

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)

Yukta Vairagya: the way to Prema

|| 1.2.8 ||

dharmah svanuṣṭhitaḥ puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam

Vaṛṇāśrama-dharma of the human being (**dharmah svanuṣṭhitaḥ puṁsām**), which does not produce attraction (**yadi yaḥ na utpādayed ratim**) for topics of the Lord (**viṣvaksena-kathāsu**), is only wasted effort (**śrama eva hi kevalam**).

dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ

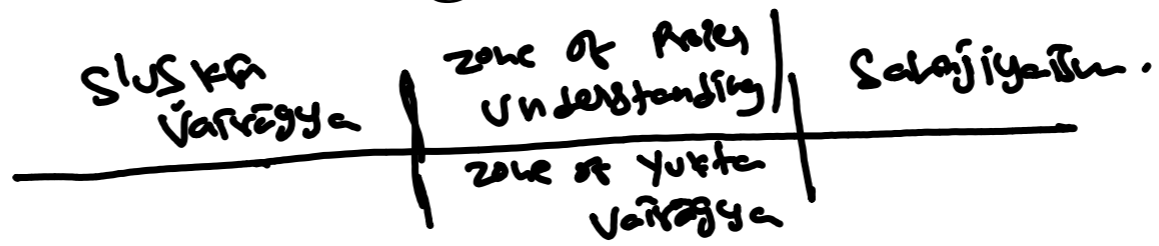
Material results (arthah) are not suitable (na upakalpate) as the goal (arthāya) for the person dedicated to higher spiritual goals (āpavargyasya dharmasya). Attainment of material assets (arthasya lābhāya) is not the desire (na kāmah hi smṛtaḥ) of the person who is dedicated to the higher path (dharmaikāntasya).

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→ what happens if you reject the gradual path of yukta-vairāgya

- The alternative is to reject the gradual process and become a false renunciate, but this leads to degradation of the soul.



- To accept necessary objects means not to accept objects for sense gratification or pleasure, but to accept them only for establishing a relationship of the soul with the Lord.

- Being merciful, these objects themselves will release the non-material soul.

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- The body, house and objects meant for worship can all be used in yukta vairagya.
- All that is necessary is the internal steadiness of the devotee in order to achieve success.
- An external show of steadiness is only for others to see.

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- If there is internal devotion and steadiness, very quickly the bondage of the material world will disappear.
- Pure knowledge and pure detachment will certainly increase as that devotion increases.

The Way to Prema: Chanting

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- Taking shelter of the holy name of Krsna is the ultimate practice for the real devotee.

|| 2.1.11 ||

etan nirvidyamānānām
icchatām akuto-bhayam |
yoginām nr̥pa nirṇītaṁ
harer nāmānukīrtanam ||

O King (**nr̥pa**)! Continuous chanting of the name of the Lord (**harer nāma anukīrtanam**) has been prescribed (**nirṇītaṁ**) for devotees (**nirvidyamānānām**), for those with desires for liberation and material elevation (**icchatām akuto-bhayam**), and for those satisfied with the self (**yoginām**).

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Sri Caitanya spoke to Sanatana:

CC Antya 4.70

bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti

“Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.

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CC Antya 4.71

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana

“Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead.”

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CC Antya 4.65

kubuddhi chāḍiyā kara śravaṇa-kīrtana
acirāt pābe tabe kṛṣṇera caraṇa

Caitanya Mahāprabhu told Sanātana Gosvāmī, “Give up
all your nonsensical desires, for they are unfavorable for
getting shelter at the lotus feet of Kṛṣṇa. Engage yourself
in chanting and hearing. Then you will soon achieve the
shelter of Kṛṣṇa without a doubt.

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CC Antya 4.66

nīca-jāti nahe kṛṣṇa-bhajane ayogyā
sat-kula-vipra nahe bhajanera yogyā

“A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas.

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CC Antya 4.67

yei bhaje sei baḍa, (abhakta)—hīna, chāra
kr̥ṣṇa-bhajane nāhi jāti-kulādi-vicāra

“Anyone who takes to devotional service is exalted,
whereas a nondevotee is always condemned and
abominable. Therefore in the discharge of devotional
service to the Lord, there is no consideration of the status
of one’s family.

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CC Antya 4.68

dīnere adhika dayā kare bhagavān
kulīna, paṇḍita, dhanīra baḍa abhimāna

“The Supreme Personality of Godhead, Krsna, is always
favorable to the humble and meek, but aristocrats,
learned scholars and the wealthy are always proud of
their positions.”

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- This means that (if people have faith) in the Lord, (they will chant the Lord's name in association of devotees) and (will not allow the mind to be distracted with attempts at karma or jnana.)

②

- They will constantly chant the sixteen names of Krsna while counting.

? → Yukta Vairgya

→ Avoid Prayāsa

- Devotees will (maintain body, house and society) as long as they are favorable for cultivating the name, and will offer them all in the service of Krsna.

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- They will not labor in any other direction, and even here they will not over-endeavor.

→ एककृत्याया संकालो - प्रतिकृत्याया वर्जनात्.

- They will not indulge in pleasurable objects or delicious food, but will maintain their bodies on sattvika food so that the senses, mind and internal mental faculties will not be disturbed or destroyed.

|| 11.7.39 ||

prāṇa-vṛttyaiva santuṣyen
munir naivendriya-priyaiḥ
jñānam yathā na naśyeta
nāvakīryeta vān-manah

A learned sage (**munih**) should take his satisfaction (**santuṣyet**) with the actions of his prāṇa (**prāṇa-vṛttyā eva**) and should not seek satisfaction through the sense objects (**na eva indriya-priyaiḥ**). In other words, one should care for the material body in such a way (**implied**) that one's higher knowledge is not destroyed (**jñānam yathā na naśyeta**) and so that one's speech and mind are not deviated from self-realization (**nāvakīryeta vān-manah**).

|| 11.25.28 ||

pathyam pūtam anāyastam
āhāryam sāttvikam smṛtam
rājasam cendriya-preṣṭham
tāmasam cārti-dāśuci

Food (āhāryam) that is wholesome, pure and obtained without difficulty (pathyam pūtam anāyastam) is in sattva (sāttvikam smṛtam), food that gives immediate pleasure to the senses is in rajas (rājasam ca indriya-preṣṭham), and food that is unclean and causes distress is in tamas (tāmasam ca ārti-dā aśuci). Food offered to me is beyond the guṇas (implied).

|| 11.25.25 ||

vanam tu sattviko vāso
grāmo rājasa ucyate
tāmasam dyūta-sadanam
man-niketam tu nirguṇam

Residence in the forest is in the mode of goodness (**vanam tu sattviko vāso**), residence in a town is in the mode of passion (**grāmo rājasa ucyate**), residence in a gambling house displays the quality of ignorance (**tāmasam dyūta-sadanam**), and residence in a place where I reside is beyond the guṇas (**man-niketam tu nirguṇam**).

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- Not being over ambitious in their plans they will reside in a solitary place.
↳ that which free from materialistic distractions
- Staying in association with those who can nurture devotion, they carefully progress.
- The purpose of all these activities is to attain fixed chanting of the name, with no anxieties.

|| 5.19.24 ||

ESSECE OF CLASSING
A PLACE OF RESIDENCE
ACCORDING TO RESIDENCE
PRIORITIES TO
AUGUST 21
JANUARY 21

(na yatra) vaikuṅṭha-kathā-(sudhāpagā)
(na sādhave) (bhāgavatās tadāśrayāḥ)
(na yatra yajñeśa-makhā) mahotsavāḥ
sureśa-loko 'pi na vai sa sevyatām

Even Brahmaloka should not be accepted as a residence (**sura īśa-loko api na vai sah sevyatām**) if there are no rivers of sweet topics about the Lord (**na yatra vaikuṅṭha-kathā-sudhā āpagā**), no devotees who take shelter of those topics (**na sādhave bhāgavatāḥ tad āśrayāḥ**), and no great festivals or sacrifices of chanting the name of the Lord (**na yatra yajña īśa-makhā mahotsavāḥ**).

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- Such devotees will reject completely association with women and persons who associate with women, and they will be careful not to associate with materialists.

|| 10.10.8 ||

śrī-nārada uvāca

na hy anyo juṣato joṣyān
buddhi-bhraṁśo rajo-guṇaḥ
śrī-madād ābhijātyādir
yatra strī dyūtam āsavaḥ

Nārada Muni said: Among all the attractions of material enjoyment (anyah joṣyān), the attraction of riches (rajo-guṇaḥ śrī-madād) bewilders one's intelligence (juṣatah buddhi-bhraṁśah) more than having beautiful bodily features, taking birth in an aristocratic family, and being learned (ābhijātyādir). When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling (yatra strī dyūtam āsavaḥ).

|| 10.10.9 ||

hanyante paśavo yatra
nirdayair ajitātmabhiḥ
manyamānair imaṁ deham
ajarāmṛtyu naśvaram

Unable to control their senses (ajitātmabhiḥ), rascals who are
falsely proud of their riches or their birth in aristocratic families
(implied) are so cruel (nirdayair) that to maintain their perishable
bodies (naśvaram imaṁ deham), which they think will never grow
old or die (ajarāmṛtyu manyamānair), they kill poor animals
without mercy (hanyante paśavo yatra). Sometimes they kill
animals merely to enjoy an excursion.

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- They will give up useless discussion, and consider themselves as the most fallen.
 ↓ Humility-
 → Tolerance
- Being tolerant, they will endure everything and give benefit to the world.
 → anēhi & māheda.
- They are not proud of their caste, wealth, followers, beauty, strength, knowledge or position, and they respect all others in a proper way. (**Siksastakam – 3**)

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- Living in this way, they will constantly chant the Lord's name with devotion.
- In this way, by Krsna's mercy they will attain pure prema.
- Dharma, artha, kama and moksa will serve these devotees.
(Krsna Karnamrta 107)

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- If there is some desire in the heart, then the devotees should continue their chanting humbly recognizing it, yet detesting it.
- In a short time the Lord will come into the heart, purify it of all desire, and accept the devotees' love.

|| 1.2.17 ||

śṛṅvatām sva-kathāḥ kṛṣṇaḥ
punya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām

Kṛṣṇa (**kṛṣṇaḥ**), who purifies by the processes of hearing and chanting (**punya-śravaṇa-kīrtanaḥ**), who is the benefactor of the devotees (**suhṛt satām**) who hear about him (**śṛṅvatām sva-kathāḥ**), enters the hearts of the devotees (**hr̥dy antaḥ stho hy**) and destroys their sins (**abhadrāṇi vidhunoti**).

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- In Lord Caitanya's teachings, there are only two concepts: taste for the name and mercy to the jivas.
↓
नाम रूचि
↓
Jiva daya
- A person is a devotee to the extent that these two qualities are present.

|| 10.41.51 ||

so 'pi vavre 'calām bhaktim
tasminn evākhilātmani
tad-bhaktesu ca sauhārdam
bhūtesu ca dayām parām

Sudāmā chose unshakable devotion (**sah api vavre acalām bhaktim**) for Kṛṣṇa, the Supreme Soul of all existence (**tasminn eva akhilātmani**); friendship with His devotees (**tad-bhaktesu ca sauhārdam**); and transcendental compassion for all living beings (**bhūtesu ca dayām parām**).

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- It is not necessary to labor for any other qualities.
- The qualities of the devotee spontaneously appear,
and the devotee naturally relishes acting for the benefit
of all.

|| 5.18.12 ||

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**tatra samāsate surāḥ**) with all good qualities (**sarvair guṇai**) in that person who has pure bhakti for the Lord (**yasyāsti bhaktir bhagavaty akiñcanā**). There are no good qualities (**kuto mahad-guṇā**) in the non-devotee (**harāv abhaktasya**) who chases after temporary material objects (**manorathena asati dhāvatah**) with desire for material pleasure (**bahiḥ**).

Proof for
FTVc day 5

|| 10.22.35 ||

etāvaj janma-sāphalyam
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇam sadā

It is the duty of every living being (dehiṣu etāvaj janma-sāphalyam) to perform welfare activities (śreya-ācaraṇam sadā) for the benefit of others (dehinām iha) with his life, wealth, intelligence and words (prāṇair arthair dhiyā vācā).

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- When a jiva becomes the servant of Krsna, sorrow no longer exists.

↓
Sādhanā
↓
Siddhā

↓
sorrow given
by fear
Any kind of material
sorrow.

tāvad rāgādayaḥ stenās
tāvat kārā-gr̥ham gr̥ham
tāvan moho 'nghri-nigaḍo
yāvat kṛṣṇa na te janāḥ

My dear Lord Kṛṣṇa (**kṛṣṇa**), until people become Your devotees (**yāvat na te janāḥ**), their material attachments and desires remain thieves (**tāvad rāgādayaḥ stenāḥ**), their homes remain prisons (**tāvat kārā-gr̥ham gr̥ham**), and their affectionate feelings for their family members remain foot-shackles (**tāvan moho 'nghri-nigaḍo**).

3.22.37

śārīrā mānasā divyā
vaiyāse ye ca mānuṣāḥ
bhautikāś ca katham kleśā
bādhante hari-saṁśrayam

O Vidura (vaiyāse)! How can miseries (katham kleśā) arising from the body, mind, ghosts (śārīrā mānasā divyā), other humans (mānuṣāḥ), or natural conditions (bhautikāś ca) bind up a person who has taken shelter of the Lord (bādhante ye hari-saṁśrayam)?

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- The devotee is careful to associate with the guru and others of the same category at the appropriate time.

↓
Sajātīya āśraye.
guru.