

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

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Thākura

# Chapter – 1

## Part – 7

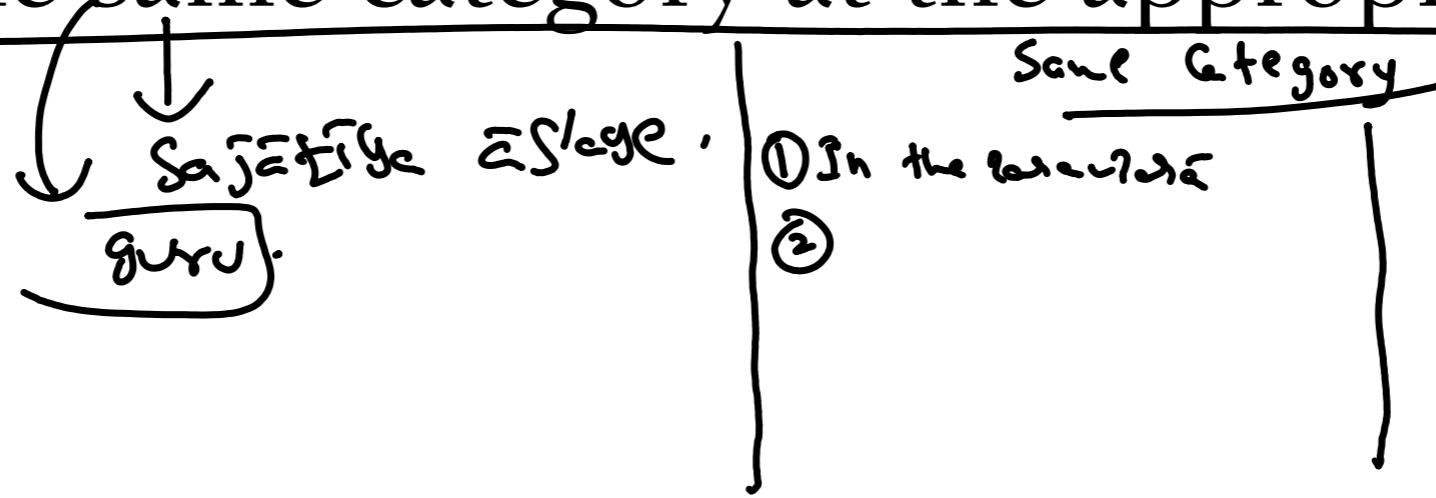
### Prayojana-the Goal of Life (Bhava and Prema)

# The Way to Prema: Chanting

# Chapter – 1

## Part – 7 Prayojana-the Goal of Life

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



## || 5.5.18 ||

gurur na sa syāt sva-jano na sa syāt  
pitā na sa syāj janani na sā syāt  
daivam na tat syān na patiś ca sa syān  
na mocayed yaḥ samupeta-mṛtyum

He who cannot deliver a person in saṁsāra (**na mocayed yaḥ samupeta-mṛtyum**) is not a guru, a relative (**gurur na sa syāt sva-jano na sa syāt**), a father, mother (**pitā na sa syāt janani na sā syāt**), devatā or husband (**daivam na tat syāt na patiś ca sa syāt**).

## Chapter – 1

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

- The life of an advanced devotee is very pure.
- Their taste is always pure.

Proof for  
need for  
association

|| 4.22.23 ||

arthendriyārāma-sagoṣṭhy-atrṣṇayā  
tat-sammatānām aparigraheṇa ca  
vivikta-rucyā paritoṣa ātmani  
vinā harer guṇa-pīyūṣa-pānāt

Attachment to the Lord takes place by (implied) disgust (atrṣṇayā)  
with material friendship (sa-goṣṭhy) related to persons who  
accumulate wealth or enjoy the senses (artha idriya-ārāma), by not  
accepting those goals (tat-sammatānām aparigraheṇa ca), and by a  
taste for solitary living (vivikta-rucyā), with satisfaction in the self  
(paritoṣa ātmani), as long as one cannot relish the nectar of the  
Lord's qualities (vinā harer guṇa-pīyūṣa-pānāt).

# Chapter – 1

## Part – 7 Prayojana-the Goal of Life

- Mahaprabhu taught this to Raghunatha briefly.

Proof for  
need for guru

|| CC Antya 6.233 ||

hāsi' mahāprabhu raghunāthere kahila  
“tomāra upadeṣṭā kari' svarūpere dila

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa, “I  
have already appointed Svarūpa Dāmodara Gosvāmī as your  
instructor.



|| CC Antya 6.234 ||

'sādhya'-'sādhana'-tattva śikha inhāra sthāne  
āmi tata nāhi jāni, inho yata jāne

“You may learn from him what your duty is and how to discharge it.  
I do not know as much as he.

|| CC Antya 6.235 ||

tathāpi āmāra ājñāya śraddhā yadi haya  
āmāra ei vākyae tabe kariha niścaya

“Nevertheless, if you want to take instructions from Me with faith  
and love, you may ascertain your duties from the following words.

|| CC Antya 6.236 ||

Instruction for  
a verbalist

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe  
bhāla nā khāibe āra bhāla nā paribe

“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.”

|| CC Antya 6.237 ||

nīśā  
↓  
order to practice  
regerence śāstr

amānī mānada hañā kṛṣṇa-nāma sadā la'be  
vraje rādhā-kṛṣṇa-sevā mānase karibe

“Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.”

|| CC Antya 6.238 ||

ei ta' saṅkṣepe āmi kailuṅ upadeśa  
svarūpera ṭhāñi ihāra pāibe viśeṣa

“I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.

# Chapter – 1

## Part – 7 Prayojana-the Goal of Life

- In these instructions the Lord also hinted in a covered way about the mental worship of Kṛṣṇa at eight times of the day (asta kala bhajna).



- Elsewhere in this book, in the instructions the Lord gave to Svarupa Damodara, this topic will be discussed, but the devotee should be careful to be qualified for such teachings.

# Chapter – 1

## Part – 7 Prayojana-the Goal of Life

- The mentality during vaidhi bhakti--exclusive cultivation of devotion with the (aim) of achieving bhava bhakti, and the mentality during bhava bhakti-- intense cultivation with the (aim) of achieving prema, is called nirbandhini mati or undivided attention.  
↓ ESSENCE of this Para  
Quality → Purpose of Practice → revisited consistency.
- If such concentration exists, then very quickly the devotees attain perfection. In other words, the devotees must make an effort corresponding to the (goal) they wish to achieve.

|| CC Madhya 24.170 ||  
sad-dharmasyāvabodhāya  
yeṣāṁ nirbandhinī matiḥ  
acirād eva sarvārthah  
sidhyaty eṣāṁ abhīpsitaḥ

Goal

eager

“Those who are eager to awaken their spiritual consciousness (sad-dharmasyāvabodhāya) and who thus have unflinching, undeviated intelligence (yeṣāṁ nirbandhinī matiḥ) certainly attain (sidhyaty) the desired goal of life (eṣāṁ abhīpsitaḥ sarvārthah) very soon (acirād eva).”

Beware of inattention

Inattention can be habitual & addictive

From the very beginning of practice, the devotees must adopt this concentrated attention, and should beware of giving it up due to inattention.