

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

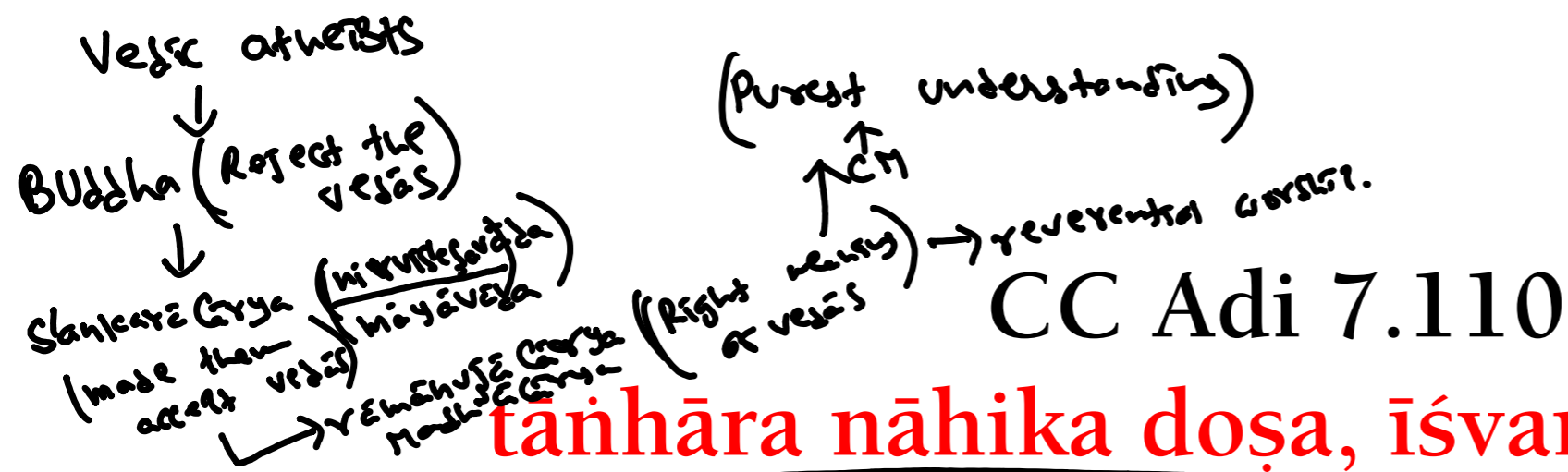
② inconceivable @ in conditioned state.

③ inconceivable for Jīvatmas.

CC Adi 7.109

gauṇa-vṛtṭye yebā bhāṣya karila ācārya  
tāhāra śravaṇe nāśa haya sarva kārya

“Śrīpāda Śaṅkarācārya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.



tānhāra nāhika doṣa, īśvara-ājñā pāñā  
 gaṇārtha karila mukhya artha ācchādiyā

“Śaṅkarācārya is not at fault, for it is under the order of the Supreme Personality of Godhead that he has covered the real purport of the Vedas.

CC Adi 7.111

**'brahma'-śabde mukhya arthe kahe—'bhagavān'**  
**(cid-aiśvarya-paripūrṇa), (anūrdhva-samāna)**

↓ SP   ↓ opulence   ↓ complete

“According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

CC Adi 7.112

(tānhāra vibhūti, deha, — saba cid-ākāra)  
(cid-vibhūti ācchādi) (tānre kahe 'nirākāra')

“Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Māyāvāda philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

CC Adi 7.113

cid-ānanda—tenho, tānra sthāna, parivāra → vaiṣṇava  
tānre kahe—(prākṛta-sattvera) (vikāra) → māyāvādī

“The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Māyāvādī philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.”

## CC Adi 7.114

(tānra doṣa nāhi) (tenho ājñā-kārī dāsa)  
(āra yei śune) (tāra haya sarva-nāśa)

“Śaṅkarācārya, who is an incarnation of Lord Śiva, is faultless because he is a servant carrying out the orders of the Lord. But those who follow his Māyāvādī philosophy are doomed. They will lose all their advancement in spiritual knowledge.



(svagamaih) kalpita is trsna janan mad vimukhan kuru  
(mam ca gopaya) tena syat srstir esottarottara

Turn people away from Me by creating your own scriptures, and  
hide my identity. In the future make these scriptures.

Padma Purana Uttara Khanda, Krsna talks to Siva

mayavadam asac chastrat pracchannam bauddham eva ca  
mayaiva vihitam devi kalau brahmana murtina

The Mayavada philosophy is incorrect. It is covered Buddhism. I  
will create it through a Brahmana in Kali yuga. **Padma Purana**

Pranava or omkara is an indirect name of Krsna, the original sound of the Vedas, sabda brahma.

The noun "pranava" is formed from the verb pranu (to sound) made from the prefix pra (very much) and the verb nu (to praise).

Therefore pranava or omkara is the sound incarnation of the Supreme Brahman, the person worthy of our praise and worship.

From omkara all the Vedas have appeared.

Pranava is the seed of the Vedas, the mahavakya or principal sound.

All other parts of the Vedas are particular statements supporting this conclusion (the person worthy of praise.).

Sankaracarya, the formulator of Mayavada philosophy, minimized the prominent position of omkara and proclaimed four specialized statements as mahavakya: 1. aham brahmasmi (I am Brahman); 2. prajnanam brahma (Brahman is knowledge); 3. tattvam asi (You are that Brahman); 4. ekam eva advitiam (There is only one existent being.)

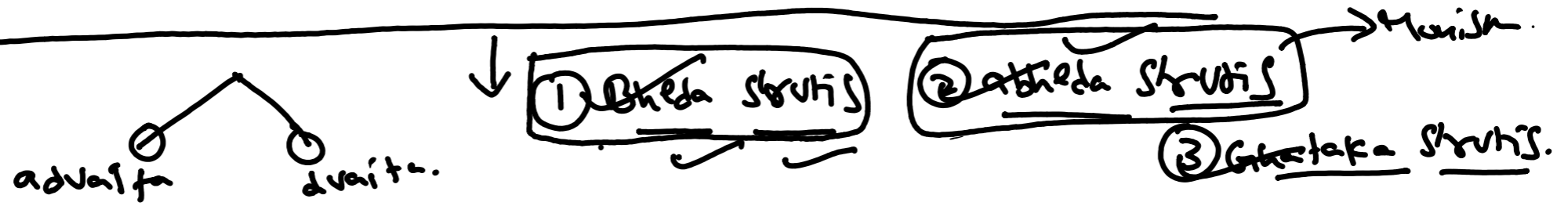
Seeing a need to hide pranava, the seed of the Vedas, because it proclaims pure devotion, Sankaracarya took these other statements as the essence of the Vedas and preached (exclusive monism).

↓  
gijnjavāda

He taught that the conditioned jiva is simply an illusion produced by maya, that the Brahman is subjected to maya, and that liberation for the jiva is the absence of maya.

By this philosophy the pure relation of jiva with the Supreme Brahman becomes hidden.

The import of all the Vedas has not been considered.



Thus, Madhvacarya took other Vedic statements and established an opposing philosophy, dvaita-vada.

However, because he did not consider all the Vedic statements, the full relation of the jiva to the Lord was not revealed.

Ramanujacarya as well, in his visistadvaita philosophy, did not show the complete relationship.

Nimbarka Swami, propounder of dvaitadvaita, also preached a doctrine incomplete in some aspects.

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Visnu Swami also, in his suddhadvaita doctrine, left some ambiguity.

In order to establish the eternal nature of prema, Mahaprabhu gave pure, complete teachings about the relationship of jiva with the Lord through the doctrine of acintya bhedabheda, and in this way delivered the world from the darkness of mental speculation.

Mahaprabhu said that the only mahavakya is pranava.

Its meaning is evident in the Upanisads.

What the Upanisads teach is perfectly sanctioned by Vyasa in the Vedanta sutras.

The commentary of the Vedanta sutras is the Srimad Bhagavatam.

The first sutra (janmady asya yatah) teaches that the principle of transformation (parinama) is the truth. ↓ Sakti Parinama Veda.  
Janma adi (Sṛṣṭi Stuti Pratyaya)

(Yato va) (mani bhutani) (jayante) (Taittiriya Upanisad) also supports this.

The Bhagavatam also establishes this truth.

Fearing that, with the principle of transformation, the Brahman becomes changeable, Sankara established vivarta-vada, the theory of illusion.



This vivarta-vada is the root of all faults.

↓  
वैश्यावदा

↗ वैश्यावदा  
Parinama-vada, transformation through the Lord's energies, is approved by all scriptures and is the truth.

If the eternal existence of the Lord's energies is not accepted in parinama-vada, then the defects of the Lord falling under illusion and His deterioration appear.

But if the eternal, natural, superior energy of the Lord is accepted, then there is no fault in parinama-vada.

The transformations of the Lord's energy, which give rise to the material universe, are factual, but the Lord does not change.

By transformation of the Lord's energies, the material world and the jivas take their existence.

Although gold is produced from the touchstone, the touchstone remains unaffected.

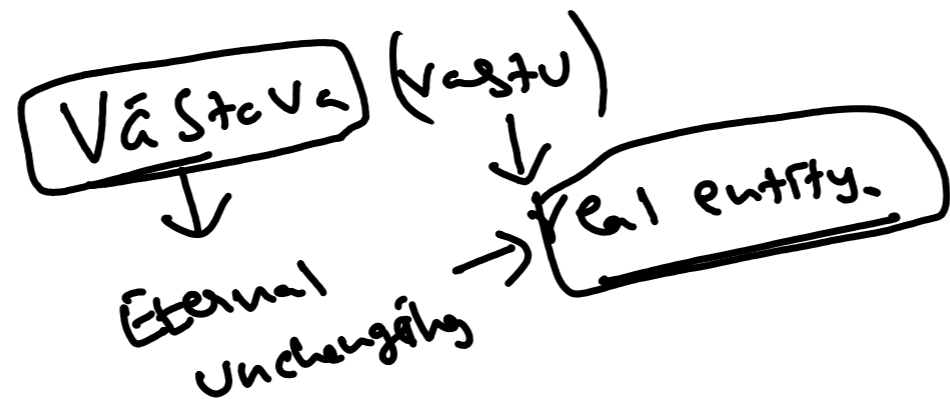
In this example given by Mahaprabhu, it is clear that Krsna's energies perform the creation, whereas Krsna's remains unaffected.  
It is all the transformation of His energies.

By transformation of the cit sakti, the Lord's dhama, name, form, qualities, pastimes and the jivas as minute transformations exist.

By transformation of the maya sakti, the material world in fourteen levels and the subtle and gross bodies of the jivas appear.

This parinama-vada is found everywhere in the Vedanta sutras and the Upanisads.

The gradual evolution of mahatattva, ahankara, ether, fire, air, water and earth is also parinama-vada, transformation.



After all the efforts of advaita-vada, what is left is an imaginary jiva and imaginary world, but in pure parinama-vada, by Krsna's will, the material world and the jivas exist as true entities.

śreyaḥ-sṛtim bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhave  
teṣāṃ asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain one who simply speculates cannot achieve self-realization. His only gain is trouble. **S.B.10.14.4**

The world is not illusion, but called temporary, because by Krsna's will it may merge into Him.

Although the Lord creates the world and enters into it, He remains eternally independent in His form as Krsna through His complete spiritual energies.

|| 2.9.35 ||

yathā mahānti bhūtāni  
bhūteṣūccāvaceṣv anu |  
praviṣṭāny apraviṣṭāni  
tathā teṣu na teṣv aham ||

Just as the elements (**yathā mahānti bhūtāni**) enter (**anu praviṣṭāny**) into all beings (**bhūteṣu ucca avaceṣu**) and also remain separate (**apraviṣṭāni**), I (**tathā aham**) enter into all beings and remain separate when I perform my pastimes (**teṣu na teṣv**). In pastimes related to the material world I remain detached and in pastimes related to devotees, I am attached.

Only those who can understand this remarkable feature of the Lord are able to taste the Lord's opulence and sweetness.

This is the relation of the jiva to Krsna.

The jiva's relation with the temporary world is like that of a traveler at an inn.

Yukta vairagya, the proper way to deal with the world, results from a correct understanding of the relation between jiva and the material energy.



As long as the correct understanding of temporary and permanent does not arise, the bound jiva cannot perform proper activities.

According to Lord Caitanya's doctrine, the jiva's identity and difference from the Lord, and the world's difference and identity with the Lord are both established as truth.

Since this cannot be adjusted by limited human reasoning, this eternal difference and non-difference is called acintya or inconceivable.

Although it is inconceivable, logic and reasoning are not dissatisfied,  
for it is reasonable that God can have inconceivable power.

Whatever is established by the Lord's inconceivable power, can be  
understood only by the Lord's mercy.

|| 2.9.32 ||

yāvān aham yathā-bhāvo  
yad-rūpa-guṇa-karmakah |  
tathaiiva tattva-vijñānam  
astu te mad-anugrahāt ||

By my mercy (mad-anugrahāt), may you attain (astu te) perfect realization (tattva-vijñānam) of whatever (tathaiiva) dimensions (yāvān), intentions (yathā-bhāvo), forms, qualities and pastimes (yad-rūpa-guṇa-karmakah) I manifest (aham).

The ancient sages have taught that logic cannot be applied to the  
inconceivable.

In inconceivable matters, logic cannot be accepted as a method of  
proof.

acintya khalu ye bhava na tams tarkena yojayet  
prakrtibhyah rupam yac ca tad acintyasya laksanam

That which is inconceivable cannot be subject to logic. Those things  
beyond our material experience are considered inconceivable.

naisa tarkena matir apaneya

The goal cannot be reached by logic.

Those who cannot grasp this are most unfortunate.