

Bhaktyaloka

Essay 8

Niścaya

Confidence /Determination

Section-2

Daśa-mūla-tattva

8.

Kṛṣṇa and other things are connected by a relationship of Acintya Bhedābheda

★ Lord Kṛṣṇa and all other things are connected by a relationship of acintya bhedābheda, inconceivably simultaneously one and different.

Therefore the Vedas have:

1) many statements supporting oneness

Abheda Śrutis

2) many statements supporting difference

Bheda Śrutis

*ekam brahma dvitīyaṁ nāsti*

1. That Brahman is one without a second.
2. But that Brahman has energies.
3. The material world is his bahiranga sakti, jivas are his tatastha sakti and he has many other potencies.

Mayavadis say :

Whatever you are seeing other than the Supreme Lord is illusion.  
so the material world is an illusion, jivas are illusion.

But the vaishnavas say:

Jivas are not illusion. The material world is not illusion.

But to not see everything connected with the Supreme Lord, that is an illusion.

Seeing an object independent of its connection with Krishna, that is illusion.

Lord being kalyana sagara- Lord is an abode of auspicious qualities.

Mayavadis say :

When Vedavyasa wrote such statements, he was in illusion.

So in reality they are atheistic since they are not accepting the authority of Veda-vyasa and have just superficial understanding of the Vedas.

Acintya Bhedābheda is inconceivable

The ingredients are constitutionally nondifferent from Kṛṣṇa; but in the material creation, everything other than Kṛṣṇa is a transformation of His energy and therefore eternally separate from Him.

This eternal oneness and difference is naturally inconceivable because it is beyond the range of the living entity's material intelligence.

Only by the mercy of Kṛṣṇa the devotees can clearly see the truth of the inconceivable oneness and difference.

One who accepts it is inconceivable, that person is intelligent. Whereas if one tries to artificially make it conceivable, that person is not intelligent.

Over-simplification of sophisticated matter is poor intelligence.

When one achieves knowledge of these seven realities through selfrealization by the strength of āmnāya, then it may be said that one has sambandha-jñāna, knowledge of one's relationship with the Lord.

One must hear about the 7 realities from the mouth of the Guru.

Try to understand the siddhanta nicely

Do not give up  
deliberation as  
useless

*siddhānta baliyā citte nā kara alasa  
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

CC Ādi  
2.117

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.

True attachment to Krishna can happen only with proper sambandha jnana otherwise it will be just sentimental attachment that won't sustain for long..

Proofs for the First 8 Tattvas:

One will receive all information from Sri Chaitanya Mahaprabhu's answer to Sanatana Gosvami:

1. The Vedas are the principal scriptural evidence, which in turn expound the following principles:

*veda-śāstra kahe — 'sambandha', 'abhidheya', 'prayojana' 'kṛṣṇa' — prāpya sambandha, 'bhakti' — prāptyera sādhana*

Cc Madhya  
20.124

2-8 : Sambandha

2. Kṛṣṇa is the Supreme Absolute Truth.

*kṛṣṇera svarūpa-vicāra śuna, sanātana advaya-jñāna-tattva, vraje vrajendra-nandana*

CC Madhya  
20.152

*svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma sarvaiśvarya-pūrṇa yānra goloka — nitya-dhāma*

CC Madhya  
20.155

2-8 : Sambandha

3. Kṛṣṇa is omnipotent (sarva-saktiman).

*kṛṣṇera svābhāvika tina-śakti-pariṇati cic-chakti, jīva-śakti, āra māyā-śakti*

CC Madhya  
20.111

2-8 : Sambandha

4. He is the fountainhead of all relationships and love (akhila-rasamrita murti).

*sarva-ādī, sarva-amśī, kiśora-śekhara cid-ānanda-deha, sarvāśraya, sarveśvara*

CC Madhya  
20.153

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone."

2-8 : Sambandha

5. The living entities are His separated parts and parcels.

*jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa'  
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'  
sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya*

CC Madhya  
20.108-109

"It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire."

2-8 : Sambandha

6. The living entity, due to his constitutional situation as the marginal energy, may come under the sway of the material energy (nitya baddhas).

*sei vibhinnāṁśa jīva — dui ta' prakāra  
eka — 'nitya-mukta', eka — 'nitya-  
saṁsāra'*

CC Madhya  
22.10

*kṛṣṇa bhulī' sei jīva anādi-bahirmukha  
ataeva māyā tāre deya saṁsāra-  
duḥkha*

CC Madhya  
20.117

2-8 : Sambandha

7. Again, due to his marginal nature, the living entity in the liberated condition is free of the influence of material nature (nitya siddhas).

*'nitya-mukta' — nitya kṛṣṇa-caraṇe unmukha  
'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha*

CC Madhya  
22.11

2-8 : Sambandha

8. The living entity and everything in this material cosmos is simultaneously one and different from the Supreme Lord, Kṛṣṇa . ( acintva bheda abheda tattva)

*kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-  
prakāśa'*

CC Madhya  
20.108

The living entity is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord.