# Śrī Caitanya-Śikṣāmṛta

# Nectarean Teachings of Lord Śrī Caitanya

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## Chapter – 1

### **Part – 6**

## Sadhana Bhakti

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

The last five items (<u>pañcake</u>) have inconceivable and astonishing power (<u>durūha adbhuta-vīrye</u>). What to speak of having faith in these items (<u>asmin śraddhā dūre astu</u>), if there is just a little relationship with these items (<u>yatra svalpah api sambandhah</u>), persons who are <u>devoid of offenses</u> (<u>sad-dhiyām</u>) can attain the level of bhāva (<u>bhāva-janmane</u>). (<u>BRS</u>) Amongst all the sixty-four types of devotional service, the nine processes beginning with hearing are the chief, and all others are their assistants.

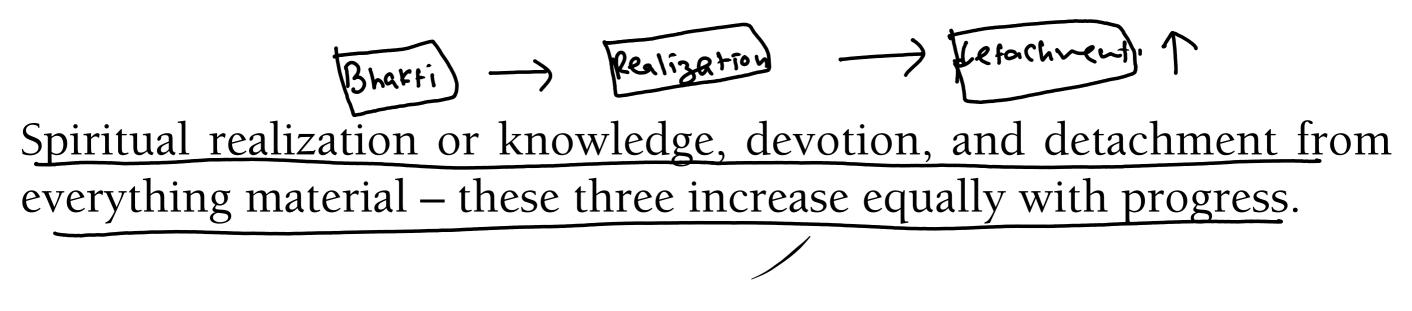
The first ten items act as the entrance door to bhakti.

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.



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

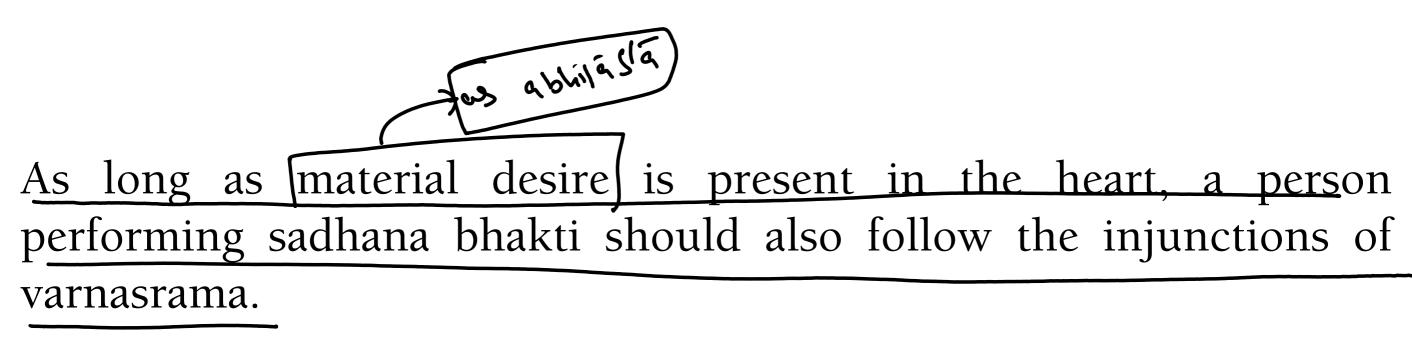
There will be inevitable fall down, except for the mercy of guru and the association of devotees.

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.

F<u>or practicing single items of bhakti, Pariksit is famous for hearing;</u> 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.



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)

gruno v Revial abritasia gruno v Revial CC Madhya 22.140 (kāma tyaji) (krṣṇa bhaje) (āstra-ājñā māni) deva-rși-pitrādikera kabhu nahe rnī

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

|| 11.5.41 || devarși-bhūtāpta-nr<u>nām</u> pitr<u>n</u>ām na kińkaro nāyam rņī ca rājan sarvātmanā yah śaranam śaranyam gato mukundam parihrtya kartam O King (rājan)! One who has given up all varņāśrama duties (yah parihrtya kartam) and has taken full shelter of the lotus feet of Mukunda (sarvātmanā mukundam śaranam gatah), who offers shelter to all (*saranyam*), is not a debtor to or servant (na kinkaro nāyam rnī ca) of the devatās, great sages, ordinary living beings, relatives or Pitrs (deva-rși-bhūta-āpta-nrnām pitrnām).

When devotees attain the stage of desireless practice, 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.

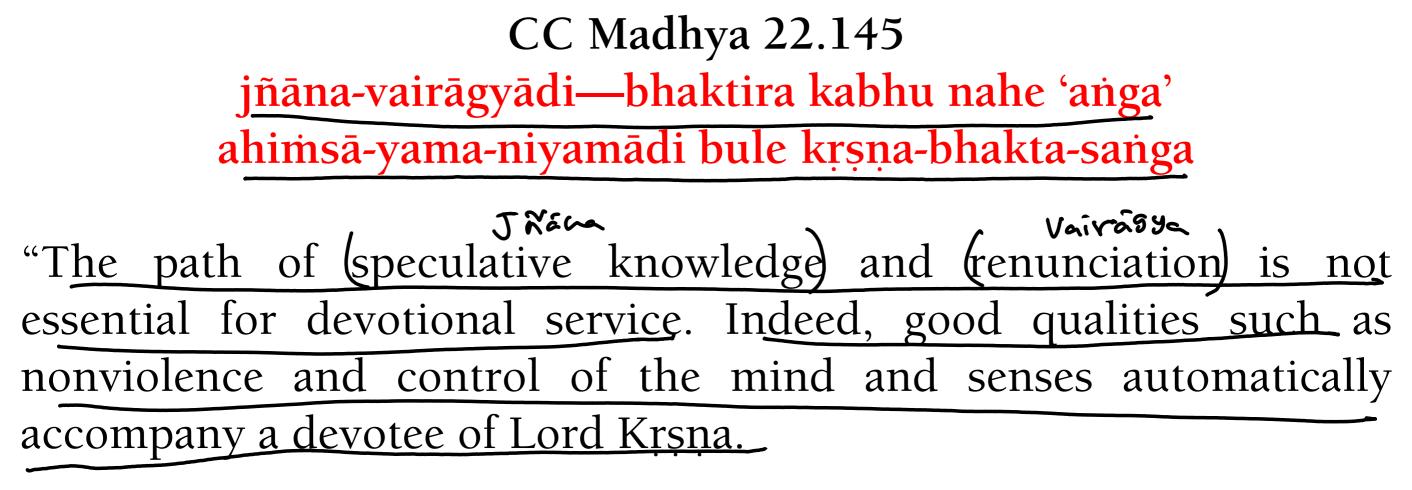
If by (inadvertence) they commit a sinful activity, atonement according to the Karma Khanda is not necessary. (sva pada mulam 11.5.42)

#### || 11.5.42 ||

sva-pāda-mūlam bhajatah priyasya tyaktānya-bhāvasya harih pareśah vikarma yac cotpatitam kathañcid dhunoti sarvam hrdi sannivistah

and has taken full shelter at the lotus feet of Hari (sva-pāda-mūlam bhajatah), the Supreme Personality of Godhead (paresah), is very dear to the Lord (harih 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 (sarvam hrdi sannivistah), 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:



Bhakti is an independent process.

K<u>nowledge and detachment are activities that only serve devotion at</u> 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 bhayed iha

Therefore (tasmād), for a devotee engaged in bhakti (mad-bhaktiyuktasya yoginah), with mind fixed on me (mad-ātmanaḥ), the cultivation of knowledge and renunciation (jñānaṁ ca vairāgyaṁ) 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.

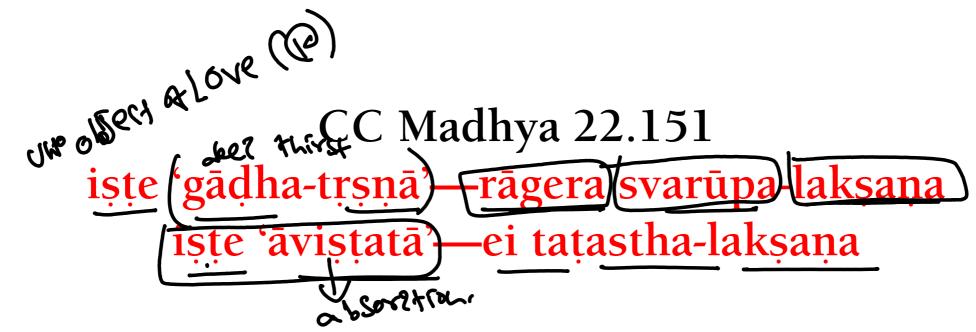
CC Madhya 22.148 vaidhī-bhakti-sādhanera kahiluṅ vivaraṇa rāgānugā-bhaktira lakṣaṇa śuna, sanātana

"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

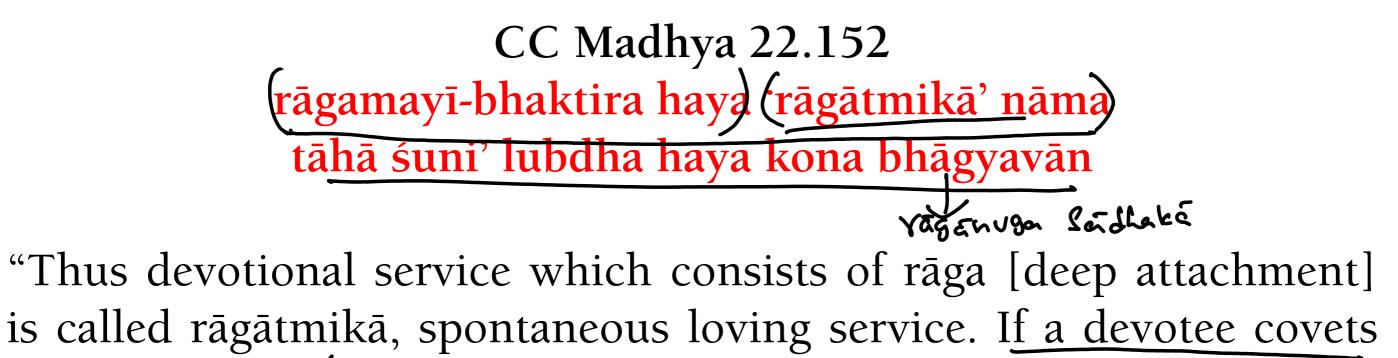
"T<u>he original inhabitants of Vrndāvana are attached to Krs</u>ņa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called rāgātmikā bhakti. Wh<u>en a devotee follows in the footsteps of the devotees of</u> Vrndāvana, his devotional service is called rāgānugā bhakti.



"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.'

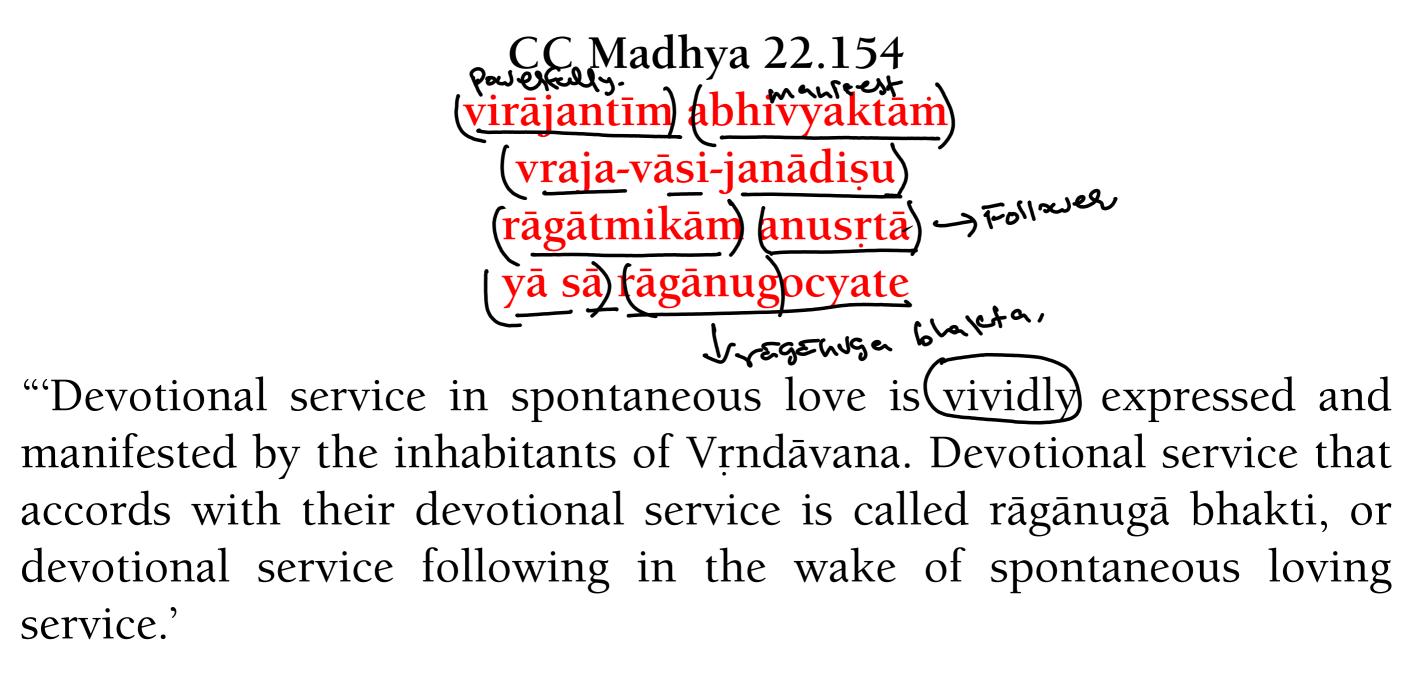


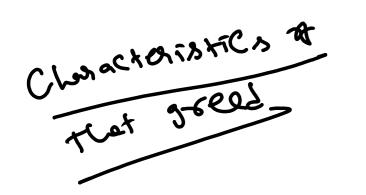
"The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in thought of Him is a marginal characteristic.



such a position), (he is considered to be most fortunate)

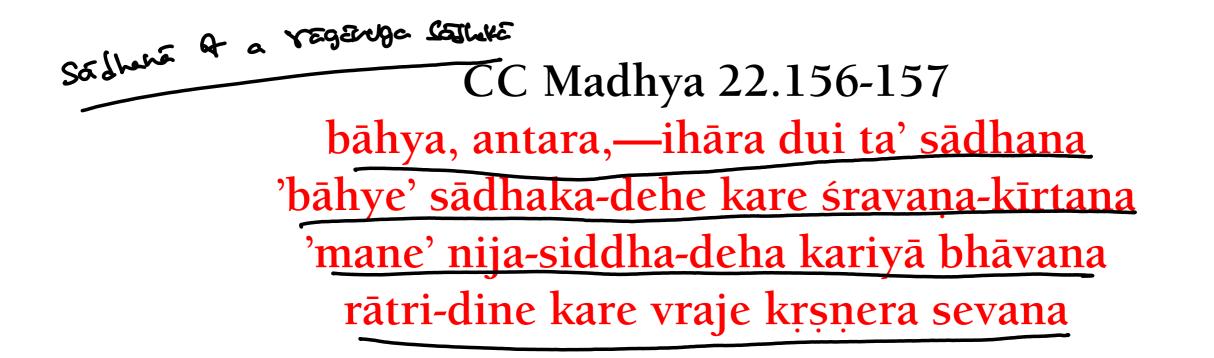
greed too me mood of the vertices of the vertices of the mood of the vertices (śāstra-yukti nāhi māne)—(rāgānugāra prakṛti) prime survetus is no conjer ening prom the sagare. "If one follows in the footsteps of the inhabitants of Vindavana out of such transcendental covetousness, he does not care for the injunctions or reasonings of sastra. That is the way of spontaneous love.



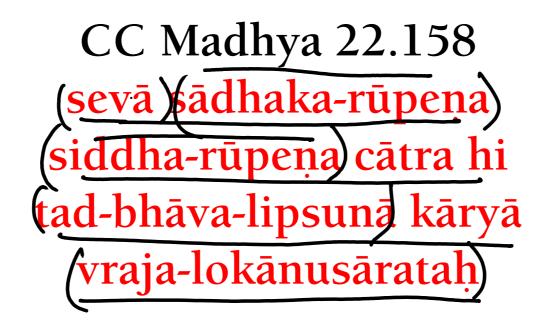


CC Madhya 22.155 <u>tat-tad-bhāvādi-mādhurye</u> śrute dhīr yad apekṣate nātra śāstram na yuktim ca <u>tal lobhotpatti-laksanam</u>  $\subseteq Curactenstris & G. preed.$ 

"When an advanced, realized devotee hears about the affairs of the devotees of Vrndāvana—in the mellows of śānta, dāsya, 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 sāstra [revealed scripture] or on logic and argument.'



"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.



"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.'