

# Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

by Śrīla Saccidānanda Bhaktivinoda  
Ṭhākura

# Chapter – 1

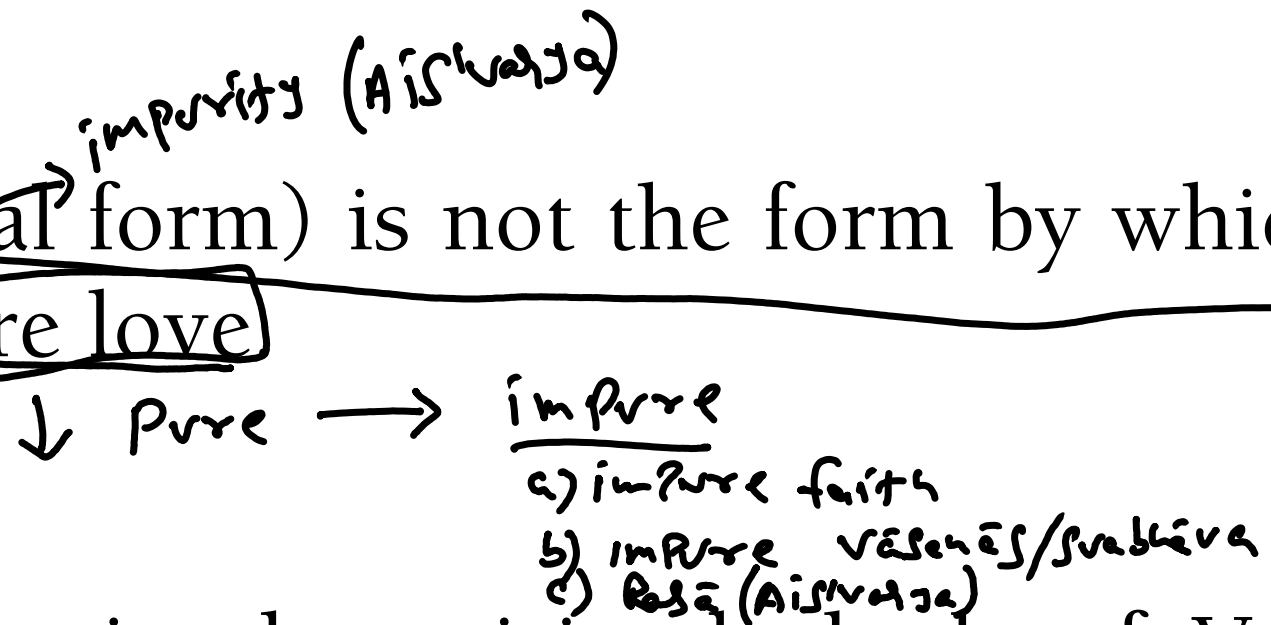
## Part – 1

### Introduction

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).

The abode of Krsna is full of bliss.

Majesty also resides there in fullness, but it does not predominate; rather sweetness and eternal bliss predominate (SB 7.7.48, 51-53).

Its wealth is its fruit, flowers and twigs. Its citizens are the cows.

Krsna's friends are the cowherd boys and His associates are the gopis.

His food is butter, yogurt and milk.

All the groves and forests are filled with love of Krsna.

The Yamuna River engages in Krsna's service.

Everything in nature serves Him.

Elsewhere, He is worshipped and revered by all as the Supreme Lord, but here He is the very life of all the inhabitants.

He sometime descends to the worshipper's level, and sometimes becomes subordinate to His devotee.

If it were not like this, could the lowly living entity have a relation of love with God?

The Supreme Lord is filled with the highest sport, endowed with free will, and eager for the love of the soul.

→ ātmā rāma → Self Satisfied  
→ bhaktya tuṭṭa bhogān gajā yokepāye.

Yet being the Lord, how can He hanker for human offerings, feel satisfied or become genuinely happy with them?

Kṛṣṇa, the reservoir of sweet pastimes, therefore covers His majestic aspect with sweetness, accepts equality with or subordination to qualified souls in transcendental Vṛndāvana, and feels bliss.

Can anyone who accepts pure love or prema as the highest goal accept anyone other than Krsna as the object of love?

Different languages may not use the same words to describe Krsna, Vrndavana, the gopas and gopis, the cows, Yamuna and the kadamba trees, but persons interested in pure love must accept some name, place, form and pastimes, denoting a similar world and God, in some way, using some words.

Thus Krsna alone is the object of pure love.

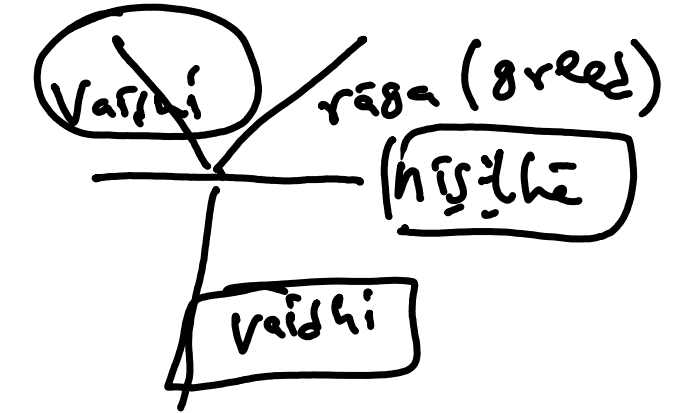
Until pure attraction arises in a person's heart, the devotee with a sense of duty must carefully cultivate Krsna consciousness by practicing the primary and secondary rules of bhakti.

↳ Until one develops qualification for veganuga, one should practice vidhi śedhane.

There are two ways of cultivating Krsna consciousness: through rule or duty (vidhi) and through attraction (raga).

↓  
vidhi

vega



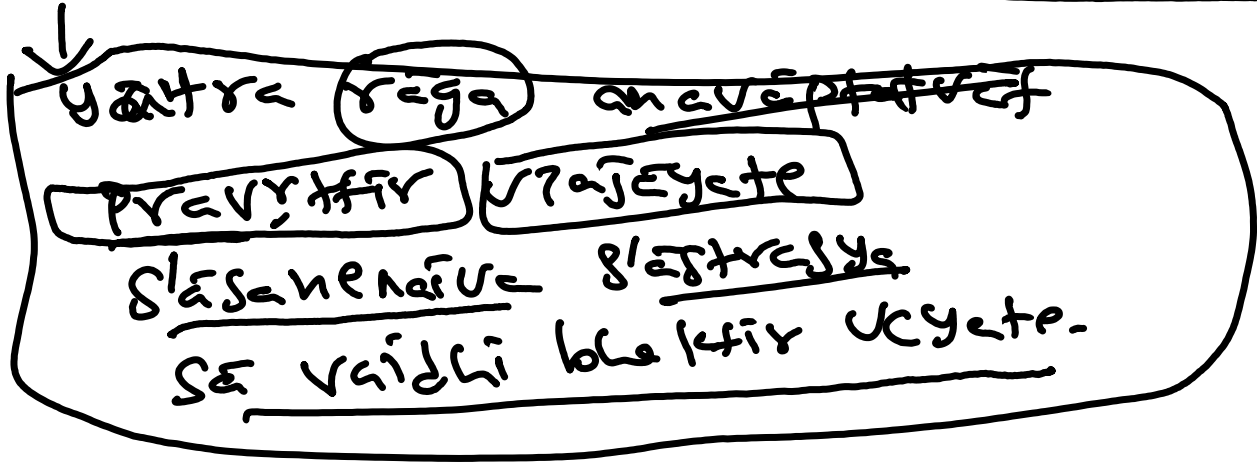
Attraction (raga) is rare.

When raga develops, the path of vidhi loses its effectiveness.



But as long as raga does not develop, one must take shelter of vidhi.

This is imperative.



Therefore, scriptures mentioned these two paths, but the path of raga is extremely independent or individualistic; there are no set rules.

Only those who are most advanced and fortunate can practice raga.

As a result, only the rules for the path of vidhi have been systematically presented in the scriptures.

Those who, unfortunately, do not believe in God also formulate rules for maintaining their lives.

These rules are called morality.

But those moral codes that do not include thought of God cannot accomplish any good for humanity, even though presented skillfully.

Such morality is materialistic.

②

①

Moral codes that express belief in God and oblige service to Him are fit for mankind.

Rules are of two types: primary and secondary.

Bhakti


Bhakti

→ śravaṇam, kīrtanam etc.

Those rules that directly lead us to serving and satisfying the Lord are called primary rules.

Those rules of life that indirectly support that goal are called secondary.

For example, taking an early morning bath is a rule.

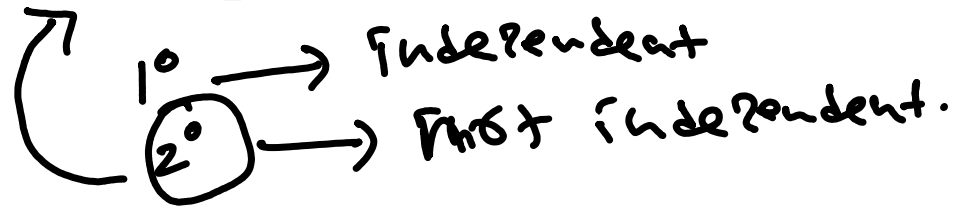


By doing this, the body becomes fresh and disease free, and the mind becomes steady.

If the mind is steady, you can worship the Lord properly.

Here, the goal – worship of the Lord – is not the immediate intention of the bath.

The bath's direct result is bodily comfort.



If bodily comfort is accepted as the final goal of the bath, then worship of the Lord is not achieved at all.

There are many possible intervening results between bathing and worshipping God.

Where there are such intervening results there is possibility of obstruction of the goal.

The direct result of the primary rules is worship of the Lord (SB 3.23.56).

keśava  
śubhā

There are no intervening results between the rule and worship of the Lord.

Chanting the Lord's name and hearing about Him are two primary rules, because their direct result is worship of the Lord.

We must always observe the primary rules, but if we do not observe the secondary rules, we can't maintain the body properly, nor our lives.

If we cannot maintain our life, how can we follow the primary rules of devotional service?

→ 2<sup>o</sup> rules of D.S.

The secondary rules are the ornament of a person's life.

Material education, technology, industry, civilization, order, perseverance, bodily, mental and social rules are accepted, in that they may be used to bring humanity to serve the feet of the Lord sincerely.