

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter - 1

Part - 5

Relationship between @ & His energies

Acintya bhedaabhedatattva

inconceivable

difference

non-difference.

activity a → inconceivability

① inconceivable @ particular stages

② inconceivable @ in conditioned state.

③ inconceivable for Jīvatmas.

① Kṛṣṇa, ② His energies, ③ His rasa, and the ④ jīva in ⑤ conditioned and liberated state have been discussed in previous chapters.

⑦ *Sambandha tattva.*

In this chapter, acintya bhedabheda will be briefly discussed.

First, Mahāprabhu's instructions on this matter will be given.

Vaiṣṇava → Śakti Parināma Vēda.
 Māyāvēdi → Vivarta Vēda. } → Theory of how you will explain this material
 CC Adi 7.121 existence.

(vyāsera sūtrete kahe 'parināma'-vāda) →
'vyāsa bhrānta'—'bali' tāra uṭhāila vivāda

"In his Vedānta-sūtra Śrīla Vyāsadeva has described that everything is but a transformation of the energy of the Lord. Śaṅkarācārya, however, has misled the world by commenting that Vyāsadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

Māyāvādīs
 Śāstrīs → ① Lord is intransformable →
 ② Cause transforms into effect →
 ③ Material universe ↓ → effect.

→ If the material universe is real → then we have to accept a Lord who transforms.
 ↓
 ∴ the material universe is an illusion.

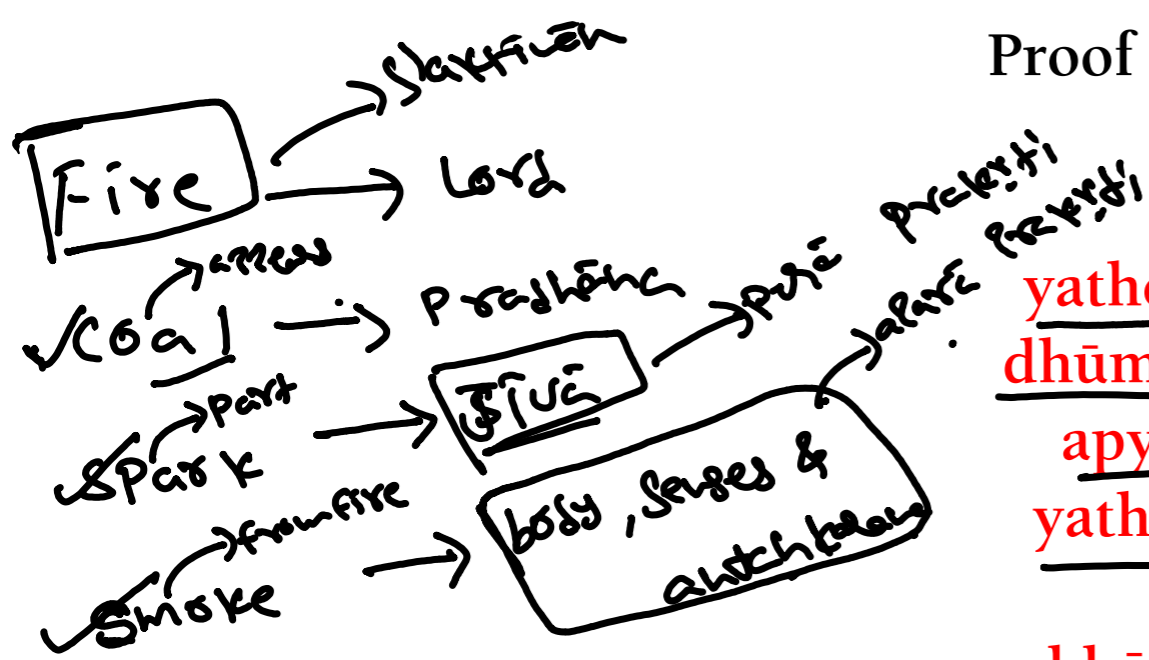
Vaiṣṇava Understanding

Śakti Parīṇāma Vēda.
(Energy) (Change) (doctrine/theory)

Love does not transform.

↓
But His energies can transform into the material universe.

Proof of Sakti Parinama Vada



3.28.40-41

yatholmukād visphulingād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt

bhūtendriyāntah-karaṇāt
pradhānāj jīva-samjñitāt
ātmā tathā pṛthag draṣṭā
bhagavān brahma-samjñitah

Just as fire is actually different (yathā agniḥ pṛthag) from a blazing coal (ulmukāt), and similarly is different from (yathā pṛthag) the spark and the smoke (visphulingād dhūmād), which arise from the fire (sva-sambhavāt), though by imagination they appear to be fire (ātmatvena abhimatād apy), similarly (tathā), Bhagavān (ātmā), possessor of inconceivable powers (bhagavān), who also appears as impersonal Brahman (brahma-samjñitah), is different from (pṛthag) pradhāna (pradhānāt), the conscious jīva (jīva-samjñitāt), and the body, senses and antahkaraṇa (bhūta indriya antah-karaṇāt), because he is the witness of the others (draṣṭā).

CC Adi 7.122

pariṇāma-vāde īśvara hayena vikārī
eta kahi' 'vivarta'-vāda sthāpanā ye kari

“According to Śaṅkarācārya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.”

→ proven fact

CC Adi 7.123

vastutaḥ (pariṇāma-vāda)—sei se pramāṇa
dehe ātma-buddhi—ei vivartera sthāna

“Transformation of energy is a proven fact. It is the false
bodily conception of the self that is an illusion.”

↓
False identification is the illusion
↓
That which he is falsely identifying with is not
an illusion.

CC Adi 7.124

(avicintya-śakti-yukta) (śrī-bhagavān)
icchāya jagad-rūpe pāya pariṇāma

“The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.”

Proof for the Lord being the Cause of Transformation of Material

Manifestation

Lord glancing @ Pradhana
glance → Kāla + Karma + Svabhāva

|| (2.5.22) ||

kālād guṇa-vyatikarah
pariṇāmah svabhāvataḥ |
karmaṇo janma mahataḥ
puruṣādhithitād abhūt ||

The guṇas are agitated from a state of equilibrium by time (kālād guṇa-vyatikarah). They are transformed into another form by svabhāva (pariṇāmah svabhāvataḥ). The mahat-tattva appears by the karma of the jīvas (karmaṇo janma mahataḥ). All this is under the direction of the Lord (puruṣa ādhithitād abhūt).

|| 2.5.23 ||

Further by the
blance of Kav
MT → transform
ahankāra.

mahatas tu vikurvāṇād
rajaḥ-sattvopabṛmhitāt |
tamaḥ-pradhānas tv abhavad
dravya-jñāna-kriyātmakaḥ ||

From the transformation called mahat-tattva (**mahatas tu vikurvāṇād**) predominated by rajas and sattva (**rajaḥ-sattva upabṛmhitāt**), a substance predominated by tamas, ahaṅkāra (**tamaḥ-pradhānaḥ**), arose (**abhavad**), composed of adhibhūta, adhyātma and adhidaiva (**dravya-jñāna-kriyātmakaḥ**).

CC Adi 7.125

tathāpi acintya-śaktye haya avikārī
prākṛta cintāmaṇi tāhe dṛṣṭānta ye dhari

↓
touch stone.

↓
example.

“Using the example of a touchstone, which by its energy
turns iron to gold and yet remains the same, we can
understand that although the Supreme Personality of
Godhead transforms His innumerable energies, He remains
unchanged.”

CC Adi 7.126

nānā ratna-rāṣi haya cintāmaṇi haite
tathāpiha maṇi rahe svarūpe avikṛte

“Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

CC Adi 7.140

(tānre 'nirviśeṣa' kahi) (cic-chakti nā māni)
(ardha-svarūpa nā mānile) pūrṇatā haya hāni

“When we speak of the Supreme as impersonal, we deny His
spiritual potencies. Logically, if you accept half of the truth,
you cannot understand the whole.”

To Sarvabhauma the Lord said:

CC Madhya 6.133

upanīṣad-śabde yei mukhya artha haya
sei artha mukhya,—vyāsa-sūtre saba kaya

Caitanya Mahāprabhu continued, “The Vedānta-sūtra is the
summary of all the Upanīṣads; therefore whatever direct
meaning is there in the Upanīṣads is also recorded in the
Vedānta-sūtra, or Vyāsa-sūtra.”

mukhya vṛtti (direct) abhidhā vṛtti
gaunā vṛtti (indirect) lakṣaṇā vṛtti

CC Madhya 6.134

mukhyārtha chāḍiyā kara gaunārtha kalpanā
‘abhidhā’-vṛtti chāḍi’ kara śabdera lakṣaṇā

“For each sūtra the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

To the sannyasis of Varanasi the Lord said:

CC Adi 7.128

‘praṇava’ se mahāvākya—vedera nidāna
īśvara-svarūpa praṇava sarva-viśva-dhāma

“The Vedic sound vibration omkāra, the principal word in
the Vedic literatures, is the basis of all Vedic vibrations.
Therefore one should accept omkāra as the sound
representation of the Supreme Personality of Godhead and
the reservoir of the cosmic manifestation.”

CC Adi 7.129

sarvāśraya īśvarera praṇava uddeśa
‘tat tvam asi’—vākya haya vedera ekadeśa

“It is the purpose of the Supreme Personality of Godhead to present praṇava [omkāra] as the reservoir of all Vedic knowledge. The words ‘tat tvam asi’ are only a partial explanation of the Vedic knowledge.

CC Adi 7.130

‘praṇava’, mahā-vākya—tāhā kari’ ācchādana
mahāvākya kari ‘tat tvam asi’ra sthāpana

“Prāṇava [omkāra] is the mahā-vākya [mahā-mantra] in the
Vedas. Śaṅkarācārya’s followers cover this to stress without
authority the mantra tat tvam asi.

om tat sad iti nirdeśo brahmaṇas tri-vidhaḥ smṛtaḥ
brāhmaṇās tena vedāś ca yajñāś ca vihitāḥ purā

tasmād om ity udāhṛtya yajña-dāna-tapaḥ-kriyāḥ
pravartante vidhānoktāḥ satataṁ brahma-vādinām

The three words om tat sat (om tat sad iti nirdeśo) were revealed by the ancient sages (purā smṛtaḥ). Brahman in the form of these three sounds (brahmaṇas tena tri-vidhaḥ) created (vihitāḥ) the brāhmaṇas, the Vedas and sacrifice (brāhmaṇās vedāś ca yajñāś ca). Therefore (tasmād), sacrifices, austerities, charity and other works (yajña-dāna-tapaḥ-kriyāḥ) of the present seekers of Brahman (brahma-vādinām) are always started with the uttering of om (satataṁ om ity udāhṛtya pravartante).

CC Adi 7.106

prabhu kahe, vedānta-sūtra īśvara-vacana
vyāsa-rūpe kaila yāhā śrī-nārāyaṇa

The Lord said, “Vedānta philosophy consists of words
spoken by the Supreme Personality of Godhead Nārāyaṇa in
the form of Vyāsadeva.

CC Adi 7.107

bhrama, pramāda, vipralipsā, karaṇāpāṭava
īśvarera vākye nāhi doṣa ei saba

“The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.”

CC Adi 7.108

upanīṣat-sahita sūtra kahe yei tattva
mukhya-vṛtṭye sei artha parama mahattva

“The Absolute Truth is described in the Upaniṣads and
Brahma-sūtra, but one must understand the verses as they
are. That is the supreme glory in understanding.”