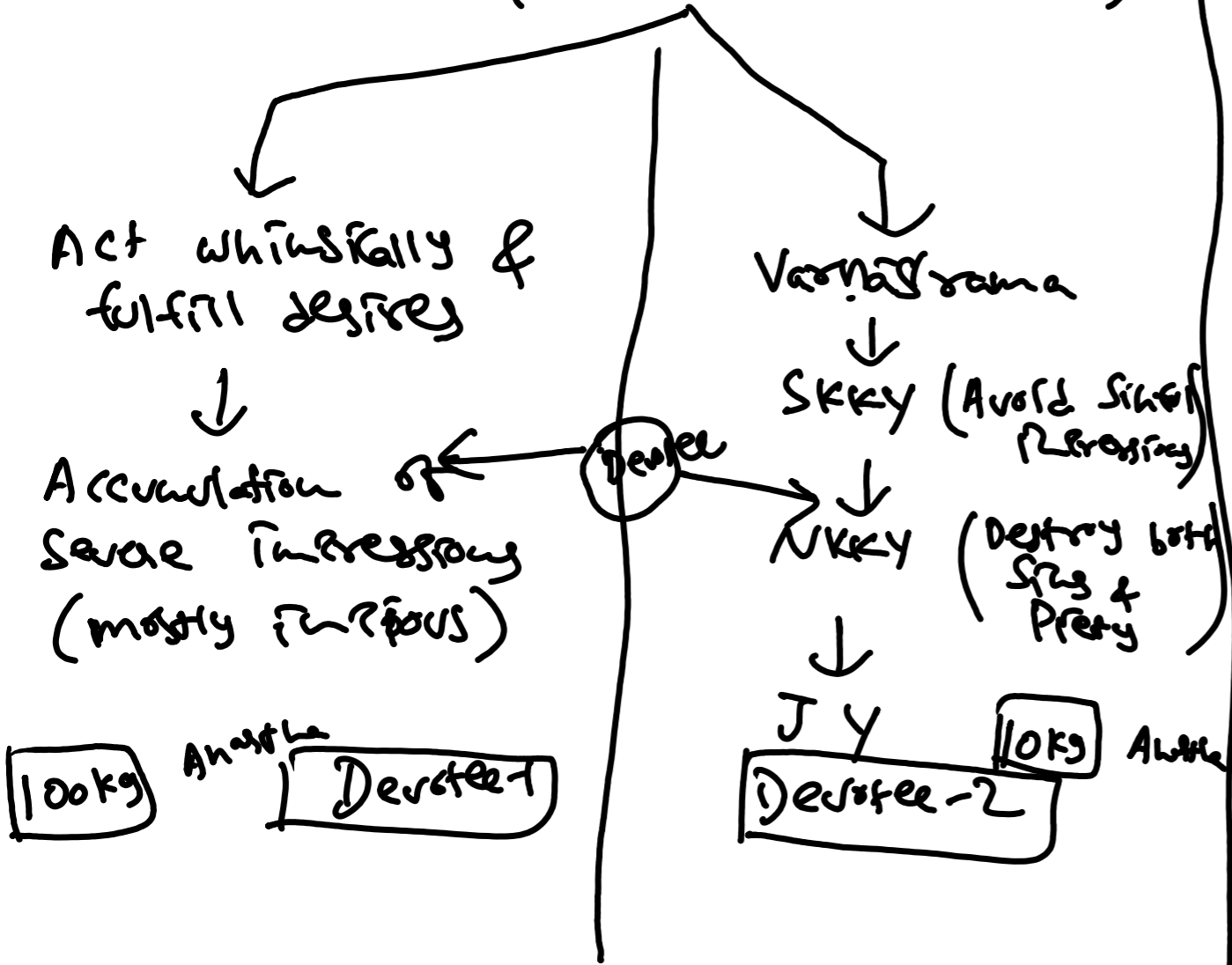


Śrī Caitanya-Śikṣāmṛta

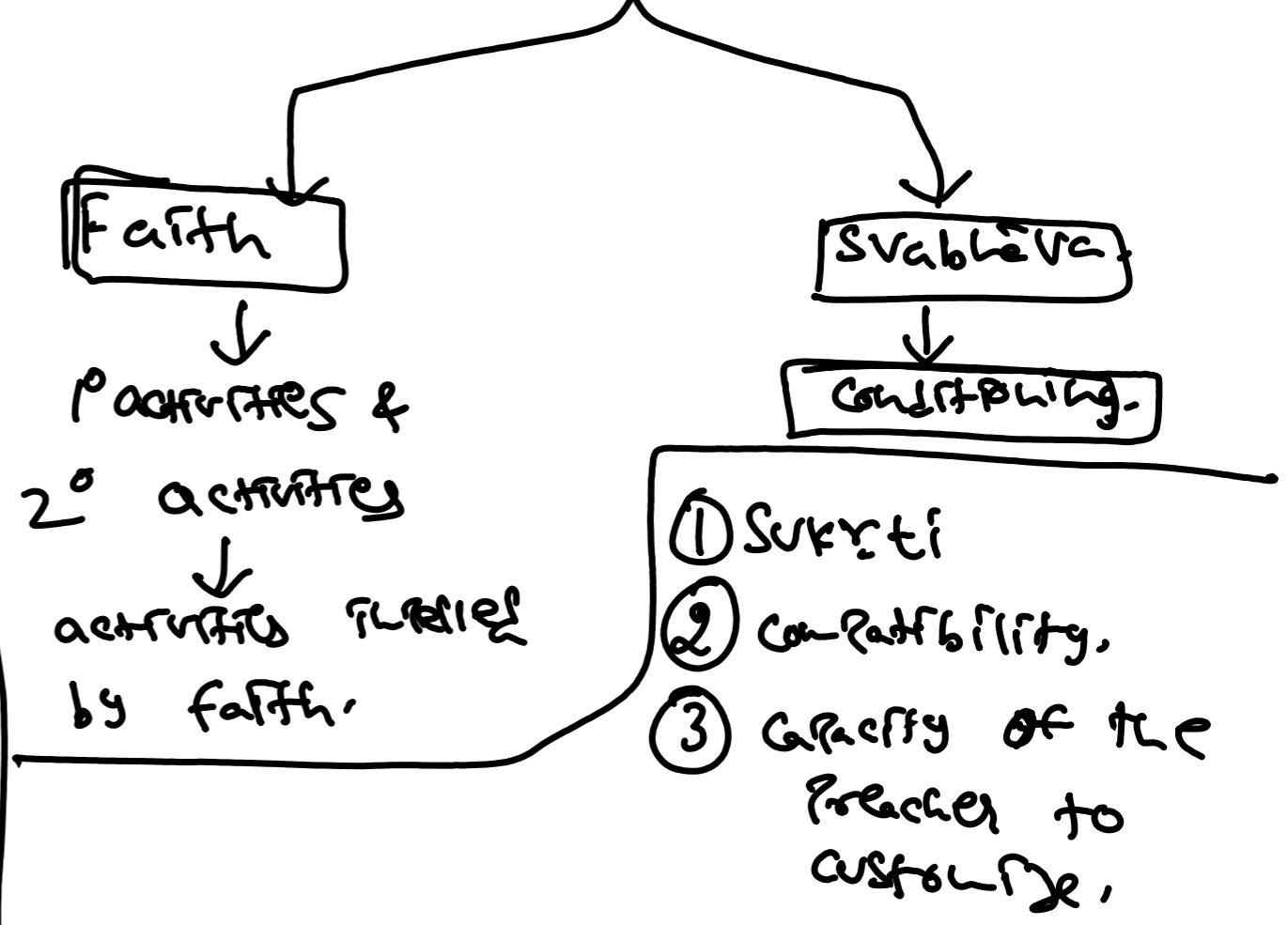
Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Materialistic people (Materialistic inclinations)



Activities by Sadhaks



Chapter – 1

Part – 2

The Teachings of Lord Caitanya

In order to understand The Teachings of Lord Caitanya, we must refer to the Sri Caitanya Caritamrta.

Lord Caitanya Himself did not leave any written works, except the eight verses of the Siksastaka.

There are few verses attributed to Him in the Padyavali, but from those verses we cannot take any systematic instructions.

There are also a few very small books that some people claim were written by Lord Caitanya.

After examination, we must conclude that these are all false claims.

From the many works that the Gosvamis wrote we can thoroughly understand Lord Caitanya's teachings, but they do not mention any works written by Lord Caitanya Himself.

Sri Caitanya Caritamrta is the authoritative work.

From this work we can understand the Lord's character and teachings.

These teachings are confirmed perfectly by the words of the Gosvamis.

① BRS

② Uṅgāda nīlācāri

③ Raghunātha Dāś Goswāmī

④ Padyāvalī.

⑤ Rūpa Siksā

⑥ Saṅgāta Siksā

⑦ Teachings to Śrīveṅkaṭa

⑧ Prāsaṅgikā bhāṣya

⑨ Rāmaṇya
sādhā

For this reason Sri Caitanya Caritamṛta is given so much respect.

Sri Kṛṣṇadāsa Kavirāja appeared immediately after Lord Caitanya.

Mahāprabhu's direct disciples, Raghunātha Goswāmī, Rūpa Goswāmī and many others assisted Kṛṣṇadāsa in writing his work.

Before him, Kavi Karnapura had written Sri Caitanya Candrodaya Nataka and Vrndavana das Thakura had written Sri Caitanya Bhagavata.

These works were a great help to Krsnadasa Kaviraja.

Considering all points, we have had to depend upon Sri Caitanya Caritamrta.

During His married life, until the age of twenty-four, Lord Caitanya would preach the glories of the holy name and the necessity of chanting the Lord's name to all souls in Srivasa's courtyard, on the bank of the Ganga, in His classroom, and on the road.

After taking sannyasa, the Lord instructed Sarvabhauma in Puri, Ramananda Raya in Vidyanagara, Venkata Bhatta in the South, Rupa Goswami as well as Raghupati Upadhyaya and Vallabha Bhatta (by trickery) in Prayaga, and Sanatana Goswami and Prakasananda in Varanasi.

From these instructions we can understand Lord Caitanya's teachings as they are in truth.

After going through all these teachings, the principal points of His philosophy have been presented here.

Displaying extraordinary mercy to the living entities, Mahaprabhu preached pure Vaisnava dharma or jaiva dharma all over India.

↙ P-D-S

He Himself went to some places and preached.

To other places He sent preachers to do the work.

Giving the preachers unlimited spiritual power, Lord Caitanya sent them out to all places, and impelled by the prema He has bestowed on them, they took up the task without expectation of pay or reward, for only a preacher of pure heart can preach pure dharma.

In the present age, in various religions, people preach to earn a living.

This, however, cannot give the intended result.

In the Caitanya Caritamrta, Adi Lila, Chapter 7, it is written:

“Sri Krsna Caitanya Mahaprabhu and His associates of the Panca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

Lord Caitanya dispatched the two generals Rupa Gosvami and Sanatana Gosvami to Vrndavana to preach the bhakti cult.

As Rupa Gosvami and Sanatana Gosvami were sent toward Mathura,
so Nityananda Prabhu was sent to Bengal to preach extensively the
cult of Caitanya Mahaprabhu.

Sri Caitanya Mahaprabhu personally went to South India, and He
broadcast the holy name of Lord Krsna in every village and town.

Thus the Lord went to the southernmost tip of the Indian peninsula,
known as Setubhanda. Everywhere He distributed the bhakti cult
and love of Krsna, and in this way He delivered everyone.”

Mahaprabhu taught, in essence, that the eternal function of the living entity is Krsna prema.

→ jīvera svarūṭa haya kṛṣṇera nitya dāsa

The living entity can never be separated from this dharma.

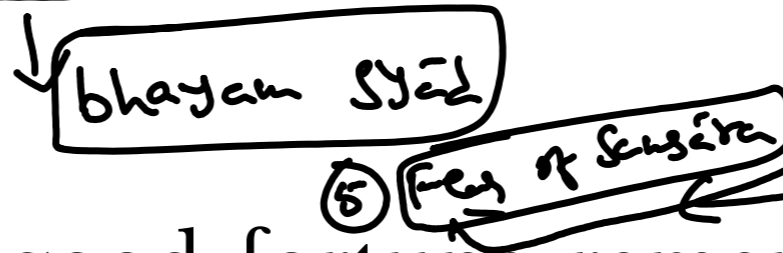
→ kṛṣṇa bhūṭiyā sei jīva

However, as a result of forgetfulness of Krsna, being deluded by maya, the living entity has attraction for other things, and this dharma is almost lost.

↓ Bhoga vāñcā karē

It has become concealed within the living entity.

Thus the living entity falls into material misery.



- ① turning face away
- ② catching by māyā
- ③ Forgetfulness & real position → Bodily identification
- ④ Get absorbed in things & FLT's way

If the living entity again by good fortune remembers that he is the eternal servant of Krsna, then this dharma again appears and the living entity becomes healthy.

→ śraddhā → mūla (root of all success)

Faith in this truth is the root of all success.

Faith
a) srābhārikā → accumulation of sukṛti
b) balat pādite. →

Faith (śraddhā) appears in two ways. Some people develop their natural faith as the material influence decreases and sukṛtis accrue for many births.

kona bhāgye kona jīvera 'śraddhā' yadi haya
tabe sei jīva 'sādhu-saṅga' ye karaya

① (If by good fortune, a living entity develops faith in Kṛṣṇa, (he begins to associate with devotees))”

②

↓
A + B → Kṛṣṇa-śakti

↓
A → B

→ if there is bhakti

C.C. Madhya 23.9

Another name for śraddhā is visvasā.

“By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā.”

'śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

“Śraddhā is confident, firm faith that by rendering transcendental
loving service to Kṛṣṇa one automatically performs all subsidiary
activities. Such faith is favorable to the discharge of devotional
service.

C.C.Madhya 22.62

What is this shradha?

Faith means that by worshipping Krsna, all the living entity's duties are accomplished.

→ watering the root

unconscious of the spiritual potential of the activities that he performs

After (performing devotional activities), or sukrtis, (unconsciously), the soul becomes satisfied, and from the eternal function of the soul this natural sraddha appears.

अविद्यया संशया

अज्ञाना निवृत्ति

श्रद्धा

असक्ति

रुचि

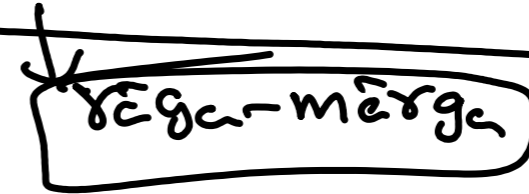
निश्चिन्ता

The person who has developed this faith destroys his material attachments and gradually progresses through the stages of steadiness, taste, attachment, bhava and prema by practicing devotional activities in the association of devotees.

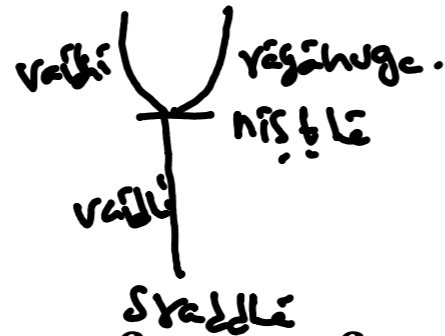
(If the natural, intrinsic faith appears in an intense way, the devotee practices raga marga)



Not considering so much the rules of scripture, he can fearlessly progress in his practices on the (path of intense attraction to Kṛṣṇa)



However, if the faith that has developed is weak, then the devotee must progress by taking the help of proper conclusions from the authorized guru.



fill nisthā (or) vaidi
↳ vaidi bhakti

As faith usually starts from faith in the scripture and the instruction of the spiritual master, normally the guidance of scripture is vital.

Proof for
Importance of guidance of
sis̥tra & guru

C.C. Adi 7.71

prabhu kahe—śuna, śrīpāda, ihāra kārāṇa
guru more mūrkhā dekhi' karila śāsana

Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir,
kindly hear the reason. My spiritual master considered Me a fool, and
therefore he chastised Me.

C.C. Adi 7.72

mūrkhā tumi, tomāra (nāhika vedānt(ādhikāra)
'kṛṣṇa-mantra' japa sadā,—ei mantra-sāra

flavour
privilege

"You are a fool," he said. "You are not qualified to study Vedānta philosophy,
and therefore You must always chant the holy name of Kṛṣṇa. This is the
essence of all mantras, or Vedic hymns.

C.C. Adi 7.73

kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

“Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

C.C. Adi 7.74

nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma

“In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.”

C.C. Adi 7.75

eta bali' eka śloka śikhāila more
kaṅṭhe kari' ei śloka kariha vicāre

“After describing the potency of the Hare Kṛṣṇa mahā-mantra, My spiritual
master taught Me another verse, advising Me to always keep it within My
throat.

C.C. Adi 7.76

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatih anyathā

“For spiritual progress in this Age of Kali, there is no alternative, there is no
alternative, there is no alternative to the holy name, the holy name, the holy
name of the Lord.’

C.C. Adi 7.77

ei ājñā pāñā nāma la-i anukṣaṇa
nāma laite laite mora bhrānta haila mana

“Since I received this order from My spiritual master, I always chant the holy name, but I thought that by chanting and chanting the holy name I had been bewildered.

C.C. Adi 7.78

dhairya dharite nāri, hailāma unmatta
hāsi, kāndi, nāci, gāi, yaiche madamatta

“While chanting the holy name of the Lord in pure ecstasy, I lose Myself, and thus I laugh, cry, dance and sing just like a madman.

C.C. Adi 7.79

tabe dhairya dhari' mane kariluñ vicāra
kṛṣṇa-nāme jñānācchanna ha-ila āmāra

“Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge.

C.C. Adi 7.80

pāgala ha-ilāñ āmi, dhairya nāhi mane
eta cinti' nivediluñ gurura caraṇe

“I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

C.C. Adi 7.81

(kibā mantra dilā,) (gosāñi,) (kibā tāra bala)
(japite japite mantra karila pāgala)

“My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this mahā-mantra!

C.C. Adi 7.82

hāsāya, nācāya, more karāya krandana
eta śuni’ guru hāsi balilā vacana

“Chanting the holy name in ecstasy causes Me to dance, laugh and cry.’
When My spiritual master heard all this, he smiled and then began to speak.

C.C. Adi 7.83

kṛṣṇa-nāma-mahā-mantrera ei ta' svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva

“It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.

C.C. Adi 7.84

kṛṣṇa-viṣayaka premā—parama puruṣārtha
yāra āge tṛṇa-tulya cāri puruṣārtha

“Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

C.C. Adi 7.85

pañcama puruṣārtha—premānandāmṛta-sindhu
mokṣādi ānanda yāra nahe eka bindu

“For a devotee who has actually developed bhāva, the pleasure derived from dhārma, artha, kāma and mokṣa appears like a drop in the presence of the sea.”

It is the drop in the presence.

Types of devotional faith

- a) bhakti śāstra vighṛṣṇamāyī śraddhā
- b) lobhamāyī śraddhā

From the words, “consider this verse and keep it around your neck”, we can understand that faith is nourished and grows by following scripture.

Especially for understanding transcendental subjects → śāstra is the only reliable pramāṇa.
According to Mahaprabhu, scripture, that is Vedic scripture, is the only authoritative proof. Rules of logic and argument are no proof.

(svataḥ-pramāṇa) veda—pramāṇa-śiromaṇi
lakṣaṇā karile svataḥ-pramāṇatā-hāni

“The self-evident Vedic literatures are the highest evidence of all,
but if these literatures are interpreted, their self-evident nature is
lost. CC. Adi 7.132

māyā-mugdha jīvera nāhi (svataḥ) (kṛṣṇa-jñāna)
(jīvere kṛpāya kailā) (kṛṣṇa veda-purāṇa)

“The conditioned soul cannot revive his Kṛṣṇa consciousness by his
own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the
Vedic literature and its supplements, the Puranas.” C.C.Madhya
20.122