

# Jaiṡa Dharma

by Śrīla Saccidānanda  
Bhaktivinoda Ṭhākura

# Chapter Eighteen

Nitya-dharma: Sambandha,  
Abhidheya and Prayojana

(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.”

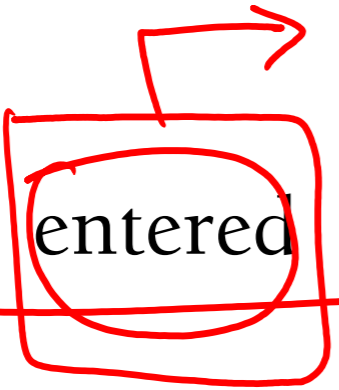
Q-4

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

A-4

Raghunātha dāsa Bābājī, “Calmly consider what I say, the māyā-śakti is merely the shadow representation of the absolute cit-śakti of the Lord, and so the spiritual abodes, where Her entry is not allowed, are outside Her jurisdiction.”

The control of Māyādevī extends only to the extremities of this material universe.

The jīva has  entered this prison-like material world under nescience and delusion.

The supreme transcendental entity, Śrī Bhagavān, enjoys absolute freedom and is in full independent command of His multifarious śaktis.

These truths are not completely accepted by the māyāvādī philosophers.

“The māyāvādīs claim that the jīva is actually Brahman, but because of the bewildering influence of māyā they have separate identities.

And as long as the jīva keeps contact with māyā, he remains a jīva, but when he dissociates from māyā, he immediately regains his Brahman status and identity.

Unfortunately, the jīva does not exist without māyā, being the creation of māyā’s effect upon Brahman; therefore, the jīva’s only conceivable liberation is to merge into the existence of Brahman, thus losing his illusory identity.

In this way, the māyāvādīs withhold the original, eternal, spiritual and individual identity from the jīva, putting him into a pigeonhole of illusion with a fictitious role.

“Another concocted claim of the māyāvādīs concerns the Supreme Lord.

As He is transcendental to material nature, He must allow Himself to come under the influence of the māyā-śakti and accept an illusory material form upon descending to the material world as an incarnation, otherwise He cannot enter the phenomenal world.

While present upon this earth, the incarnations perform superhuman tasks and when it is time for them to return to the spiritual platform they give up their material forms, thus leaving this world.

Brahman is formless, but to become an incarnation Brahman must enter a material form composed of māyā.

“However, in spite of these speculations by the māyāvādīs, in one aspect they have at least condescended and magnanimously allowed the Supreme Lord a position superior to the jīva.

The jīva is forced to accept a material body as a result of karmic reactions even against his will, and as a result of the unfolding karmic reactions he must accept old age, death and birth.

The Supreme Lord, they say, is not in such a compromised position; voluntarily He accepts an illusory form, restrictions, a name and qualities, etc.

If He wishes to discard all these material things, at will He instantly regains the platform of pure goodness and is transformed into the embodiment of unadulterated spiritual consciousness.

He performs activities, but never comes under the constraints of karmic reactions.



These are some of the philosophical aberrations propagated by the various māyāvādī schools.”

Q-5

Vrajanātha, “Are any of these māyāvādī teachings found in the Vedas?””

A-5

Raghunātha dāsa Bābājī, “The answer is emphatically negative. Nowhere do the Vedas uphold the māyāvādī precepts.”

In a sense, māyāvāda philosophy is the same as Buddhism. The Padma Purāṇa, Uttara-khaṇḍa, 43.6, states:

māyāvādam asac chāstram pracchannam bauddham ucyate  
mayaiiva kalpitam devi kalau brāhmaṇa-rūpiṇā

“Replying to the question of Umā Devī, Lord Śiva said, “O Devī, māyāvādī  
philosophy is extremely materialistic and warped. The nihilistic views of  
Buddhism have surreptitiously been disguised in the Vedic jargon and have  
entered the arena of civilized Aryan dharma. This is the māyāvādī philosophy,  
which I must propagate in Kali-yuga, having taken birth in a brāhmaṇa  
family.””

Q-6

Vrajanātha, “Master! Lord Śiva, the chief of the devas, is a stalwart Vaiṣṇava devotee, why did he undertake such a terrible mission?”

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A-6

Raghunātha dāsa Bābājī, “Lord Śiva is the guṇa-avatāra, qualitative incarnation, of Śrī Bhagavān.”

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In order to fulfil their sinister motives, the asuras, demoniac forces, had decided to take up the path of bhakti and self-interestedly worship the Supreme Lord to gain great fruitive results and conquer over the devoted devatas.

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The compassionate Lord, who always protects His surrendered devotees,  
became concerned with this new trend in the asuras and set about to defend  
the purity of the institution of bhakti.

He called for Lord Śiva and said, 'Dear Śambhu, it will not be beneficial if the  
precepts of śuddha-bhakti are preached to the envious rascal asuras, who are  
steeped determinably in tamasic nescience.

In order to delude these asuras, you must create a distorted commentary on  
the Vedas and present impersonalist māyāvādī teachings.

In this way, I will be concealed from the asuras, who will be inveigled away from the path of bhakti and made to follow impersonalism, thus leaving My favoured devotees undisturbed in their relishment of śuddha-bhakti.'

“Lord Śiva, a very dedicated Vaisnava devotee, at first expressed his sadness about being burdened with such an onerous responsibility, but, surrendered servant as he is, he unquestioningly took up the mission and executed the orders of His Lord.

How could Lord Śiva be blamed for this? He did not commit any mistake by following the instructions of His Supreme Lord, for the entire creation is subject to the management of Śrī Bhagavān.

The Lord wields His Sudarśana-cakra for the protection of all His created jīvas. He alone knows the ultimate benefit for the jīvas hidden within His instructions.

The only duty of His surrendered devotees is to simply carry out His orders.

For this reason, the pure Vaiṣṇava saints never condemn Śrī Śaṅkarācārya, the incarnation of Lord Śiva who preached the māyāvāda philosophy.

“Take note of the following evidences from the scriptures, Padma Purāna, Uttara-khaṇḍa, 42. 109-110:

'tvam ārādhya yathā śambho geahisyāmi varam sadā  
dvāparādaḥ yuge bhūtvā kalayā mānuṣādiṣu

svāgamaiḥ kalpitais tvam tu janān madvimukhān kuru  
mam ca gopaya yena syāt sṛṣṭir eṣottarottarā

“Śrī Viṣṇu said, “O Śambhu, although I am the Supreme Lord, I have  
worshiped the different devas and devīs simply to mislead the asuras. In the  
same manner, I shall worship you to obtain boons from you. You should  
descend to earth in your partial expansion and take birth as a human being in  
Kali-yuga. Concoct a school of thought by misconstruing the Vedas and divert  
the mind of the people away from Me. Make sure that these fictitious  
literatures veil My true spiritual and supreme identity, and—enticing the  
atheistic gross materialists—rapidly spread atheism amongst them.’

“Further, in the Varāha Purāṇa:

eṣa moham sṛjāmyāsu yo janān mohayiṣyati  
tvām ca rudra mahābāho moha śāstrānī kāraya

atatkyāni vitakhyāni darśayasva mahābhujā  
prakāśam kuru cātmanam aprakāśam ca mām kuru

“O Śiva! I am about to create such an illusion that the entire humanity will  
become confounded. Prepare the fabrication of fictitious literature that will  
present the truth as unreal and the unreal as truth. Manifest your terrible  
image of the Destroyer and conceal My eternal transcendental form from the  
vision of the people.””



Q-7

Vrajanātha, “Are there scriptural evidences repudiating the māyāvāda school of thought?”

A-7

Raghunātha dāsa Bābājī, “The entire Vedic scriptures present strong proofs denouncing māyāvāda philosophy.”

After scouring the Vedas, the torchbearers of the māyāvāda school have come up with just four seemingly substantive statements, which they have inventively labelled as mahā-vākya, great dictums:

“Firstly, in the Chāndogya Upaniṣad, 3.14.1:

sarvaṁ khalv idaṁ brahma

“The phenomenal world is an external manifestation of Brahman and is non-different from Him.’

“And also in the Brhad-āranyaka Upaniṣad, 4.4.19, and the Katha Upaniṣad, 2.1.11:

neha nānāsti kiñcana

“Brahman is free from any material distinctions.”

“Secondly, in the Aitareya Upaniṣad, 1.5.3:

prajñānam brahmā

“Prajñā, pure knowledge, is transcendental and is of the same spiritual substance as Brahman.”

“Thirdly, in the Chāndogya Upaniṣad, 6.8.7:

**tat tvam asi śvetaketo**

“O Śvetaketo, you are that, Brahman.’

“Fourthly, in the Bṛhad-āraṇyaka Upaniṣad, 1.4.10:

**aham brahmāsmi**

“I, the jīva soul, am of the same nature as Brahman.’

“According to the first mahā-vākya, this material world and the jīvas are all Brahman—nothing exists outside Brahman.

The nature of Brahman has been described in the Svetāśvatara Upaniṣad, 6.8, as follows:

na tasya kāryam karam ca vidyate  
na tat-samaś cābhyadhikaś ca dṛśyate  
parāsyā śaktir vividhaiva śrūyate  
svābhāvikī jñāna-bala-kriyā ca

“The Supreme Lord never requires the assistance of material senses to accomplish His works because He neither possesses a material body, nor material senses.