

Jaiva dharma
Chapter 15,16

Conversation between Vrajanatha and Raghunath das
Babaji

Who am I?

Why have I taken birth in this
material world?

jivas -infinitesimal particles of consciousness

non different and simultaneously different
from Lord (acintya bheda abheda)

What is the vedic understanding of the
tatastha situation?

The borderline between land and water is
tata.

tata is a very subtle state which can not be
perceived through mundane vision.

Water : spiritual world
land: material world
tata: fine line dividing the two worlds

In one direction, the jiva sees the spiritual
world and in the other direction he sees the
world of maya.

The jiva is positioned exactly between the cit
sakti and the maya sakti of the Lord.

The jivas are products of the Krishna's
tatastha sakti.

What is the tatastha svabhava?

The jiva is situated in the middle and can access both the worlds. He can come under the control of either of the saktis.

The jiva can look towards Krishna or turn his back to Krishna and look towards maya

Is the maya sakti present constitutionally in jiva?

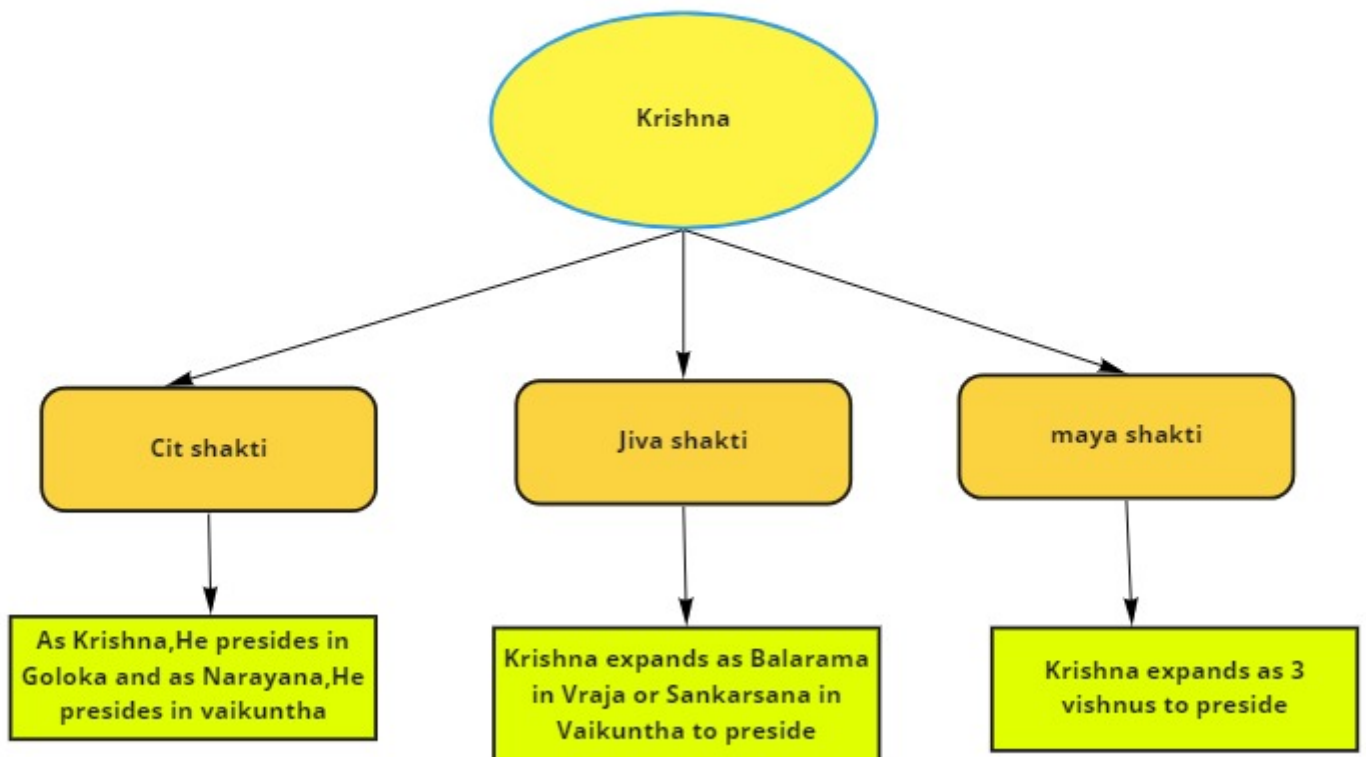
No, jiva is a product of the spiritual nature. But because of less spiritual strength, can come under the control of maya.

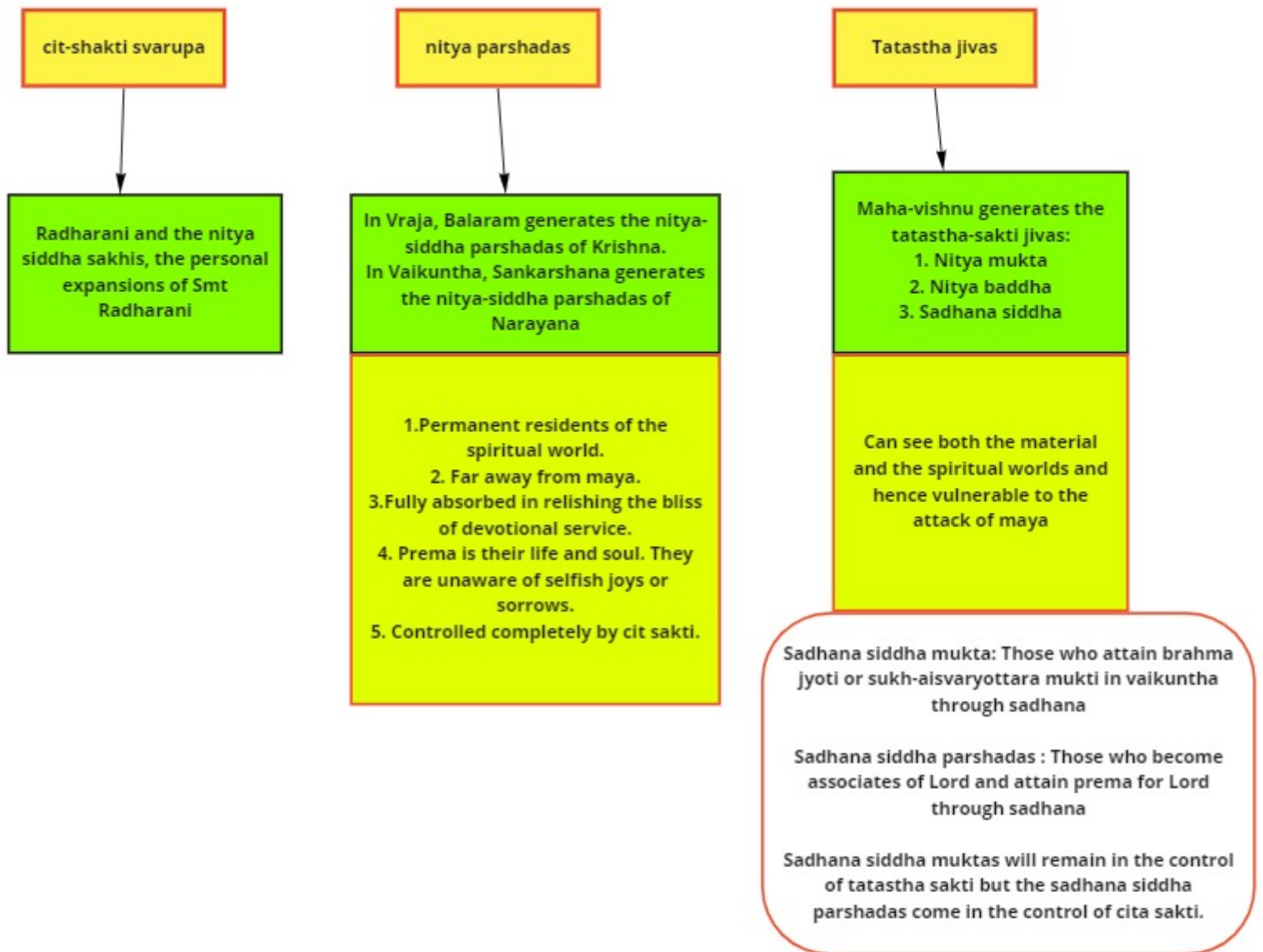
Did the cit sakti create the tatastha jivas?

No, products of cit sakti are eternally perfect.

Jivas are produced by the jiva sakti of Krishna

The cit sakti is the purna sakti whereas the jiva sakti is the apurna sakti





Nitya parshadas and tatastha jivas, both belong to jiva tattva and are infinitesimal.

Nitya parshadas can never come in the control of maya but the tatastha jivas can because the nitya parshadas are completely under the control of cita sakti and they are unaware of the material world.

Difference between Nitya parshada and nitya muktas:

1. Nitya parshadas eternally serve Lord with prema in Vraja or Vaikuntha. But the nitya muktas can also be in brahma-jyoti or even in Vaikuntha but without prema.
2. The nitya parshadas are in the control of cit sakti whereas nitya muktas belong to the tatastha-sakti and hence are vulnerable.

If the jivas are eternal, how is it possible for them to have birth, appearance and creation?

Time and space as experienced in the material world is quite different from time and space of the spiritual world.

It is not possible to understand these things at our present level and with the concept of mundane time

As our devotional practice and spiritual attachment increase, our power to discriminate between matter and spirit will be sharpened.

The jiva is pure spiritual substance, then why does he come in the material world?

The tatastha jivas are able to look at both the material world and the spiritual sky.

Since they are not in the protection of cit-sakti, they are vulnerable because of their tatastha nature.

Those jivas who desire to not serve Krishna come to this material world and are punished by maya.

Jiva forgets his actual identity as eternal servitor of Krishna. And begins to identify with the material body and mind. (by the effect of prakasatmika and avaranatmika sakti)

Jiva is tatastha, but why is it that some jivas get elevated to the spiritual world whereas some jivas continue to remain in the material world?

The jivas are endowed with free-will. Those who make proper use of their minute independence and surrender to Krishna get elevated to the spiritual world. Others who misuse their free will continue to remain in the material world.

Sri Krishna is Karunamaya, then why did he create such weak jivas who get subjugated by maya?

Krishna is karunamaya but He is also lila-maya.

In order to make the jivas an active partner in his lilas, Lord has made the jivas versatile and given him the capability to rise from his position as a tatastha jiva to the platform of maha-bhava.

Lord has given scriptures and He personally descends to this material world with His transcendental abode and His associates to offer the jivas the opportunity to elevate themselves to the spiritual world.

Lord is karuna-maya. His mercy manifests for he gives the jivas:

- 1. opportunity to elevate
- 2. choice to elevate
- 3. ability to elevate

Lila as patita pavana

The jivas who take this opportunity to elevate themselves gradually rise to the transcendental realm and acquire the same position as the nitya-pārshadas. They are called sadhana siddhas (sadhana siddhas parshadas).

Why must the individual souls suffer so that the Lord can enjoy these lilas?

To possess and exercise free will is a special grace of Krishna.

Suffering and pleasure are different conditions of the mind.
The final outcome of all material pleasures is pain

The materially engrossed person accumulates only misery in the end and begins to desire endless happiness. The attitude of sincere enquiry leads to sadhu sanga which then bestows sraddha.

Therefore, suffering is actually a boon.

When people accumulate enough ajnata sukriti and get pure devotional faith, because of the experience of the suffering of the material world, they are able to take to the process of devotional service seriously.

We see that suffering sometimes takes us away from Krishna than bringing us closer to Krishna. How to understand this?

We will never be able to understand Krishna's plans. Krishna has the bird's eye view which we can never have. We look in terms of only few years whereas Krishna is seeing the full picture. So we should give benefit of doubt to Lord. That suffering is for the good of the living entity and in future will help the living entity in some way. But it is not possible for us to understand this using our human intelligence and myopic perception.

Suffering may be ultimately beneficial but presently it is very painful. Could the Lord not change this torturous path of material existence into easier one?

The lilas of Sri Krishna are unlimited and variegated. And the lila of this material world is also one of them.

Lord is the Supreme autocrat. He is the Supreme Purusha and the Supremely independent master. He willfully engages in a kaleidoscope of pastimes.

We can not question what Lord does but have faith in the sabda that Lord is the greatest well wisher of all living entities and He is totally impartial.

We can not understand Krishna's plan because of the achintya nature of Lord. Our greatest benefit is in surrendering to Him.

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?

On the transcendental platform, the tribulations of the jiva while trying to satisfy the Lord in His pastimes are by all accounts pleasurable.

The jiva can properly use his free will and experience the bliss of cooperating in Lord's pastimes. But if he does not do so, he just suffers.

Ultimately, the jiva has to be blamed because he misused his free will. Krishna can not be blamed.

**5th Dasa -mula
sikas**

Vrajanatha

**Who am I in truth & why i have
taken birth**

Raghunatha dasa Babaji

your Question sanctified my heart

Jiva

minute particles of consciousness

Vedic evidences

**tad yathā mahā matsya ubhe kule'
nusaīcaratī pūrvaā ca paraā caivam
evāyaā puruṇa etāv ubhāv antāv
anusaīcaratī svapnāntā ca buddhāntā ca**

What is Marginal Situation (tatastha)

Border between water and Land is tata

Subtle state

What is the marginal nature

**Choice is the natural characteristic of tatastha-
svabhava**

Is Maya-sakti present in constitutional structure of Jiva

Product of Spiritual nature but lack sufficient spiritual strength

Did cit-sakti creat the Jiva

No cit-sakti is full and absolute & Jiva is not nitya-siddha

Krsna expands in various forms for presiding over the different manifestations of his sakti

Different kind of potencies of Krsna

Create different kind of entities

Krsna

Presiding over

cit-sakti

purna sakti, full and complete potency of Krsna

Manifest as

Sri Krsna of Vraja

Sri narayana

Creation of different entities

Radharani & Her kaya vyuha expansions

4 types of sakhis-serving Srimati Radhika are nitya-siddha

Radhika is cit-sakti-svarupa
Nitya-siddha-sakhis are her kaya-vyuha (direct personal expansions)

jiva -sakti

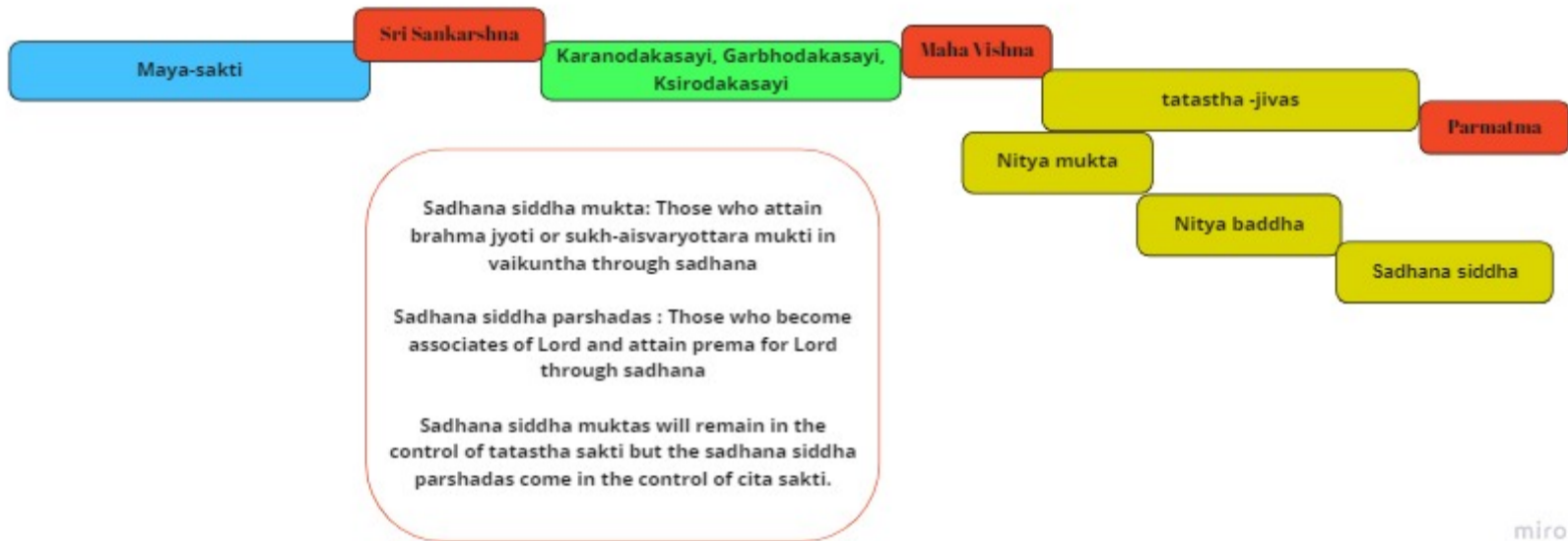
apurna sakti ,Incomplete and partial energy of Krsna

Sri Balarama (vilas murti)

nitya parshadas

Vraj- nitya-siddha parsadas of K

Vaikunta - nitya-siddha parsadas of N



Vrajanatha

Jiva and SW are eternal then how they have birth, appearance..

Raghunatha dasa Babaji

**MW time is divided into past, present and future
SW time is ever-present and no divisions**

**Because of our
captive conditioning**

we think in terms of past, present and future

**The human intellect
is in the grips of
pramada, illusion
and cannot
comprehend
transcendental**

**Applying logic and rhetoric to spiritual
subject matter is a futile exercise**

**person solely
searching for
Absolute truth**

**Simply absorb in spiritual concepts and reject the mundane dross
caused by words**

**as Devotional practice and spiritual attachment increase
power to discriminate between matter and spirit will
be sharpened**

**6th Dasa -mula
sikas**

Vrajanatha

**jiva is spiritual by nature why he descend
to degraded material world**

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By svarupa jiva is surrendered to Krsna

**When alinated penalized by maya sakti
who binds them with 3 modes**

**Covering of subtle & gross body
imprisoning in cycle of karma**



eternal associates belonging to jiva category

Manifestations of

Balaram in Goloka

Sankarsana in Vaikunta

eternally engaged in serving their Lord

Ever possess enthusiasm and affection for the Lord

Permanent residents of SW

Fully observed in simply relishing the bliss of DS

Selfish material joy is alien to them

Prema is their life and soul do not know that lamentation death or fear exist

For ever extremely spiritually potent imbued with cit-sakti

No connection of Maya, unmindful of her



emanate from Maha Vishnu

nature is to look at both the MW and SW

Desire to enjoy material nature eternally enthralled by her

Neighbours of maya, witness her variegatedness

Venerable because of not been reinforced with cit-sakti

Who want to serve SL are elevated to SW

Prone to Maya

obedient to the dictates of Maya

As long as he by mercy of Maha Vishnu receive the shelter of hladini-sakti

Vrajanatha

Why some engrossed in MN and
other elevated to SW

Lord is mercy-ful why he created

Raghunatha dasa Babaji

because of free will

**Krsna is not only kauramaya but also
lilamaya**

Lord has made him versatile

LE get diverted - Merciful Lord descends

Why we have to suffer for Lord to enjoy

exercise free will is a special grace

Suffering and pleasure are different conditions of the mind.

The final outcome of all material pleasure, is pain.

desires undiluted, endless happiness.

, leading to inquisitiveness and enquiry into the ultimate reality.

desire arouses ,conscience and power of discrimination

attitude of sincere enquiry leads to sādhu-saiga

**Suffering ultimately beneficial, but
presently it is very painful.**

**Supreme Autocrat wilfully engages in a
kaleidoscope of pastimes**