

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Chapter – 1

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Krsna, Krsna sakti and rasa

Krsna

The six opulences, or bhaga, are complete wealth, complete courage, complete fame, complete beauty, complete knowledge and complete renunciation.

↓ 6 Bhagas of Bhagavan

That person who has all these qualities is called Bhagavan.

⑤ → 60 Qualities in full (Purna & Purnata)
④ → 64 Qualities in full (Purnata)

Krsna is svayam bhagavan, because He reveals most completely all the qualities as His very nature.

There is no entity equal to or greater than Krsna.

He resides eternally in His original form in Goloka

→ AS Sva Jan bhagat
↓
His abode is vrja

His direct expansions or tad ekatma rupa perform their activities by

His will.

Vraja - Kṛṣṇa

↓
VISHNU features

Maha-Visnu is Krsna's first Purusa-avatara.

He lies on the Karana Ocean.

Bhagavad gītā

- a) General ~~any~~ recommendation → Prādhāni - bhūta bhakti
- b) Highest conclusion → Pure d-s
- c) Concession is given → KY, JY & AY
- d) Rejected → D G worship, māyavāda

S'ṛīmad bhāgavatam

- a) General reco → P-D-S
- b) Highest conclusion → P-D-S
- c) Concession is given → Prādhāni bhūta bhakti
- d) Rejected → Any less than P-D-S

Caityanya Caitānīya

- a) General reco → vraja bhakti
- b) Highest → vraja bhakti
- c) Concession → P-D-S for other incarnations
- d) Rejected → anything other than vraja bhakti is rejected.

His partial expansions are Garbhodakasayi and Ksirodakasayi Visnu.

The avatars such as Rama and Nrsimha are expansions from them.

But Krsna is svayam bhagavan, the source of the Purusa-avatars.

Although Krsna is supreme, by His inconceivable power He simultaneously appears in the material world as the son of Nanda.

The Brahman that is mentioned in the Upanisads is but His effulgence.

The Paramatma, Who is mentioned in the Upanisads and the Yoga scriptures, is one part of Krsna.

↳ translation.

There are many proofs for these two statements in the scriptures.

→ śabda is the only way of understanding.

This cannot be understood by reasoning or logical rules.

As light emanates from the sun, from Krsna, endowed with all wonderful qualities, unlimited rays spread out in all directions.

Characterized by negative attributes such as formlessness, those rays take the form of impersonal Brahman in the hearts of those cultivating negation of material consciousness.

↓
JEWEL

Yogis seek out Paramatma, the expansion of Krsna, Who creates and enters into the universe.

The object of worship for the less intelligent men is but a transformation of material sattva guna, which has qualities such as formlessness.

↓ ज्ञय (०४)१५ → process itself is Sattva-guṇi
↓
Not transcendental

Out of fear of contamination by worship of human forms or material qualities, the [less intelligent people] resort to the formless and unchanging concept, but this deprives them of Krsna prema.

They don't lack IQ → but they lack SQ → sukṛti → Lack devotional faith & devotional intelligence which is born out of fear devotional faith.

The pure dharma of the jiva becomes polluted by material conception.

Those who become attracted to Krsna's glories and beauty are saved from the negative, impersonal mentality and see the kingdom of God.

↓ people with sufficient śrī → they get attracted to form & qualities of Ṛ.

→ Association with devotees (chance)

The jiva can by good fortune attain this unlimited happiness, but those whose intelligence is overcome by material knowledge cannot reach this spiritual kingdom.

↳ Futility of material intelligence.

Although Krsna is eternally the Lord of Goloka, by His inconceivable power He descends to the material world by His own will, along with His residence, Vraja, and yet carries out His activities in a pure, variegated way.

Jivas can understand these transcendental activities of the Lord by the pure vision of their soul, and not by material eyes.

→ Access to ①'s pastimes is through the faculty of the soul & not gross (or) subtle body.

Though Krsna may become visible to the material eye by His power, usually He remains invisible.

→ *Premanāṅga cchurita bhakti - - -*

As the pastimes of Krsna are eternal, not polluted by material time and place, they are visible only to the devotional eye of the pure spirit soul, and held in the mind saturated with love.

As long as people try to approach Krsna with pride of material knowledge, Krsna will remain far from their reach, but when such people call out to Krsna with a humble heart, they will see Krsna and experience the Lord's unlimited bliss.

↳ Material Prides → hides ①.

With the appearance of genuine faith, they lose their material pride and offensive nature.

↓ P.D faith → destroys material pride & offensive nature.

There is no room for caste, birthright, material knowledge, beauty, power, influence of material science, position, wealth, or kingdom in cultivating Krsna consciousness.

For this reason, understanding of Krsna remains far away from those who are proud of their material status.

→ Jahna, aiskarya, Sruta, S'ri
↓
Influence of modes

It is easy to understand, then, why Krsna is disregarded in the modern world.

The unfortunate position of science is that it tries to know truths that are beyond its scope.

Though it has no qualification for spiritual matters, science tries recklessly to understand, and ends up with worthless conclusions and a depraved mentality.

Krsna gives His mercy when a jiva shows humility born of association with devotees.

→ Humility born out of association with devotees.

This is the jiva's qualification for spiritual matters.



It is impossible to gain spiritual knowledge by material intellect.

Kṛṣṇā's energies → saṁva śakti-mān

Krsna's energies are unlimited.

The meager knowledge of the jiva can not even understand what energies exist in the various parts of the unlimited universe.

In the spiritual world, across the Viraja, exists Vaikuntha and above that, Goloka Vraja.

In Vaikuntha, four-armed Narayana displays all majesty.

In Goloka, with the predominance of sweetness, all majesty is hidden.

Krsna is the possessor of all energies.

He has one great energy, which is called maya in many places in the scriptures.

Maya means the external manifestation of Krsna, by the definition "miyate anaya", – "that by which things are measured".

Krsna cannot be understood except through the agency of maya.

The learned divide Krsna's energy (maya) into the superior, spiritual energy (cit sakti) and inferior or material energy (maya sakti).

उच्च-मये

महेश्वर

Actually the superior energy is the inconceivable energy.

The inferior energy is its shadow.

Chāyāva yasya bhuvanāni

mahe-māya

That inferior energy is the controller of the material universe.

The maya sakti that is condemned in spiritual discussions is this inferior energy, not the spiritual energy.

C.C. Madhya 20.111

kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti

“Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.”

C.C. Madhya 20.252

ananta-śakti-madhye kṛṣṇera tina śakti pradhāna
‘icchā-śakti’, ‘jñāna-śakti’, ‘kriyā-śakti’ nāma

“Kṛṣṇa has unlimited potencies, out of which three are chief—willpower, the power of knowledge and the creative energy.”

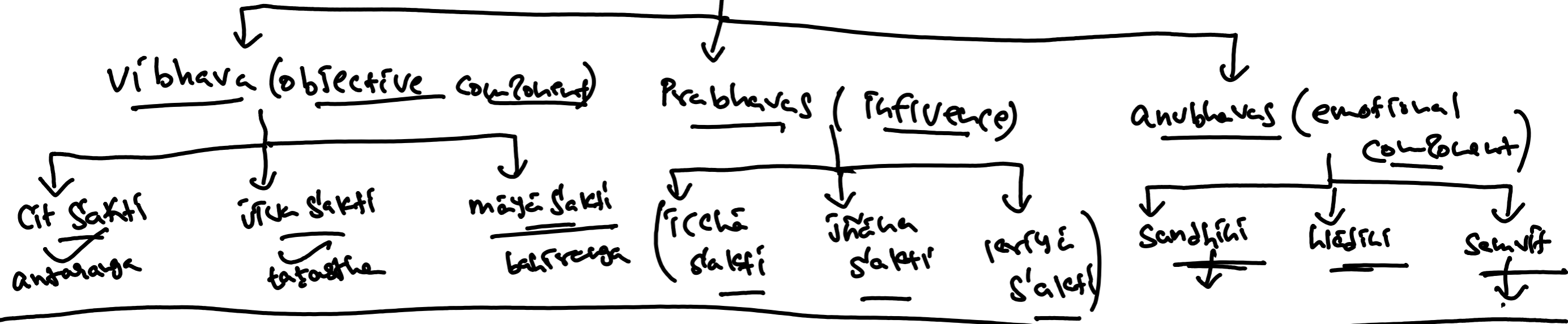
This means that Krsna has one personal energy called svarupa sakti or para sakti.

This para sakti has three vibhavas (objective component), three prabhavas (influence) and three anubhavas (~~emotional~~ component) by Krsna's will.

The three vibhavas are the cit sakti, jiva sakti and maya sakti.

The three prabhavas are the iccha sakti, kriya sakti and jnana sakti.

Svarūpa - śakti (Spiritual energy)



Interday

- a) By the influence of Icchā śakti → Cit śakti manifests → a) dhāra c) śīpa e) guṇa
 b) īlā d) nāma
- b) By the influence of Jñāna śakti → Cit śakti manifests → a) astvarya b) mēdhvya
Perceptors
- c) Kriyā śakti + Icchā śakti → Icchā śakti manifests → anubhavaś w/ the LOVE.

(īcchā, jñāna, kṛiyā) + Jīva śakti → Manifestation of:
a) nitya śiddhīś dṛeṣṣeś etc.
b) men
c) animals

(īcchā, jñāna, kṛiyā) + māyā śakti → Manifestation of material things
īśānīyāśāna

The three anubhavas are sandhini, hladini and samvit.

By the influence of the iccha sakti (supreme will), the cit sakti manifests Goloka, Vaikuntha and other places of the Lord's pastimes, Krsna's names, the Lord's various two-handed or four-handed or six-handed forms, the pastimes with His associates in Goloka, Vrndavana, and Vaikuntha, and spiritual qualities such as mercy, forgiveness, and generosity.

By the influence of the jnana sakti, the cit sakti produces various perceptions: aisvarya, madhurya, and beauty of the spiritual world.

Krsna alone possesses the iccha sakti.

ICCHĒ → KṚṢṆA
JÑĀNE → VĀSUDEVA
KRIYĒ → BALADEVA.

The controller of the jnana sakti is Vāsudeva and the controller of the kriya sakti is Baladeva, or Sankarsana.

By the influence of the iccha sakti, jnana sakti and kriya sakti upon the (iva sakti) the eternal associates, devatas, men, demons and raksasas appear.

By the influence of the kriya sakti, the Lord's anubhavas become active.

Within the cit sakti, the sandhini, samvit and hladini saktis combine to produce the distinctive ecstasies of prema.

Krsna's energies are unlimited and endless, and thus all the activities of the cit sakti are eternal, without beginning or end:

C.C. Madhya 20.257

yadyapi asṛjya nitya cic-chakti-vilāsa
tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa

“Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifested by the supreme will of Saṅkarṣana. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

Another name of the shadow energy is material nature.

C.C. Madhya 20.259

māyā-dvāre sṛje teṅho brahmāṇḍera gaṇa
jaḍa-rūpā prakṛti nahe brahmāṇḍa-kāraṇa

“By the agency of the material energy, this same Lord Saṅkarsana
creates all the universes. The dull material energy—known in
modern language as nature—is not the cause of the material
universe.

C.C. Madhya 20.260

jada haite srṣṭi nahe īśvara-śakti vine
tāhātei saṅkarṣaṇa kare śaktira ādhāne

“Without the Supreme Personality of Godhead’s energy, dull matter
cannot create the cosmic manifestation. Its power does not arise
from the material energy itself but is endowed by Saṅkarṣaṇa.”

C.C. Madhya 20.261

īśvarera śaktye sṛṣṭi karaye prakṛti
lauha yena agni-śaktye pāya dāha-śakti

“Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.”

Iron → matter
fire → kṛṣṇa

The kriya sakti is also called sankarsana sakti.

The transitory transformation of maya sakti (through the kriya sakti) is the material world.

The jiva sakti will be more clearly delineated in the next part of this book.

Krsna is the embodiment of rasa.

Rasa

↓
Rasita sakti murti

raso vai sah

That is the statement of the Vedas.

One can appreciate the nature of rasa by consulting the seventh part of the first chapter.

Words are material, and therefore whatever is said, even with great care, is bound to have a material connotation.

↓ difficulty for understanding
spiritual rasa with material
words & mentality.

If the reader is endowed with faith, however, the transcendental rasa will appear in the heart.

↓ Faith,

association → Faith →

Cognition of
SP. Subjects.

This will arise through association and good fortune.

It cannot arise through reasoning.

Bad association → material conception of rasa → fall down

And by bad association, a material conception of rasa (as with sahajiyas) will lead to the downfall of the inquisitive.

The nature of rasa must be understood with great care.

→ Kṛṣṇa-embodiment only is perfect of all rasas.

Kṛṣṇa Himself, endowed with sixty-four transcendental qualities, is the perfect embodiment of continuous rasa.

Of the qualities, fifty qualities are present in a small amount in the jivas.

These fifty qualities and additional five qualities are present in Siva, Brahma, Ganesa, Surya and other devatas.

For that reason, although they are not God, they are also called isvara or Lord.

These fifty-five qualities and an additional five are present in fullness in Narayana and the avataras.

These sixty qualities and additional four extraordinary qualities are present in Krsna.

4 → related to rasa

a) rāṣa nādhvri

c) līlā nādhvri

b) bhaktā rāṣa nādhvri

d) veṅv nādhvri

rasa
↑

For this reason Krsna is the Supreme controller, the Supreme possessor of energies and the supreme possessor of rasa.

All the variety existing in the svarupa sakti become personified forms that assist in the santa, dasya, vatsalya, sakhya and madhurya rasas.

sanuṣṭ → (P)

hlāḍini → (R)

saṅghīhi → (S)

The embodiment of hladini, Radha, is the principal personality.

Although this rasa is present in Goloka Vraja, by Krsna's will, yogamaya, the cit sakti, manifests this same rasa perfectly in the Vraja of the material world.

Faith

→ Those with contaminated faith cannot completely taste

But those whose intelligence cannot transcend material qualities, not being able to appreciate or understand the transcendental nature of rasa, will disregard it.

As Srimad-Bhagavatam says, those who are filled with faith and describe or hear about rasa quickly attain prema, the perfect stage of devotion, and become freed from the material disease afflicting the heart.

This is Mahaprabhu's highest teaching.