

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

by

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Thākura

# Chapter – 1

## Part – 6

### Sadhana Bhakti

## CC Madhya 22.23

daivī hy eṣā guṇa-mayī  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām etām taranti te

My māyā made of the guṇas (eṣā mama guṇa-mayī māyā), fit for jivas' pleasure (daivī), is hard to surpass (duratyayā), but those who surrender to Me alone (mām eva ye prapadyante) can cross over māyā (māyām etām taranti te).

↓  
Surrender through a guru

Proof that māyā's Jurisdiction is only on those  
Jīvas who have turned their face away from Kṛ

CC Madhya 22.24

'kṛṣṇa-nitya-dāsa'—jīva tāhā bhuli' gela  
ei doṣe māyā tāra galāya bāndhila

"The living entity is bound around the neck by the chain of māyā  
because he has forgotten that he is eternally a servant of Kṛṣṇa.

## CC Madhya 22.25

tāte kṛṣṇa bhaje, kare gurura sevana  
māyā-jāla chūṭe, pāya kṛṣṇera caraṇa

“If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of māyā and become eligible for shelter at Kṛṣṇa’s lotus feet.

## CC Madhya 22.26

cāri varṇāśramī yadi kṛṣṇa nāhi bhaje  
svakarma karite se raurave paḍi' maje

“The followers of the varṇāśrama institution accept the regulative principles of the four social orders [brāhmaṇa, kṣatriya, vaiśya and śūdra] and four spiritual orders [brahmacarya, gr̥hastha, vānaprastha and sannyāsa]. However, if one carries out the regulative principles of these orders but does not render transcendental service to Kṛṣṇa, he falls into a hellish condition of material life.

## CC Madhya 22.27

mukha-bāhūru-pādebhyaḥ  
puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā  
guṇair viprādayaḥ pṛthak

Each of the four social orders (catvāro varṇā), headed by the brāhmaṇas (viprādayaḥ), was born (jajñire) through different combinations of the modes of nature (pṛthak guṇair), from the face, arms, thighs and feet of the Supreme Lord in his universal form (puruṣasya mukha-bāhu-ūru-pādebhyaḥ), along with the āśramas (āśramaiḥ saha).

CC Madhya 22.28

ya eṣām puruṣam sāksād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ patanty adhaḥ.

If any of the members of the four varnas and four āśramas (yah eṣām) fail to worship the Lord (īśvaram na bhajanty) and thus disrespect the Lord (avajānanti), who is the source of their own creation (ātma-prabhavam), they will fall down from their āśrama (sthānād bhraṣṭāḥ patanty adhaḥ).



CC Madhya 22.29

jñānī jīvan-mukta-daśā pāinu kari' māne  
vastutaḥ buddhi 'śuddha' nahe kṛṣṇa-bhakti vine

“There are many philosophical speculators [jñānīs] belonging to the  
Māyāvāda school who consider themselves liberated and call  
themselves Nārāyaṇa. But their intelligence is not purified unless  
they engage in Kṛṣṇa's devotional service.”

Although karma, astanga yoga and jnana are mentioned as sadhana or practice in various scriptures, less intelligent people do not take the final conclusion of all the scriptures, but rather establish these processes as the main ones.

- ① Suddha bhakti → Pure
- ② Prāglābhi bhūta bhakti → Bhakti is predominant
  - a) karma with bhakti
  - b) J " "
  - c) Y " "

Human beings are of many types, yet they can be classed as either inclined to enjoyment or to renunciation.

↓  
bhukti kāmi

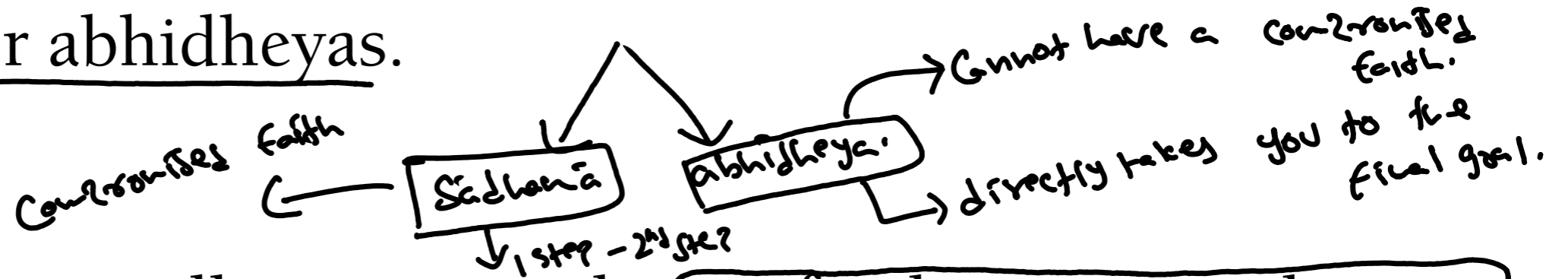
↓  
mukti kāmi

- ③ Guṇi bhūta → K, J, Y is predominant

- a) KY
- b) JY
- c) AY

In order to attain the next higher level, a person performs sadhana.

However, these sadhanas are secondary, and cannot be called the main sadhanas or abhidheyas.



The results of these sadhanas are only one further step in elevation.

Considering the vastness of the spiritual goal, these results are thus insignificant and intermediate.

Karma, yoga, jnana and their subordinate methods cannot even give their result without some indication of bhakti.

॥ 7.15.28 ॥

ṣaḍ-varga-saṁyamāikāntāḥ  
sarvā niyama-codanāḥ  
tad-antā yadi no yogān  
āvaheyuḥ śramāvahāḥ

Since dedication to controlling the senses (yadi ṣaḍ-varga-saṁyama ekāntāḥ) and following all the rules (sarvā niyama-codanāḥ), caused by complete absorption in those processes (tad-antā), do not produce meditation on the Lord (no yogān āvaheyuḥ), they are only useless labor (śrama-āvahāḥ).

The path of karma consists of the activities allotted to the four varnas and asramas. It is also called dharma or traivargika dharma (artha, kama and dharma).

This traivargika dharma will be discussed in the second part of this book.

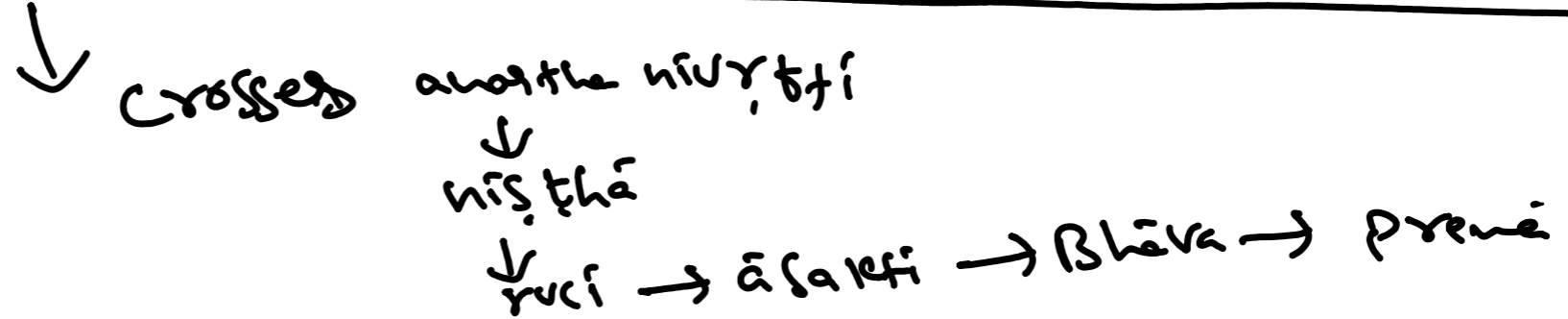
Mahaprabhu has taught that while carrying out the maintenance of body and family in a comfortable manner, the followers of karma also gain strength in regulative devotional practice (vaidha sadhana).

In this way, those with too much attachment are advised to follow the rules of varnasrama, and this will gradually qualify them for bhakti.

But those people who practice varnasrama without making bhakti the goal go to hell, even though they follow their prescribed duties.

In the third part of this book, sadhana bhakti will be more elaborately described.

When vaidha sadhana bhakti becomes pure, it becomes suitable for attaining prema.



The love of the jiva for the Lord is the eternal natural dharma of the jiva. This is the living entities' real goal of life.

↳ Jīva dharma → Dharma of the soul.

But if this object is already eternally perfect, then how is it something to be attained by the jiva?

CC Madhya 22.104

ebe sādhana-bhakti-lakṣana śuna, sanātana  
yāhā haite pāi kṛṣṇa-prema-mahā-dhana

“My dear Sanātana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure.



Definition of Sādhanā  
bhakti as given in BRS

CC Madhya 22.105  
<sup>Senses</sup> (kṛti) <sup>activities</sup> (sādhyā) <sup>goal</sup> (bhavet) sādhyā-  
bhāvā) (sā) sādhanābhidhā → Called as Sādhanā bhakti  
(nitya-siddhasya) (bhāvasya) → Prema  
(prākāṣyam hṛdi) (sādhyatā)

Action of the senses (**kṛti-sādhyā**), which produces the stage of bhāva (**sādhyā-bhāvā bhavet**), is called sādhana-bhakti (**sā sādhanābhidhā**). This attained state of bhāva-bhakti (**sādhyatā**) is an eternal sthāyi-bhāva which is not created (**nitya-siddhasya bhāvasya**), but simply manifests within the soul by the spiritual energy of the Lord (**hṛdi prākāṣyam**).

Primary characteristics  
→ Nine limbs

2<sup>o</sup> characteristics  
leads to Prema.

Sādhana bhakti

CC Madhya 22.106

śravaṇādi-kriyā—tāra 'svarūpa'-lakṣaṇa  
'tatastha'-lakṣaṇe upajāya prema-dhana

“The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa.

CC Madhya 22.107

(nitya-siddha kṛṣṇa-prema) (sādhya' kabhu naya)  
(śravaṇādi-śuddha-citte) (karaye udaya)

“Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens.

The meaning of the Lord's words is as follows.

Prema is a perfect object.

When the jiva is under illusion, the prema appears in marginal form, not in its original (svarupa) form.

Sadhana bhakti's main characteristics are chanting, hearing and remembering Krsna's name, qualities, forms and pastimes.

॥ 7.5.23-24 ॥

śrī-prahrāda uvāca  
śravaṇam kīrtanam viṣṇoḥ  
smaraṇam pāda-sevanam  
arcanam vandanam dāsyam  
sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau  
bhaktiś cen nava-lakṣaṇā  
kriyeta bhagavaty addhā  
tan manye 'dhītam uttamam

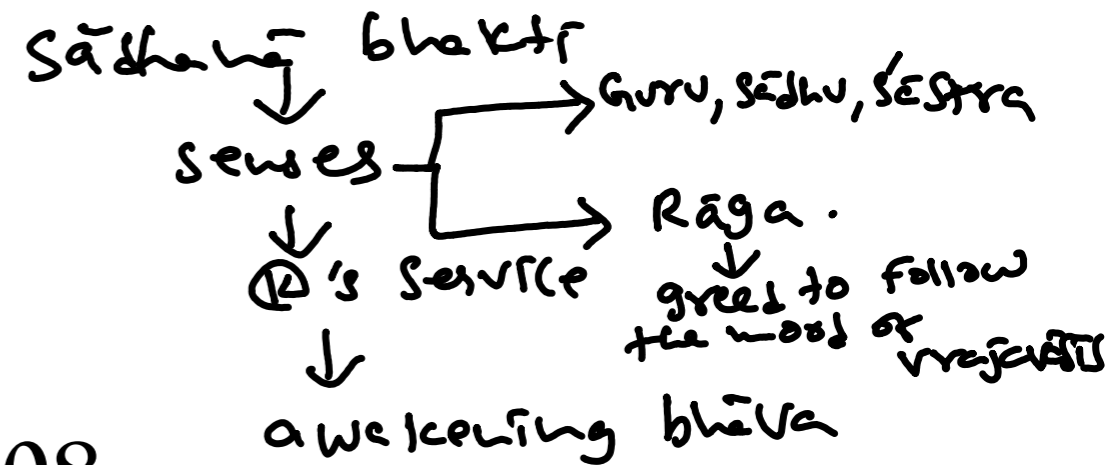
Prahlāda said: If any (**cet**) of the nine processes of bhakti (**nava-lakṣaṇā bhaktih**) – hearing (**śravaṇam**), chanting (**kīrtanam**), remembering (**smaraṇam**), menial service (**pāda-sevanam**), deity worship (**arcanam**), offering prayers (**vandanam**), servitude (**dāsyam**), friendship (**sakhyam**), and offering body and soul (**ātma-nivedanam**)—is performed for the Lord (**kriyeta bhagavaty addhā**) by any human (**puṁsā iti**) without prerequisites, after being offered to Viṣṇu (**arpitā viṣṇau**), that should be considered (**tan manye**) the highest learning (**adhītam uttamam**).

By performing this sadhana, gradually prema appears in marginal form, like a hidden fire.

When the jivas finally cast off their subtle body and attain spiritual bodies, prema appears in its original form (svarupa).

Thus, Krsna prema is a perfect object, which is not born from practice, but rather it appears in the pure heart by hearing and other devotional activities.

Please note that sadhana is very necessary for this prema to manifest.



The Lord has also said:

CC Madhya 22.108

ei ta sādhana-bhakti—dui ta' prakāra  
eka 'vaidhī bhakti', 'rāgānugā-bhakti' āra

“There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.”

CC Madhya 22.109  
 rāga-hīna jana bhaje śāstrera ājñāya  
 'vaidhī bhakti' bali' tāre sarva-śāstre gāya

*येषां अनावृत्तवत्*  
*प्रवृत्तिय उच्यते.*  
*शास्त्रानुवा*  
*स्तस्य*

“Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhī bhakti.



When bound jivas have great attachment for everything except Krsna, they have little room for attachment to Krsna.

There is no option for such jivas but to follow the injunctions of scripture.

This process is called vaidhi bhakti.

Performing activities from the perspective of what is forbidden and prescribed, taking the scriptural authority as absolute, is the first step on the path of good fortune.

At this stage the stimulus for performing devotional service is the faith of the devotee in the words of scripture.

↓  
bhakti śāstra viśvāsamaya śraddhe

As this faith turns from tender (komāla), to firm (madhyama) and finally deep (uttama) faith, it is able to bring about the desired result.

→ komāla  
→ madhyama  
↓  
uttama.

When faith becomes deep (uttama), by the practice of worship (bhajana) in association of the devotees, it then transforms into steadiness, taste, attachment and finally bhava.

→ niśīdhe  
→ rasī  
→ Eśākti  
→ Bhāva