

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

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Thākura

# Chapter – 6

## Prema Bhakti

# Part-2

## Stages in the Development of Prema

3.25.25

satām prasaṅgān mama vīrya-saṁvido  
bhavanti hr̥t-karṇa-rasāyanāḥ kathāḥ  
taj-joṣaṇād āśv apavarga-vartmani  
śraddhā ratir bhaktir anukramisyati

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 hr̥t-karṇa-rasāyanāḥ bhavanti). By taste (taj-joṣaṇād) for these topics, *āsakti*, *bhāva* and then *prema* for the Lord (śraddhā ratir bhaktir) who is the destroyer of material life (apavarga-vartmani), quickly develop in sequence (āśu anukramisyati).

āsakti

bhāva  
prema

niṣṭhā

ruci

In that association, the devotees begin to carry out devotional activities, such as hearing and singing the glories of the Lord, and remembering the form, qualities and pastimes of the Lord.

↓  
bhāṣṇa kṛtīḥ

With practice of bhakti, according to the five divisions mentioned previously (This means cultivation by body, mind, soul, matter and society), sense pleasure and desire, which are the root of the problem, become submissive to bhakti.

↓  
anarthā nṣuṣṭī

→ sīḥ sṭīlī rēḥin (vāśēḥ rēḥin)

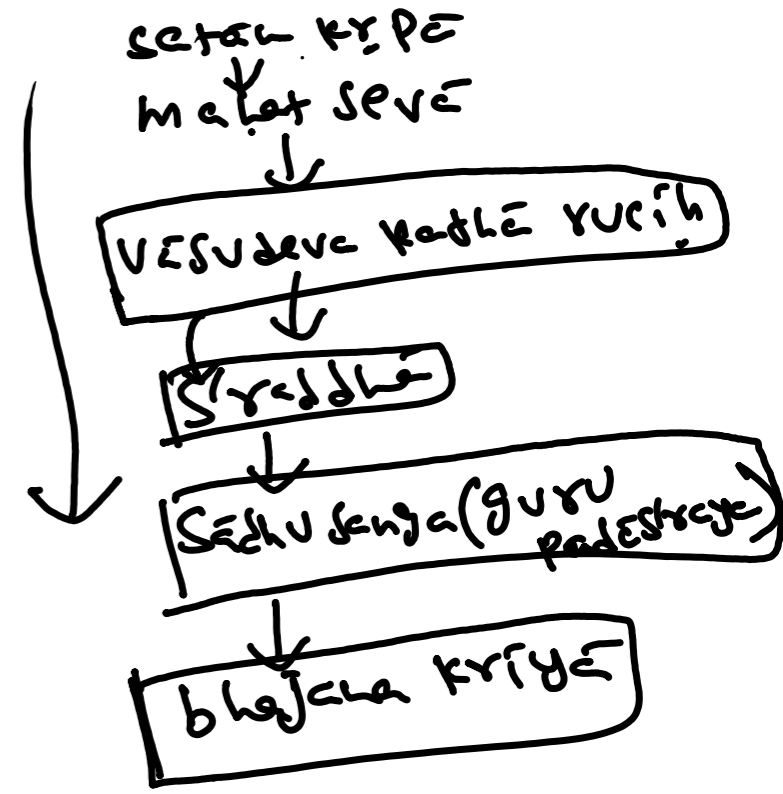
The sins still remain in the body, but desire is given up.

→ one starts seeing the material desires as sīḥful.

This is the second stage in attaining prema.

|| 1.2.16 ||

śuśrūṣoḥ śraddadhānasya  
vāsudeva-kathā-ruciḥ  
syān mahat-sevayā viprāḥ  
punya-tīrtha-niṣevanāt



O brāhmaṇas (viprāḥ)! Attraction for topics concerning Kṛṣṇa (vāsudeva-kathā-ruciḥ) will arise (syāt) by service to the great devotees (mahat-sevayā), followed by faith (śraddadhānasya), by surrender to the feet of the pure guru (punya-tīrtha-niṣevanāt), and by the desire to hear (śuśrūṣoḥ).

|| 1.2.17 ||

कृष्णो ह्युत्ति

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

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

By cultivating devotion, gradually attachment to material pleasure, sinful conduct, violence, greed and other material habits decrease; the devotee becomes free of material desire.

↓ anartha nivṛtti  
↓

This is the third stage, clearing the sins (anartha nivṛtti).

As desires dissipate, attachments to things other than the Lord also disappear.

Faith becomes <sup>y</sup>steadiness in the Lord. → niṣṭhā

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As long as the anarthas remain, faith cannot be steadily applied to one object.



To the extent that anarthas are extinguished, faith turns into steadiness (nistha).

This is the fourth stage in attaining prema.

symptom of progress in Gd's dealings with devotees is attentiveness  
↓  
Care

Attaining steadiness, devotees perform their devotional activities and takes association with more care.

By this, the anarthas are further reduced and steadiness turns to joy.

↑ ruci

This is called taste or ruci.

रुचि

॥ 1.5.25 ॥

(ucchiṣṭa-lepān) (anumodito) (dvijaiḥ)  
(sakṛt sma bhujñe) (tad-apāsta-kilbiṣaḥ)  
(evam pravṛttasya) (viśuddha-cetasas)  
tad-dharma evātma-ruciḥ prajāyate

→ anarthe nivṛtti

One time only I happened to eat (sakṛt sma bhujñe) their food remnants (ucchiṣṭa-lepān) with their permission (dvijaiḥ anumoditah). All obstacles to bhakti disappeared by that (tad-apāsta-kilbiṣaḥ). Having developed an inclination for bhakti (evam pravṛttasya), being pure in mind (viśuddha-cetasah), taste for devotional processes inevitably developed in my mind (tad-dharma eva ātma-ruciḥ prajāyate).

This is the fifth step.

With taste for Krsna established, everything else becomes tasteless.

When ruci becomes more intense, along with greater destruction of sin, asakti appears.

Asakti is still within sadhana bhakti.

Sadhana has become perfect, asakti reaches fullness, and the devotee feels successful. This is the sixth stage.

|| 1.5.26 ||

tatrānvaham kṛṣṇa-kathāḥ pragāyatām  
anugraheṇāśṛṇavam manoharāḥ  
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ  
priya-śravasy aṅga mamābhavad ruciḥ → ratiḥ

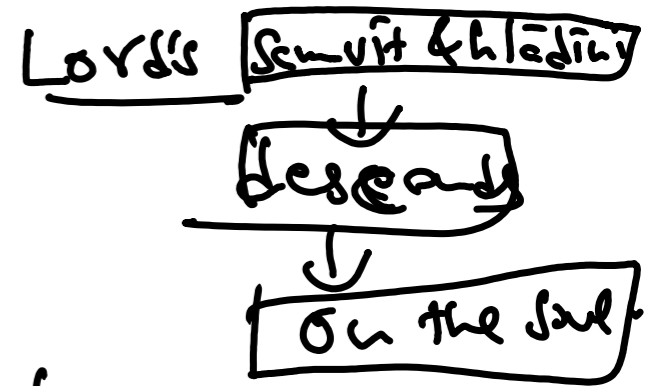
By the mercy (anugraheṇa) of the sages who were chanting (pragāyatām) about the attractive pastimes of Kṛṣṇa (manoharāḥ) daily (anu), I heard about Kṛṣṇa in that place (tatra aham kṛṣṇa-kathāḥ āśṛṇavam) with āsakti (tāḥ śraddhayā). Hearing constantly (anupadam viśṛṇvataḥ), I then developed rati for Kṛṣṇa (mama abhavad priya-śravasy ruciḥ).  
↓ bhāve

When asakti becomes full it is called bhava, rati or the seedling of prema.

At the stage of asakti there is no manifestation of suddha sattva svarupa.  
(This refers to the descent of the Lord's hladini and samvit sakti on the soul.)



This is attained at the stage of bhava.



The heart becomes soft.

→ rucibhih Citta māsrnye kṛd

This is the seventh stage.

→ bhāve

|| 1.5.28 ||

ittham śarat-prāvṛṣikāv ṛtū harer  
viśṛṅvato me 'nusavaṁ yaśo 'malam  
saṅkīrtiyamānaṁ munibhir mahātmabhir  
bhaktiḥ pravṛttātma-rajas-tamopahā

In this way (ittham), for the two seasons of monsoon and autumn (śarat-prāvṛṣikāv ṛtū), I constantly heard (me anusavaṁ viśṛṅvatah) the pure glories of the Lord (hareh amalam yaśah) chanted by the generous sages (mahātmabhir munibhir saṅkīrtiyamānaṁ). I then developed prema (bhaktiḥ pravṛtta), which destroys rajas and tamas in the jīvas (ātma-rajas-tamopahā).

Prema

|| 1.2.19 ||

tadā rajas-tamo-bhāvāḥ  
kāma-lobhādayaś ca ye  
ceta etair anāviddham  
sthitam sattve prasīdati

The mind (tadā ye cetaḥ) becomes unaffected (anāviddham) by lust, greed, anger, hatred and illusion (etaih kāma-lobha ādayaś ca) which arise from rajas and tamas (rajas-tamo-bhāvāḥ). Then the mind becomes fixed in the form of the Lord at the stage of āsakti (sattve sthitam) and becomes satisfied (prasīdati).

afis'aya maneta

When bhava attains exclusive possessiveness of Krsna, it is called prema.

It is a state of permanent emotion suitable for rasa.

raso vai sah rasam hy evayam labdhanandi bhavati

The Lord is rasa (**raso vai sah**). Attaining the rasa (**rasam hy eva labdha**), the jiva (**ayam**) becomes blissful (**anandi bhavati**). Taittiriya Upanisad



~~1.~~ ~~2.~~ ~~3.~~ ~~4.~~ → keeping track

The devotees performing sadhana bhakti should always be attentive to the condition of their devotion, perceiving the state yesterday and the improvement made today.

~~1.~~ ~~2.~~ ~~3.~~ ~~4.~~ ~~5.~~ ~~6.~~ ~~7.~~ ~~8.~~

If they perceive that after some time no progress has been made according to the stages given above, they must understand that some offence must have been committed.

- ① understand that offense has been committed
- ② Diagnose the offense.
- ③ give up the offense by association.

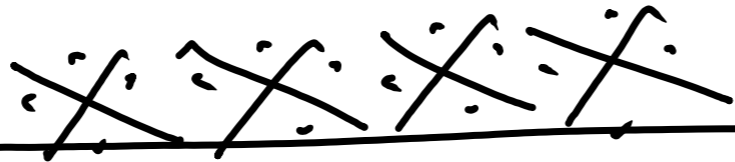
Having diagnosed that offence, by association of devotees they should give it up and correct the harm done.

- ④ correct the harm done.
- ⑤ continuous cultivation of bhakti
- ⑥ prayer to P to escape offenses.

Continuously cultivating bhakti and praying to Krsna, they should be careful that the offence does not occur again.



Those who do not care to examine their progress will advance very slowly due to the unseen obstacles they have created.



Devotees, please take special precaution in this matter!