

Chapter 1 part 4

Jiva, conditioned and liberated states

Krishna (svayam bhagwan) enjoys through

Svamsas (personal expansions)

Vibhinnamsas (separated expansions)

jivas

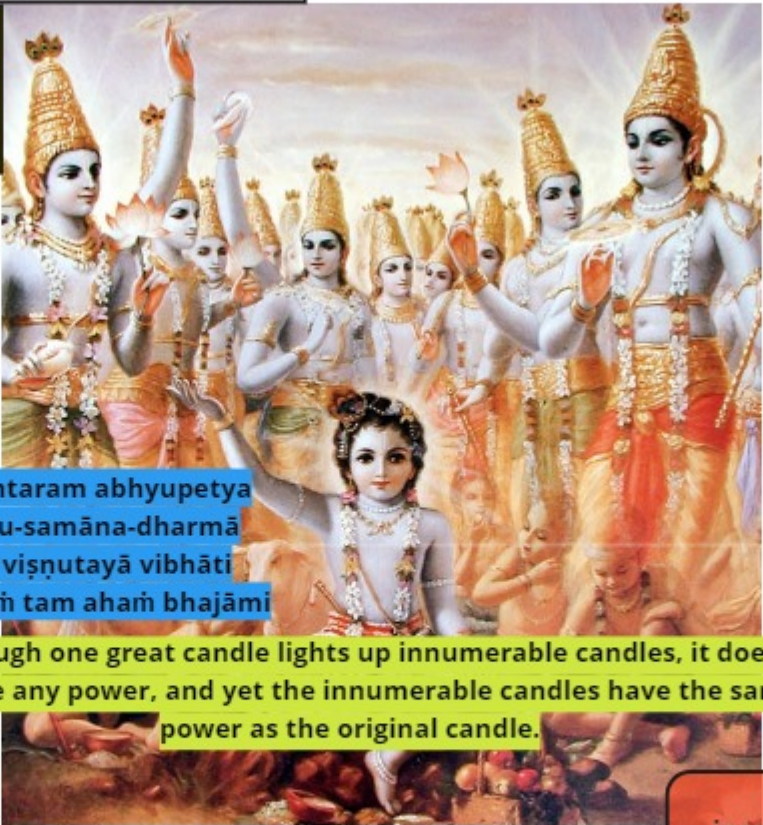


Sankarshan - KaV
Pradyumna-GaV
Aniruddha-KsV

Caturvyuha (Vasudeva, Sankarshana, Pradyumna, Aniruddha) and the other avataras

The svamsa forms and their expansions are vishnu tattva endowed with all power. They obtain their power from Krishna.

They are purusas, almost equal to Krishna in independent will but They are subordinate to Krishna's will



dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣam tam ahaṁ bhajāmi



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.

incomplete analogy

The original candle's fuel will get over quickly

SB
11.16.11

Krishna says, "Among subtle things I am the jiva."

Jivas are tatastha shakti which lie between the antaranga shakti and the bahiranga shakti (maya).

Maya is not intrinsic to the jivas but due to their minute nature, they can get attracted to the maya

As long as jivas choose to serve Krishna - they are free from maya or karma

But when the jivas forget their inherent service to Krishna and desire to enjoy independently - they are deluded by maya and controlled by karma



bhayaṁ dvitīyābhīniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

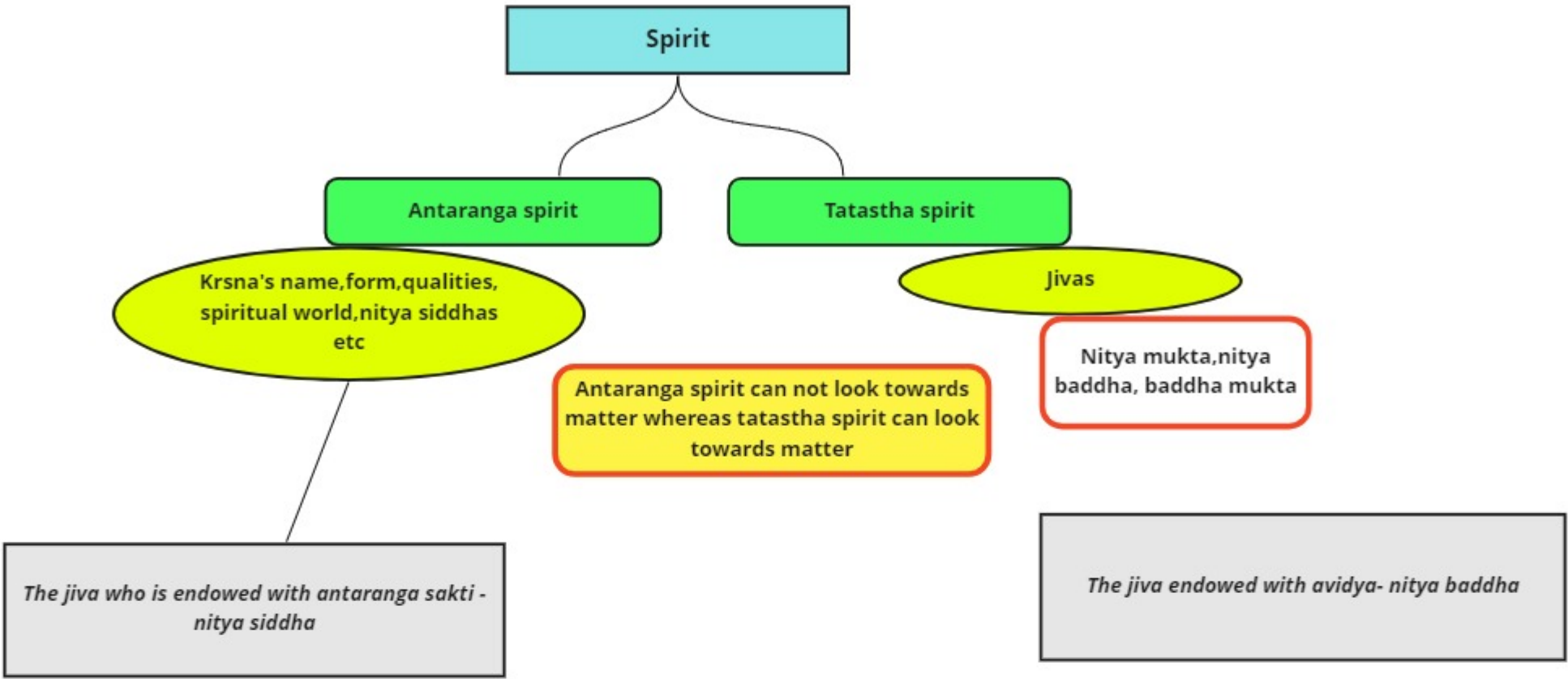
When they realize that service to Krsna is their inherent nature, they become free from the bondage of karma and the affliction of maya.

- īśād apetasya — turns away from Krishna
- tan-māyayāto — maya takes over
- viparyayo 'smṛtiḥ — forgets constitutional position and bodily identification starts
- dvitīyābhīniveśataḥ — Gets absorbed in matter
- bhayaṁ — perpetuation of samsara causes fear

Solution

Accepting Guru as the life and soul, engage in the devotional service of Krishna

Different gradations in spirit



Why are they called nitya baddha?

Because their bondage is "anadi", without beginning and they are eternally conditioned

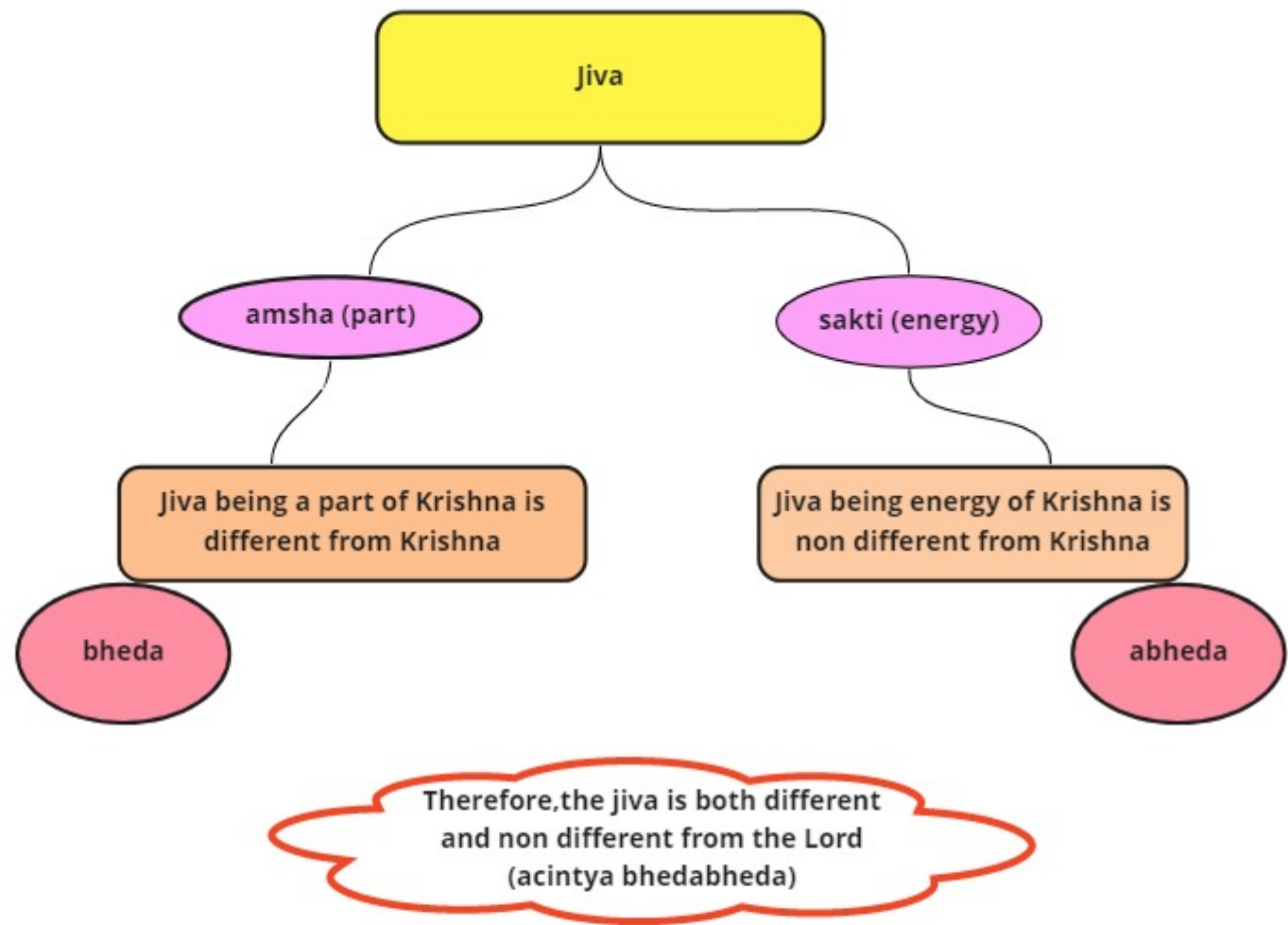
Before creation, they were inside the body of maha-vishnu (still bound).

ŚB 11.9.15

When a person living in a temporary material body tries to construct a happy home, the result is fruitless and miserable. The snake, however, enters a home that has been built by others and prospers happily.

Analogy to explain nitya baddha and nitya mukta

Snakes - nitya mukta
human- nitya baddha



The living entity is simultaneously one with and different from the Lord like the

rays of the sun and sparks from the fire

Jivas are eternally different but integral parts of the Lord

The living entity is the eternal servant of Krishna.

In BG 7.5, Krishna has established the living entities as one of his energies, the para prakriti.

Krishna is māyādhīśa (Lord of maya or energies)

Jiva is māyā-vaśa (can be influenced by maya)

occasional statements of the Vedas, such as "aham brahmasmi" does not mean jiva is brahman.

Jiva can be called as brahman because he is conscious but he is not parabrahman.

Krishna or Vishnu tattva is the only Supreme Brahman.

Size of the living entity : one ten-thousandth part of the tip of a hair

8,400,000 species are wandering in this universe

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, the human form is considered the best, for it is most suitable for practicing devotional service.

