

Jiva Tattva Discussion from Jaiva Dharma – Part-3

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?

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

- Śrī Kṛṣṇa is omniscient, so He knew that the jīva would have to suffer if given free will.
- Considering this case, is Śrī Kṛṣṇa not to be made responsible for the misery of the jīva?"
- **Raghunātha dāsa Bābājī**, "Svatantratām, free choice, is indeed the rarest of gems.
- If none of the many entities in the material world were given free choice that would imply the existence of far fewer significant beings, and ultimately, if the jīva were not endowed with free will, he would simply be reduced to inert and insignificant matter.
- The jīva is part and parcel of cid-vastu, the absolute transcendence; hence, he possesses the same qualities as the Absolute Whole, but in minute measure.

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

- Supreme independence is the intrinsic characteristic of the ultimate spiritual substance, Śrī Kṛṣṇa, and to separate a substance from its innate characteristics is of course impossible.
- Therefore, free will is certainly present in the nature of the jīva, but proportionate to his infinitesimal size.
- The intrinsic constitutional presence of free will has elevated the jīva to a much higher status than matter and has made him its lord and master in the material sense.
- It has also favoured him with the possibility of becoming the dearmost servitor of the Supreme Lord.
- “Yet when the same jīva misuses his innate free choice and thus becomes engrossed in material activities, the merciful Śrī Kṛṣṇa is stricken by compassion and concerned about the bad fortune of the jīva.

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

- Lamenting, the Lord shadows the movement of the jīva, planning means to save him.
- Śrī Kṛṣṇa knows that His nectarean and immortal līlās are not available to the conditioned jīva and thus out of deep compassion, He manifests His acintya-līlā, inconceivable and wonderful pastimes, from within the material nature for the edification of the conditioned jīva.
- However, realizing that the jīva in his conditioned state is unable to properly comprehend His transcendental activities, Śrī Kṛṣṇa has descended to earth at Navadvīpa, appearing as the most munificent incarnation, Śrī Kṛṣṇa Caitanya Mahāprabhu.
- Acting as the divine spiritual master, Śrī Mahāprabhu has initiated the jīva into a supremely efficacious method for his salvation.

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

- He has explained the esoteric truth about the transcendental name, form, qualities and pastimes of the Supreme Lord Śrī Kṛṣṇa, simultaneously taking the position of a pure devotee and teaching the science of pure devotional service by His own exemplary conduct.
- My dear boy! Could one possibly think of blaming such a magnanimous Lord?
- The compassion of Śrī Kṛṣṇa is immeasurable, and the condition of the fallen souls is most lamentable.”
- **Vrajanātha**, “Does not the māyā-śakti embody our ill fate, and is she not our enemy?”

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

- If the omnipotent and omniscient Supreme Lord Śrī Kṛṣṇa had dissipated māyā, then would not the torment of the jīva have been alleviated?”
- **Raghunātha dāsa Bābājī**, “The māyā-śakti is the shadow of the svarūpa-śakti of the Supreme Lord, thus she is a vitiated transformation of that purely transcendental energy.
- The Lord uses māyā as a tool to purify the contaminated jīva and make him eligible for elevation.
- Māyādevī, the embodiment of the māyā-śakti, is a maidservant of Śrī Kṛṣṇa who chastises and cures the errant conditioned souls estranged from Kṛṣṇa.
- When the jīva, a fully spiritual entity, forgets his position as an eternal servant of Śrī Kṛṣṇa, he unnecessarily commits a serious blunder.

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

- As a consequence of this aberration the jīva is sentenced to repeated punishment carried out by Māyādevī, who looms before the jīva like a witch.
- The material world is a prison for the errant jīva. Just as a king builds prisons out of kindness to protect his subjects from harm,
- similarly, the munificent Śrī Kṛṣṇa has provided this material creation as a reform-house for the jīvas and Māyādevī takes the role of the prison superintendent.”
- **Vrajanātha**, “If this material world resembles a jail, what then are the fetters?”
- **Raghunātha dāsa Bābājī**, “Māyādevī is armed with three types of chains made respectively from sattva-guṇa, rāja-guṇa, and tama-guṇa, and with these chains the condemned jīvas are bound.

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

- Whether bound by sattva, rāja or tama, all the conditioned jīvas are in fetters.
- Chains may be made of gold, silver or iron—the metals may differ, but nonetheless they are chains.”
- **Vrajanātha**, “If we agree that the jīva is spiritual, how then can the chains of māyā bind or hold him in bondage?”
- **Raghunātha dāsa Bābājī**, “Spiritual nature is absolutely beyond the circle of influence of the material nature.”
- However, as soon as the jīva falsely claims to be the enjoyer of māyā, he is enwrapped in a liṅga-śarīra based upon ahaṅkāra.
- Māyādevī then shackles this subtle body of the jīva with her chains.”

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

- “The jīvas covered by ahaṅkāra in the mode of goodness are residents of the higher material heavenly planets; these devatās are shackled in the golden chains of sattva-guṇa.
- The jīvas covered by ahaṅkāra in the mode of passion have a mixture of the propensities of the devatās and the human beings; they are bound by the silver chain of raja-guṇa.
- The jīvas covered by ahaṅkāra in the mode of ignorance are hopelessly inebriated by abominable carnal cravings meant to squeeze out gross material happiness; they are fettered in the iron chains of tama-guṇa.
- The chained-up jīva souls cannot step out of the prison house, they are caged in by boundless miseries.”
- **Vrajanātha**, “What are the activities of the jīvas held captive in the prison house of Māyādevī?”

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

- **Raghunātha dāsa Bābājī**, “First of all, their activities are aimed at satisfying their particular inclinations for materialistic sense enjoyment.”
- Secondly, they act to gain relief from the constant sufferings that accompany prison life.”
- **Vrajanātha**, “Please explain in more detail the first type of material activity of the jīva—the search for sense enjoyment.”
- **Raghunātha dāsa Bābājī**, “The gross covering of the jīva is his material body, which passes through six phases: one, it takes birth; two, it grows; three, it attains maturity and maintains; four, it produces by-products; five, it deteriorates; and six, is destroyed.