

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

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Thākura

# Chapter – 1

## Part – 7

### Prayojana-the Goal of Life (Bhava and Prema)

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### Part – 7 Prayojana-the Goal of Life

- Sri Krsna Caitanya spoke to Sanatana:

CC Madhya 23.3

ebe śuna bhakti-phala ‘prema’-prayojana  
yāhāra śravaṇe haya bhakti-rasa-jñāna

Śrī Caitanya Mahāprabhu continued, “Now hear, O Sanātana, about  
the result of devotional service, which is love of Godhead, life’s  
ultimate goal. One who hears this description will be enlightened in  
the transcendental mellows of devotional service.”

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<sup>Bhāva</sup> CC Madhya 23.4  
(kṛṣṇe rati) (gāḍha haile) (prema'-abhidhāna)  
kṛṣṇa-bhakti-rasera ei 'sthāyi-bhāva'-nāma

“When affection for Kṛṣṇa becomes deeper, one attains love of Godhead in devotional service. Such a position is called sthāyi-bhāva, permanent enjoyment of the mellows of devotional service to Kṛṣṇa.

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- The meaning of the Lord's words is this: devotional service in its first stage of sadhana is called bhakti; when the sadhana yields its results, it is called bhava; and finally bhava matures as prema.
- Sadhana bhakti continues up till bhava, which is also called rati or prityankura, the sprout of love.  
prema

Siddhā bhakti

|| 11.3.30 ||

parasparānukathanam  
pāvanam bhagavad-yaśah  
mitho ratir mithas tuṣṭir  
nivṛttir mitha ātmanah

The disciple should learn to develop attraction for the glories of the Lord (pāvanam bhagavad-yaśah) through discussions with other devotees (paraspara anukathanam). He will experience happiness from their association (mitho ratir mithas tuṣṭir) and mutually they will become detached from material enjoyment (nivṛttir mitha ātmanah).

Bhāva

|| 11.3.31 ||

(smarantaḥ) smārayantaś ca  
mitho 'ghaughā-haram harim  
bhaktyā sañjātayā bhaktyā  
bibhraty utpulkām tanum

Remembering and inspiring other devotees to remember (smarantaḥ smārayantaś ca) the Lord who destroys all sins (mitho agha ogha-haram harim), the devotees will develop hairs standing on end in ecstasy (bibhraty utpulkām tanum) by prema-bhakti produced from sādhana-bhakti (bhaktyā sañjātayā bhaktyā).

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- The difference between vaidhi and raganuga is that vaidhi proceeds somewhat slower to bhava.
- Practice of raganuga very quickly leads to the level of bhava.



|| 6.3.32 ||

śṛṅvatām grṅatām vīryāṅy  
uddāmāni harer muhuḥ  
yathā sujātayā bhaktyā  
śuddhyen nātmā vratādibhiḥ

vaidhi śādhana  
↓  
arCane rṅa

One who constantly hears and chants (muḥ śṛṅvatām grṅatām) about the activities of the Lord (hareh vīryāṅy), which can destroy sin (uddāmāni), purifies his soul by that bhakti (sujātayā bhaktyā śuddhyet ātmā). One cannot achieve such purification (na yathā śuddhyet) merely by observing vows and performing Vedic ritualistic ceremonies (vrata ādibhiḥ).

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- Faith, having surpassed steadiness (nistha), takes the form of ruci in the heart of the raganuga bhakta.
- Thus there is no delay for that to mature into bhava.

|| 11.12.8 ||

Proof for Quick  
Attainment of Perfection  
through *kechuga*

kevalena hi bhāvena  
gopyo gāvo nagā mṛgāḥ  
ye 'nye mūḍha-dhiyo nāgāḥ  
siddhā mām iyur añjasā

*kechuga*  
↑  
Sādhakā Siddhe  
g 0718

The inhabitants of Vṛndāvana (**implied**), including the gopīs, cows, mountains, animals (gopyo gāvo nagā mṛgāḥ), living entities with stunted consciousness such as bushes and thickets (ye anye mūḍha-dhiyah), and snakes such as Kāliya (nāgāḥ), all achieved the perfection of life (siddhā) by unalloyed love for me (kevalena hi bhāvena) and thus very easily achieved me (añjasā mām iyuh).

|| 11.12.9 ||

yam na yogena sāṅkhyena  
dāna-vrata-tapo-'dhvaraiḥ  
vyākhyā-svādhyāya-sannyāsaiḥ  
prāpnuyād yatnavān api

But I cannot be attained (yam na prāpnuyād) by intense efforts (yatnavān) of yoga, Sāṅkhya (yogena sāṅkhyena), charity, vows, austerity, sacrifices (dāna-vrata-tapo-'dhvaraiḥ), explaining the Vedas, study of the Vedas, or sannyasa (vyākhyā-svādhyāya-sannyāsaiḥ).

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- When the devotee achieves bhava, the following qualities become visible:

① Kṣānti – Tolerance

CC Madhya 23.20

ei nava prīty-aṅkura yānra citte haya  
prākṛta-kṣobhe tānra kṣobha nāhi haya

“If love for Kṛṣṇa in a seedling state has fructified in one’s heart, one is not agitated by material things.”

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CC Madhya 23.21

taṁ mopayātaṁ pratiyantu viprā  
gaṅgā ca devī dhṛta-cittam īse  
dvijopasṛṣṭaḥ kuhakas takṣako vā  
daśatv alaṁ gāyata viṣṇu-gāthāḥ

O brāhmaṇas (**viprā**), just accept me (**mām pratiyantu**) as a completely surrendered soul (**upayātaṁ**), and let mother Ganges, the representative of the Lord, also accept me in that way (**gaṅgā ca devī**), for I have already taken the lotus feet of the Lord into my heart (**dhṛta-cittam īse**). Let the snake-bird—or whatever magical thing (**kuhakas takṣako vā**) the brāhmaṇa created (**dvijopasṛṣṭaḥ**)—bite me at once (**daśatv alaṁ**). I only desire that you all continue singing the deeds of Lord Viṣṇu (**gāyata viṣṇu-gāthāḥ**).

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② vyartha kālātva

CC Madhya 23.22

kṛṣṇa-sambandha vinā kāla vyartha nāhi yāya

“Not a moment should be lost. Every moment should be  
utilized for Kṛṣṇa or connected with Him.”

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CC Madhya 23.23

vāgbhiḥ stuvanto manasā smarantas  
tanvā namanto 'py aniśam na trptāḥ  
bhaktāḥ śravan-netra-jalāḥ samagram  
āyur harer eva samarpayanti

The devotees (**bhaktāḥ**) continually praise the Lord with words (**vāgbhiḥ stuvantah**), remember Him with their minds (**manasā smarantah**), and offer respects with their bodies (**tanvā namantah apy**). Still they are not satisfied (**aniśam na trptāḥ**). With tears flowing from their eyes (**śravan-netra-jalāḥ**), they offer their complete lives to the Lord (**samagram āyur harer eva samarpayanti**). (**Hari-bhakti-sudhodaya**)



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③ *virakti*

CC Madhya 23.24

**bhukti, siddhi, indriyārtha tāre nāhi bhāya**

“In the material field, people are interested in material enjoyment, mystic power and sense gratification. But these things do not appeal to the devotee at all.

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CC Madhya 23.25

yo dustyajān dāra-sutān  
suhṛd-rājyaṁ hṛdi-sprśaḥ  
jahau yuvaiva mala-vad  
uttamaśloka-lālasaḥ

Bharata, who longed to serve the Lord (yah uttamaśloka-lālasaḥ), gave up wife, sons, friends and kingdom (jahau dāra-sutān suhṛd rājyaṁ) as if they were stool (malavad), though they were touching to the heart (hṛdi-sprśaḥ) and thus difficult to give up at a young age (yuvāiva dustyajān). **SB 5.14.43**

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⊕ māna - śūnyate

CC Madhya 23.26

‘sarvottama’ āpanāke ‘hīna’ kari māne

“Although a pure devotee’s standard is above all, he still considers himself to be in the lowest stage of life.”

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CC Madhya 23.27

harau ratim vahann eṣa  
narendrāṇām śikhā-maṇiḥ  
bhikṣām aṭann ari-pure  
śva-pākam api vandate

King Bhagīratha, though the crest jewel among kings (narendrāṇām śikhā-maṇiḥ), went out begging at the house of his enemies (ari-pure bhikṣām aṭann), and offered respects to the dog-eaters (śvapākam api vandate), because he had rati for the Lord (harau ratim vahann). Padma Purāṇa

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⑤ असि बन्धन

CC Madhya 23.28

'kṛṣṇa kṛpā karibena'—dr̥ḍha kari' jāne

“A fully surrendered devotee always hopes that Lord  
Kṛṣṇa will be kind to him. This hope is very firm in him.”

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CC Madhya 23.29

na premā śravaṇādi-bhaktir api vā yogo 'tha vā vaiṣṇavo  
jñānam vā śubha-karma vā kiyad aho saj-jātir apy asti vā  
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī  
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām

I do not have prema or the practices of hearing or chanting in bhakti (na premā śravaṇādi-bhaktir api vā). I have no practice of meditation of Viṣṇu in the aṣṭāṅga-yoga process (yogo athavā vaiṣṇavo), nor do I have practices of jñāna or varṇāśrama duties (jñānam vā śubha-karma vā kiyad aho). I do not even have good birth to execute these actions properly (saj-jātir apy asti vā). But since you are most merciful to the least qualified (hīnārthādhika-sādhake tvayi) O dear lover of the gopīs (he gopī-jana-vallabha), though I have impure desires (acchedya-mūlā tathāpy), my aspiration for You continues (mad-āśaiva satī) to agitate me (hā ha vyathayate). **Sanātana Gosvāmī**

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6. Samutkathanā

CC Madhya 23.30

samutkathanā haya sadā lālasā-pradhāna

“This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

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CC Madhya 23.31

ānamrām asita-bhruvor upacitam akṣiṇa-pakṣmānkureṣv  
ālolām anurāgiṇor nayanayor ārdrām mṛdau jalpite |  
ātāmrām adharāmṛte mada-kalām amlāna vaṁśī-svaneṣv  
āśāste mama locanaṁ vraja-śiśor-mūrtim jagan-mohinim

I long to see that young Kṛṣṇa (mama locanaṁ āśāste vraja-śiśor-mūrtim) who enchants the universe (jagan-mohinim) with His bent, black eye brows (ānamrām asita-bhruvor upacitam), with His thick eye lashes (akṣiṇa-pakṣmānkureṣv), with His attractive, shifty eyes (ālolām anurāgiṇor nayanayor), with His soft words (mṛdau jalpite) which melt the heart (ārdrām), with his sweet, red lips (ātāmrām adharāmṛte), and with the intoxicating sound (mada-kalām) emanating from the clear notes of His flute (amlāna vaṁśī-svaneṣv). Kṛṣṇa-karṇāmṛta



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7. nāma gāne sadā ruci

CC Madhya 23.32

nāma-gāne sadā ruci, laya kṛṣṇa-nāma

“Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly.”

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CC Madhya 23.33

rodana-bindu-maranda-syandi-drg-indīvarādyā govinda  
tava madhura-svara-kaṅṭhī gāyati nāmāvalīm bālā

“O Govinda (govinda), this youthful girl named Rādhikā (bālā) is today (adya) constantly pouring forth tears like nectar falling from flowers (rodana-bindu-maranda-syandi-drg-indīvara) as She sings (gāyati) Your holy names (tava nāmāvalīm) in a sweet voice (madhura-svara-kaṅṭhī).’

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8. āsaktiḥ tad guṇākhyāne

CC Madhya 23.34

kr̥ṣṇa-guṇākhyāne haya sarvadā āsakti

“At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.”

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mādhuryād api madhuraṁ  
manmathatā tasya kim api kaiśoram |  
capalyād api capalaṁ  
ceto bata harati hanta kim kurmaḥ ||

That youthful Kṛṣṇa, with the qualities of Cupid (manmathatā tasya kim api kaiśoram), who is extremely sweet (mādhuryād api madhuraṁ) and extremely fickle (capalyād api capalaṁ), has stolen my heart (ceto bata harati). What should I do (hanta kim kurmaḥ)?

**Kṛṣṇa-karṇāmṛta**

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9. प्रियस तस्य वासति  
Stute

CC Madhya 23.36

kr̥ṣṇa-līlā-sthāne kare sarvadā vasati

“A devotee absorbed in ecstatic emotion for Kṛṣṇa always resides in a place where Kṛṣṇa’s pastimes were performed.”

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atrāsīt kila nanda-sadma śakaṭasyātrābhavad bhañjanam  
bandha-ccheda-karo 'pi dāmabhir abhūd baddho 'tra dāmodarah |  
ittham māthura-vṛddha-vaktra-vigalat-pīyūṣa-dhārām pibann  
ānandāśru-dharah kadā madhu-purīm dhanyaś carīṣyāmy aham

“Nanda’s house was here (atrāsīt kila nanda-sadma). This is where Kṛṣṇa broke the cart (śakaṭasya bhañjanam atra abhavad). Here is where Dāmodara (atra dāmodarah), who cuts material bondage (bandha-ccheda-karo), was bound up by ropes (dāmabhir baddho abhūd).” When will I be fortunate enough to wander about (kadā dhanyaś carīṣyāmy aham) in Mathurā (madhu-purīm) with tears in my eyes (ānandāśru-dharah), drinking such streams of nectar (pīyūṣa-dhārām pibann) flowing from the mouth of an elder of Mathurā (ittham māthura-vṛddha-vaktra-vigalat)? **Padyāvalī**

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- If one reads the Fifth Chapter of this book, one can understand all these teachings of the Lord.
- The characteristics of prema are extremely difficult to discuss.
- Thus Mahaprabhu has said: