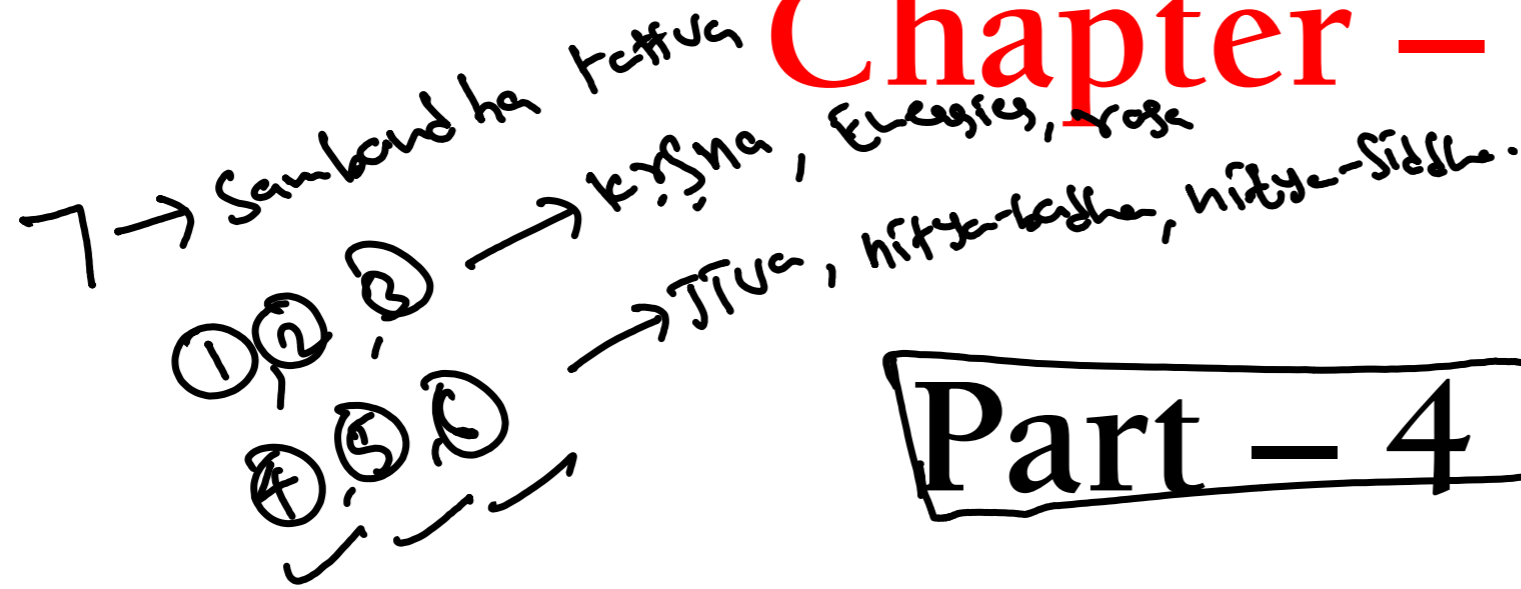


Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter - 1



Part - 4

A ✓ 5 ✓ 6 ✓
Jiva, Conditioned and Liberated States

Among all the forms, however, that of the human is considered the best, for it is most suitable for practicing devotional service.

↓
Nṛmāṅśya adhiṣṭhā

But even in the human form, the jivas experience both hellish existence and heavenly delights.

Forgetting Kṛṣṇa, the jivas, under the control of maya, seek to fulfill a variety of desires.

The minute conscious particle, the jiva, is by nature the servant of Kṛṣṇa, the complete conscious being.

Service to Krsna is the nature of the jiva.

Forgetting this eternal nature, the living entities remain in bondage.

When the jivas remember their eternal nature they attain freedom.

The inherent power or sakti of the living, conscious entity, is also present in the tiny conscious jivas, but in minute degree.

Therefore the jivas are almost without power by their very nature.

But in the liberated state, the jivas gain the sakti from Krsna and, to that degree, become powerful.

2 types of liberation
a) *śreyāṅ-mukti* → "ava-brhēṣi"
b) *prēṣ*

Just by thinking themselves spiritual entities, the jivas cannot obtain that power: this type of liberation is called nirvana.

By identifying themselves as servants of Krsna, the jivas obtain power from Krsna and finally attain eternal bliss.

→ 2nd kind of mukti

Fear, the by-product of material illusion, is removed completely.

The various forms that the conditioned jiva takes are but the result of individual actions.

|| 11.22.37 ||

Individual material actions
of the Jīve are triggered
by the material mind

śrī-bhagavān uvāca

manaḥ karma-mayaṁ nṛṇām

indriyaiḥ pañcabhir yutam

lokāl lokam prayāty anya

ātmā tad anuvartate

dependent on the
will impressions
nāśanā mayam

The Supreme Lord said: The material mind of man (nṛṇām manaḥ), dependent on (karma) (karma-mayaṁ), travels (prayāty) along with the five senses (indriyaiḥ pañcabhir yutam) from one material body to another (lokāl lokam). The ātmā (ātmā), although different from this mind (anya), follows it (tad anuvartate).

Though the jiva accepts the qualities of the material world, they are not the constitution of the jiva.




If a person believes that the jiva is actually a product of maya, then that person is a mayavadi.

The jivas are in reality pure spiritual entities, under the spiritual potency.

But because of the marginal nature of the jivas, they have a tendency to become bound by maya.

But they are only forgetting their inherent nature, service to Krsna;
the pure jiva's state, form and transformations are all spiritual.

Revival of ~~our~~
Constitutional relationship
with  is possible only
by D.S

|| 11.26.1 ||

śrī-bhagavān uvāca

mal-lakṣaṇam imam kāyaṁ

labdhvā mad-dharma āsthitaḥ

ānandaṁ paramātmānam

ātma-sthaṁ samupaiti mām

The Supreme Lord said: Having achieved this human form of life (imam
kāyaṁ labdhvā), which affords one the opportunity to realize me (mad-
lakṣaṇam), and being situated in my devotional service (mad-dharma
āsthitaḥ), one can achieve me (samupaiti mām), a form of complete bliss
(ānandaṁ paramātmānam), residing within the heart (ātma-sthaṁ).

Because they are of infinitesimal nature, the living entities become bound by maya.

First the subtle, mental body covers the pure form, and then, when the time comes to act in the world, the gross body suitable to the action it deserves covers the subtle body.

→ *linga śarīra*

→ *sthūla śarīra.*

The subtle and gross forms are but abnormal conditions induced by maya upon the pure soul's form.

Therefore there is some similarity between the two forms.

Earth, water, fire, air, and ether make up the gross body. Mind, intellect and false ego make up the subtle body.

॥ BG 7.4 ॥

Proof of constitution
of gross & subtle body
gross

(bhūmir āpo 'nalo vāyuh

kham) (mano buddhir eva ca

ahaṅkāra) ^{subtle} itīyaṁ me

bhinnā prakṛtir aṣṭadhā

Earth, water, fire, air, ether (as well as their sense objects) (**bhūmir āpo 'nalo vāyuh kham**), pradhāna, mahat tattva, false ego (with the ten senses and mahat tattva) (**mano buddhir eva ca ahaṅkāra iti**) are My separated energy in eight divisions (**iyam aṣṭadhā me bhinnā prakṛtiḥ**).

|| BG 7.5 ||

Jīvās are parā śakti

My inferior sp.

ātma buddhi →	Body	Vaiṣṇava dās
Sva-buddhi →	wife, money, home	Vaiṣṇavas
Īya-buddhi →	place of birth	Vaiṣṇava Saṅgha
Ētīya-buddhi →	where I can work my śrī	śravan & Kīrtan

apareyam itas tv anyām
prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho
yayedam dhāryate jagat

This is My inferior energy (iyam aparā). But understand (viddhi tu) My superior energy (me parām prakṛtiṁ) which is different from this inferior energy (itas tv anyām). It is the jīvas (jīva-bhūtām mahā-bāho), who employ the inferior energy for their enjoyment (yayā idam dhāryate jagat).

On removing these coverings, the jivas attain liberation from maya.

Then the spiritual forms of the jivas are revealed.

The liberated jivas perform their actions through the senses of the soul.

↓
subtle body is also of the same nature as the soul,

Eating, recreation, sexual activities with women, excretory functions, sickness, injury, and suffering due to want, as found in the material world, do not exist in the spiritual body.

These activities affect only the gross body, but by identifying with the material body, the jiva falsely accepts all these activities and thus experiences material pleasure and pain.

(An unintelligent mind, failing to distinguish himself from material nature, thinks nature to be real. By contact with it he becomes completely bewildered and enters the cycle of material existence.

S.B.11.22.51

|| 11.22.51 ||

prakṛter evam ātmānam
avivicyābudhaḥ pumān
tattvena sparśa-sammūḍhaḥ
samsāram pratipadyate

An unintelligent man (**abudhaḥ pumān**), failing to distinguish (**avivicya**) himself (**ātmānam**) in truth (**tattvena**) from the body made of prakṛti (**prakṛteh**), by contact with it becomes absorbed in sense objects (**sparśa-sammūḍhaḥ**) and enters into the cycle of material existence (**samsāram pratipadyate**).

The Jive identifying with
the subtle body imitates
the actions of subtle body

|| 11.22.53 ||

nṛtyato gāyataḥ paśyan

yathaivānukaroti tān

evam buddhi-guṇān paśyann

anīho 'py anukāryate

subtle
body

Just as one may imitate (yathaiva anukaroti) persons whom one sees dancing and singing (nṛtyato gāyataḥ paśyan), similarly (evam) the soul, although never the doer of material activities (anīhaḥ apy), is thus forced to imitate (anukāryate) the qualities of the intelligence (buddhi-guṇān paśyann).

Bcos of identification
with the subtle body,
the JIVE seems
to undergo the
same transformation
as the subtle body

yathāmbhasā pracalatā taravo 'pi calā iva

cakṣusā bhrāmyamāṇena dr̥śyate bhramatīva bhūḥ

yathā manoratha-dhiyo viṣayānubhavo mṛṣā

svapna-dr̥ṣṭāś ca dāśārha tathā saṃsāra ātmanah

O descendant of Daśārha (**dāśārha**)! Just like a tree appears to move (yathā taravo api calā) when one is on a boat moving in water (pracalatā ambhasā), the imposition affects our vision of the world (implied). Like the earth's appearance of spinning (**bhūḥ bhramatīva dr̥śyate**) due to spinning one's eyes around (**cakṣusā bhrāmyamāṇena**), the imposition affects our own mentality. Like the world of a fantasy or dream (**yathā manoratha-dhiyo svapna-dr̥ṣṭāḥ**), the imposition is illusory (**mṛṣā**). Enjoyment of objects leads to saṃsāra for the ātmā (**tathā viṣayānubhavo saṃsāra ātmanah**).

Unless one wakes up from
a dream his suffering is real,
Similarly unless one stops
identifying with the
material body, his
suffering is real

|| 11.22.56 ||

arthe hy avidyamāne 'pi
samsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā

For one who meditates on sense objects (**dhyāyato viṣayān asya**)
which lack factual existence (**arthe hy avidyamāne api**), material
existence does not go away (**samsṛtir na nivartate**). It is like the
unpleasant experiences of a dream (**svapne anarthāgamo yathā**).

→ *śaśvataḥ mukti*

(*śrībhakti māhātmye*)

Although persons may be liberated, if they maintain pride in material knowledge or remain attached to negation of material existence, then they cannot attain a (spiritual body suitable for service to Kṛṣṇa) in the spiritual world.

|| 1.6.21 ||

hantāsmiñ janmani bhavān

mā mām draṣṭum ihārhati

avipakva-kaṣāyāṇām → Karṇīs

durdarśo 'ham kuyoginām → Ḥṛēḥṣ.

Oh (hanta)! In this body (asmiñ janmani) you (bhavān) will not be able to see me again (mā mām draṣṭum iha arhati). But lax practitioners (kuyoginām) who still have some contamination (avipakva-kaṣāyāṇām) cannot see me at all (aham durdarśah).

Liberation achieved through devotional association gives rise to
such a spiritual body.



Purification of heart does not necessarily
reveal our SP. body.



Purification of heart by D-S reveals
our SP. body.

NM to vyāsadeva

|| 1.6.27 ||

evam kṛṣṇa-mater brahman

nāsaktasyāmalātmanah

kālah prādurabhūt kāle

taḍit saudāmanī yathā

analeśmeh (jūcye)

↓

Sevya e mkti

analeśmeh + kṛṣṇa mati
↓
SP-body

O brāhmaṇa Vyāsa (brahman)! Concentrating only on Kṛṣṇa (evam kṛṣṇa-mateh), not attached to material enjoyment (nāsaktasya) and pure in mind (amalātmanah), the time of receiving my spiritual body occurred simultaneously with that of giving up my material body (kālah prādurabhūt kāle), like lightning flashing simultaneously with lightning (taḍit saudāmanī yathā)

|| 1.6.28 ||

prayuḡyamāne mayi tām
śuddhām bhāgavatīm tanum
ārabdha-karma-nirvāṇo
nyapatat pāñca-bhautikah

Having been awarded (**prayuḡyamāne**) a transcendental body befitting an associate of the Lord (**tām śuddhām bhāgavatīm tanum**), the body made of five material elements (**pāñca-bhautikah**), with karmas relating to the present body (**ārabdha-karma-nirvāṇo**), fell away (**nyapatat**).

2nd kind of liberation

↳ anāśtrānah with kṛṣṇa matī

Liberation due to association with jnanis is only a pretence of liberation; for the jiva, this is an unfortunate condition.

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord (aravindākṣa), although nondevotees (ye anye) who accept severe austerities and penances to achieve the highest position (āruhya kṛcchreṇa param padam) may think themselves liberated (vimukta-māninaḥ), their intelligence is impure (aviśuddha-buddhayaḥ). They fall down from their position of imagined superiority (tataḥ asta-bhāvād patanty adhaḥ) because they have no regard for Your lotus feet (anādr̥ta-yuṣmad-aṅghrayaḥ).

In this chapter, the jiva's pure form, conditioned form and form in liberation have been discussed in brief.

What the jiva should do and not do will be discussed elsewhere.