

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

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Part – 7

Prayojana-the Goal of Life (Bhava and Prema)

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CC Madhya 23.38

kṛṣṇe 'ratira' cihna ei kailuṅ vivarana
'kṛṣṇa-premera' cihna ebe śuna sanātana

“These are the symptoms of a person who has developed
attraction [bhāva] for Kṛṣṇa. Now let Me describe the
symptoms of a person who is actually elevated to love of
Kṛṣṇa. O Sanātana, please hear this from Me.”

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Symptoms of Arjuna

CC Madhya 23.39

yānra citte kṛṣṇa-premā karaye udaya
tānra vākya, kriyā, mudrā vijñeha nā bujhaya

“Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

Symptoms of Prema

|| 11.3.32 ||

kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāh
nṛtyanti gāyanty anuśīlayanty ajaṁ
bhavanti tūṣṇīm param etya nirvṛtāḥ

Sometimes they weep (kvacid rudanty), because of thoughts of the Lord (acyuta-cintayā). Sometimes they laugh (kvacid hasanti), become joyful (nandanti), or speak without regard for society (vadanty alaukikāḥ). They dance, sing, and concentrate their senses on Kṛṣṇa (nṛtyanti gāyanty anuśīlayanty ajaṁ). Having attained the Lord and experiencing bliss (param etya nirvṛtāḥ), they remain silent (bhavanti tūṣṇīm).

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- Prema is of five types: santa, dasya, sakhya, vatsalya and madhura.

Santa → S
Dasya → S + D
Sakhya → S + D + Sakhye
Vatsalye → S + D + Sakhye + V
Madhura → S + D + Sa + V + M

- Amongst these, madhura prema and madhura rasa are supreme.

- In the madhura rasa the devotee experiences the maximum extent of Krsna's sweetness.

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10.29.14

nrṇām niḥśreyasārthāya
vyaktir bhagavato nrpa
avyayasyāprameyasya
nirguṇasya guṇātmanah

O King (nrpa), the Supreme Lord (bhagavatah) is inexhaustible (avyayasya) and immeasurable (aprameyasya), and He is untouched by the material modes (nirguṇasya) because He is their controller (guṇātmanah). His personal appearance in this world (vyaktih) is meant for bestowing the highest benefit on humanity (nrṇām niḥśreyasārthāya).

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10.29.15

kāmaṃ krodhaṃ bhayaṃ snehaṃ
aikyaṃ sauhrdam eva ca
nityaṃ harau vidadhato
yānti tan-mayatām hi te

Persons who constantly direct (nityaṃ vidadhato) their lust, anger, fear, protective affection (kāmaṃ krodhaṃ bhayaṃ snehaṃ), feeling of impersonal oneness or friendship (aikyaṃ sauhrdam eva ca) toward Lord Hari (harau) are sure to become absorbed in thought of Him (yānti tan-mayatām hi te).

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- The devotee situated in madhura rasa attains the highest perfection of prema.

|| 9.4.66 ||

mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kurvanti mām bhaktyā
sat-striyaḥ sat-patiṁ yathā

As chaste women (yathā sat-striyaḥ) bring their gentle husbands (sat-patiṁ) under control by service (bhaktyā vaśe kurvanti), the pure devotees (sādhavaḥ), who see others' suffering as their own (sama-darśanāḥ) and are completely attached to me in the core of the heart (mayi nirbaddha-hṛdayāḥ), bring me under their full control (mām vaśe kurvanti).

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- All sixty-four qualities of¹¹ Krsna are present in the madhura rasa of Vraja, and the devotee of Vraja also manifests the same infinite qualities of sweetness.
- Mahaprabhu has spoken of Radha, the topmost devotee in this way:

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CC Madhya 23.86

ananta guṇa śrī-rādhikāra, pañciśa—pradhāna
yei guṇera ‘vaśa’ haya kṛṣṇa bhagavān

“Similarly, Śrīmatī Rādhārāṇī has unlimited
transcendental qualities, of which twenty-five are
principal. Śrī Kṛṣṇa is controlled by these transcendental
qualities of Śrīmatī Rādhārāṇī.”

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- Those alone who are fortunate to be qualified for madhura rasa can taste this rasa.
- No one can understand it by logical thought.
- Thus the Lord said:

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CC Madhya 23.99

ei rasa-āsvāda nāhi¹⁴ abhaktera gaṇe
kr̥ṣṇa-bhakta-gaṇa kare rasa āsvādane

“The exchange between Kṛṣṇa and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. ~~Advanced devotees~~ can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.”

Yukta Vairagya: the way to Prema

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- After teaching Sanatana all of this, the Lord taught about rejection of dry renunciation, which is unfavorable for attaining prema, and acceptance of yukta vairagya, which is favorable for attaining prema.

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CC Madhya 23.105

yukta-vairāgya-sthiti saba śikhāila
śuṣka-vairāgya-jñāna saba niṣedhila

Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī
about proper renunciation according to a particular
situation, and the Lord forbade dry renunciation and
speculative knowledge in all respects.

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- By reasoning and by interpretation of ambiguous Vedic statements, some people conclude that they are spirit (brahman), but though spiritual by nature, due to the contact with material energy they have lost consciousness of this fact.

Jñānīs means to escaping material world

- How to become freed from the material world?

- The body, house, and food are all material.

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- How can we become free from these material obstacles?
- Thinking in this way, they smear ashes on their bodies, wear kaupinas, eat dry food, and renounce wife and children.
- To give the impression that they are renounced they give up the household and wander in the forest or live in the asrama.

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- Not considering what value such actions will do them, they indulge in dry speculation, indifferent to the fact that real deliverance is caused by a relationship with the Lord.
- They become free from sin and piety and concepts of "me" and "mine", although they cannot really understand what benefit they have attained.

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- They pass their time in studying the statements of the Vedanta.
- When they die, a few associates come and break coconuts on their heads and bury them in the ground.
- What is achieved?
- They have not attained the Lord. All they get is Brahman.

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DEFINITION of YUKTA VĀIRĒḠA

- Alternatively, if they place the Lord in the center of their life while caring for body and house, while eating and sleeping, then they gradually increase their devotion to the Lord through their devotional practice; finally and definitely, prema will be achieved.

yady adharmarataḥ saṅgād asatām vājitendriyah
kāmātmā kṛpaṇo lubdhah straiṇo bhūta-vihimsakah
paśūn avidhinālabhya preta-bhūta-gaṇān yajan
narakān avaśo jantur gatvā yāty ulbaṇam tamah
karmāṇi duḥkhodarkāṇi kurvan dehena taiḥ punah
deham ābhajate tatra kim sukham martya-dharminah

If a human being is engaged in sinful activities (yady adharmarataḥ), either because of bad association (asatām saṅgād) or because of his inability to control his senses (vā ajitendriyah), such a person will be full of desires, miserable, greedy for pleasure (kāmātmā kṛpaṇo lubdhah), and attached to women (straiṇo). He becomes violent towards other beings (bhūta-vihimsakah) and kills animals against the rules (paśūn avidhinā labhya). He worships ghosts and spirits (preta-bhūta-gaṇān yajan) and goes to hell against his will (narakān avaśo gatvā). He attains the body of a plant (yāty ulbaṇam tamah). By his body (dehena) he performs actions (kurvan karmāṇi) which create future suffering (duḥkhodarkāṇi) and attains another body by those actions (taiḥ punah deham ābhajate). How can the person with a body leading to death (kim martya-dharminah) attain happiness in that body (tatra sukham)?

|| 11.10.30 ||

lokānām loka-pālānām
mad bhayaṁ kalpa-jīvinām
brahmaṇo 'pi bhayaṁ matto
dvi-parārdha-parāyusaḥ

All the planetary systems (**lokānām**) and all of the great devatās (**loka-pālānām**) who live for one thousand yuga cycles (**kalpa-jīvinām**) fear me (**mad bhayaṁ**). Even Brahmā (**brahmaṇo 'pi**), who possesses the supreme life span of 311,040,000,000,000 years (**dvi-parārdha-parāyusaḥ**), is afraid of me (**bhayaṁ matto**).

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- This type of renunciation is called yukta vairagya.
Mahaprabhu forbade Sanatana from practicing dry
renunciation, and taught him yukta vairagya.

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To Raghunatha Das, He said:

CC Madhya 16.237

“sthira hañā ghare yāo, nā hao vātula
krame krame pāya loka bhava-sindhu-kūla

“Be patient and return home. Don’t be a crazy fellow. By and
by you will be able to cross the ocean of material existence.

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CC Madhya 16.238

markaṭa-vairāgya nā kara loka dekhāñā
yathā-yogyā viṣaya bhujja' anāsakta hañā

“You should not make yourself a showbottle devotee and
become a false renunciant. For the time being, enjoy the
material world in a befitting way and do not become
attached to it.”

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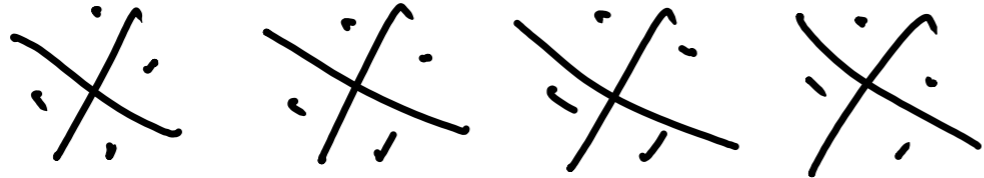
CC Madhya 16.239

antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra

Śrī Caitanya Mahāprabhu continued, “Within your heart you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and deliver you from the clutches of māyā.

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PRACTICAL DEFINITION OF YUKTA VASTRAGYA

- (If a person can carry on their household duties) ^① (without attachment) ^② and (worship the Lord with inner steadiness) ^③ (gradually the material world will fall away) ^④

- By devotion, the soul becomes stronger and establishes a relation with the Lord.