

# Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

by Śrīla Saccidānanda Bhaktivinoda  
Thākura

# Chapter – 1

## Part – 1

### Introduction

11-3-30  
mutual discussions  
(Parasparānu kathanam)  
(Pāvanam) (glories of) (bhagavad yaśah)  
pursuing  
mītho ratih mīthas tuṣṭih  
nivṛtyāḥ mīthah ātmanah

### 3 effects

- ① mītho ratih → mutual affection for each other.
- ② mīthah tuṣṭih → mutual satisfaction
- ③ nivṛtyāḥ mīthah ātmanah → confidence to overcome the vices.

- ① Jatva dharma
- ② Manah sikṣā
- ③ Mādhyā kālambhī
- ④ Srī Caitanya sikṣāṁtā

Obeisances to their Lordships Radha and Krsna.

- Mangalābhāṣā → greeting  
auspicious
- a) Vastu nirdēśa → subject.
- b) śīṣṭvāda → blessings
- c) namaskāra → offering  
respects.

There are countless philosophies, but, although attempting to reach the truth, they are all incomplete and mutually conflicting, being generated from illusory premises.

↓  
 mundane philosophies → incomplete  
 mutually conflicting  
 ↓  
 illusory  
 premises.

These philosophies find their perfection in Krsna bhakti.

I begin this book by offering my respects to Sri Krsna Caitanya, the bestower of Krsna bhakti.

There are three objects in this universe: matter, conscious entities, and the Lord (SB-11.11.6).

- a) ज्ञान
- b) प्रकृति
- c) ईश्वर.

→ free will (or) choice.

Matter is that substance without volition; for example, earth, rock, water, fire, air, ether, house, forest, grain, cloth or a body.

What differentiates matter from spirit?

- a) discern
- b) desire.

Humans, animals, insects, and reptiles are living entities, as they have the power to discern and desire.

Of these, humanity has the greatest power of discernment.

For this reason some people call mankind the master of all living and non-living entities (SB-11.9.28).

The Lord is the creator of all living and non-living entities.

*→ Īśvara*  
*→ Jīvas are eternal → but their manifestation in the material world → has a time line.*

*a) Īśvara has no m/l body → ∴ He is invisible.*

Since He does not have a material body, we cannot see Him.

He is the perfect, the complete form of pure consciousness.

He is our creator, protector and controller (SB-11.3.35).

By His will, we prosper; by His will, we meet with destruction.

In His personal form, He is master of Vaikuntha.

He is the Lord of all lords.

By His command, all the universes move.

As the Lord does (not have the gross form of material objects, we cannot perceive Him with our senses.

*i.e. He is called as adhokṣaja*

Because of this, He is called formless in the Vedas.

↓ Akāyam. → bodyless or formless.

However, as all objects have their own form, the Lord also has His form (BS 5.32).

Māyāvādīs & Vaiṣṇavās

m/l Form X formless

m/l form X sp. form. → Māyāvādīs

Only material objects have material form.

Matter X Spirit

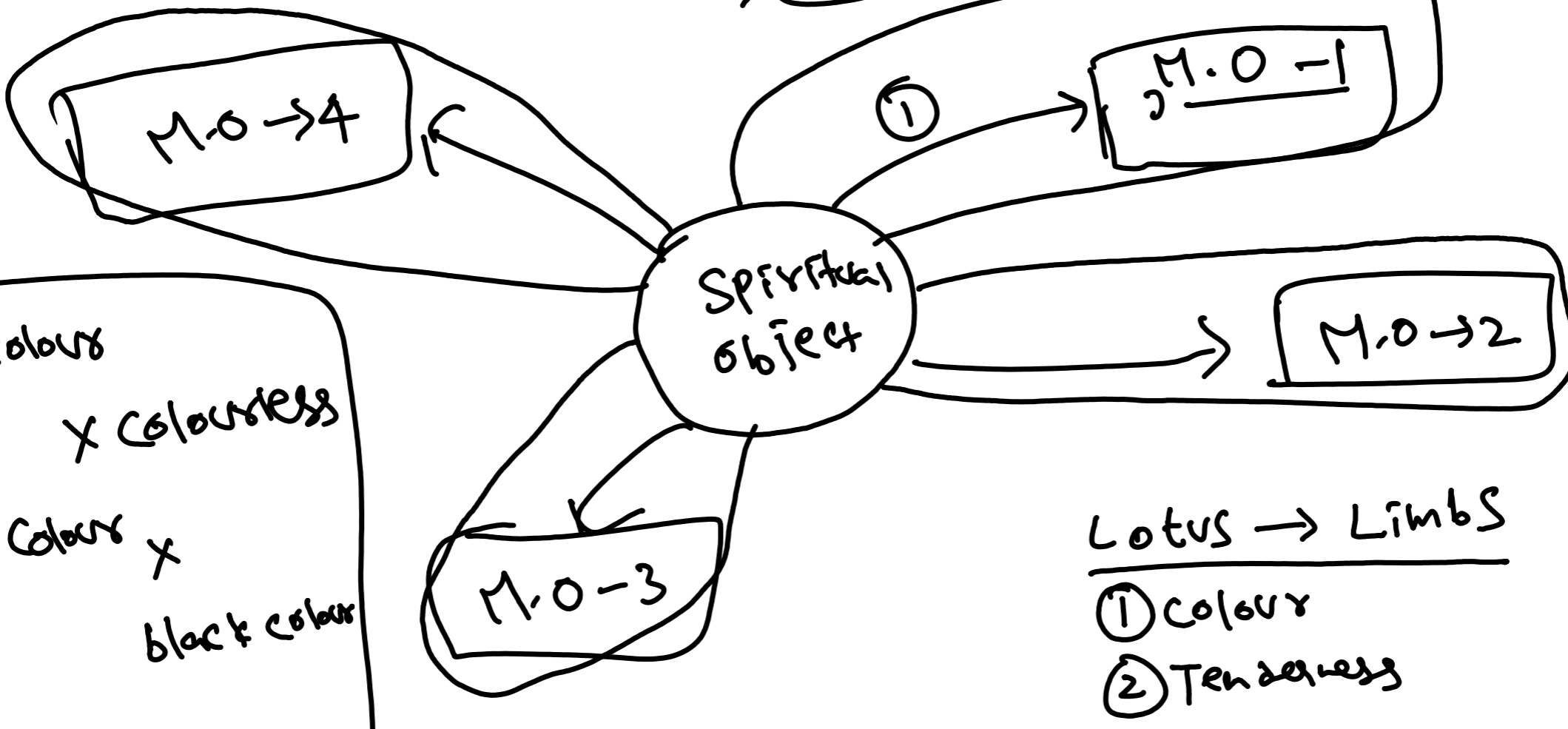
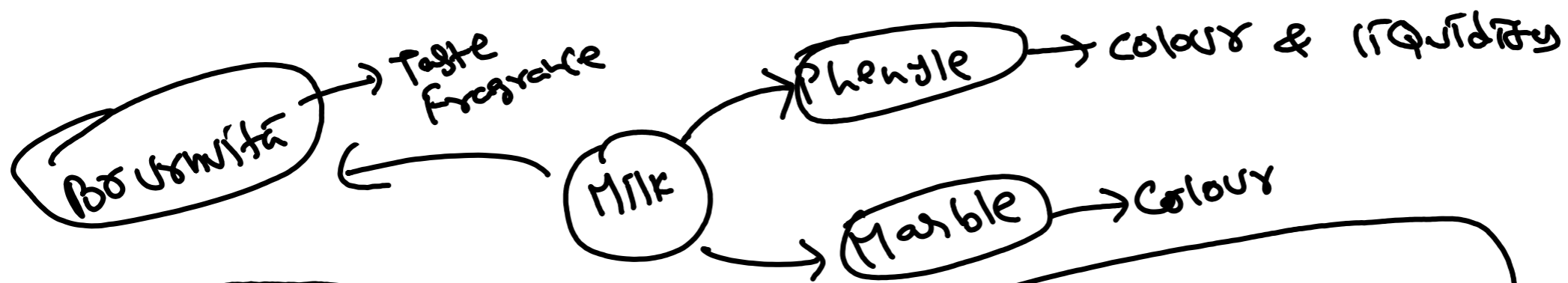
perception

↓  
Matter is completely opposite of Spirit.

Conscious living entities have a conscious or spiritual form (cetana svarupa).

↓ sp. form → Cetanā Svarūpa.

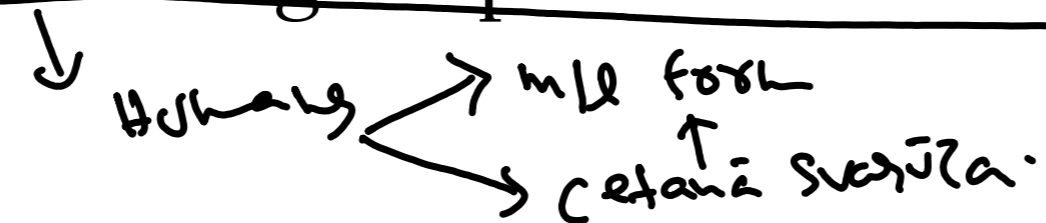




White colour  
 x Colourless  
 White colour x  
 black colour

Lotus → Limbs  
 ① colour  
 ② Tenderness

Human beings, although spiritual entities, additionally have a material body.



Thus our spiritual form has become hidden within the material form.

The Lord is pure consciousness or spirit.

→ Lord has only cetanā svarūpa -

That is, He has no form except His spiritual form.

This spiritual form is His body.

premañjana cchurita

We can see this form (only with our pure, spiritual eyes; we cannot see it with material eyes (BS 5.38)).

Many unfortunate people do not believe in God, for their eye of knowledge is closed.

↓  
nāhan prakāṣa sañvaśva  
yoga nāyā sañvṛtā

Because they cannot see the Lord's form with their material eyes, they say He does not exist.

Just as the blind may not understand the nature of sunlight, atheists cannot believe in the existence of God (BG 16.7-8).

↓  
atheists are pratyakṣa veditas  
↳ seeing is believing

Although all human beings, by their very nature, believe in God, if they learn duplicitous logic through bad association from childhood, they gradually become overcome by that bad influence and disbelieve in the Lord's existence.

↓  
JIVAS by nature are theists (seevats or Gats)  
Bad association → duplicitous logic  
↓  
**ATHEISM**

That of course is their loss; it is no loss for the Lord.

It should not be thought that Vaikuntha is a material place.

Madras, Mumbai, Benares, Calcutta, London, and Paris are examples of material places.

To go to those places, you must travel a great distance for a long time.

The material body must be moved. Vaikuntha is not such a place; it has a different nature, transcending the material universes (BS 5.56).

It is conscious, eternal and faultless.

Vaikuntha is not perceived by the material eye, nor conceived of by the material mind.

The Supreme Lord resides in this inconceivable place.

If a person is able to please the Lord, they can go to that world and serve Him eternally.

→ "ye hy sansparśajē bhogē  
(ādy - ante)

What is called happiness in this world is not eternal; it remains for a short time, and then disappears.

Everything of this world is filled with suffering.

contrast b/w  
a) matter & spirit  
b) m/l world & sp-world  
c) JIVE & SUPREME LOK  
d) JIVAT body & LOKA  
body

Birth itself is difficult, a cause for sorrow.

After birth, we must nourish the body with food.

If we have no food, we suffer.

There is always some sort of affliction, such as excessive heat or cold.

To rid ourselves of the suffering, we have to undergo bodily suffering in earning money.

If we do not build a house, we do not have a place to stay.

On getting married, we have to raise children.

When old age finally approaches, it seems we are left with nothing.



Throughout life, we suffer through argument and disagreement with others.

↳ *yādhi bhaktik suffering*

There is no such thing as pure happiness in this world.

Therefore people *↳ compromised definition of happiness.* compromise by accepting happiness as the momentary cessation of grief or want.

However, it is very difficult to live in such a world.

If we attain the Lord's abode, we do not experience temporary happiness and distress, but rather attain unlimited and eternal joy.

↓ contrast b/w mtl world & sp. world.

To this end, we must try to satisfy the Lord.

↓ Sandehanda  
viresātha

↓ why bhakti? to satisfy @: Temporary happiness → Permanent happiness → Condensed bliss experienced eternally

Humanity's highest benefit starts with attempts to satisfy the Lord.

↓ with bhakti → Bhakti → Paradise.

But people begin this practice only after pure knowledge appears within (SB 7.6.1).

↓ Pure devotional faith.

Unfortunately, most people think that they can enjoy the world now and ~~worship the Lord in old age.~~

→ Common misconception

That, however, is unacceptable, for time is a precious commodity (SB 11.9.29).

We should begin to practice (from the very day that we see its urgency.) → ① Effect of the & mē miseries → urgency → ↑ bhakti  
↓  
Threats. (or)  
② Most important aspect is to create attitude for D.S rather than force-feed.  
③ Preaching to others → Help us develop some courage.

∴ our endeavor is to facilitate their accumulation of sukṛti

Human life is indeed a rare achievement, but it is also insecure, as we cannot say when we will die.

→ Kaumāraṇ acaṛet prajānāṃ  
Consequently, (we should never think that we should not worship the Lord when we are children.

In history, we see how Dhruva and Prahlada received the Lord's mercy when they were children.

- a) fear
- b) desire

4 reasons to worship ④  
levels

c) Kartavya bhakti (duty)

d) Rāga (attraction)  
↓  
desire to please.

Is there any doubt that any human being, capable of performing any activity, cannot, without effort, achieve the Lord's mercy?

↓ no one can achieve Lord's mercy without endeavoring on the path of bhakti.

As well, what is practiced from an early age gradually becomes a natural action.

↓ importance of starting bhakti early

According to their condition of life, people attempt to please the Lord for four reasons: from fear, from desire for material enjoyment, from sense of duty or gratitude, or from genuine attraction (SB 7.6.25-26).

Some people are inspired to worship the Lord because of sickness, poverty, fear of hell, or fear of death.

Others worship the Lord, praying for material happiness, desiring greater material progress.

ଈଷା & ଅର୍ଥାଞ୍ଜନୀ → if they are fortunate →  
they will start worshipping purely

↓  
Purely worshipping the Lord gives genuine joy.

These two types of people, although beginning their worship out of fear or material aspiration, often become attached to pure worship, since worship of the Lord produces genuine joy.

→ Vaidhi Sādhanā → sense of duty they worship.

Those who worship the Lord (out of a feeling of gratitude are motivated by a sense of duty.

Those people who naturally gain satisfaction in worshipping the Lord, without motives of fear, desire or duty, engage in worship with attraction (raga). → रागवैभक्त are those who perform रैगा-भक्ति

Raga is defined as the tendency of the mind to become spontaneously attracted to an object immediately on seeing it, without intellectual processing.

↓ Beautiful definition of raga.

Those who, as soon as they think of the Lord, become attracted in their hearts are worshipping the Lord according to raga.

Those who take to worship of the Lord from fear, desire, or duty are not on such a pure level (SB 7.1.31).



Just as fire appears by striking a match or a flint, by sadhana or practice, this relationship makes its appearance.

Many have even achieved this relationship through practice based on fear, desire and duty.

Dhruva first worshipped the Lord with a desire for a kingdom, but by sadhana there appeared in his heart attraction, borne of a pure relationship with the Lord.

Thereafter he <sup>→ Svāmin</sup> refused to accept the benediction of material happiness. <sup>कृतार्थो 'स्मि' वाच्ये न यते.</sup>



Fear and desire are extremely base. → gross & inferior.

Pure faith has manifested

(When intelligence becomes clear) the devotee gives up fear and desire; duty or gratitude becomes the sole motive.

→ Vaidhi bhakti should continue till the devotee reaches raga.

And as long as raga towards the Lord does not appear, the devotee should not give up worship according to duty.

From the sense of duty two standards arise: to respect the rules (vidhi) and to avoid breaking the rules (nishedha).