

Jiva Tattva Discussion from Jaiva Dharma – Part-2

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.
- 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.

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

- The jīva, on the other hand, by asserting his free will has attained the position of lordship over the material world.
- Suffering and pleasure are different conditions of the mind.
- What we call suffering, another person attached to the same condition will define as pleasure.
- The final outcome of all material pleasure, however, is pain.
- The materially engrossed person accumulates only misery in the end and upon experiencing the worsening of his situation he desires undiluted, endless happiness.
- Intensification of this desire arouses his conscience and power of discrimination, leading to inquisitiveness and enquiry into the ultimate reality.

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

- The attitude of sincere enquiry leads to sādhu-saṅga, which bestows śraddhā and thus installs the jīva on the path of self-elevation.
- “Therefore suffering is ultimately a boon. Impure gold is purified by firing and repeated hammering; similarly, when the jīva is contaminated by the fancy to enjoy his senses to the extreme—making him turn away from Kṛṣṇa—he needs to be purified by the fire and hammering of excruciating material experiences.
- In this sense the sufferings of a gross materialist are auspicious and the mercy of the Lord.
- Therefore, the misery suffered by the jīva in the pastimes of Śrī Kṛṣṇa is considered as good and beneficial by far-sighted visionaries, while the myopic materialists abhor it as deathly suffering.

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

- **Vrajanātha**, “I agree that the sufferings of the conditioned jīvas are ultimately beneficial, but presently it is very painful.”
- Was it not within the means of the omnipotent Supreme Lord Śrī Kṛṣṇa to change this torturous path of material existence into an easier one?”
- **Raghunātha dāsa Bābājī**, “The līlās of Śrī Kṛṣṇa are unlimited and variegated; hence, this also is another of His many unique activities.”
- When the Supreme Autocrat wilfully engages in a kaleidoscope of pastimes, why should it be unusual for Him to enact this particular pastime?
- If the principle of variegated līlās is kept intact, not a single type of līlā can be rejected.

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

- Whatever the līlā, the participants assisting the Lord may have to accept many hardships and pain.
- Śrī Kṛṣṇa is the puruṣa, the Supreme Enjoyer and Absolute Master.
- All the upakarāṇa, participants and paraphernalia, are fully under the control of the puruṣa and they are the working tools of the Supreme Creator.
- In fully surrendering oneself to the sweet will of the Supreme Lord, it is only natural that one may have to accept adversities also.
- If finally this material adversity turns into an auspicious state that is far from miserable, then why ultimately should one call it adversity?

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

- On the transcendental platform, the tribulations of the jīva while trying to satisfy the Lord in His pastimes are by all accounts pleasurable.
- Yet, the conditioned soul by misuse of his free will denies himself the exultation one experiences whilst directly assisting Śrī Kṛṣṇa in His transcendental pastimes.
- Instead, he embraces māyā who gives him only acute harassment.
- If anyone is to blame for this dilemma, it is the jīva, and definitely not Kṛṣṇa.”
- **Vrajanātha**, “If the jīva were not allocated his share of free will, would anything have gone amiss?”