which illuminates with the same quality of light as the original lamp (vivṛta-hetu-samāna-dharmā).

All these forms are supreme, and do not suffer the results of karma;
yet though almost equal to Krsna in independent will, they are
subordinate to Krsna's will.

11.16.11

guṇinām apy ahaṁ sūtram

mahatām ca mahān aham

sūkṣmāṇām apy ahaṁ jīvo

durjayānām ahaṁ manaḥ

→ life air of the Universe

Among material things I am sūtra (guṇinām apy ahaṁ sūtram). In all antaḥkaraṇas, possessing mahat-tattva, I am citta (mahatām ca mahān aham). Among subtle things I am the jīva (sūkṣmāṇām apy ahaṁ jīvo), and of things that are difficult to conquer, I am the mind (durjayānām ahaṁ manaḥ).

They are also called the tatastha sakti.

antara sakti

The tatastha sakti lies between the (cit sakti) and the (maya sakti).

māyā is not intrinsic to jīva but because of the jīva's minute nature → it can be attracted to māyā

The maya sakti is not intrinsic in the jivas, yet due to their minute nature and consequent weakness they become attracted to maya.

It is from Krsna's inconceivable power alone that such an energy as the jiva is manifest.

Its cause is simply Krsna's independent will.

The separated parts, all the jivas, are liable to suffer the results of karma.

|| 11.11.7 ||

Deśnes nitya baddha
nitya mukta

ātmanam anyam ca sa veda vidvān
apippalādo na tu pippalādaḥ
yo 'vidyayā yuk sa tu nitya-baddho
vidyā-mayo yaḥ sa tu nitya-muktaḥ

Paramātmā (sah vidvān), who does not eat the fruit (apippalādaḥ), knows himself and the jīva (ātmanam anyam ca veda). The jīva does not know himself or Paramātmā (na tu pippalādaḥ). The jīva, endowed with avidyā (yah avidyayā yuk), is eternally bound (sa tu nitya-baddhaḥ). The Lord, who is endowed with (cit-śakti) (vidyā-mayo yaḥ), is eternally liberated (sa tu nitya-muktaḥ). *deśnaboga śakti*

As long as the jivas stay fixed in the service of Krsna by their choice,
they are free of maya or karma, but when by misuse of their free will
they desire to enjoy for themselves and they forget their inherent
service to Krsna, they become deluded by maya and controlled by
karma.

When they realize that service to Krsna is their inherent nature, they
become free from the bondage of karma and the affliction of maya.

- ① *īśāḥ apetya* → turns away from
- ② *tan māyayāto* → māyā takes over.
- ③ *viparyaya* & *asmṛtiḥ* → body identification & forgetting constitution

|| 11.2.37 ||

bhayaṁ dvitīyābhiniveśataḥ syād

īśād apetasya viparyayo 'smṛtiḥ

tan-māyayāto budha ābhajet taṁ

bhaktyaikayeśaṁ guru-devatātmā

- ④ *dvitīyā abhiniveśa* → absorption in matter

- ⑤ *bhajan* → pure devotion or service

बुद्धि
Intelligent person
(budha)

↓
guru devatātmā
(accept a guru as the Lord & self)

↓
ābhajet taṁ
(worship @)

For the jīva averse to the Lord (**īśād apetasya**), there will be saṁsāra (**bhayaṁ syād**) consisting of identity with body (**viparyayo**) and lack of identity with the soul (**asmṛtiḥ**), because of his absorption in the material coverings on the soul (**dvitīyā abhiniveśataḥ**), arising from the Lord's māyā (**tan-māyayāto**). Therefore, the intelligent person (**budha**), taking guru as his Lord and very self (**guru-devatātmā**), should fully worship the Lord (**taṁ īśaṁ ābhajet**) with pure bhakti (**bhaktyaikayā**).

Because their bondage exists before entry into the material universe, their bondage is called "anadi," without beginning, and they are called eternally conditioned.

↓ Nitya baddha → why?
before creation we were inside the body of
mahā viṣṇu (still bound). True is subjected only during creation.

Those who are not bound like this are called eternally liberated.

From the above facts, one can see a great difference between the essential nature (svarupa) of the Lord and the jiva.

The Lord is the controller of maya and the jiva is attracted to maya and finally becomes bound up by maya.

|| 11.9.15 ||

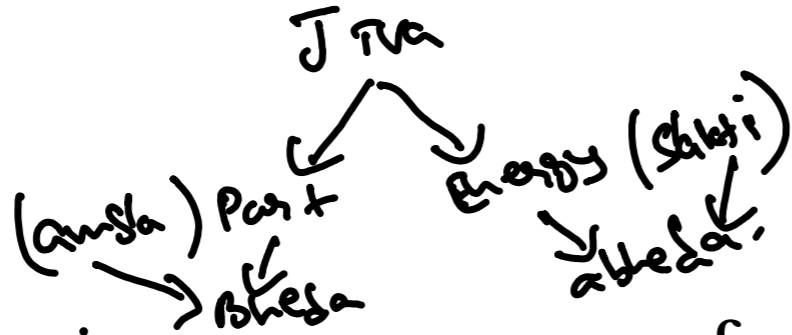
Analogy to Explain
~~Proof~~
नित्यं क्लृप्ता &
नित्यं बद्धा

Snake → नित्यं क्लृप्ता
Human → नित्यं बद्धा

grhārambho hi duḥkhāya
viphalaś cādhruvātmanah
sarpaḥ para-kṛtaṁ veśma
praviśya sukham edhate

When a person living in a temporary material body (adhruva ātmanah) tries to construct a happy home (grha ārambhah), the result is fruitless (viphalah) and miserable (duḥkhāya). The snake (sarpaḥ), however, enters a home that has been built by others (para-kṛtaṁ veśma praviśya) and prospers happily (sukham edhate).

Since the jiva is a part of the whole consciousness (Krsna), the jiva should be understood to be a conscious particle, different from Krsna.



Yet the jiva, being an energy of the Lord, must be considered to be non-different as well.

Therefore Mahaprabhu identified the jiva as both different and non-different from the Lord and taught the principle of acintya bhedabheda (inconceivable difference and non-difference).

Giving the examples of the rays of the sun and sparks from the fire,
He concluded that the jivas are eternally different, but yet integral
parts of the Lord.

Jivas are different but integral parts of (K)

It is not possible to conclude that jivas are the Supreme Brahman or
God by occasional statements of the Vedas, such as "aham
brahmasmi".

→ Jive is Brahman ✗

Krsna or Visnu tattva is the only Supreme Brahman.

Because the jiva is a type of spiritual or conscious entity he can also be called Brahman.

The Supreme Brahma tattva, Krsna, also spreads Himself in one form as Paramatma throughout the material universe, and in a negative condition, as the impersonal, formless, imperceptible, unattainable, inconceivable Brahman effulgence outside the universe.

As Krsna's inconceivable vibhinnamsas, the jivas take up a variety of material forms, such as devas, humans, yaksas, raksasas, beasts, birds, insects, reptiles, and ghosts.

Among all the forms, however, that of the human is considered the best, for it is most suitable for practicing devotional service.

But even in the human form, the jivas experience both hellish existence and heavenly delights.

Forgetting Krsna, the jivas, under the control of maya, seek to fulfill a variety of desires.

The minute conscious particle, the jiva, is by nature the servant of Krsna, the complete conscious being.