

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by

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Chapter – 1

Part – 6

Sadhana Bhakti

Seven of the topics of discussion were concerning sambandha or relationship.

① iś'ād aṅgasya

② tan māyayāto

③ viparyayo & agurītiḥ

④ dvītiya abhinivesā

⑤ bhayaṁ syād → fearful & ~~scared~~

↓
guruḥ eva tātva.

↓
tan ābheṣet →

ekaya bhakti

By that knowledge, people can understand that, having forgotten their relationship with Kṛṣṇa, they have fallen into the material ocean and are experiencing misery.

To extinguish this suffering, the living entities must re-establish this relationship.

Then all suffering is finished and they experience bliss.

The jiva is an eternally perfect spiritual entity, but with factual bondage or suffering.

The suffering occurs because of the illusory identification of the body with self.

↓ Viparyaya → Pratyakṣa-like śakti of mahānāya

Mistaking a rope for snake and seashells for silver are two examples of illusion mentioned in the Vedas.

Not understanding these examples properly, the Mayavadis mistakenly believe that the existence of the jiva is an illusion of Brahman.

When a jiva, by the mercy of an authorized guru understands that these two examples do not refer to the illusory existence of the jiva but rather to the identification of self with subtle and gross bodies, such a person is on the right course.

This is the difference between parinama (transformation) and vivarta (illusion).

When an object undergoes a change of form, it is called parinama or vikara.

Changing milk to yogurt by addition of acid culture is a transformation.

When an object does not exist, but another object is mistaken for it, that is called vivarta, illusion.

Though the snake is not present, by mistake a person may think a piece of rope to be a snake

Though silver is not present, one can mistake a piece of seashell for silver.

To mistake one thing for another is called vivarta bhrama.

The jiva is a pure spiritual entity and is not actually bound by maya, but when the illusory factor becomes strong enough to create the illusion that the body is the self, vivarta bhrama takes place.

3 doers

a) Jīva → desiring doer

b) Pr → sanctioning doer

c) Māyā → accomplishing doer

Act of eating a rasagulla

① Rasagulla → FE MBI

② Gross tongue → Tānasa abhāsa

③ SJKṣhendriya → Rāśasa abhāsa

3.27.2

④ Mīna → FE in MOP

⑤ Intelligence → FE in MOP.

⑥ Prāna → FE in MOP

sa eṣa yarhi prakṛter
guṇeṣv abhiviṣajjate
ahaṅkriyā-vimūḍhātmā
kartāsmīty abhimanyate

When the *jīva* (saḥ eṣa yarhi), in waking and dream state (implied), becomes absorbed in the *guṇas* of *prakṛti* (prakṛter guṇeṣv abhiviṣajjate), bewildered by ego (ahaṅkriyā-vimūḍhātmā), he thinks that he is the doer (kartā asmīti abhimanyate).

3.27.3

tena saṁsāra-padavīm
avaśo 'bhyety anirvṛtaḥ
prāsaṅgikaiḥ karma-doṣaiḥ
sad-asan-miśra-yonīṣu

Unwillingly (avaśah), the joyless jīva (anirvṛtaḥ) treads the path (abhyeti) of material birth and death (saṁsāra-padavīm) by faulty action arising from association with prakṛti (prāsaṅgikaiḥ karma-doṣaiḥ), receiving birth in bodies of mixed happiness and suffering (sad-asan-miśra-yonīṣu).

This conditioned state of the jiva is the state of vivarta.

↓
Illusion

How long does this illusion last?

When a person ^{guru devatā} take instruction from a bona fide guru and firmly identifies as a servant of Krsna, the illusion ends.

evam gurūpāsanayaika-bhaktyā
vidyā-kuṭhāreṇa śitena dhīraḥ
vivr̥ścya jīvāśayam apramattah
sampadya cātmānam atha tyajāstram

Thus (evam), by worshipping guru (guru upāsanayā), by the axe of *jñāna* (vidyā-kuṭhāreṇa) made sharp by *bhakti* ~~even in a secondary role~~ (eka-bhaktyā śitena), by being steady (dhīraḥ), destroy the subtle body (vivr̥ścya jīvāśayam), and with attention (apramattah) attain Paramātmā (sampadya cātmānam). Then give up the weapon of *jñāna* (atha tyāja aṣṭram).

Therefore, if a person gives up the motive of liberation and performs devotional service, this illusion will easily be removed.

With liberation as a motive, the living entities do not achieve their real nature, but rather cultivate negativity.

|| 7.10.4 ||

nānyathā te 'khila-guro
ghaṭeta karuṇātmanah
yaś ta āśiṣa āśāste
na sa bhṛtyah sa vai vaṇik

O guru of the world (akhila-guroh)! Being merciful (karuṇā-ātmanah), it could not be otherwise (na anyathā). The person who desires benedictions (yaś te āśiṣa āśāste) is not your devotee (sah nā bhṛtyah). He is a merchant (sah vai vaṇik).

Bhakti is the only means.

Uninformed people reject bhakti and take karma or jnana as the practice.

॥ 7.7.51-52 ॥

nālam dvijatvam devatvam
ṛṣitvam vāsurātmajāḥ
prīṇanāya mukundasya
na vṛttam na bahu-jñatā

na dānam na tapo nejyā
na śaucam na vratāni ca
prīyate 'malayā bhaktyā
harir anyad vidāmbanam

O sons of demons (~~asura~~ atma-jāḥ)! Being a brāhmaṇa (dvijatvam), devatā (devatvam) or sage (ṛṣitvam vā), good conduct (vṛttam), learning (bahu-jñatā), charity (dānam), austerity (tapah), worship (ijyā), cleanliness (śaucam) and vows (vratāni ca) cannot please the Lord (na alam mukundasya prīṇanāya). The Lord is pleased (prīyate harih) by pure bhakti (amalayā bhaktyā). Other than bhakti, everything else is a cause of mockery (anyat vidāmbanam).

Although karma and jnana can be practiced to some extent in a minor way, they can never be the main practice.

(Devotional service unto Lord Krsna is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices. S.B.10.47.24)

|| 10.47.24 ||

dāna-vrata-tapo-homa
japa-svādhyāya-saṁyamaiḥ
śreyobhir vividhaiś cānyaiḥ
kṛṣṇe bhaktir hi sādhyate

Devotional service unto Lord Kṛṣṇa is attained (kṛṣṇe bhaktir hi sādhyate) by charity, strict vows, austerities and fire sacrifices (dāna-vrata-tapo-homa), by japa, study of Vedic texts, observance of regulative principles (japa-svādhyāya-saṁyamaiḥ) and, indeed, by the performance of many other auspicious practices (vividhaiś ca anyaiḥ śreyobhir).

Mahaprabhu to Sanatana Goswami:

CC Madhya 22.17

kṛṣṇa-bhakti haya abhidheya-pradhāna
bhakti-mukha-nirīkṣaka karma-yoga-jñāna

“Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul—karma, jñāna, yoga and bhakti—but all the others are dependent on bhakti.”

CC Madhya 22.18

(ei saba sādhanera) (ati tuccha bala)
(kṛṣṇa-bhakti vinā) (tāhā) (dite nāre phala)

“Without devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results.

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitam karma yad apy akāraṇam

Even the stage of jñāna without the bondage of karma (naiṣkarmyam jñānam apy) is not glorious (na śobhate) if it is devoid of bhakti to the Supreme Lord (acyuta-bhāva-varjitam). What is the use of having destroyed ignorance (alam nirañjanam)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (kutaḥ punaḥ śaśvad abhadram), and niṣkāma-karma (yad apy akāraṇam karma), when not offered to the Lord (īśvare nā cā arpitam)?

CC Madhya 22.20

tapasvino dāna-parā yaśasvino
manasvino mantra-vidah su-maṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ

I offer continual respects to the Lord full of auspicious qualities (**tasmai subhadra-śravase namo namaḥ**). Without worshipping him (**vinā yad-arpaṇaṁ**), the jñānīs (**tapasvinaḥ**), karmīs (**dāna-parā**), specialized karmīs (**yaśasvinaḥ**), yogīs (**manasvinaḥ**), scholars of the Vedas (**mantra-vidah**) and followers of proper conduct (**sumāṅgalāḥ**) cannot attain any benefit (**kṣemaṁ na**

CC Madhya 22.21

(kevala jñāna) (‘mukti’ dite nāre) (bhakti vine)
(kṛṣṇonmukhe sei mukti) (haya vinā jñāne)

“Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord’s devotional service.

CC Madhya 22.22

śreyaḥ-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
tesām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

“My dear Lord (**vibho**), devotional service unto You (**te bhaktim**) is the only auspicious path (**śreyaḥ-sṛtim**). If one gives it up (**ye bhaktim udasya**) simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false (**kevala-bodha-labdhave**), he undergoes a great deal of trouble (**kliśyanti**). He only gains troublesome and inauspicious activities (**tesām asau kleśala eva śiṣyate**). His endeavors are like beating a husk that is already devoid of rice (**yathā sthūla-tuṣāvaghātinām**). His labor becomes fruitless (**nānyad**).’