

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord
Śrī Caitanya

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Chapter – 1

Part – 3

Krsna, Krsna sakti and rasa

Krsna

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- The eternal, blissful form of Krsna is the Supreme Lord.

anādito ādityo govinda

- He is without beginning, and He is the origin of all else. In the scriptures He is called Govinda. He is the cause of all causes. (Sava karama
karamam)

- “O Sanatana, please hear about the eternal form of Lord Krsna. He is the Absolute Truth, devoid of duality but present in Vrndavana as the son of Nanda Maharaja. Krsna is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone. The original Supreme Personality of Godhead is Krsna. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vrndavana.”

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- It is possible for the jivas to realize the form of God, for God Himself has given human beings the ability to realize Him.
- By this ability the elevated jivas can realize the form of the Lord. Humanity has three means of realization: gross material organs of knowledge; the subtle body or the mind's comprehension power; and the ability of the soul to perceive spiritual matter.
- The eye, ear, nose, tongue and skin are the five organs of knowledge.
- By these senses a person can gain only material knowledge.
- By contemplation, remembrance, or meditation on objects of material knowledge (using the mind), only more material knowledge, or at most, a perverted glimpse of spirit, is possible.
- Thus two ways of gathering knowledge are material. It is not possible to have realization of the form of the Lord, which is purely spiritual, by these bodily faculties.

3 means of realization

- a) Gross body & senses → m/l knowledge
- b) Subtle senses & mind → [↑] perceived
S.P. knowledge
- c) Soul → perception of spiritual
matter

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- Unless a person takes shelter of the faculties of the soul, spiritual vision of the Lord is impossible.
- People who try to see the form of the Lord by taking shelter of the material senses practice asana, pranayama, dhyana and dharana of the yoga system, and by the process of negation, understand the Lord as the soul of the universe.
 → Aṣṭāṅga Yoga
- The final goal is a vision of the Paramatma. But by such activity, the perfect, spiritual realization cannot be obtained.
- All that is achieved is fragmentary realization based upon negation of material knowledge.
- Those with extreme negativity consider material form as abominable and imagine a formless, unchanging existence of God; they attempt to realize Brahman.
- But actually their vision of Brahman is only a show.

SB-2.4.19

→ form

मन्त्रः

Vicakṣanā

worship of lotus feet
(yat caṇḍo psādhāt)

(Sangam vyadyobhaya tantarātrah)

vīṅḍā hi bahma sukham (gate

icchē)
(easiness)

tasmā śubhāra śraṇṣe namo

namah

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- Mahaprabhu said to Sanatana:
- “There are three kinds of (spiritual processes) for understanding the (Absolute Truth): the processes of speculative knowledge, mystic yoga and bhakti yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramatma and Bhagavan.”

C.C.Madhya 20.157

- “When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Krsna.”

C.C. Madhya 20.146

abhiyea

Yoga ladder of Baladeva

(1st 6 Chapters) BG

Liberation ←

AY

(Paramātmā realization)

↓
Sanyāsa

JY

(for self realization)

NRY

(Purify the heart & avoid
sin & Piety.)

Sakāma KY (avoid sin &
gain piety)

↑
materialistic life

SUCT'S explanation of
the 6 characters

Liberation (Sāyujya)



NKKY (Purification & avoiding
sin & piety)

SKKY (For avoiding sin
& gaining piety)

Materialistic Person

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

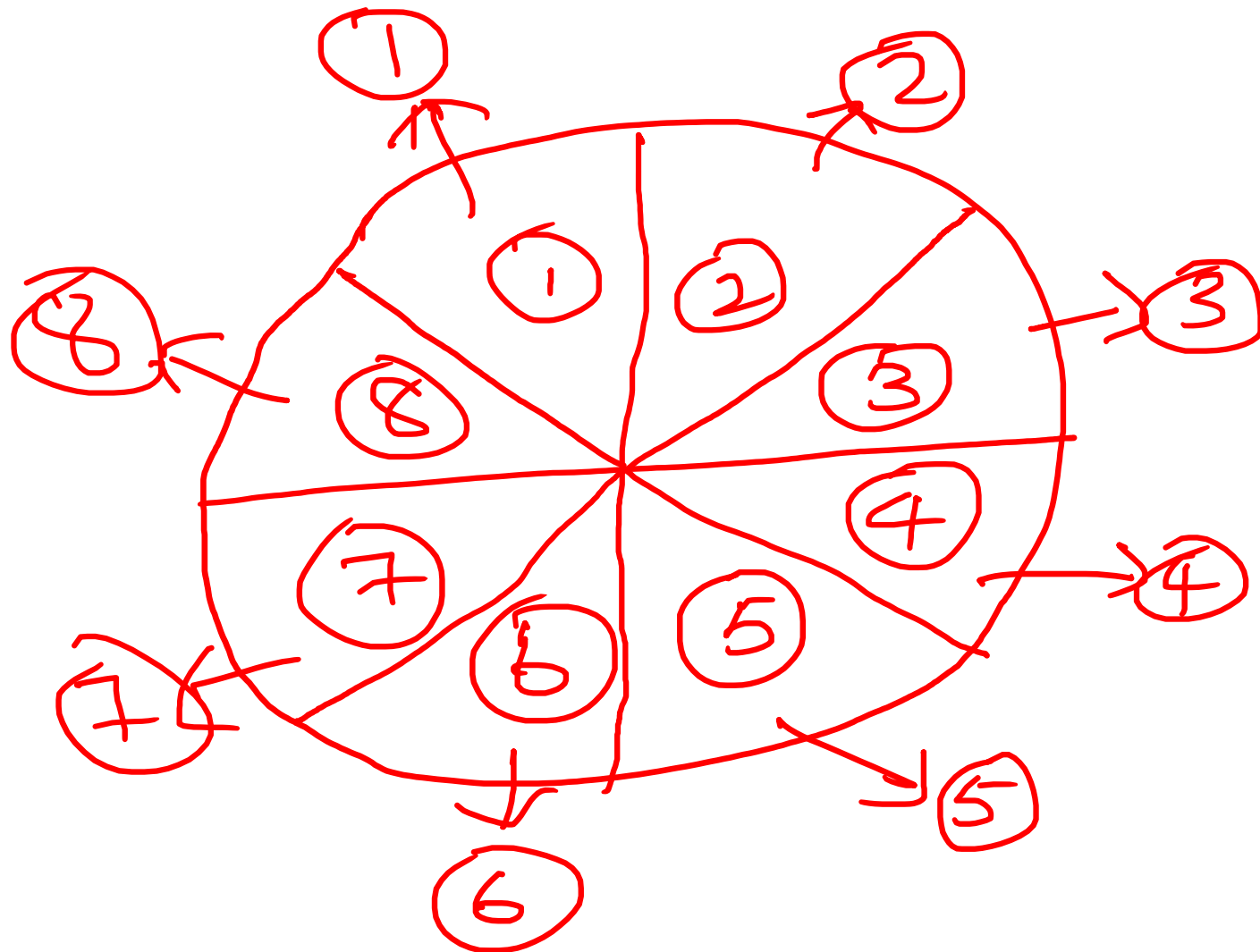
Krsna

- So when jivas desire to see the Lord, according to their qualification, they see the appropriate form of the Lord.
(J, Y, B) B, P, Gov Bh
- Accordingly as one practices karma yoga, jnana yoga or bhakti yoga, one will see Paramatma, Brahman or Bhagavan.
- The wise call the non-dual spiritual entity "tattva" or absolute truth. (vadant tat tattva vidas - - - -)
- But this absolute entity is perceived differently by differently (qualified instruments.) → Faith in J (or) Y (or) Bh
- Brahman, Paramatma and Bhagavan are actually one entity, but the jivas think the object that they perceive to be supreme.

m/l-analogies to explain Spiritual reality

- ① yovarāṅhām yathā yūnī.
- ② Ūrahva mūlam adhaḥ
- ③ newly married bely will not get a child immediately.
- ④ Beauty compared to cloud.
- ⑤ Bhakti latā bōjā
- ⑥ nīgama kalpa tarora.

Material analogies & Spiritual Reality



Milk → Spirit

- ① Phenyle → Colour, fluidity
- ② condensed milk → Smells, taste similar
- ③ white marble → Colour
- ④ water → fluidity
- ⑤ Boost → Constitution

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa Krsna

- Bhagavan is Sri Krsna.
- ~~Those who disregard Krsna, thinking Him to be an ordinary mortal performing material activities, have very meager understanding of spiritual truth.~~
- Mahaprabhu taught Sanatana about Krsna as Bhagavan, quoting from the Bhagavatam.

↑ *avajāhanti mām mūḍhāḥ*

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- “Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. → *bhakti-eham ekam eva grahyaṁ*
- Although His form is one, He can expand His form into unlimited numbers by His supreme will. → *rāmāṅgī mūrtiṣu kalā*
- The Supreme Personality of Godhead exists in three principal forms – svayam rupa, tadekatma rupa and avesa rupa.
(In Vrndavana → harāṅgī → vyāsa-deva etc.)
- The original form of the Lord is exhibited in two forms – svayam rupa and svayam prakasa. (*ṣaṣṭi-ā*)
- In His original form as svayam rupa, Krsna is observed as a cowherd boy in Vrndavana.
- In His original form, Krsna manifests Himself in two features: prabhava and vaibhava.”

Kṛṣṇa (vāṇdeva)



Balarāma

(vāsudeva)

Sankarṣaṇa (Draḡyama Aniruddha)

Nārāyaṇa (Mahā: vaiṅkṇṭha)



SK

Pr

An

Ka V

Ga V

Ks V

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa Krsna

- “There are six types of incarnations of Krsna.
- One is the incarnations of Visnu, and another is the incarnations meant for the performance of pastimes. (DUSĀVATĀRĀS)
- There are incarnations that control the material qualities, (incarnations of the Manus), (incarnations in different millennia), and (incarnations of empowered living entities)” (Itāvatāras) (guṇa)
Sakty āvesik
C.C.Madhya 20.245–246
Manvatāvatāras
Yugāvatāras

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

ब्रह्म

शिव

- “The conclusion is that Lord Brahma and Lord Siva are simply devotee incarnations who carry out orders. However, Lord Visnu, the maintainer, is the personal feature of Lord Krsna.”

C.C.Madhya 20.317

- The six opulences, or bhaga, are complete wealth, complete courage, complete fame, complete beauty, complete knowledge and complete renunciation.
- That person who has all these qualities is called Bhagavan.
- Krsna is svayam bhagavan, because He reveals most completely all the qualities as His very nature.

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- There is no entity equal to or greater than Krsna. He resides eternally in His original form in Goloka.
- His direct expansions or tad ekatma rupa perform their activities by His will.
- Maha-Visnu is Krsna's first Purusa-avatara.
- He lies on the Karana Ocean.
- His partial expansions are Garbhodakasayi and Ksirodakasayi Visnu.
- The avatars such as Rama and Nrsimha are expansions from them.
- But Krsna is svayam bhagavan, the source of the Purusa-avatars.
- Although Krsna is supreme, by His inconceivable power He simultaneously appears in the material world as the son of Nanda.

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- The Brahman that is mentioned in the Upanisads is but His effulgence.
- The Paramatma, Who is mentioned in the Upanisads and the Yoga scriptures, is one part of Krsna.
- There are many proofs for these two statements in the scriptures.
- This cannot be understood by reasoning or logical rules.
- As light emanates from the sun, from Krsna, endowed with all wonderful qualities, unlimited rays spread out in all directions.
- Characterized by negative attributes such as formlessness, those rays take the form of impersonal Brahman in the hearts of those cultivating negation of material consciousness.
- Yogis seek out Paramatma, the expansion of Krsna, Who creates and enters into the universe.

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- The object of worship for the less intelligent men is but a transformation of material sattva guna, which has qualities such as formlessness.
- Out of fear of contamination by worship of human forms or material qualities, the less intelligent people resort to the formless and unchanging concept, but this deprives them of Krsna prema.
- The pure dharma of the jiva becomes polluted by material conception. Those who become attracted to Krsna's glories and beauty are saved from the negative, impersonal mentality and see the kingdom of God.
- The jiva can by good fortune attain this unlimited happiness, but those whose intelligence is overcome by material knowledge cannot reach this spiritual kingdom.

Sādhu saṅgha

devotees

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- Although Krsna is eternally the Lord of Goloka, by His inconceivable power He descends to the material world by His own will, along with His residence, Vraja, and yet carries out His activities in a pure, variegated way.
- Jivas can understand these transcendental activities of the Lord by the pure vision of their soul, and not by material eyes.
↳ vidyat prthivi → through soul & not sense
- Though Krsna may become visible to the material eye by His power, usually He remains invisible.
- As the pastimes of Krsna are eternal, not polluted by material time and place, they are visible only to the devotional eye of the pure spirit soul, and held in the mind saturated with love.
↑ Premāñjana cchorita

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- As long as people try to approach Krsna with pride of material knowledge, Krsna will remain far from their reach, but when such people call out to Krsna with a humble heart, they will see Krsna and experience the Lord's unlimited bliss. (Pantnas to Kṛṣṇa)
- With the appearance of genuine faith, they lose their material pride and offensive nature. ✕
- There is no room for caste, birthright, material knowledge, beauty, power, influence of material science, position, wealth, or kingdom in cultivating Krsna consciousness. (NO MR DISQUALIFICATION)
- For this reason, understanding of Krsna remains far away from those who are proud of their material status. (Jan māṁsāvāyā --)
- It is easy to understand, then, why Krsna is disregarded in the modern world. ↓

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna

- The unfortunate position of science is that it tries to know truths that are beyond its scope. ✕
- Though it has no qualification for spiritual matters, science tries recklessly to understand, and ends up with worthless conclusions and a depraved mentality.
- Krsna gives His mercy when a jiva shows humility born of association with devotees. ✕
- This is the jiva's qualification for spiritual matters.
- It is impossible to gain spiritual knowledge by material intellect.

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna's Energies

- Krsna's energies are unlimited.
- The meager knowledge of the jiva can not even understand what energies exist in the various parts of the unlimited universe.
- In the spiritual world, across the Viraja, exists Vaikuntha and above that, Goloka Vraja.
- In Vaikuntha, four-armed Narayana displays all majesty.
- In Goloka, with the predominance of sweetness, all majesty is hidden.
- Krsna is the possessor of all energies. → sarva saktimān

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna's Energies

- He has one great energy, which is called maya in many places in the scriptures.
- Maya means the external manifestation of Krsna, by the definition "miyate anaya", – "that by which things are measured".
- Krsna cannot be understood except through the agency of maya.
- The learned divide Krsna's energy (maya) into the superior, spiritual energy (cit sakti) and inferior or material energy (maya sakti).
- Actually the superior energy is the inconceivable energy.
- The inferior energy is its shadow. → क्षयेवा यस्य
↑
- That inferior energy is the controller of the material universe.
- The maya sakti that is condemned in spiritual discussions is this inferior energy, not the spiritual energy.

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna's Energies

↑ aharanga
behiranga
tatastha

- “Lord Krsna naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.”

C.C.Madhya 20.111

- “Krsna has unlimited potencies, out of which three are chief – willpower, the power of knowledge and the creative energy.”

↓
Bala

↓
Jñāna Sakti

↓
iccha
C.C.Madhya 20.252

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna's Energies

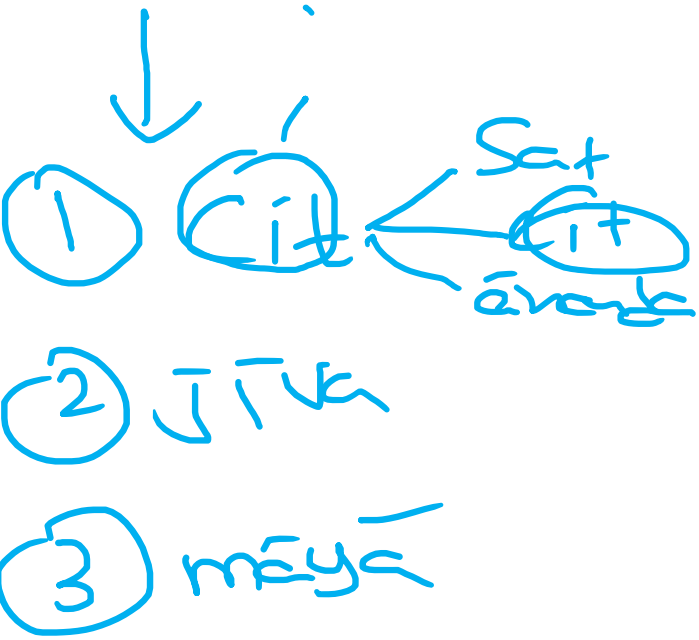
- This means that Krsna has one personal energy called svarupa sakti or para sakti.
 - This para sakti has three vibhavas (objective component), three prabhavas (influence) and three anubhavas (emotional component) by Krsna's will.
- ① The three vibhavas are the cit sakti, jiva sakti and maya sakti.
 - ② The three prabhavas are the iccha sakti, kriya sakti and jnana sakti.
 - ③ The three anubhavas are sandhini, hladini and samvit.

parā śakti

vibhava
(objective
component)

Prabhava
(Influence
component)

anubhāva
(Emotional
component)



- ① iccā (kr̥ṣṇā) ① Samvit
- ② Kṛtyā (bhaktā) ② Sandhīni
- ③ jñāna (vācya) ③ hlādīni

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna's Energies

- By the influence of the iccha sakti (supreme will), the cit sakti manifests Goloka, Vaikuntha and other places of the Lord's pastimes, Krsna's names, the Lord's various two-handed or four-handed or six-handed forms, the pastimes with His associates in Goloka, Vrndavana, and Vaikuntha, and spiritual qualities such as mercy, forgiveness, and generosity.
- By the influence of the jnana sakti, the cit sakti produces various perceptions: aisvarya, madhurya, and beauty of the spiritual world. Krsna alone possesses the iccha sakti.
- The controller of the jnana sakti is Vasudeva and the controller of the kriya sakti is Baladeva, or Sankarsana.
- By the influence of the iccha sakti, jnana sakti and kriya sakti upon the jiva sakti, the eternal associates, devatas, men, demons and raksasas appear.

Īcchā $\xrightarrow{\text{Cit}}$ manifestation of SP. abodes

Krīyā $\xrightarrow{\text{Cit}}$ activates anubhāvās

Jñāna $\xrightarrow{\text{Cit}}$ perception of aśvaya,
mādhurya & SP. Sweetness

Īcchā
Krīyā
Jñāna

\swarrow \leftarrow \searrow

√ Itva \rightarrow manifestation of
humans, animals,
asurās etc.

Īcchā
Jñāna
Krīyā

\swarrow \leftarrow \searrow

māyā \rightarrow manifestation of m/l
abodes

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Krsna's Energies

- By the influence of the kriya sakti, the Lord's anubhavas become active.
- Within the cit sakti, the sandhini, samvit and hladini saktis combine to produce the distinctive ecstasies of prema.
- Krsna's energies are unlimited and endless, and thus all the activities of the cit sakti are eternal, without beginning or end:
- “Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifest by the supreme will of Sankarsana (kriya sakti). The spiritual world is the abode of the pastimes of the eternal spiritual energy.”

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa Krsna's Energies

- Another name of the shadow energy is material nature.
- “By the agency of the material energy, this same Lord Sankarsana creates all the universes. The dull material energy — known in modern language as nature — is not the cause of the material universe.
- Without the Supreme Personality of Godhead's energy, dull matter cannot create the cosmic manifestation.
- Its power does not arise from the material energy itself but is endowed by Sankarsana.
- Dull matter alone cannot create anything.
- The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.”

Chapter – 1
Part – 3 Krsna, Krsna sakti and rasa
Krsna's Energies

- The kriya sakti is also called sankarsana sakti.
- The transitory transformation of maya sakti (through the kriya sakti) is the material world.
- The jiva sakti will be more clearly delineated in the next part of this book.

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

raso vai sah

Rasa

- Krsna is the embodiment of rasa. That is the statement of the Vedas.
- One can appreciate the nature of rasa by consulting the seventh part of the first chapter.
- Words are material, and therefore whatever is said, even with great care, is bound to have a material connotation.
- If the reader is endowed with faith, however, the transcendental rasa will appear in the heart.
- This will arise through association and good fortune.
- It cannot arise through reasoning. → *not by yukti*
- And by bad association, a material conception of rasa (as with sahajiyas) will lead to the downfall of the inquisitive.
- The nature of rasa must be understood with great care.

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

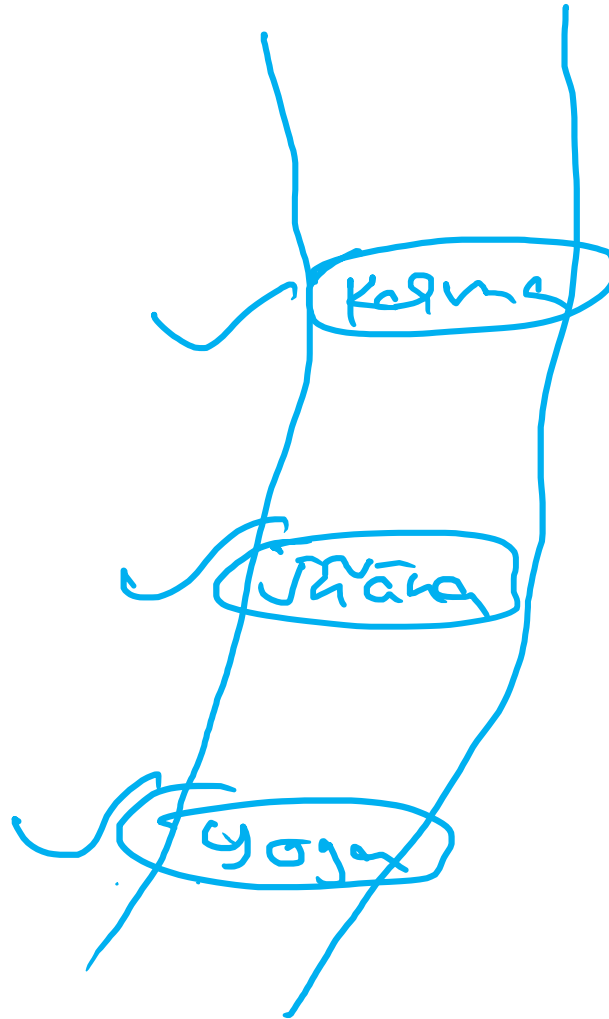
Rasa

- Krsna Himself, endowed with sixty-four transcendental qualities, is the perfect embodiment of continuous rasa. → *sakti rasamite murtih*
- Of the qualities, fifty qualities are present in a small amount in the jivas.
- These fifty qualities and additional five qualities are present in Siva, Brahma, Ganesa, Surya and other devatas.
- For that reason, although they are not God, they are also called isvara or Lord.
- These fifty-five qualities and an additional five are present in fullness in Narayana and the avataras.
- These sixty qualities and additional four extraordinary qualities are present in Krsna. → *4 → Rasa related Qualities*
- For this reason Krsna is the Supreme controller, the Supreme possessor of energies and the supreme possessor of rasa.

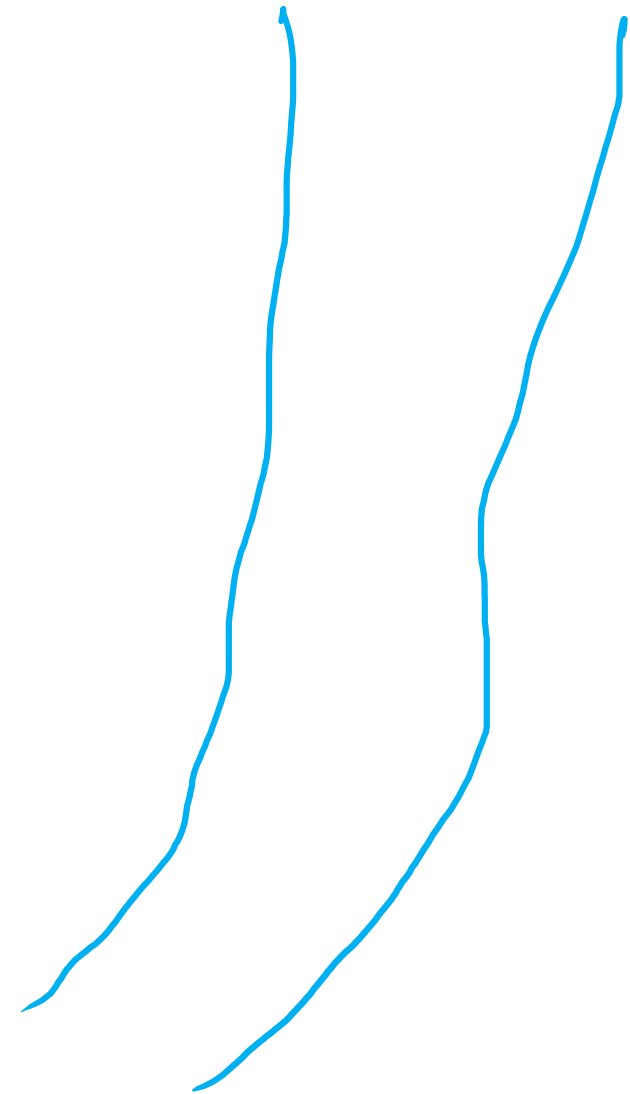
Jñāna



yoga



NIKKY



Liberation

Chapter – 1

Part – 3 Krsna, Krsna sakti and rasa

Rasa

- All the variety existing in the svarupa sakti become personified forms that assist in the santa, dasya, vatsalya, sakhya and madhurya rasas.
- The embodiment of hladini, Radha, is the principal personality.
- Although this rasa is present in Goloka Vraja, by Krsna's will, yogamaya, the cit sakti, manifests this same rasa perfectly in the Vraja of the material world.
- But those whose intelligence cannot transcend material qualities, not being able to appreciate or understand the transcendental nature of rasa, will disregard it.
- As Srimad-Bhagavatam says, those who are filled with faith and describe or hear about rasa quickly attain prema, the perfect stage of devotion, and become freed from the material disease afflicting the heart.
- This is Mahaprabhu's highest teaching.

विक्रमव्रजावद्विषय