

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 1

Part – 1

Introduction

Devotees do not accept those religions that are filled with atheism, skepticism, materialism, pantheism and impersonalism as real religions.

↓
false ideologies are rejected

They know them to be false religions, anti-religious movements, or perverted religions, and they understand that their followers are unfortunate.

The devotees must try to protect the living entities from these false religions.

↓
ideologies

This is the final goal of religion.



Let us not quarrel over external differences.

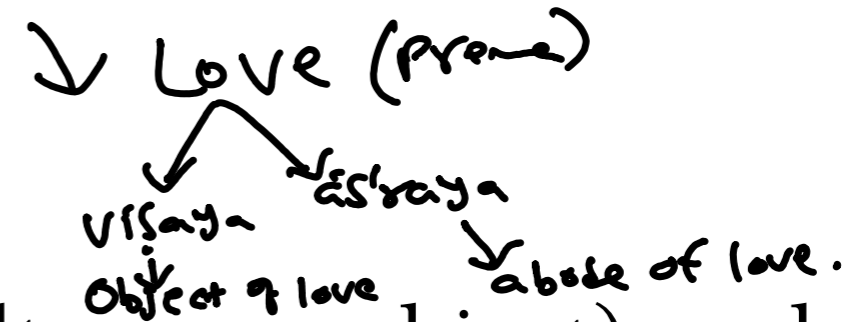
If the goal of a religion is pure love, then the rest is adjusted.

However, ^{Buddhists} (atheism), ^{सिद्ध} (skepticism), ^{DG कर्म} (polytheism), ^{कारिका} (materialism), ^(nature) (pantheism), ^{universal form} and impersonalism are, by their very nature, contrary to love. ^{कर्म}
(मैयवेदा)

This will be shown in later chapters of this book.

Love of Krsna (Krsna prema) is that pure love (SB 1.7.7).

The quality of love is that it takes shelter of one living entity and takes another living entity as its object.

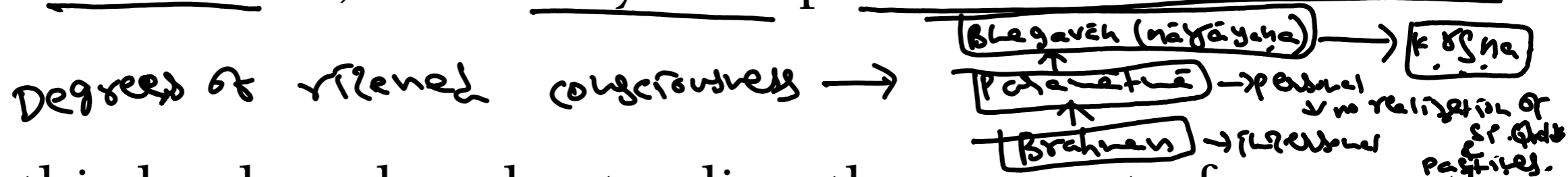


Prema cannot exist without asraya (shelter, or subject) and visaya (object).

The shelter of prema is the heart of the soul.

The object of prema is Krsna alone.

When perfect, pure prema arises, the aspects of the Lord as Brahman, the controller, and Narayana ripen into the form of Krsna.



On reading this book and understanding the concept of prema, this will become clear.

A person who argues just on hearing the name of Krsna is cheated of the truth. Quarrelling about names is of no value.

The living entity should search out the object indicated by the name.

The sweet qualities of Krsna as described in the crown jewel of scriptures, Srimad-Bhagavatam, were the personal realization of Vyasadeva through his spiritual vision.

↓ Bhakti yoga manasi sa yag prahite ahat...

Through the instructions of Narada, Vyasadeva became absorbed in a devotional trance and saw the form of Krsna.

Vyasadeva described the sweet qualities of Krsna, for he realized that by developing devotion to that form of Krsna, the jivas could drive away all forms of lamentation, illusion and fear.

On hearing or reading about Krsna and His sweet qualities, the living entities according to their nature understand Him in two different ways: understanding through true knowledge, and understanding without knowledge.

- ↓
- a) vidvat pratifi → understanding through true knowledge
 - b) a vidvat pratifi → understanding without knowledge.

Even when Krsna is personally present and can be seen with mortal eyes, the two types of people will see in these two different ways.

If a person desires to learn more about these two types of perception, they may study the [Sat Sandarbhas], [Bhagavatamrta] and [Sri Krsna Samhita] under a competent authority.

It is impossible to elaborate on this subject here.

Briefly, realization through true knowledge (vidvat pratiti) may be described as realization under vidya sakti (the knowledge potency of the Lord), and understanding without knowledge (avidvat pratiti) may be described as an attempt at understanding of the Lord under ignorance.

If Krsna is understood through avidvat pratiti, many controversies arise.

If He is understood through vidvat pratiti, there is no place for disagreements (SB 1.3.37-38).

Those interested in spiritual development should immediately obtain vidvat pratiti.

What is the point in understanding through avidvat pratiti, falling into argument and confusion, and losing the goal of life? (SB 11.11.3-4)

Some idea about vidvat pratiti has been given,

Vidvat pratiti is possible for those persons who give up material conceptions and can conceive of spirit.

Bhāva (or) prēṇā

They can then perceive Kṛṣṇa with their spiritual eyes, hear His pastimes with their spiritual ear, and relish Kṛṣṇa completely with their spiritual taste buds.

Kṛṣṇa's pastimes are completely non-material.

Though Kṛṣṇa can by His inconceivable potency become the object for the material eye, by nature He is not perceivable by material senses.

When Krsna descends and reveals His pastimes to the material senses, only the person with vidvat pratiti attains real contact with the Lord.

Normally avidvat pratiti operates.

So generally people understand Krsna as a temporary being, subject to birth, growth and decline.

→ avajēhanti nām mūḍhā

Manifestations of avidvat pratiti (ideology)

- ① impersonal aspect is truth.
- ② personal form is material

By avidvat pratiti they think that the impersonal state, devoid of qualities, is truth, and the personal state of God, with qualities, is material.

They conclude that Krsna is material since He possesses qualities.

But understanding the Supreme Truth is not a matter of mundane logic.

How can the limited intellect of a person operate in relation to the unlimited Lord?

→ bhaktiyā mēn abhijāhādi
bhaktiyā cān ekaṅgē grāhyāḥ

The (Supreme Truth can only be understood and relished by the devotional element present in the soul.

This devotion or bhakti is the preliminary stage of pure love, prema.

↓ bhaktiye sanjātayae bhaktiye

↓
śeṣbhāve

↓
śeṣbhāve (bhāve(oy) prema)

Vidvat pratiti arises only by Krsna's mercy, for only by Krsna's mercy does the vidya sakti help the jivas.

↓ source of vidvat pratiti is K's mercy.

Of all the conceptions of God existing in the world, the form of Krsna is the most suitable for developing pure love.

The conception of Allah in the Koran is not suitable for developing pure love.

Even the Lord's dear prophet could not see Allah's form, for although the Lord is friendly, He remains at a distance from the worshipper due to the conception of God as master.

God as perceived in the Christian faith is also a distant entity, what to speak of the impersonalist's concept of Brahman.

Even Narayana (a personal form) is not the form by which the soul can most easily obtain pure love.

Krsna alone, Who resides in the spiritual abode of Vraja, is the object of pure love (**BRS 1.11.11**).