

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 1

Part – 1

Introduction

Week-3

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 one develops
ragas.

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

① KY → VA duties → Dharma śāstras

③ AY → A.Y → Yōga śāstras

② JY → JY → Jñāna śāstras

④ BY → BY → Bhakti śāstras

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

These rules for worship of the Lord were established by great devotees long ago and recorded in the scriptures (CC Madhya 22.108-109, 161).

Vaidhi Practice

a) vidhi (dos)

b) nistella (dots)

Following the scriptures and reverence for the rules (vaidhi bhakti or regulative devotional service) arises from the sense of duty.

vidhi → ~~never forget~~ Always remember (P)

→ nistella → Never forget (P).

On examining the historical records of all types of people around the world, it will be obvious that faith in God is humanity's common and constant characteristic.

① Karma

② Jñāna

③ Bhakti

Uncivilized forest tribes survive, like animals, on animal flesh, but they also worship the sun, the moon, huge mountains, large rivers and tall trees as their benefactors and controllers.

① uncivilized ppl → Sentiments (obstacle)

② so called civilized ppl → materialistic (obstacle)
logic

Why do they do this?

Although the soul is extremely bound up, its faith in the Lord, its natural quality as spirit soul, should gradually manifest as the material covering is weakened.

However, when humans becomes civilized and take to various types of knowledge and education, their faith becomes even more covered due to materialistic logic.

Then atheism, or worse, voidism, takes hold of the mind.

Such beliefs are the symptoms of an unhealthy, weak soul (SB 11.14.3-8).

Healthy soul
↓
Kṛpṇāprema.

Symptoms of weak soul
↓
False ideologies
① atheism ② voidism.

There are three stages between the primitive, uncivilized state of mankind and the devotional state.

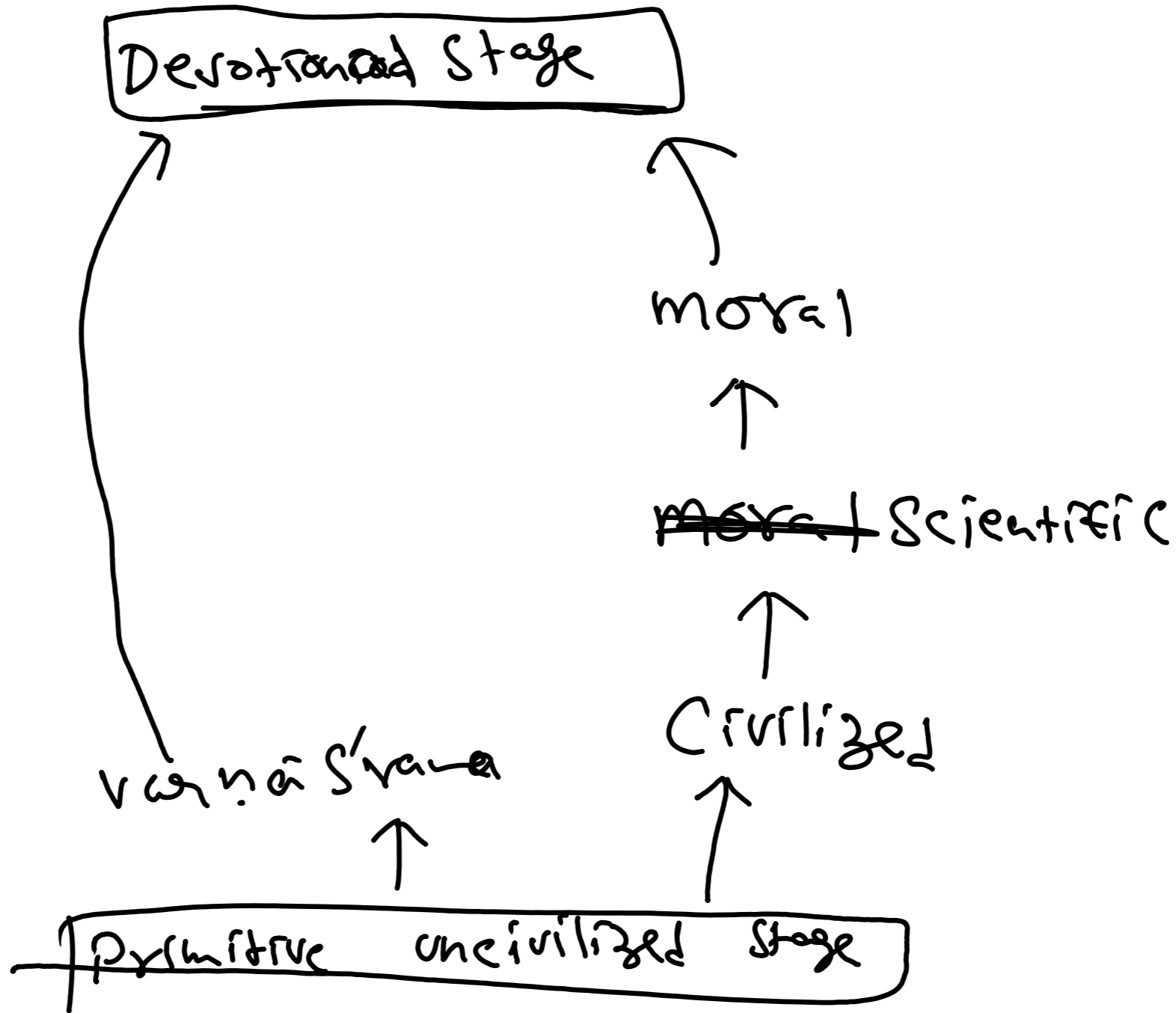
In these three stages however, the diseases of atheism, materialism, skepticism, and voidism afflict many people.

Disease

- a) materialist
- b) voracious
- c) skeptical

To the extent
someone is affected
by these false
philosophies

moving to
higher stages
becomes very
difficult.



Acting as obstacles to their progress, those philosophies bring them to a lamentable state.

Of course, not all people will be so afflicted.

Those who are infected by the disease become bound up, and do not progress to higher stages of life.

The primitive tribal, taking advantage of the system of varnasrama and cultivating civilized manners, proper conduct, and education, can quickly attain the life of a devotee.

This is the natural path of progress for mankind.

But if people become afflicted by the disease of materialistic philosophies, they fall into an unnatural state of existence.

Although people in various countries, on various continents, have a wide variety of natures, the principal nature is only one--only the secondary characteristics are of great variety.

Thus, though the principal nature is one, there will not be found any two people in the world who have identical secondary qualities.

As even twins have some difference in form and quality, one cannot expect that people born in different countries can ever have exactly the same qualities.

Different countries have different water, air, mountains, forests, food and clothing.

People around the world.
a) idea of God is similar
b) Details may vary.

Because of this, the people of these places have naturally developed different physiques, complexions, customs, clothing and diet.

Similarly, the people's mentality will differ. And so various people's ideas of God, although being basically similar, will differ in details.

When inhabitants in various countries surpass the uncivilized stage and progress to the civilized stage, the scientific stage, the moral stage and the devotional stage, they will develop differences in language, dress, food, and mentality.

①

②

③

④

This gives rise to difference in the mode of worship of God.

Considering the matter objectively, there is no harm in secondary differences.

→ One can attain the same result even though the secondary details may vary

If there is agreement concerning the essential nature of God and His worship, there should be no obstacle in attaining the same result.

Mahaprabhu therefore has instructed that we should teach everyone to worship the pure form of the Lord, but at the same time we should not criticize others' modes of worship (CC Madhya 22.116, SB 11.3.26).

CM's teachings

a) Teach pure worship

b) Don't criticize others' forms of worship

Because of the above reasons, we see the following differences among the religions of different countries:

2° Principles which can differ

& it is ok
if they are
different

1. Difference of teachers or prophets;
2. Difference in worshipper's mentality and consequent expression of reverence;
3. Difference in procedures of worship, or ritual;
4. Difference in conceptions of God; and
5. Difference in God's name and God's statements due to difference in language.

For example, people in India give respect to the rsis, in other countries they respect prophets like Mohammed, in other countries they respect Christ, and in other places the inhabitants give respect to various native sages.

↓
① teachers & prophets

It is imperative that the people of the country give proper respect to the native saints, but no one, although they may hold a particular belief to benefit their own progress, should go to other places and preach that what their teachers have taught is superior to all other teachings.

↓
9th offense.

This gives no benefit at all to the world.

Concerning different expressions of reverence, in India, the worshipper sits on an asana, and after performing nyasa and pranayama, begins the worship.

② ↓
a) mentality
b) expression of reverence

The Muslim faces towards Mecca and worships five times a day by bowing down.

The Christian kneels down with folded hands and with humility praises the Lord in either church or house.

Each country has its particular religious rules concerning proper dress, food, purity and impurity.

If you examine the different religions, you will notice different rituals.

③ RITUALS

You will also discover the different conceptions concerning the object of worship.

④ CONCEPTIONS OF GOD

Some people, overcome with devotion in their hearts, establish the form of the Lord in their soul, in their mind and finally in the external world.

Understanding that the form is non-different from the Lord within, they worship that form.

In some religions, because of the greater emphasis on logic, the worshipper simply forms a conception of God in the mind, and worships it.

Accepting deity (or) not

→ detail

The worshipper does not accept an external form of God.

In reality, however, all these conceptions are forms of the Lord (SB 11.27.9, 12).

⑤ Languages & name of God

According to language differences, different religions call God by different names.

The religions have different names, and the languages used during worship are also different.

Because of these five differences, it is only natural that various religions will appear quite different.

However, it is improper and detrimental to argue over these differences.

↓
It is not proper to argue over these 5 differences

If you go to someone else's place of worship, you should think: "The people are worshipping my Lord, but in a different way. Because of my different training, I cannot comprehend this system of worship. However, through this experience, I can deepen my appreciation for my own system of worship. The Lord is only one, not two. I offer respect to the form I see here, and pray to the Lord in this new form that He increase my love for the Lord in His accustomed form."
(Statement of Hanuman)

Those who do not follow this procedure, but instead criticize other systems of worship and show envy, hatred, and violence are worthless and foolish.

The more they indulge in useless quarrelling, the more they betray the very goal of their religion.

However, consider the following point.

Although it is worthless to criticize a mere difference in religious system, if people see a real fault, they should not simply accept it.
(SB 7.15.12-15)

It is beneficial if they attempt to correct the fault in the proper way.

Thus Mahāprabhu, in discussing with Buddhists, Jains and impersonalists, led them to the proper path.

↓ Mahāprabhu → defeats ideologies & not religions

The devotees of Lord Caitanya should always take the Lord's behavior as the proper example to follow.

Pure love is the eternal function of the soul (SB 1.2.8).

Although the above-mentioned five differences may exist in a religion, the real religion is pure love.

Excerpt from Jaiiva Dharma

Devīdāsa and Śambhu sat close to Lāhirī Mahāśaya. Just then, the Kāzī, a head of the Muslim religion and the magistrate of Brāhmaṇa Puṣkariṇī village, arrived.

Standing up courteously, the Vaiṣṇavas welcomed the Kāzī heartily.

In turn, the Kāzī exchanged warm greetings with the Vaiṣṇavas and joined them.

Everyone sat together, expectantly waiting to hear Paramahansa Premadāsa Bābājī speak.

Paramahansa Premadāsa Bābājī addressed the Kazi, “You are truly fortunate, being a descendant of Śrī Chānd Kazi, who was personally favoured by our Lord, Śrīman Mahāprabhu. So please be merciful upon us.”

The Kāzī replied, “By Śrī Caitanya’s mercy we are also the recipients of the Vaiṣṇavas’ mercy. Śrī Gaurāṅga is the Lord of our hearts. We begin everything by first offering our humble obeisances to Him.”

Lāhirī Mahāśaya was proficient in both Urdu and Arabic, the languages used by the Muslims.

He had deeply studied the holy Koran-sharīf, having read all the thirty sephārās, corollaries.

In addition, he was well acquainted with the Sufi philosophy and had studied many of their literatures.

Taking the opportunity of the Kāzī's presence, he asked him, "What is the Islamic concept of mukti?"

The Kāzī replied, "Our equivalent of the Sanskrit term jīva is rūh. Rūh is found in two conditions of existence: rūh-mujarrad, the liberated soul; and rūh-tarkībī, the conditioned soul.

Our term for cit, spirit, is mujarrad, and for acit, matter, we use the term jism.

Mujarrad-rūh, the pure souls, reside in the spiritual realm of alam-misal, which is transcendental to material time and space.

The tarakībi-rūh, the conditioned souls, reside in jisam, which is bound by time and space.

The tarakībi-rūh, conditioned souls, are endowed with a material mind, which is full of desire and malaphuṭ, ignorance.

However, the mujarrad-rūh, pure souls, are pure and aloof from the contaminations of jisam, the impure existence, and reside in the spiritual region known as ālam al-maśhāl.

The rūh is purified by the flowering of iśhqh, spiritual love.

The place to where Payagambara Saheb, the prophet, was taken by Khodā, the Supreme Lord, is not influenced by jisam, but even there the rūh is bandā, servitor, and Khodā is the master.

Therefore, the relationship between bandā and Khodā is eternal.

To attain this status by purification is known as mukti.

The Koran-sharīf and the books of the Sufis have recorded all these points, but not everyone can comprehend the meanings.

Since Śrī Gaurāṅga instructed Chānd Kāzī on these esoteric subjects, we have been able to pursue the pure devotional path and become pure devotees.”

Lāhirī Mahāśaya, “What is the essential lesson of the Koran-sharīf?”

Kāzī, “The Koran has described behesht, the personal abode of Khodā, but has not greatly detailed ebādat, liberated spiritual life.

However, we understand that life there is ebādata, eternal, and in the presence of Khodā the mujarrad-rūh are engrossed in sublime joy by His sight. All this has been confirmed by the teachings of Śrī Gaurāṅga Deva.”

Lāhirī Mahāśaya, “Does Khodā have a form?”

Kāzī, “The Koran-sharīf denies that Khodā has form. However, Śrī Caitanya elucidated to Chānd Kāzī that this indicates that the Koran forbids a jisamani, material form of Khodā, but does not forbid the pure mujar-radi, transcendental form.

The Payagambara Saheb, the prophet, saw the ecstatic form of Khodā to the degree of his particular elevation and eligibility.

However, the rasas, spiritual mellows, were veiled to him.”

Lāhirī Mahāśaya, “What is the Sufi philosophy?”

Kazi, “In their philosophy the main concept is anā al-ḥaqq: ‘I am Khodā.’

Your monistic advaitavāda philosophy and the Sufi aswaph philosophy are very similar.”

Lāhirī Mahāśaya, “Are you a Sufi?”

Kazi, “No, we follow the pure devotional path; we are surrendered to Śrī Gaurāṅga.”