

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by

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Thākura

Chapter – 1

Part – 6

Sadhana Bhakti

durūhāadbhuta-vīrye 'smin
śraddhā dūre'stu pañcake |
yatra svalpo'pi sambandhah
sad-dhiyām bhāva-janmane ||

The last five items (pañcake) have inconceivable and astonishing power (durūha adbhuta-vīrye). What to speak of having faith in these items (asmin śraddhā dūre astu), if there is just a little relationship with these items (yatra svalpah api sambandhah), persons who are devoid of offenses (sad-dhiyām) can attain the level of bhāva (bhāva-janmane). (BRS)

Amongst all the sixty-four types of devotional service, the nine processes beginning with hearing are the chief, and all others are their assistants.

The first ten items act as the entrance door to bhakti.

The second ten items are acceptance of favorable actions and rejection of unfavorable actions.

Such things as respecting the dhatri tree, asvattha tree, the cow, and brahmana are necessary for social stability, but as well, they are favorable during the first stages of devotional service.

As sadhana bhakti becomes mature, the last five items become the most important to observe.

In the practice of bhakti, there is a secret.



Spiritual realization or knowledge, devotion, and detachment from everything material – these three increase equally with progress.

Where the opposite tendencies become apparent, one should understand and that there is fault at the very root of the practice of bhakti.

There will be inevitable fall down, except for the mercy of guru and the association of devotees.

The Lord has said:

CC Madhya 22.134

'eka' aṅga sādhe, keha sādhe 'bahu' aṅga
'niṣṭhā' haile upajaya premera taraṅga

“When one is firmly fixed in devotional service, whether he
executes one or many processes of devotional service, the waves of
love of Godhead will awaken.”

~~For practicing~~ single items of bhakti, Pariksit is famous for hearing; Sukadeva is famous for chanting; Prahlada is famous for remembering; Laksmi is famous for serving the lotus feet; Prthu is famous for arcana; Akrura is famous for offering prayers; Hanuman is famous as a servant; Arjuna is famous as a friend; and Bali is famous for surrendering his soul. Ambarisa is famous for performing many items.

येस अभिवासा

As long as material desire is present in the heart, a person performing sadhana bhakti should also follow the injunctions of varnasrama.

But a person who is free from material desires and practices sadhana bhakti according to the injunctions of scripture is free from the three debts. (devarsi bhutapta 11.5.41)

giving up material abhilāṣās
CC Madhya 22.140
kṛṣṇa bhaje
śāstra-ājñā māni
deva-ṛṣi-pitrādikera kabhu nahe ṛṇi

“If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in the revealed scriptures, he is never indebted to the demigods, sages or forefathers.”

|| 11.5.41 ||

devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam

shelter is not covered by karma, jñāna etc

O King (rājan)! One who has given up all varṇāśrama duties (yaḥ parihṛtya kartam) and has taken full shelter of the lotus feet of Mukunda (sarvātmanā mukundaṁ śaraṇam gataḥ), who offers shelter to all (śaraṇyam), is not a debtor to or servant (na kiṅkaro nāyam ṛṇī ca) of the devatās, great sages, ordinary living beings, relatives or Pitṛs (deva-rṣi-bhūta-āpta-nṛṇām pitṛṇām).

When devotees attain the stage of ^{āday śreḍḍhā} (desireless practice) ^{↳ pure faith}, they can give up dependence on the rules, and not be tempted by prohibited actions: it is not possible for the pure devotee to commit sinful actions.

If by (inadvertence) they commit a sinful activity, atonement according to the Karma Khanda is not necessary. (sva pada mulam 11.5.42)

|| 11.5.42 ||

sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitam kathañcid
dhunoti sarvaṁ hr̥di sanniviṣṭaḥ

जन्म कर्मणि अनुत्तमम्.

One who has thus given up all other engagements (tyakta anyā-bhāvasya) and has taken full shelter at the lotus feet of Hari (sva-pāda-mūlam bhajataḥ), the Supreme Personality of Godhead (pareśaḥ), is very dear to the Lord (hariḥ priyasya). Indeed, if such a surrendered soul accidentally commits some sinful activity (kathañcid yad vikarma), the Supreme Personality of Godhead, who is seated within everyone's heart (sarvaṁ hr̥di sanniviṣṭaḥ), immediately takes away (dhunoti) the reaction to such sin (yat utpatitam).

Some people think that one must cultivate knowledge and detachment in order to progress in devotion, but this is mistaken.
The Lord has said:

CC Madhya 22.145

jñāna-vairāgyādi—bhaktira kabhu nahe ‘aṅga’
ahimsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga

“The path of (^{Jñāna}speculative knowledge) and (^{Vairāgya}renunciation) is not essential for devotional service. Indeed, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa.”

Bhakti is an independent process.

Knowledge and detachment are activities that only serve devotion at a distance. (tasman mad bhakti yuktasya 11.20.31)

|| 11.20.31 ||

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah
(na jñānam) (na ca vairāgyam)
prāyaḥ śreyo bhaved iha

Therefore (**tasmād**), for a devotee engaged in bhakti (**mad-bhakti-yuktasya yoginah**), with mind fixed on me (**mad-ātmanah**), the cultivation of knowledge and renunciation (**jñānam ca vairāgyam**) is generally not beneficial for bhakti (**na prāyaḥ śreyo bhaved iha**).

Non-violence, sense control, and other scriptural activities are the natural associates of bhakti.

But it is not necessary to cultivate any of these independently of bhakti.

CC Madhya 22.148

vaidhī-bhakti-sādhana kahiluṁ vivaraṇa
rāgānugā-bhaktira lakṣaṇa śuna, sanātana

“My dear Sanātana, I have now in detail described devotional service
according to the regulative principles. Now hear from Me about
spontaneous devotional service and its characteristics.”

CC Madhya 22.149

(rāgātmikā-bhakti)—‘mukhyā’ vraja-vāsi-jane
tāra anugata bhaktira ‘rāgānugā’-name

“The original inhabitants of Vrndāvana are attached to Kṛṣṇa
spontaneously in devotional service. Nothing can compare to such
spontaneous devotional service, which is called rāgātmikā bhakti.
When a devotee follows in the footsteps of the devotees of
Vrndāvana, his devotional service is called rāgānugā bhakti.”

unto the object of love (ॐ)

CC Madhya 22.150

Spontaneous
iṣṭe (svārasikī) (rāgaḥ)

→ attachment -

(paramāviṣṭatā) bhavet

→ seen
intense
absorption

tan-mayī yā bhaved bhaktiḥ

sātra rāgātmikoditā

Intense
first

→
+ ॐ + ॐ

“When one becomes attached to the Supreme Personality of Godhead according to one’s natural inclination to love Him and is fully absorbed in thoughts of the Lord, that state is called transcendental attachment, and devotional service according to that attachment is called rāgātmikā, or spontaneous devotional service.’

the object of Love (love)

CC Madhya 22.151

iṣṭe ^{deep thirst} (gāḍha-trṣṇā) — rāgera svarūpa lakṣaṇa

iṣṭe āviṣṭatā — ei taṭastha-lakṣaṇa

↓
absorption

“The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in thought of Him is a marginal characteristic.”

CC Madhya 22.152

(rāgamayī-bhaktira haya) (rāgātmikā' nāma)
tāhā śuni' lubdha haya kona bhāgyavān

rāga-vaśa saṅkṣepā

“Thus devotional service which consists of rāga [deep attachment] is called rāgātmikā, spontaneous loving service. If a devotee covets such a position, (he is considered to be most fortunate) Greedy

CC Madhya 22.153

→ follow the vṛndāśāstrī

(greed for the mood of the vṛndāśāstrī)

(lobhe vraja-vāsira bhāve) (kare anugati)

(śāstra-yukti nāhi māne) — (rāgānugāra prakṛti)

prime intellect is no longer being from the śāstra.

nature of a vāgānugāra śādhakā

“If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of śāstra. That is the way of spontaneous love.

CC Madhya 22.154
powerfully.
 (virājantīm) (abhivyaktām)
manifest
 (vraja-vāsi-janādiṣu)
 (rāgātmikām) (anusṛtā) → *Followers*
 (yā sā) (rāgānugocyate)
 ↓ *rāgānuga bhakta,*

“Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called rāgānugā bhakti, or devotional service following in the wake of spontaneous loving service.’

Characteristics of
that greed

CC Madhya 22.155

tat-tad-bhāvādi-mādhurye

śrute dhīr yad apekṣate

nātra śāstram na yuktim ca

tal lobhotpatti-laksanam

↳ characteristics of greed.

“When an advanced, realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellows of śānta, dāsyā, sakhya, vātsalya and mādhurya—he becomes inclined in one of these ways, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one’s intelligence no longer depends on the instructions of śāstra [revealed scripture] or on logic and argument.”

Sādhana of a rāgānuga sādhakā

CC Madhya 22.156-157

bāhya, antara,—ihāra dui ta' sādhana
'bāhye' sādha-ka-dehe kare śravaṇa-kīrtana
'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana

“There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially those concerning hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.

CC Madhya 22.158

(sevā) (sādhaka-rūpeṇa)
(siddha-rūpeṇa) cātra hi
(tad-bhāva-lipsunā) kāryā
(vraja-lokānusārataḥ)

“The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa’s in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.’