

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by

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Thākura

Chapter – 1

Part – 6

Sadhana Bhakti

Practice of a bhāgavata bhaktā

CC Madhya 22.159

nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā
nirantara sevā kare antarmanā hañā

“Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one
wants to engage in spontaneous loving service, he must follow the
inhabitants of Vṛndāvana and constantly engage in devotional
service within his mind.”

Practice of
rāgānuga sādhanā

CC Madhya 22.160

(kṛṣṇam smaran)(janam)(cāsyā)
(preṣṭham)(nija-samīhitam)
(tat-tat-kathā-rataś) cāsau
kuryād vāsam vraje sadā

- ① Remember
- ② Remember associate of P in the past that they are arising for.
- ③ Attachment to hearing those līlā in that particular way
- ④ Attach active to stay in Vraja always.

“The devotee should always think of Kṛṣṇa within himself and should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship with Kṛṣṇa, and one should live in Vṛndāvana. If one is physically unable to go to Vṛndāvana, he should mentally live there.’

who are the rāsātīkās
Bhaktās

CC Madhya 22.161

dāsa-sakhā-pitrādi-preyasīra gaṇa
rāga-mārge nija-nija-bhāvera gaṇana

“Kṛṣṇa has many types of devotees—some are servants, some are friends, some are parents, and some are conjugal lovers. Devotees who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.”

CC Madhya 22.162

na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me 'nimiso ledhi hetih
(yeṣām ahaṁ priya) ātmā sutaś ca
sakhā guruh (suhṛdo daivam iṣṭam

“My dear mother, Devahūti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear—for whom I am the Supersoul, son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.’

CC Madhya 22.163

pati-putra-suhṛd-bhrātr-
pitṛvan mitravad dharim
ye dhyāyanti sadodyuktās
tebhyo 'pīha namo namaḥ

“Let me offer my respectful obeisances again and again to those
who always eagerly meditate upon the Supreme Personality of
Godhead as a husband, son, friend, brother, father or intimate
friend.’

CC Madhya 22.164

ei mata kare yebā rāgānugā-bhakti
kṛṣṇera caraṇe tānra upajaya ‘prīti’

SPONTANEOUS GREED TOWARDS KRISHNANUSIS

“If one engages in (spontaneous loving service) to the Lord, his
affection for the lotus feet of Kṛṣṇa gradually increases.”

CC Madhya 22.165

prīty-aṅkure ‘rati’, ‘bhāva’—haya dui nāma
yāhā haite vaśa hana śrī-bhagavān

“In the seed of affection, there is attachment which goes by two
names, rati and bhāva. The Supreme Personality of Godhead comes
under the control of such attachment.”

After showing the difference between vaidhi and raganuga sadhana bhakti, the Lord concluded his discussion of sadhana.

In the fourth section will be found a discussion of raganuga bhakti.

Some people lacking in knowledge think that sadhana bhakti is not necessary.

Out side bhakti No Qualification
↓
Mixed D.S ←

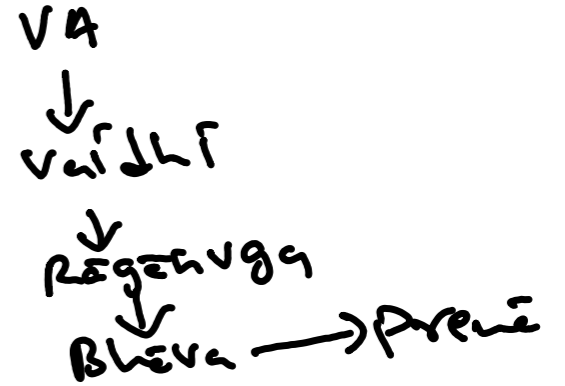
THINK THEY ARE OVER QUALIFIED,

Some prefer varnasrama) and others prefer simply to (relish prema.)

But from seeing the Lord's instructions concerning bhakti, a gradual process of development is recommended and fruitful.

→ Prior to reaching the stage of P.D. Practice,
↓ (or) even in a stage of transition.

First a person should attain steadiness in good conduct by practicing varnasrama.



Then that person must progress to the practice of vaidhi bhakti.

Finally, with prema, a person reaches perfection.

satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣanād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

From association with the best devotees (satām prasaṅgān), topics of my glorious pastimes become directly realized (mama vīrya-saṁvido), bringing the devotee to *niṣṭhā* (implied). Then the topics become an elixir for the heart and ears at the stage of *ruci* (kathāḥ hṛt-karṇa-rasāyanāḥ bhavanti). By taste (taj-joṣanād) for these topics, *āsakti*, *bhāva* and then *prema* for the Lord (śraddhā ^{āsakti} ratih ^{bhāva}) (bhaktih) ^{prema} who is the destroyer of material life (apavarga-vartmani), quickly develop in sequence (āśu anukramiṣyati).

As a person advances in qualification, the form of practice will necessarily change. ✓

Some people think that if this process is followed, civilized life will disintegrate.

However, it is simply a cheating notion to think that the goal of life is for farmers, clerks, and brahmanas to elevate themselves gradually to higher positions in varna and asrama, finally to the positions of brahmana and sannyasi.

|| 7.5.30 ||

śrī-prahrāda uvāca

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gr̥ha-vratānām
adānta-gobhir viśatām tamisram
punaḥ punaś carvita-carvaṇānām

Prahlāda replied: For those attached to household life (**gr̥ha-vratānām**), who enter hell (**tamisram viśatām**) by uncontrolled senses (**adānta-gobhir**), and chew what has been chewed already (**punaḥ punaḥ carvita carvaṇānām**), inclination to the Lord (**kṛṣṇe matih**) does not arise (**na abhipadyeta**) either by others' influence (**parataḥ**), in one's own efforts (**svataḥ vā**) or by the combination of both (**mithah**).

Such a conception of occupational duties is in terms of material advancement alone; it cannot produce any progress for the soul.

Mahaprabhu has given instructions for surpassing such material conceptions of life and easily attaining pure spiritual life.

Till one goes to the stage of bhakti

(Practice of varnasrama is for the maintenance of the body) Practice of yoga is for advancement of the mind.

Sadhana bhakti is for advancement of the soul.

Although the devotees may not be expert at farming, fighting, or any material occupation, they are expert in terms of the real life of the human being.

A king's minister may not be able to fire the gun expertly, but he can still act as the advisor for the soldiers and make expert arrangements for the war.

Those who can see the elevated position of the devotees is actually intelligent, and can obtain the mercy of the Lord.

|| 4.29.46 ||

yadā yasyānugṛhṇāti
bhagavān ātma-bhāvitah
sa jahāti matim loke
vede ca pariniṣṭhitām

When the Lord (yadā bhagavān) shows mercy to the devotee (ātma-bhāvitah yasya anugṛhṇāti), the devotee gives up (sah jahāti) thinking (pariniṣṭhitām matim) of karma-kānda and material affairs (loke vede ca).