

Jaiṡa Dharma

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Chapter Eighteen

*Nitya-dharma: Sambandha,
Abhidheya and Prayojana*

“The nature of the transformation of Brahman’s śakti should now be considered.”

The example of milk turning into yoghurt is not the only example of the capability of śakti to transform.

In addition, mundane analogies are inadequate to properly and accurately describe transcendental theories, though specific aspects of mundane examples are useful in revealing the transcendental truth.

“The Caitanya Caritāmṛta, Ādi 7.123-127, describes that a touchstone gem, known as the cintāmaṇi, transforms metals and stones into gold and gems respectively, without itself being transformed in any way.”

This example can be applied to the Supreme Lord and the process of creation of the material universe.

The Supreme Lord creates the unlimited material cosmos, complete with the fourteen planetary systems and the innumerable jīvas within, simply by His desire, which activates His acintya-śakti.

Yet, He Himself remains vikāra-śūnya, unaffected, untransformed and complete regardless of all these activities.

Therefore, the term vikāra-śūnya need not be limited only to a postulated impersonal Brahman.

Rather, the term may be correctly applied the Unlimited Absolute Person, Brahman, who has supreme lordship and a purely spiritual form eternally and unlimitedly imbued with the six transcendental opulences.

The word 'Brahman' means brhāt, the greatest.

Therefore, the word 'Brahman' directly refers to the eternal Supreme Personality of Godhead, Śrī Bhagavān.

To define the Supreme Brahman as only impersonal and thus deprive Him of His acintya-śakti is clearly contradictory.

“Actually, on account of His acintya-śakti, the Supreme Lord is simultaneously and eternally both personal and impersonal.”

If only His impersonal aspect is acknowledged, His supreme status and absolute completeness is diminished.

The Vedas have described the Supreme Absolute Truth as the prime doer, His actions having three aspects:

apadāna, the source and supplier, that is the ablative case—from whom;

kāraṇa, the cause and instrument, that is the instrumental case—by whom;
and

adhikaraṇa, the mainstay and support, that is the locative case—in whom.

“In the Taittirīya Upaniṣad, 3.1.1, Ṛṣi Bṛḡu says in the first chapter:

yato vā imāni bhūtāni jāyante;
yena jatāni jīvanti;
yat prayanty abhisamviśanti;
tad vijijñāsasva; tad brahmeti

“Bṛḡu, the son of Varuṇa, approached his father and said, “Lord, kindly instruct me in Brahman.” Varuṇa replied, “The one who is the source of all the jīvas, the one who maintains them, and the one into whom all the jīvas enter at the time of total annihilation, is the subject of your question. He is Brahman.’”

“The purport of this verse is that the words ‘the source of all living entities’ describe the Lord as apadāna.

As ‘the maintainer and sustainer’ He is kārana, and as ‘the One into whom all jīvas enter’ He is adhikaraṇa.

The Supreme Absolute Truth has been specified by these three symptoms of personality, hence He is always Śrī Bhagavān.

While analysing the characteristic traits of the Supreme Being, Śrīla Jīva Gosvāmī writes in his treatise the Bhāgavata Sandarbha:

ekam eva tat parama-tattvam svābhāvikācintya-śaktyā
sarvadaiva svarūpa-tad-rūpa-vaibhava-jīva-pradhāna-rūpena
caturdhāvatīṣṭhate sūryāntarmaṇḍalastha-teja iva
maṇḍala tad-bahir-gataraśmi-tat-prattichavi-rūpeṇa.
durghaṭa-ghaṭa-katvam hyacintyatvam

“The parama-tattva, the Supreme Absolute Truth, is one. He controls inconceivable potencies intrinsic to His nature. These potencies manifest His svarūpa, personal form; His tadrūpa vaibhava, immediate opulent expansions; the jīvas, the living entities; and the pradhāna, the sum total of material ingredients. An appropriate parallel to explain these four aspects of the Absolute Truth is their correspondence with following four: the inner core of the sun planet, the surface of the sun planet itself, the rays emanating from the sun planet, and the light of the sun planet reflected from another surface far away.’

^{Sat Cit} "His svarūpa is eternal, full of knowledge and bliss." ^{ānanda} ① Svarūpa

His transcendental name, abode, associates and paraphernalia are tadrūpa-
vaibhāva. ② śrī-kr̥ṣṇa vaibhava

The jīvas, both the unlimited conditioned souls and the eternally liberated
souls, are His infinitesimal spiritual sparks. ③ Jīves

His illusory energy, māyā, and the gross and subtle material elements created
by māyā are known as the pradhāna. ④ Pradhāna

These four manifestations are eternal and so is the Oneness of the Supreme Absolute Truth.

A pertinent question at this juncture would be, 'How can the two apparently conflicting eternal paradigms of personality and impersonality simultaneously coexist?'

The reply, 'It is impossible for the human intellect to accept this proposition, because the intellect is limited, but within the paradigm of the acintya-śakti of the Supreme Lord such apparent contradictions are easily harmonised.'

Q-3
Vrajanātha, "Kindly define vivarta-vāda."

A-3

Raghunātha dāsa Bābājī, “In the Vedas, there is a description of vivarta, bewilderment, however that description is not at all similar to that proposition of the monistic impersonalists, which has become known as vivarta-vāda.”

Śrī Śaṅkarācārya’s distorted interpretation of the word vivarta unceremoniously herds the reader into the māyāvāda enclosure, where vivarta-vāda and māyāvāda become synonymous.

The actual scientific and etymological explanation of the word vivarta is found in the commentary of the sage Sadānanda, known as the Vedānta-sāra, wherein verse 49 we find:

atattvato 'nyathā-buddhir vivarta ity udāhṛtaḥ

“To mistakenly perceive any object—which is contrary to and different from the actual real object—to be the real object, is called vivarta.”

“The jīva, a minute spiritual particle of the Supreme Absolute Being, is imprisoned in the tabernacle of his physical body and because of ignorance about his real identity falsely identifies himself with his gross and subtle bodies.”

He considers them his real self.

This misunderstanding and false conclusion is called vivarta. This explanation is in line with the Vedic understanding.

“For example, a person may think, ‘I am Raghunātha Bhaṭṭācārya, the son of Sanātana Bhaṭṭācārya, who has many titles and possessions.’

Another may think, ‘I am Sādhu Caṇḍāla, the son of Vijaya Caṇḍāla.’ However, both are seriously mistaken.

They are actually individual jīvas, tiny particles of spirit, but because they identify with their temporary material bodies, they are deluded and deceived.

Similarly, a rope may be mistaken for a snake and a glistening oyster-shell may be mistaken for silver.

However, both vivartas are caused by optical illusions.

Therefore, the Vedas, by referring to many mundane analogies such as the above, abound with instructions to expel the illusion of the soul's false material identity, which is vivarta, a false perception, mistaking one thing for another.

“However, the māyāvādī philosophers have ignored the Vedic definition of vivarta and have misconstrued the actual Vedic meaning to their own peculiar notion.

They say the truth is, 'I am Brahman,' and its perverted perception is, 'I am the jīva.'

This bewildered misidentification, they postulate, is called vivarta.

This false definition of the actual Vedic understanding creates a smoke screen around the Truth.

The correct understanding of vivarta-vāda corresponds with the śakti-pariṇāma-vāda, the transformation of energy concept, whereas the māyāvādī presentation of vivarta-vāda is ludicrous and dispersed into many versions, three of which are prominent:

(1) in a deluded state Brahman thinks He is jīva, and thus the jīvas are created;

(2) the jīvas are the bewildered reflections of Brahman;

(3) Brahman is only dreaming that He has created the jīvas and this inferior material universe.

All such misinterpretations are distortions of the Vedic version.”

Vrajanātha, “Master, I am unable to fully grasp this philosophy of māyāvāda?”