

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 6

Prema Bhakti

Part-3

Chanting the name while
aspiring for prema

Limited by a realization of the supreme as a shining spiritual substance that is but a dim shadow of pure spiritual reality, it is certain that a person cannot know the enjoyable spiritual pastimes of the Supreme Spirit.

↓ Personal realization is very partial.

Brother, please advance further!

Pierce the spiritual effulgence and enter the spiritual world!

There you can see the Supreme Brahman and His spiritual activities.

Taste the sweetness of the indivisible Lord.

Do not treat spirit like a dry piece of wood.

Mundaka Upanisad says that people knowledgeable of spirit know that the pure Supreme Brahman, untouched by the mode of passion, resides in a pure spiritual (golden) abode.

hiranmaye pare kose virajam brahma niskalam
taccubhram jyotisam jyotis tadvad atma vido viduh
na tatra suryo bhati na candra tarakam na vidyuto bhanti kuto'yam agnih
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati

That place is situated in a golden covering. It is the most effulgent of all
shining things. Those who know the Lord know this. In that place there is no
sun, no moon, no stars, no lightning and no fire. Everything shines because
of the light of Brahman. Mundaka 3.9.10-11

By transcendental light, surpassing the material light, the Lord's name, form, qualities and activities are revealed.

The sun, moon, stars, lightning and fire of this world are not suitable for that world.

A spiritual light reveals that spiritual realm. Although we think of the sun and moon as illuminators, they are only dull reflections of the spiritual light.

This is extensively explained in the description of Brahmapura in the Chandogya Upanisad.

The spiritual world illumined by spiritual light is the model for the material world.

It is not an inferior model; it is a pure ideal.

Everything there excels in giving happiness.

The inferior reflection of the spiritual world is the material world.

The spiritual light is reflected grossly as the material illuminators like the sun and subtly as the light of material knowledge of the mind, intelligence and false ego.

The material sun is perceived by the gross senses as light.

SP light

→ reflect through gross reflectors like SUN → material light
→ reflect through subtle w/ reflectors → material knowledge

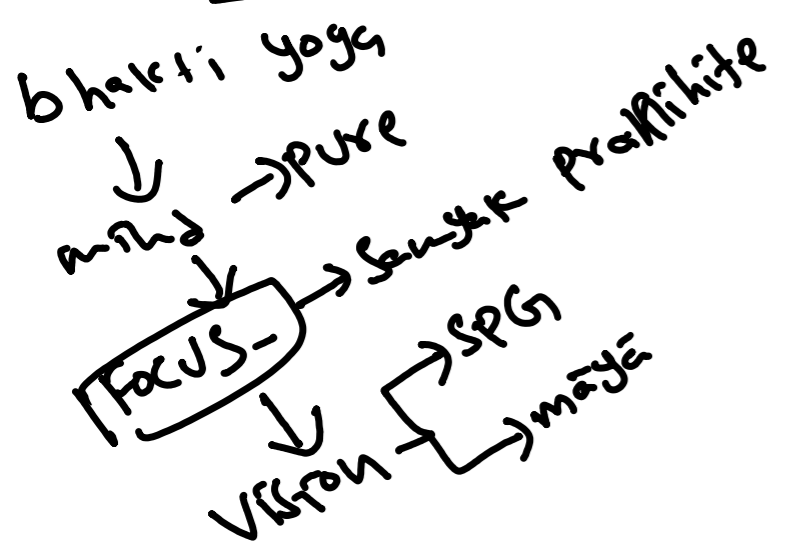
And material knowledge, revealed through the subtle mind, intellect and false ego, is appreciated by astanga yoga.

→ reflect through the soul
→ SP knowledge in the form of realizing the name, form, qualities, etc. of the Lord.

All these are the instinctive acts of vision by the soul in bondage.

By Narada's instruction, Vyasa adopted spiritual vision through his (soul) and was able to see perfectly the name, form, qualities and pastimes of the Supreme Lord.

What does a person see when he allows the SP. light to be reflected by his soul



|| 1.7.4 ||
bhakti-yogena manasi
samyak prāṇihite mān
apaśyat purusaṁ pūrṇaṁ
mayāṁ ca tad-apāśrayām

In that mind which was undisturbed because it was pure from the performance of bhakti, he saw Lord Kṛṣṇa, complete with all his energies and spiritual expansions, and also saw māyā who took shelter behind the Lord.

|| 1.7.5 ||

yayā sammohito jīva
ātmanam tri-guṇātmakam
paro 'pi manute nartnam
tat-kṛtam cābhipadyate

Bewildered by that māyā, the jīva, though separate from the three guṇas, considers himself made of the three guṇas and takes on material existence created by the guṇas.

|| 1.7.6 ||

anarthopaśamaṁ sāksād
bhakti-yogam adhoksaje
lokasyājānato vidvāṁś
cakre śātvata-saṁhitām

And Vyāsa saw bhakti-yoga to the Lord which effectively destroys jīva's saṁsāra. Learned Vyāsa then wrote the Bhāgavatam for ignorant people.

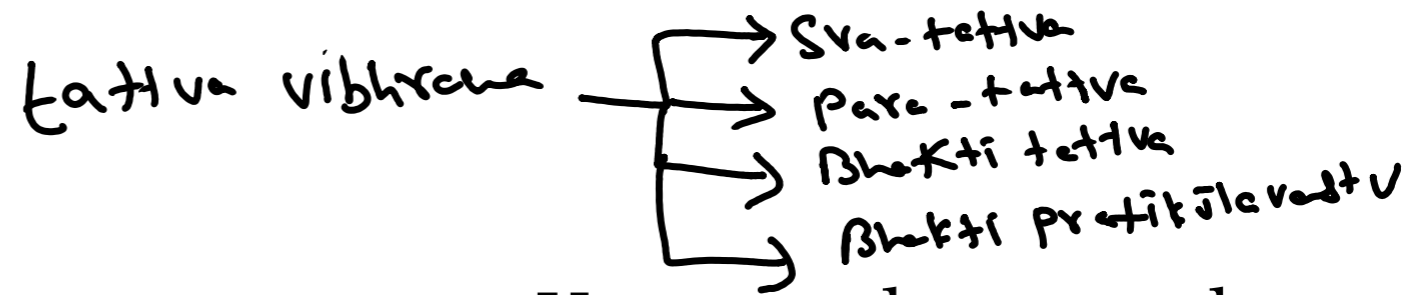
He could understand as well the shadow of the superior energy, maya.

He could understand how maya throws the soul into illusion, and thereby corrupts the intrinsic spiritual nature of the soul.

Vyasa understood that the soul could achieve his own pure identity by direct spiritual vision developed through bhakti.

Then he wrote the Srimad-Bhagavatam to reveal the spiritual activities of the Lord.

The soul's corruption is twofold: mistaken identity of the soul and mistaken identity of Krsna.



By these mistakes, the soul becomes averse to Krsna and enters the path of action and reaction in the endless cycle of illusion.

↓ aversion to ① is not caused by māyā
aversion to ① is sustained by māyā

This produces a world of happiness and distress.

duḥkha abhiniveśa → absorption in enjoying matter -
bhayaśam → fear that he may lose that enjoyment.

īśāḍ aśetadya → ① turns his face away from ②.
→ tan māyayāto → māyā takes over.
→ vīparyayo (śarīr) → forgetfulness of original identity
→ creation of new false identity

When all the material attempts of logic born from material knowledge, from practice of astanga yoga (karma marga) and from sankhya yoga (jnana marga) cease, the soul takes shelter of pure bhakti-yoga.

Then all truths become illumined by the light of pure knowledge revealed through the spiritual vision of the soul.

The soul then regards all material happiness as useless, and Krsna prema appears. Krsna, the spiritual sun, bestows His mercy.

Except for this mercy, there is no way to destroy the misconceptions and attain elevation of the soul.

nayam atma pravacanena labhyo na bahuna srutena
yam evaisa vrnute tena labhyas tasyaiva atma vivrnute tanum svam

The Lord cannot be understood by speaking, nor by hearing. One can attain
Him when the Lord himself chooses. He chooses him as his own person.

Mundaka 3.2.3

yādanu śabdhe → what is the symptom of start of bhakti.

Faith is the root cause of spiritual vision on the path of pure bhakti.

dawn of bhakti in the heart of the soul is seen through their ~~change~~ change of perception.

At the proper auspicious time, Vyasa began to doubt the efficacy of karma kanda and dry speculative knowledge.

Vyasa then asked his guru, "I have understood all the knowledge given by you, but why is my soul still unsatisfied? Son of Brahma, please tell me what is the cause of this condition? In great anxiety I am asking you this question."

|| 1.5.5 ||

vyāsa uvāca

asty eva me sarvam idaṁ tvayoktaṁ
tathāpi nātmā parituṣyate me
tan-mūlam avyaktam agādha-bodham
ṛcchāmahe tvātma-bhavātma-bhūtam

Vyāsa said: What you said about me (sarvam idaṁ me tvayā uktam) is true (asty eva). Yet my mind and body are not satisfied (tathāpi me ātmā na parituṣyate). I am asking the imperceptible reason for this from you (ṛcchāmahe tvām tad avyaktam mūlam) because you were born from the body of self-born Brahmā (ātma-bhavātma-bhūtam) and hence you possess great knowledge (agādha-bodham).

Narada replied, "O Vyasa, with the same clarity that you have explained the four goals of artha, dharma, kama and moksa in the Puranas, Vedanta Sutra, and Mahabharata, you have not attempted to explain the spotless spiritual pastimes of the Supreme Lord. Because of this you are not feeling satisfaction. You have made a great mistake in over-emphasizing varnasrama dharma as the duty of the conditioned soul. If a person gives up his material dharma and worships the Lord in devotion, and then falls from that position, what is the loss? If a person stays steady in his dharma but does not worship the Lord, what does he really gain?"

|| 1.5.17 ||

tyaktvā sva-dharmaṁ caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amusya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

If a person having given up his duties in varṇāśrama (tyaktvā sva-dharmaṁ),
begins the worship of the Lord's lotus feet (hareh caraṇāmbujam bhajann),
and happens to deviate or not reach perfection (apakvo vā atha patet tato
yadi), there is no misfortune for him at all in the future (amusya kim kva
abhadram abhūd). But what does (kah vā arthah) the person who follows all
duties of varṇāśrama (sva-dharmataḥ) but does not worship the Lord
(abhajatām) gain (āptah)?

From this instruction it may be understood that there is no other method than worshipping the Supreme Lord in devotion.

By worshipping the Lord who is the shelter of the name, the soul achieves everything.