

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

by Śrīla Saccidānanda Bhaktivinoda  
Thākura

# Chapter – 1

## Part – 2

# The Teachings of Lord Caitanya

It is clear that there are two types of faith, komala sraddha (weak faith) and drdha sraddha (firm faith).

→ Rāgānuga Bhakti (intense emotion) → firm faith.

Bhakti that arises from firm faith is very strong and naturally intense in spiritual emotion.

Mahaprabhu's instructions about this type of faith are expressed perfectly in the Sistastaka.

Concerning komala sraddha, Mahaprabhu said to Sanatana Goswami:

CM 70 Sa nātana about  
kṛmāḥ śraddhā

C.C. Madhya 23.9

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

① śraddhā leads to  
sādhu saṅga.  
(jñāta)

Weak but pure  
faith.

② sādhu saṅga quickly  
leads to śraddhā

"If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to  
associate with devotees.

↓  
yatisbasyokti

C.C. Madhya 23.10

sādhu-saṅga haite haya 'śravaṇa-kīrtana'  
sādhana-bhaktiye haya 'sarvānārtha-nivartana'

③ bhāgye kriyā  
④ anarthe nivartī

"When one is encouraged in devotional service by the association of  
devotees, one becomes free from all unwanted contamination by following  
the regulative principles and chanting and hearing.

C.C. Madhya 23.11

anartha-nivṛtti haile bhaktye 'niṣṭhā' haya  
niṣṭhā haite śravanādye 'ruci' upajaya

⑤ niṣṭhā  
⑥ ruci

“When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

C.C. Madhya 23.12

ruci haite bhaktye haya 'āsakti' pracura  
āsakti haite citte janme kṛṣṇe prīty ankura

⑦ āsakti  
⑧ bhāva.

“After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.

C.C. Madhya 23.13

⑨ Prema  
L-prayojana.

sei 'bhāva' gāḍha haile dhare 'prema'-nāma  
sei premā 'prayojana' sarvānanda-dhāma

“When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life’s ultimate goal and the reservoir of all pleasure.”

→ Rāga Śradhā (lōkhe nāyī śradhā)

For a person with strong faith, the scriptural statements have no function,  
but for a person of weak faith, there is not alternative but the scripture and  
association of devotees.

For this class of faithful person initiation is necessary.

From the authorized guru a devotee receives the conclusions of the scriptures and the mantra, and practices deity worship according the instructions of the guru.

↘ Bhajana kṛtye

In this way the devotee progresses.

For this type of person, the dasa mula siksa (Ten Essential Teachings) are important.

1st tattva → Shabda pranāha is the main pranāha → especially for understanding transcendental subjects.

The first essential teaching is that the authority or source of knowledge is scripture. The other nine essentials are the conclusions stated by the authority of scripture.

Devotees with firm faith, by chanting the holy name with intrinsic faith, realize spontaneously the nine essentials stated by the scriptures, by the mercy of the holy name.

→ But, those who have deep *lobhanayi śraddhā*  
(*Rājanuga bhakti*)  
→ HN will reveal it to them

It is not necessary for them to digest the philosophical points raised in the scriptures.

↓ One should show clear symptoms of *Rājanuga*

(a) symptoms of *hīṣṭā*  
→ (b) *śraddhā* goes to follow *prajvāṣṭā*

But those who have weak faith quickly fall from the devotional platform by bad association, if they do not have the backing of scriptural authority.

↓ *vaidhi śādhakāḥ*

The Vedas, which discuss Brahman, are their source of knowledge.



As the Vedas, being vast in scope, have many prescriptions for those interested in fruitive action and impersonal realization, instructions for the devotees are not easy to extract.

→ Vedas are a complex mixture of instructions to Kṛ, Jñ & Bṛ → ∴ to extract Bṛ is very difficult.

In order to show explicitly the real meaning which is revealed here and there in the Vedas, the Sattvika Puranas have been given.

↓  
6 → a) Bhāgavata  
b) Padma  
c) Viṣṇu Purāṇa  
d) Garuḍa Purāṇa  
e) Nārada  
h) Varāha

Among the Sattvika Puranas, the Srimad-Bhagavatam is the best, most explicitly explaining the highest import of the Vedas.

→ for practicing pure devotees.

Therefore the Bhagavatam and the Pancaratra scriptures, which confirm the same conclusions, are counted as authoritative knowledge.

śraddhām bhāgavate śāstre → pure devotional scriptures  
anirūdām anyatra (āpi hi) → karma, jñāna, yoga (or) (even in śāstrīs) peripheral śāstrīs

C.C. Madhya 20.124

veda-śāstra kahe—‘sambandha’, ‘abhidheya’, ‘prayojana’  
(‘kṛṣṇa’—prāpya) sambandha, ‘bhakti’—prāptyera sādhana

“The Vedic literatures give information about the living entity’s eternal relationship with Kṛṣṇa, which is called sambandha. The living entity’s understanding of this relationship and his acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana.”

10

1st → established s'āstras of  
bonafide pravēna

2-8 → sambandha.

9 → abhidheya → buddha  
bhakti

C.C. Madhya 20.125

(**abhidheya-nāma 'bhakti'**), (**prema'—prayojana**) 10 → prema  
(**puruṣārtha-śiromaṇi**) (**prema mahā-dhana**)  
prayojan

“Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one’s original love of Godhead, which is the goal of life. This goal is the living entity’s topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

The relationship between the jiva, material nature and God is called "sambandha".

Actually Krsna is one, but He has two energies: material nature and the jiva.

By a transformation of the material energy the material world exists, and by transformation of the jiva sakti, the jivas exist.

To (again establish your position as the servant of Krsna is called fixing that relationship.

*sambandha → to know & fix that relationship with (P).*

In teaching to Sarvabhauma Bhattacharya, the Lord said:

**svarūpa-aiśvarye tānra nāhi māyā-gandha  
sakala vedera haya bhagavān se 'sambandha'**

“In His original form the Supreme Personality of Godhead is full of transcendental opulences which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.” **C.C.Adi 7.139**

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veda-śāstra kahe—‘sambandha’, ‘abhidheya’, ‘prayojana’  
‘kṛṣṇa’—prāpya sambandha, ‘bhakti’—prāptyera sadhana

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eternal relationship with Kṛṣṇa, which is called sambandha.” C.C.  
Madhya 20.124

In considering the relationship there are seven topics:

Sambandha Jānēha

1. Kṛṣṇa → SPG
2. Kṛṣṇa's energies → Sarva śaktiṃh
3. Rāsa → Akṣīa rasēhṛta mūrtīh
4. Jīva → Ekaṣṭh śakti'
5. Jīva in the material realm → kṛṣṇa bahirmukhe
6. Jīva in the liberated state → kṛṣṇamukhe.
7. Acīntyā bhedabheda. → relationship b/w @ & His energies.



By thoroughly understanding these seven topics of scriptures, a person obtains sambandha jnana.

By arrangement of sound is created a composition.

The potency by which the meaning of sound is grasped is called the abhidha potency of the sound, or the connotative power of the sound.

By using the word "ten" with "elephants" we can understand a ~~certain number of elephants.~~

This direct meaning is called abhidheya.

abhidhā → direct.

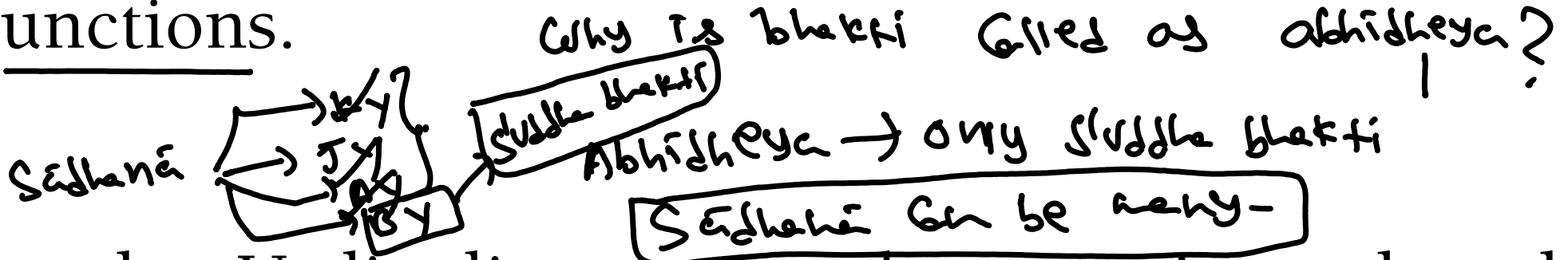
lakṣanā → indirect.

There is another potency of words called "lakṣana".

In the phrase "cowherds on the Ganga", since cowherds cannot stand on the surface of the Ganga's water, by the lakṣana sakti we understand that the cowherds are on the bank of the Ganga.

Where it is necessary to use the lakṣana sakti, the abhidhā sakti does not operate.

Where the direct meaning can be used, only the abhidha sakti functions.



In the Vedic literatures, the meaning taken by abhidha, direct connotation, should be accepted.

The direct meaning of the Vedas is called abhidheya, that which should be known.

2<sup>nd</sup> Ganto 2<sup>nd</sup> letter. (2.2.34)

↓

bhagavan brahman kartshyane triy anviksy manijeyi

Going through all the Vedas, the abhidheya – the direct import – of the Vedas is devotion to the Supreme Lord.

Karma, jnana, and yoga have only an indirect relation to the main purport of the Vedas.

→ Main method →  $\text{Sādhanā bhakti} \rightarrow \text{abhidheya.}$   
Kṛ Jy A } →  $\text{Sādhanas} \rightarrow \text{but not abhidheya.}$

Therefore the main method indicated in the scriptures for attaining the Lord is sadhana bhakti. This is the eighth topic.

The means or method is directed towards a certain goal.

9th topic →  $\text{Prema Prayojana.}$

This goal is called the prayojana. Krsna prema, the perfection of the jiva, is the goal of bhakti and the ninth topic discussed in the Vedas.

In teaching Sanatana, Mahaprabhu said:

C.C. Madhya 22.3

eita kahiluṅ sambandha-tattvera vicāra  
veda-śāstre upadeśe, kṛṣṇa—eka sāra

Śrī Caitanya Mahāprabhu said, “I have described one’s relationship with Kṛṣṇa in various ways. This is the subject matter of all the Vedas. Kṛṣṇa is the center of all activities.”

C.C. Madhya 22.4

ebe kahi, śuna, abhidheya-lakṣaṇa  
yāhā haite pāi—kṛṣṇa, kṛṣṇa-prema-dhana

“Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Kṛṣṇa and His loving transcendental service.”

In this way, Mahaprabhu taught jaiya dharma, the constitutional nature of the soul, composed of sambandha, abhidheya, and prayojana.

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# Chapter – 1

## Part – 3

DM-2  
Teaching-1

DM-3  
Teaching-2

DM-4  
Teaching-3

Krsna, Krsna sakti and rasa

# Krsna



The eternal, blissful form of Krsna is the Supreme Lord.

He is without beginning, and He is the origin of all else.

In the scriptures He is called Govinda.

He is the cause of all causes.

C.C. Madhya 20.152

kṛṣṇera svarūpa-vicāra śuna, sanātana  
advaya-jñāna-tattva, vraje vrajendra-nandana

“O Sanatana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vrndavana as the son of Nanda Maharaja.”

C.C. Madhya 20.153

(sarva-ādi), (sarva-amśī), (kiśora-śekhara)  
(cid-ānanda-deha), (sarvāśraya), (sarveśvara)

“Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.”

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C.C. Madhya 20.154

īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam

“Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.’



By these senses a person can gain only material knowledge.

By contemplation, remembrance, or meditation on objects of material knowledge (using the mind), only more material knowledge, or at most, a perverted glimpse of spirit, is possible.

Thus two ways of gathering knowledge are material.

Form of the Lord must be seen (or) understood  
through material gross (or) subtle body.

It is not possible to have realization of the form of the Lord, which is purely spiritual, by these bodily faculties.

Unless a person takes shelter of the faculties of the soul, spiritual vision of the Lord is impossible.

↓ ∴ faculties of the soul is needed.

People who try to see the form of the Lord by taking shelter of the material senses practice asana, pranayama, dhyana and dharana of the yoga system, and by the process of negation, understand the Lord as the soul of the universe.

The final goal is a vision of the Paramatma.

But by such activity, the perfect, spiritual realization cannot be obtained.

All that is achieved is fragmentary realization based upon negation of material knowledge.

Those with extreme negativity consider material form as abominable and imagine a formless, unchanging existence of God; they attempt to realize Brahman.

But actually their vision of Brahman is only a show.

Mahaprabhu said to Sanatana:

C.C. Madhya 20.157

jñāna, yoga, bhakti,—tina sādhanera vaśe  
brahma, ātmā, bhagavān—trividha prakāśe

“There are three kinds of spiritual processes for understanding the  
Absolute Truth—the processes of speculative knowledge, mystic  
yoga and bhakti-yoga. According to these three processes, the  
Absolute Truth is manifested as Brahman, Paramātmā or Bhagavān.”

↓  
yoga

→  
ज्ञान



C.C. Madhya 20.146

mukhya-gauna-vṛtti, kimvā anvaya-vyatireke  
vedera pratijñā kevala kahaye kṛṣṇake

“When one accepts the Vedic literature by interpretation or even by  
dictionary meaning, directly or indirectly the ultimate declaration of  
Vedic knowledge points to Lord Kṛṣṇa.”

So when jivas desire to see the Lord, according to their qualification, they see the appropriate form of the Lord.

Accordingly as one practices karma yoga, jnana yoga or bhakti yoga, one will see Paramatma, Brahman or Bhagavan.

The wise call the non-dual spiritual entity "tattva" or absolute truth.

But this absolute entity is perceived differently by differently qualified instruments.

Brahman, Paramatma and Bhagavan are actually one entity, but the jivas think the object that they perceive to be supreme.

Bhagavan is Sri Krsna.

Those who disregard Krsna, thinking Him to be an ordinary mortal performing material activities, have very meager understanding of spiritual truth.

Mahaprabhu taught Sanatana about Krsna as Bhagavan, quoting from the Bhagavatam.

C.C. Madhya 20.164

'bhaktye' bhagavānera anubhava—pūrṇa-rūpa  
eka-i vigrahe tānra ananta svarūpa

“Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.”

C.C. Madhya 20.165

svayaṁ-rūpa, tad-ekātma-rūpa, āveśa—nāma  
prathamei tina-rūpe rahena bhagavān

*original form in Vrājavan*  
*visṇu-tattva of regions*  
“The Supreme Personality of Godhead exists in three principal forms—svayaṁ-rūpa, (tad-ekātma-rūpa) and āveśa-rūpa.  
*generally the jīvas.*

C.C. Madhya 20.166

'svayaṁ-rūpa' 'svayaṁ-prakāśa'—dui rūpe sphūrṭi  
svayaṁ-rūpe—eka 'kṛṣṇa' vraje gopa-murti

“The original form of the Lord [svayaṁ-rūpa] is exhibited in two forms—svayaṁ-rūpa and svayaṁ-prakāśa. In His original form as svayaṁ-rūpa, Kṛṣṇa is observed as a cowherd boy in Vṛndāvana.

C.C. Madhya 20.167

'prābhava-vaibhava'-rūpe dvividha prakāśe  
eka-vapu bahu rūpa yaiche haila rāse

“In His original form, Kṛṣṇa manifests Himself in two features—prābhava and vaibhava. He expands His one original form into many, as He did during the rāsa-līlā dance.

C.C. Madhya 20.245

avatāra haya kṛṣṇera ṣaḍ-vidha prakāra  
puruṣāvatāra eka, līlavatāra āra

“There are six types of incarnations [avatāras] of Kṛṣṇa. One comprises the incarnations of Viṣṇu [puruṣa-avatāras], and another comprises the incarnations meant for the performance of pastimes [līla-avatāras].

C.C. Madhya 20.246

guṇāvatāra, āra manvantarāvatāra  
yugāvatāra, āra śaktyāveśāvatāra

“There are incarnations that control the material qualities [guṇa-avatāras], incarnations associated with the reign of each Manu [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [śaktyāveśa-avatāras].

C.C. Madhya 20.317

brahmā, śiva—ājñā-kārī bhakta-avatāra  
pālanārthe viṣṇu—kṛṣṇera svarūpa-ākāra

“The conclusion is that Lord Brahmā and Lord Śiva are simply devotee incarnations who carry out orders. However, Lord Viṣṇu, the maintainer, is the personal feature of Lord Kṛṣṇa.”