

Jaiṅva Dharma

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Chapter Eighteen

Nitya-dharma: Sambandha,
Abhidheya and Prayojana

Part Six: An Analysis of Simultaneous Oneness and Difference

Vānimādhava was a vicious and harmful person.

Wanting to retaliate against Vrajanātha for castigating him, he had decided to
spite Vrajanātha and all the Bābājīs.

He recruited other criminal men of his own ilk and planned to beat
Vrajanātha severely when he would approach the lonely little hillock of
Lakṣmaṇa-ṭilā whilst returning from Śrīvāsāṅgana at night.

Somehow this secret plan leaked out, sketchy news of it reaching the ears of Vrajanātha.

He spoke to Raghunātha dāsa Bābājī and together they concluded that
Vrajanātha should reduce the frequent visits, limiting them to urgent, daytime
calls with a strong escort.

Vrajanātha was a landlord and had several tenants on his property—among
them was one Hariśa Dome, a very expert stick-fighter.

Calling him, Vrajanātha said, “I anticipate some danger to myself. If you could
assist me in this matter, I would feel more secure.”

Harīśa replied deferentially, “Why, sir, I am ready to lay down my life for you.”

Just point out your enemy and I will finish him off.”

Vrajanātha, “Vānimādhava wants to harm me.”

I have good reason to believe that he is planning to ambush me when I return from Śrīvāsāṅgana, where I go to associate with the Vaiṣṇavas. Therefore, I am now afraid of going there.”

Disturbed to hear this, Harīśa declared, “Master, care not as long as you have Harīśa beside you.”

I think that my thick bamboo rod will come to good use upon the skull of Vānimādhava.

In any case, whenever you want to go to Śrīvāsāṅgana take me along also, so I can see whosoever wants to harm you—I can take on a hundred of them, alone!”

Vrajanātha resumed his visits to Śrīvāsāṅgana every alternate day or so, with Hariśa escorting him.

However, his visits had to be short and so some of the deep philosophical truths could not be discussed in real detail, which naturally left him feeling somewhat dissatisfied.

This continued for a few weeks until unexpectedly the news came that the vicious Vānimādhava had died of snakebite.

Vrajanātha wondered, “Is the premature and painful death of Vānimādhava as a result of his offences against the Vaisnavas? Or was the cause something plainer, for instance, that his time upon earth was exhausted and therefore he had to leave, as stated in the Śrīmad Bhāgavatam, 10.1.38:

adya vābda-śatānte vā
mṛtyur vai prāṇinām dhruvaḥ

“Whether occurring at this moment, or a hundred years later, death is inevitable for the living entities.”

“Now that all obstacles are removed, I can go to Śrīvāsāṅgana every evening just as before,” thought Vrajanātha.

And that same evening he went to see Raghunātha dāsa Bābājī, paid his prostrate obeisances, and said, “I will again start coming regularly to offer my respects to your hallowed feet.”

The hindrance Vānimādhava has left this world forever.”

At first, the compassionate Raghunātha dāsa Bābājī was saddened when he heard that a human being whose consciousness was slumbering in ignorance had died before awakening to self-realization.

He kept silent for a while and then said, quoting the Śrī Caitanya Caritāmṛta, Antya-līlā 2.163:

...sva-karma-phala-bhuk pumān...

“A person is sure to achieve the results of his fruitive activities.”

“Certainly the jīva is the property of Śrī Kṛṣṇa and must go wherever he is sent.”

My boy, are there any other problems nettling you?”

Vrajanātha, “My only worry has been that for the past several days I was deprived of relishing your nectarean instruction.

This made me very anxious and so now I am eagerly waiting to hear the rest of the Daśa-mūla-śikṣā.”

Raghunātha dāsa Bābājī, “I am always ready to help you.

You can, of course, also ask questions about the topics we have already covered.”

Q-1

Vrajanātha, “Under what name are Śrī Caitanya’s teachings known?”

There are already famous teachings, for example: advaita, monism; dvaita, dualism; śuddhādvaita, purified monism; viśiṣṭādvaita, specific monism; and dvaitādvaita, monism and dualism combined, which are philosophies propagated by the previous ācāryas.

Did Śrī Gaurāṅga endorse any of these philosophies, or did He teach something entirely new? You have mentioned earlier that Śrī Caitanya is in the Brahma-sampradāya, the disciplic line of Lord Brahmā.

Does this mean that Śrī Caitanya is an ācārya in the line of Śrī Madhvācārya's
dvaita philosophy, or are His teachings of a different line?"

A-1

Raghunātha dāsa Bābājī, "Listen to the eighth verse of the Daśa-mūla-śikṣā:

hareḥ śakteḥ sarvaṁ cid-acid-akhilam syāt pariṇatir
vivartam no satyam śruti-mata-viruddham kali-malam
harer bhedābhedaḥ śruti-vihita-tattvam suvimalam
tataḥ preṇaḥ siddhir bhavati nitya-viṣaya

“In their entirety, the material and spiritual worlds are the transformations of the energies of Śrī Kṛṣṇa. Vivarta-vāda, the impersonal theory of illusory transformation of Brahman, is false. It is a noxious pollution of Kali-yuga and contradictory to the conclusions of the Vedas. The philosophy of acintya-bhedābheda tattva, inconceivable, simultaneous oneness and difference, is the true pure essence of the Vedic Truth. The practice of this philosophy elevates a person to the perfection of developing divine transcendental love for the Eternal Absolute Truth, Śrī Kṛṣṇa.”

“The teachings of the Upaniṣads are known as Vedānta. Śrīla Vedavyāsa, desiring to properly articulate these meanings of the Upaniṣads, summarised them systematically according to topics, resulting in a treatise with four chapters called the Brahma-sūtra, also famous as the Vedānta-sūtra.

This compendium of the crystallized teachings of the Vedas has always evoked spontaneous appreciation in the scholarly circles.

All the ācāryas from the different philosophical schools have borrowed ideas from the Vedānta-sūtra to authenticate their individual views.

“Śrī Śaṅkarācārya has attempted to establish vivarta-vāda, the Theory of Illusory Transformation of Brahman, from these sūtras.

He taught that if parināma-vāda, the Transformation of Brahman, were applied to Brahman, as an explanation for the creation, then Brahman would lose its own supreme unchangeable identity.

Śrī Śaṅkarācārya, therefore, proposed that vivarta-vāda, the Theory of Illusory Transformation of Brahman, was the superior philosophical conclusion.

This theory of vivarta-vāda is also known as māyāvāda, the Theory of the Illusory Nature of Creation.

Attempting to establish his philosophical proposal, Śrī Śaṅkarācārya took verses from the Vedas out of context and at his convenience to support his views.

Through his doctrine, Śrī Śaṅkarācārya attempted to defeat the theory of parināma-vāda, the Transformation of Brahman, which evidently existed prior to his appearance.

“Vivarta-vāda is only one of many theories proposing to define reality and dissatisfied with this new ideology of māyāvāda, Śrī Madhvācārya formulated dvaita-vāda, the philosophy of duality.

He also scrutinized the Vedas, collecting verses in support of dvaita-vāda.

After him came Śrī Rāmānujācārya, who also by using the Vedas and Vedānta-sūtra, presented the philosophy of viśiṣṭādvaita-vāda, qualified non-dualism.

Next in line was Śrī Nimbārkācārya, who dived deeply into the same scriptures to crystallize the philosophy of dvaitādvaita-vāda, simultaneous duality and non-duality.

Finally, Śrī Viṣṇusvāmī based his philosophy of śuddhādvaita-vāda, pure dualism, also on the tenets of the Vedānta-sūtra.

“The māyāvāda doctrine preached by Śrī Śaṅkarācārya is contrary to the basic tenets of bhakti.

In contrast, the four Vaiṣṇava ācāryas, stalwarts in their particular disciplic successions, presented all their various philosophies anchored in the truth of devotional surrender to Bhagavān.

Later, Śrī Caitanya, holding the complete teachings of the Vedas in the highest esteem, synthesized the essence of the entire Vedas in His instructions.

The philosophy of Śrī Caitanya is renowned as acintya-bhedābheda-tattva, inconceivable, simultaneous oneness and difference.

Śrī Caitanya is in the disciplic line of Śrī Madhvācārya, but only the condensed essence of the views of Śrī Madhvācārya has been collected by Śrī Caitanya.”

Q-2

Vrajanātha, “What is the meaning of parināma-vāda?”

A-2

Raghunātha dāsa Bābājī, “Parināma-vāda may be divided into two concepts: brahma-parināma-vāda, the transformation of Brahman; and tat-śakti-parināma-vāda, the transformation of the energies of Brahman.

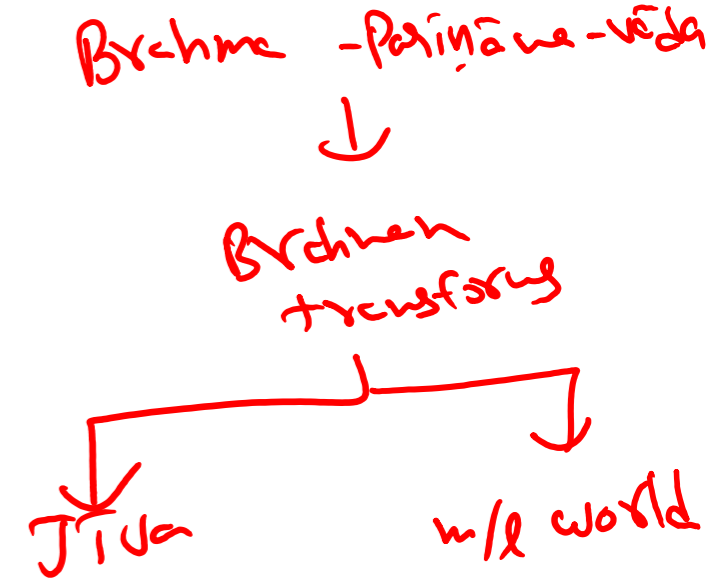
“According to the adherents of brahma-pariṇāma-vāda, the inconceivable, impersonal Brahman transforms itself, on the one hand, into the living entities and, on the other, into the material universe.”

They site the Chāndogya Upaniṣad, 6.2.1, which declares:

...ekam evādvitīyam...

“That, Brahman, is one and unsurpassable.”

“From this Vedic statement, they conclude that Brahman is the only known entity.”



Hence, this theory may be called advaita-vāda, monistic impersonalism.

In this context, vivarta and parināma are synonyms indicating illusory—or otherwise—transformation of the impersonal Brahman.

“The second group, tat-śakti-parināma-vāda, states that tat, Brahman, does not accept transformation, but that the acintya-śakti of Brahman is transformed partly into the jīva-śakti, which manifests the jīvas, and partly into the māyā-śakti, which manifests the material universe.

If this view is acknowledged, then Brahman Himself does not become transformed.

Thus, Sadānanda writes in his commentary, Vedānta-sāra, 59:

...satattvato'nyathā buddhir vikāra ity udīrataḥ...

“If the source is the Absolute, then anything generated out of the Absolute is also an entity partaking of the absolute nature; but the intelligence identifies the generated entity as distinct from its origin.

This is known as vikāra, transformation.’

Source → Clay
By Product → Pot

“What is vikāra? It is a separate, distinct identity manifesting from the Absolute, the Source.

Yoghurt, produced from milk, retains some similarity with milk.

However, the intelligence designates yoghurt with a separate identity from milk—this is vikāra.

Therefore, the view of brahma-parināma-vāda that this material universe and the jīvas are transformations of Brahman and yet still non-different from Brahman—without separate identities from Brahman—is very distorted and lacking in intelligence.

Furthermore, if according to the adherents to this school of thought, the impersonal Brahman is the One Singular Entity without qualities and distinction, whereby is the possibility of transformation of such a quality-less entity—illusory or otherwise?

Further, if it is accepted that such a quality-less Brahman is transformable,
then Brahman is robbed of the absolute and detached status.

Hence, the theory of brahma-parināma-vāda is very inaccurate.

“However, the śakti-parināma-vāda theory does not suffer from these logical deficiencies.

Here, Brahman is certainly detached, independent and immutable.

However, in this understanding, the unlimitedly powerful acintya-śakti of Brahman—capable of making the impossible possible—transforms partly into the jīva-śakti and partly into the illusory māyā-śakti.

When Brahman desired the jīvas to be manifest, immediately His transcendental jīva-śakti went into action and produced the innumerable jīvas.

When Brahman wanted the material world to come into existence, immediately His māyā-śakti, the shadow form of His para-śakti, went into action constructing the material cosmos.

However, in all these activities Brahman in Himself eternally remains unaffected and without transformation.

“For the sake of argument one may say that for Brahman to desire is in itself a transformation of Brahman, therefore how may such a transformation exist in an immutable Brahman?”

~~...~~
This mistaken argument is based upon the observation of the action of desire within the jīva, which should not be applied to Brahman.

tatastha

मेघे शक्तिः
↑

The desire of the jīva brings the jīva into contact with a further energy of Brahman, which in turn then affects the infinitesimal jīva and thus his desire.

Desire → *the body*

Hence, the desire of the jīva is vikāra, mutable, by the effect of contact with the powerful energies of Brahman.

This is not the case with Brahman, whose incorruptible and supremely independent desire springs unrestrainedly from His intrinsic nature.

Although His desire is non-different from His śakti, it is simultaneously also distinct from His śakti.

~~Therefore, in conclusion, the absolutely independent desire and will of Brahman is His inherent, inseparable nature, and externally imposed mutability and transformation are alien to His constitution.~~

~~“The conclusion is that the acintya-śakti of Brahman in obedience to His orders becomes active and is transformed.”~~

The limited intelligence of the jīva cannot discover unaided this subtle and esoteric truth, which can be realized only through hearing the testimony of the Vedas.