

Jiva Tattva Discussion from Jaiva Dharma

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- My mind is feverish with one single question: Who am I in truth, and why have I taken birth in this world?
- Raghunātha dāsa Bābājī, “Wonderful! Your question has sanctified my heart! When good fortune strikes a person, this is the first query.
- Hear now the fifth verse of the Daśa-mūla-śikṣā and try to understand the purport:

*sphuliṅgā ṛddhāgner iva cid-aṇavo jīva-nicayā
hareḥ sūryasyevāpṛthag api tu tad-bheda-viśayāḥ
vaśe māyā yasya prakṛti-patir eveśvara iha
sa jīvo mukto 'pi prakṛti-vaśa-yogyaḥ sva-guṇataḥ*

- “Out of the flames of a fire fall innumerable tiny sparks, similarly, from the rays of the transcendental sun, Śrī Hari,

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- emanate millions of minute particles of consciousness, the infinitesimal spirit souls, the jīvas.
- The jīva is non-different from the Supreme, Śrī Hari, and yet simultaneously he is distinct from Śrī Hari.
- The eternal difference between the Supreme Lord Śrī Hari and the jīva is that the Lord is always the master and controller of the māyā-śakti, whereas the jīva, even in his liberated state by his very constitutional nature is vulnerable to come under the sway of the māyā-śakti.” → Te tasta jīve
- Vrajanātha, “This is an extraordinary philosophical conclusion. I am eager to learn the Vedic scriptural evidences supporting this view.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

*tad yathā mahā matsya ubhe kule'
nusañcarati pūrvam ca param caivam
evāyam puruṣa etāv ubhāv antāv
anusañcarati svapnāntam ca buddhāntam ca*

- “The symptoms of the marginal existence are like those of a huge aquatic who is capable of living on both the eastern and western sides of the river at his own will.
- Similarly, the jīva soul, situated within the waters of the Causal Ocean, which lies between the material and spiritual worlds, is able to reside in both the dream world of matter and the spiritual world of divine wakefulness.’
- Vrajanātha, “What is the Vedic understanding of the marginal situation, known as taṭasthā?”

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- Raghunātha dāsa Bābājī, “The borderline between water and land is called tata.”
- Yet, the water is contiguous to the land; where then is the tata, the margin?
- The tata is merely the demarcation that separates the water from land.
- This tata is a very subtle state; it cannot be perceived through mundane vision.
- From this allegory, we take the water as the spiritual world and the land as the material world, thus the fine line that divides the two worlds is the tata, the subtle demarcation exactly whereupon the jīva soul is located.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- “The countless atomic particles that float in the rays of the sun give an inkling of the real position of the jīva.”
- In one direction, the jīva sees the spiritual universe, and in the other, he sees the phenomenal world, created by Lord Brahmā, the world of māyā.
- The cit-śakti of the Supreme Lord is unlimited and the māyā-śakti is enormous.
- Positioned exactly between the two are the innumerable jīvas.
- They are the products of Śrī Kṛṣṇa’s taṭasthā-śakti and hence by nature the jīva is marginal.”
- Vrajanātha, “What is the taṭastha-svabhāva, marginal nature?”

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- Raghunātha dāsa Bābājī, “The jīva is situated in the middle with access to both worlds and he is constitutionally susceptible to come under the control of either of the śaktis.”
- This condition is symptomatic of the taṭasthā-svabhāva.
- When the movement of river water shifts the bank of a river this seizes the land and converts it into riverbed.
- Alternatively, silt may deposit into embankments, which then gradually become land.
- Similarly, if the jīva looks towards Śrī Kṛṣṇa, his faith in Kṛṣṇa increases and he develops a stronger foothold in the spiritual realm.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- However, if he looks at māyā and turns his back to Śrī Kṛṣṇa, he thereby becomes enmeshed in the network of māyā.
- This choice is the natural characteristic of the taṭasthā-svabhāva.”
- Vrajanātha, “Is the māyā-śakti in some way present in the constitutional structure of the jīva?”
- Raghunātha dāsa Bābājī, “No, the jīva is a product of spiritual nature.
- However, because he is infinitesimal in size, he lacks sufficient spiritual strength.
- Therefore, he is vulnerable and can be easily defeated by māyā, although māyā is actually totally absent in the constitution of the jīva.”

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- Māyāvādīs will never succeed in establishing the concept of monism just by offering analogies such as, ‘Under illusion one confuses mother of pearl with silver, or a rope with a snake.’
- Their arguments are shallow and misleading.”
- Vrajanātha, “So far I have understood that the original identity of the jīva is beyond the circle of influence of māyā.
- Nonetheless, māyā is able to captivate the jīva because of the minute nature of his constitution.
- My question is: Did the cit-śakti create the jīva, endowing him with his intrinsic tāstathā-svabhāva?”

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- Raghunātha dāsa Bābājī, “No, the cit-śakti is the full and absolute spiritual energy of Śrī Kṛṣṇa and Her creations are all eternally perfect.”
↳ products of cit śakti are eternally perfect.
- The jīva is not a nitya-siddha, an eternally perfect being ∴ jīva is not created by cit-śakti
- The jīva becomes perfect through sādhana—that is he becomes a sādhana-siddha—and then experiences the same level of spiritual bliss as that of a nitya-siddha.
- The four classes of sakhīs serving Śrīmatī Rādhikā are nitya-siddha.
- Śrīmatī Rādhikā is cit-śakti-svarūpa, the embodiment of the cit-śakti, and these nitya-siddha-sakhīs are Her kāya-vyūha, direct personal expansions.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- Thus, they emanate from the cit-śakti—Śrīmatī Rādhikā Herself.
- “On the other hand, the jīvas are produced by the jīva-śakti of Śrī Kṛṣṇa, the taṭastha-śakti.”
- The cit-śakti is pūrṇa-śakti, the full and complete potency of Śrī Kṛṣṇa; whereas, the jīva-śakti is the apūrṇa-śakti, the incomplete and partial energy of Śrī Kṛṣṇa.
- All full and absolute principles are transformations of the pūrṇa-śakti.
- In contrast, the jīvas, who are atomic particles of consciousness, are the transformations of the apūrṇa-śakti.
- Śrī Kṛṣṇa expands Himself, taking up various forms appropriate for presiding over the different manifestations of His śakti.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- Correspondingly, He manifests different kinds of entities according to the different kinds of potencies He employs to create them.
- When presiding over the cit-śakti manifestation, Śrī Kṛṣṇa manifests His original form as Śrī Kṛṣṇa in Vraja, or as Śrī Nārāyaṇa, the Lord of Vaikuṅṭha.
- When presiding over the jīva-śakti, He expands as Śrī Balarāma, His vilāsa-mūrti, which is the expansion that assists Śrī Kṛṣṇa in His pastimes.
- When presiding over the māyā-śakti, He accepts the triplicate Viṣṇu expansions of Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī.
- “As Śrī Kṛṣṇa, in Vraja, He brings into existence everything that is fully and wholly spiritual.

Kṛṣṇa

Cit śakti

As ॐ he resides in Goloka & as Lord Nityānanda he resides in vaikunṭha.

Rāghavaṇī & Her kāya vyūha expansions

Cit śakti Svayāmbhū

Jīva śakti

Expands as Dehānā to reside

Vraja → nitya-siddha paśadās of ॐ

Vaikunṭha → nitya-siddha paśadās of ॐ

māyāśakti

Expands as 3 viṣṇus to reside

Malāviṣṇu

From Him manifest the tābasta-jīvas

- ① nitya mukta
- ② nitya baddha
- ③ sāṅghā siddha.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- In Vraja, expanded as Śrī Balarāma, He generates the nitya-siddha-pārṣadā, the eternally liberated associates and servitors, who execute the eight types of devotional service to Him as Śrī Kṛṣṇa in Vraja.
- In Vaikuṅṭha, Śrī Balarāma expands as Saṅkarṣaṇa, Ananta Śesa, to generate the nitya-siddha-pārṣadā of Śrī Nārāyaṇa who accomplish the eight kinds of service to Him as Śrī Nārāyaṇa in Vaikuṅṭha.
- Śrī Saṅkarṣaṇa then further expands as Mahā-Visnu to preside over the māyā-śakti.
- Mahā-Viṣṇu generates the taṭasthā-śakti-jīvas, borderline potency souls, who are susceptible to the influence of māyā, and further expands accepting the form of Paramātmā as the heart of the taṭasthā-śakti-jīvas.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- “As long as these tatasthā-śakti-jīvas generated by Mahā-Viṣṇu do not receive the shelter of the hlādinī-śakti, which is bestowed by His mercy alone, they are always prone to be subjugated by māyā.”
- When captivated by māyā, they are obedient to the dictates of tri-guṇa, the three modes of material nature.
- Hence, the conclusion is that the jīva-śakti gives birth to the jīvas, the cit-śakti does not produce the jīvas.”
- Vrajanātha, “Earlier you have explained that the spiritual world as well as the jīvas are eternal.”
- How is it possible for eternal entities to have birth, appearance, or creation? If they appear at a certain time and did not exist before that, how does that confer eternality upon them?”

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- Raghunātha dāsa Bābājī, “Time and space as experienced in the material world is quite different from the time and space of the spiritual world.”
- Material time is divided into three sections: past, present, and future.
- However, in the spiritual world, time is ever-present and without division.
- All spiritual activities and happenings of the transcendental realm are perceived in [vartamāna, the present]; whereas, whatever incidents are normally experienced [here] are rooted in the notions of mundane time and place.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- When we discuss spiritual subjects and say things such as, 'Later the jīva became entangled with māyā,' 'The spiritual world was created,' 'Māyā has no function in the creation of the jīva,' and so on, our words are being influenced by the concepts of material time.
- In our captive conditioned status this influence is very natural and to be expected.
- In all discussions about the jīva and transcendence, our thoughts cannot be freed from the concepts of mundane time, which automatically enter our deliberations.
- Thus, inevitably, we talk and think in terms of past, present, and future.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- “However, when you consider the inner meaning of this topic, keep in mind that a person who is solely searching for realization of the pure essence of the Absolute Truth will perceive and apply the concept of the eternal, ever-present time factor in his understanding of these topics.
- Dear young man, you must be extremely cautious while deliberating upon this subject, simply absorb yourself in the spiritual concepts and reject the unavoidable mundane dross caused by the words.
- “The eternal servant of Śrī Kṛṣṇa, the jīva, having forgotten his real identity, has been imprisoned by māyā, illusion.’
- The Vaiṣṇavas repeat this sentence very often. However, all Vaiṣṇavas know that the jīva has an eternal nature of which there are two groups: nitya-baddha, eternally conditioned; and nitya-mukta, eternally liberated.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- “The subject is put in this way because the ordinary human intellect is in the grips of pramāda, illusion, and therefore cannot fully comprehend transcendental matters.
- However, the introspective sage perceives spiritual truth in the quietness of his cit-samādhi, devotional meditation.
- All our speeches are mundane and covered with material contamination—it is up to you to discern the underlying pure truth.
- Concerning these topics, there is no room for debating and arguing, because applying logic and rhetoric to spiritual subject matters with their materially inconceivable concepts is a futile exercise.

Chapter 15: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- “I am aware of the fact that you cannot immediately comprehend the depths of this line of spiritual thought.”
- However, as your devotional practice and spiritual attachment increase, your power to discriminate between matter and spirit will be sharpened. ✂
- Your body and its present activities are mundane, but in reality, you are not mundane, you are an infinitesimal spiritual entity.
- When you learn more about yourself, you will realize how superior and different the nature of your real self is from the phenomenal world.
- “If I talk to you about your real self, or if you merely hear and read about it, these instructions will not be very profitable for you.”

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- The revered Raghunātha dāsa Bābājī said, “The rains must have kept you from coming last night, I am very happy that you have come now.”
- **Vrajanātha burst out saying**, “Dear master, suddenly I have been faced with a serious problem, which I would like to explain later.
- For now I request you to clarify a certain question: The jīva is of pure spiritual substance, why then does he have to descend into the degraded material world?”
- A gentle smile appeared on Raghunātha dāsa Bābājī’s lips and he replied with the sixth śloka of the Daśa-mūla:

*svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān
harer māyā-dandyān guṇa-nigada-jālaiḥ kalayati
tathā sthūlair lingai dvi-vidhāvaraṇaiḥ kleśa-nikarair
mahākarmālānair nayati patitān svarga nirayau*

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

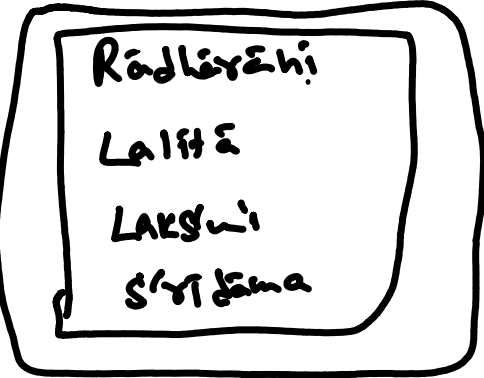
- “By his svarūpa, eternal constitution, the jīva is the surrendered servitor of Śrī Kṛṣṇa and is meant to serve the Lord eternally.
- The conditioned souls who are alienated from their svarūpa are wallowing in the illusion of false pride and material enjoyment.
- They have rejected Śrī Kṛṣṇa; hence, they are being penalized by the māyā-śakti, who binds them with three chains in the form of the three material modes, namely sattva, rāja, and tama.
- Furthermore, she covers the svarūpa of the jīva with the subtle body and then the gross body, thus imprisoning the jīva in the excruciating cycle of karmic reactions, which at times heaves him up to Heaven, or pushes him down to Hell.’
- “In Goloka Vrndāvana, Śrī Balarāma manifests unlimited nitya-pāṣadās, eternal associates, belonging to the jīva category for the service of Śrī Kṛṣṇa.”

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- Similarly, in Vaikunṭha, Lord Saṅkarsana manifests unlimited nitya-pārsadās also of the jīva category for the service of Śrī Nārāyaṇa.
- These nitya-pārsadās are eternally engaged in serving their object of worship, the Supreme Godhead, who is absorbed in rasa.
- Nature of Nitya-pārsadās ↓
They are eternally situated in their svarūpa, remain constantly engrossed in satisfying their beloved Lordship, and ever possess enthusiasm and affection for the Lord that never diminishes.
- They are forever extremely spiritually potent, being imbued with the cit-śakti of the Lord.
- They have no connection with māyā—they are even unmindful of her existence.

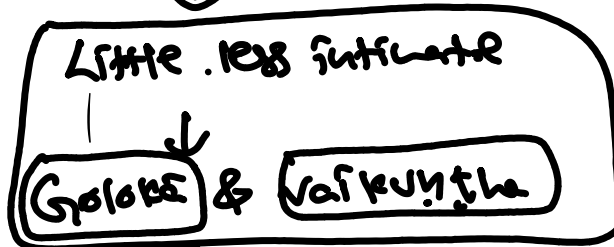
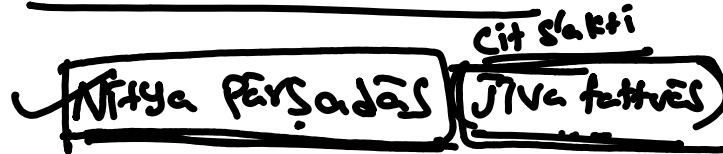
Rasa

~~Expansion of Lakṣma.~~
Cit-Sakti svarūpa.



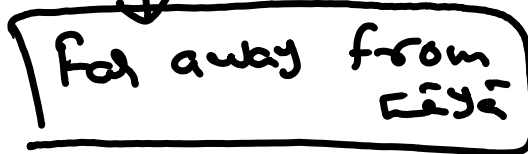
Cit JIva
Rasa-bulla

~~Expansion of Sakti-svarūpa~~

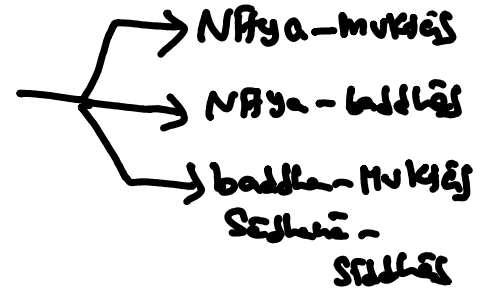


② ✓

↓
Mihy scale



~~Expansion of Mahāvīṅṇu~~



③ ✓

↓
Mihy scale

↓
Border of māyā & cit.

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- They are permanent residents of the spiritual world and are very far away from māyā.
- They are fully absorbed in simply relishing the bliss of devotional service to their beloved Lord.
- Selfish material joys and sorrows are totally alien to these eternally liberated souls.
- Prema being their life and soul, they do not even know that lamentation, death or fear actually exist.
- ③ (Also) countless, infinitesimal jīvas emanate from Kāraṇodakaśāyī Mahā Viṣṇu, lying within the Causal Ocean, whose glance impregnates the māyā-śakti.
- As these jīvas are the neighbours of māyā, they witness her variegatedness.

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- The symptoms of the general mass of jīvas as discussed earlier
are also present in these jīvas.
- However, because they are minuscule in size and situated at the
margin, their constitutional nature is to look at both the material
world and the spiritual sky.
- Their marginal condition makes them vulnerable because—up to
this point of time—they have not been reinforced with [cit-bala]
the strength of spiritual potency, by the mercy of the Supreme
Lord, their worshipable object.
- Those amongst them^{tataṅghe jīvaḥ} who desire to enjoy material nature become
absorbed in matter and are thus eternally enthralled by her,
while those endeavouring to serve the Divine Worshipable
Object, upon receiving His mercy, are elevated to the spiritual
world.

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- Therefore, my son, we are in a most wretched state. Having forgotten our devotion and service to Śrī Kṛṣṇa, we are held as the captives of māyā, and thus, in lieu of our original transcendental status, we are in this miserable situation.”
- **Vrajanātha**, “Dear master! I understand that the jīva is the taṭasthā-śakti of the Lord and is situated at the taṭa, junction, of both worlds.”
- However, why are some jīvas subsequently engrossed in material existence, while others are elevated to the spiritual sky?”
- **Raghunātha dāsa Bābājī**, “The transcendental qualities of the Supreme Lord Śrī Kṛṣṇa are also present in the jīva, but up to a very small degree.”
- The quality of free will natural to Śrī Kṛṣṇa is therefore innate to the constitution of the jīva and microscopic in content.

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- When the jīva makes proper use of his independence, he remains connected with Śrī Kṛṣṇa, but by misusing of his independence, he dissociates himself from the Lord and is attracted to exploiting and enjoying material nature.
- Developing the despicable quality of false pride, he thinks, ‘I am the enjoyer of everything I survey.’
- Thus, the five levels of nescience—tāmisra, rebellious rejection of the Lord’s service; andha-tāmisra, considering death to be the ultimate conclusion; tamas, ignorance of one’s position as a jīva; moha, the illusory bodily conception of life; mahā-moha, attachment for material enjoyment——cloud the pure spiritual consciousness of the jīva.
- The sole cause of why the jīva becomes either liberated or conditioned lies in the proper or improper use of his minute independence.”

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- **Vrajanātha**, “Śrī Kṛṣṇa is karuṇamaya, unlimitedly merciful, yet why did He create such weak jīvas?”
- As a result of their weakness, they become lured into subjugation by māyā.”
- **Raghunātha dāsa Bābājī**, “What you say is true. Kṛṣṇa is karuṇamaya, but He is also [līlāmaya], dynamic and eternally engages in pastimes.”
- With the view that the jīva could become an active partner for His various līlās, the Supreme Lord has made him [versatile] and capable of rising from his [humble position as a marginal being] to the soaring heights of [mahā-bhāva], the highest spiritual consciousness, which is unlimited and transcendental.

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- To make the jīva strongly determined and facilitate his ascension to this divine position, the Lord has also created the various levels of material energy from gross matter up to ahaṅkāra, which reaches its depths with misidentification with matter.
- Should the jīva choose the path of material progress the inert matter presents practically insurmountable obstacles in the jīva's search for supreme happiness.
- The jīvas, who are moving down to this material entanglement, seeking only to satisfy their senses, are divorced from their svarūpa and thus increasingly distance themselves from the Supreme Lord.

Chapter 16: Nitya-dharma: Sambandha, Abhidheya and Prayojana

- They become more and more depraved, but the infinitely compassionate Lord, with His transcendental abode and eternal associates, descends to earth and appears before them in person to offer them the opportunity of elevation to the highest spiritual destination.
destination.

Mercy Manifests

 - ✓ a) opportunity to elevate
 - ✓ b) ability to elevate
 - c) choice to elevate
- The jīvas who take this opportunity to elevate themselves gradually rise to the transcendental realm and acquire the same position as the nitya-pārṣadās.
- **Vrajanātha**, “Why must the individual souls suffer so that the Lord can enjoy these līlās?”
- **Raghunātha dāsa Bābājī**, “One should consider that to possess and exercise free will is indeed a special grace of Śrī Kṛṣṇa.
- Inert matter is without free will, hence non-essential and extraneous.