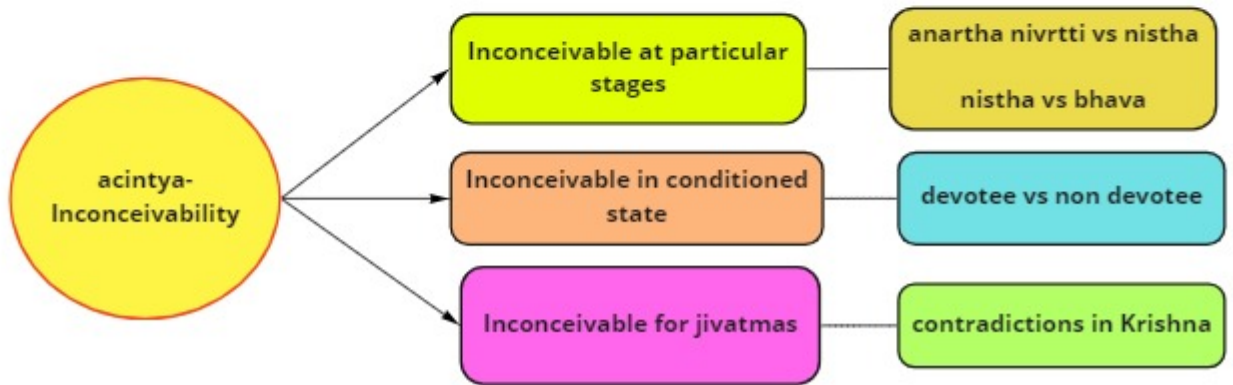


Chapter 1 Part 5
7th sambandha tattva

Acintya bhedaabheda tattva

There is simultaneous oneness and difference between krishna and His energies and this is inconceivable.



Theory of how one can explain this material existence

Sakti-parinama vada
(vaishnavas)

vivarta vada
(mayavadis)

Vivarta vada

1. Shastras say that Lord is intransformable.
2. Cause transforms into effect.
3. Material universe is effect.

If we say the material universe is real, then we have to accept a Lord who transforms.

Therefore, the material universe is an illusion.
Brahman satya, jagat mithya

Sakti-parinama vada

Lord does not transform but His energies can transform.

His energies transform into material universe.

Proof : SB
3.28.40-41

Fire is different from coal, spark and smoke. Similarly Lord is different from pradhana, jiva and the body, senses and antahkarana.

Refutation of mayavadis for sakti parinama vada

Mayavadis don't accept sakti so they don't accept sakti parinama vada. They believe the absolute truth, Brahman, is without any energies.

Even if they accept sakti, they say a normal human being transforms as his energy transforms. When his energy decreases or increases, the energetic also changes.

Refutation by vaishnavas:

1. We can not compare Lord to be like any other human being. Lord can remain intransformable even when his energies transform.
2. He can transform into effect but still remain intransformable. (Iso invocation)
This is acintya and possible only for Lord.



This material world is not illusion. But to think that the material world is eternal and I belong to this material world - this is illusion.

The living entity identifying with the body is illusion. The body itself is not illusion.

Proof for the Lord being the Cause of Transformation of Material Manifestation

SB 2.5.22
SB 2.5.23

Lord glances at pradhana

By Lord's glance,
kala, and jivas (Karma and svabhava) get activated
Kala transforms into gunas.
mahat-tattva transforms into ahankara.

★ Chintamani, a touchstone transforms iron into gold
yet remains the same.

Similarly Lord also transforms His innumerable
energies but remains the same.

How mayavadis'
interpretation is
flawed?

As explained
by Chaitanya
Mahaprabhu

★ Shastras say Lord is nirguna,
but they also say He is kalyana-guna sagara.

Mayavadis accept only half of the truth!

★ Lord Narayana Himself spoke vedanta through Vyasa
deva. So no faults in Vyasadeva's words.

But Sankracharya finds faults!

★ Vedanta sutra is the summary of all upanishads.
Abhidha vritti must be considered and not laksana vritti.

Mayavadis simply abandon the abhidha vritti!

★ Pranava is the reservoir of all vedic knowledge.
The words 'tat tvam asi' are only partial representation
of the vedic knowledge.

★ All auspicious activities start with the chanting of Om. (Bg.17.23-24)
Chaitanya Mahaprabhu said Pranava is maha-vakya and not tat tvam
asi.

