

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Chapter – 6

Prema Bhakti

Part-3

Chanting the name while
aspiring for prema

Prema is the goal of the soul.

By nourishing bhava, prema manifests.

The soul, fixed in favorable attitude towards Krsna, elevates itself gradually and finally approaches the temple of prema.

Prema has two stages: aspiration for prema and attainment of prema.

Having attained prema there is no further attainment.

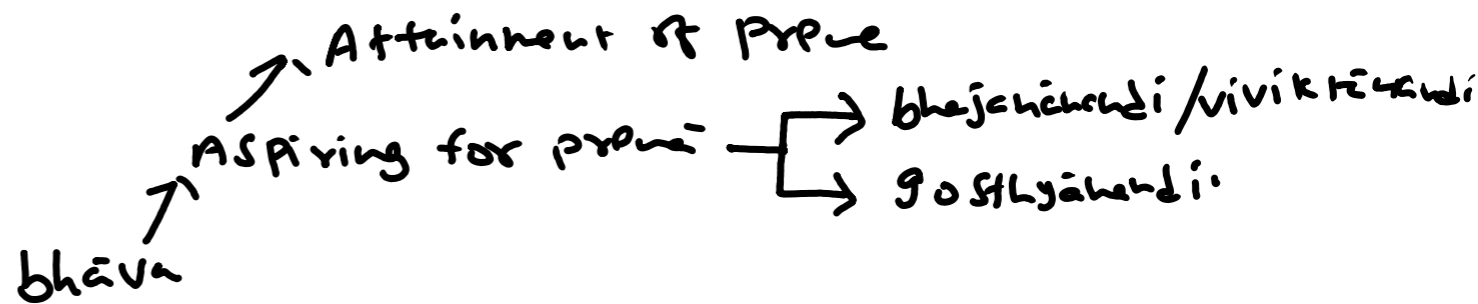
~~staya~~
steya bhava

Sāṅgī bhāvaś →

Anubhāvaś + Sattvika + Sañcāri + Vibhāva

↳ Rasa → Prema.

blava
↳ Prema
↳ aspiration for Prema



There is only continuous taste of Kṛṣṇa and nothing else at that stage.

In the aspiring stage there are two types of devotees: [those who derive bliss from following the proper conduct (ācāra) (vivikṭānanda)] and [those who derive bliss from preaching (prācāra) (gōṣṭhānanda)].

Some derive bliss from both activities.

CC Antya 4.102

āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra

”Some behave very well but do not preach the cult of Kṛṣṇa consciousness,
whereas others preach but do not behave properly.”

CC Antya 4.103

’ācāra’, ’pracāra’,—nāmera karaha ’dui’ kārya
tumi—sarva-guru, tumi jagatera ārya

”You simultaneously perform both duties in relation to the holy name by
your personal behavior and by your preaching. Therefore you are the
spiritual master of the entire world, for you are the most advanced devotee in
the world.”

Proper conduct refers to listening about the Lord (sravana); preaching refers to glorifying the Lord's name (nama kirtana).

In the aspiring stage, the prema bhaktas are dedicated solely to Krsna.

General symptom of prema → Saranagati

Their general symptom is complete surrender (saranagati).

|| 18.66 ||

sarva-dharmān parityajya
mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā sucaḥ

Giving up all dharmas (**sarva-dharmān parityajya**), just surrender
unto Me alone (**mām ekaṁ śaraṇam vraja**). I will deliver you from
all sins (**ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi**). Do not worry
(**mā sucaḥ**).

|| 11.12.14-15 ||

tasmāt tvam uddhavotsrjya codanām praticodanām
pravṛttiṁ ca nivṛttiṁ ca śrotavyaṁ śrutam eva ca
mām ekam eva śaranam ātmānam sarva-dehinām
yāhi sarvātma-bhāvena mayā syā hy akuto-bhayaḥ

ज्ञाना/योगे

O Uddhava (uddhava)! Give up (tasmāt tvam utsrjya) duties and forbidden acts (codanām praticodanām), the path of enjoyment and the path of renunciation (pravṛttiṁ ca nivṛttiṁ ca), desire to hear more about dharma, and what you have already heard about dharma (śrotavyaṁ śrutam eva ca). Surrender (śaranam yāhi) to me alone (mām ekam eva), the soul of all beings (ātmānam sarva-dehinām), using all methods, with bhāva in your mind (sarvātma-bhāvena). You will be fearless by my mercy (mayā syā hy akuto-bhayaḥ).

In the Bhagavatam and the Gita, there is profuse glorification of the surrendered soul.

Prerequisite is bhava & Prema
Surrender (smbh)

Without such exclusive surrender, what to speak of prema, even bhava does not appear.

① ānukūlyasya sankalpo

This surrender accepts only those things favorable to prema bhakti.

② pratikūlyasya varjanam

Devotees avoid those things unfavorable for prema.

③ vaksisyati iti vrsivāso

They think of Krsna as their only protector, and they do not seek protection by any other means, or through any other person.

④ Goptṛtve vadehan .

Such devotees have faith nowhere else; Kṛṣṇa is the sole maintainer.

They have no doubt about this.

⑤ Daīhya . ✓

They also sincerely feel themselves to be very fallen.

⑥ ātma niveshan .

The devotees are convinced that no one, including themselves, can do anything except if Kṛṣṇa desires. (anukulasya sankalpah pratikulya vivarjanam raksisyatiti visvaso goptrtve varanam tatha atma niksepa karpanye sad vidhah saranagatih.)

The fully surrendered devotees exclusively take shelter of the Lord's name,
although there are many other angas of bhakti.

They derive satisfaction from hearing and remembering the name.

No type of worship is so pure and directly spiritual as the name.

In the Hari-Bhakti-Vilasa, among all the devotional activities, there is most
glorification of the chanting and remembering the Lord's name.

It is stated in the scriptures that there is no difference between Krsna and His
name, for the name is spiritual by nature.

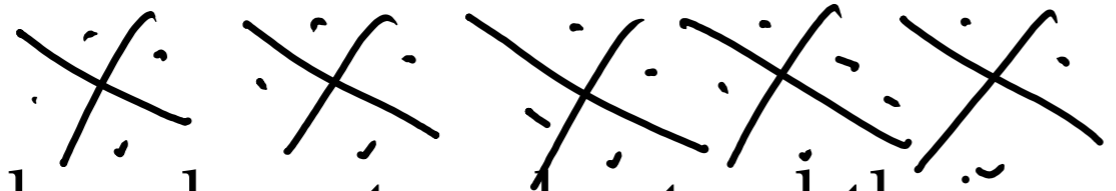
The full spiritual form of Kṛṣṇa endowed with all rasa appears in the name.

nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoh||

The name of the Lord fulfills all desires like cintāmaṇi (**nāma cintāmaṇiḥ**). It is the very form of Kṛṣṇa (**kṛṣṇaḥ**). It is full of consciousness and rasa (**caitanya-rasa-vigrahaḥ**). It is complete, pure, and eternally liberated (**pūrṇaḥ śuddho nitya-mukto**). This is because of the non-difference of the name and Kṛṣṇa (**nāma-nāminoh abhinnatvāt**). (**Padma Purāṇa**)

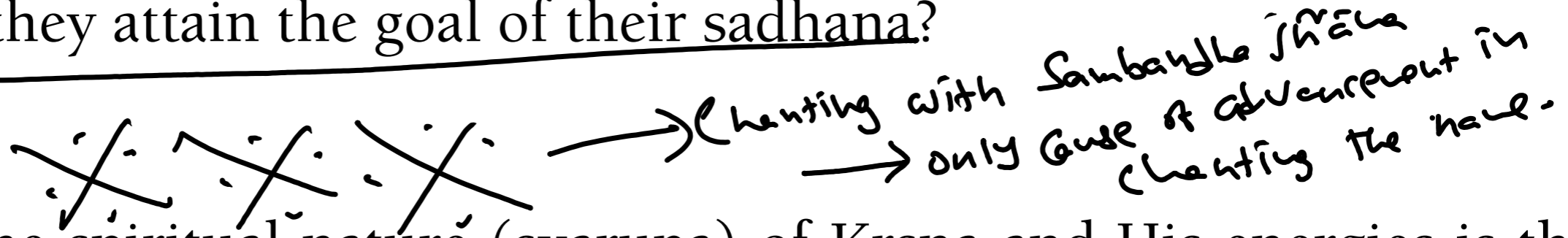
Padma Purana

Whoever wants to receive realization of Krsna's form and the name's form, must strive to understand their spiritual nature (cit svarupa).



As long as they do not understand their spiritual nature, they cannot become expert in worship of the Lord, and chanting His name.

Thus, how can they attain the goal of their sadhana?



Realization of the spiritual nature (svarupa) of Krsna and His energies is the only cause of advancement in chanting the name. Let us consider at little.

It has already been explained, and supported with scriptural evidence, that
the soul is a ① spiritual particle; the abode ② of Krsna is spiritual; and Krsna is the
spiritual sun; Krsna bhakti is the spiritual nature of the soul; and Krsna's ③
name is spiritual rasa incarnate. ④ ⑤

Here will be discussed these spiritual realities in relation to the aspirants of
prema.

Symptom of progress → He finds impersonal realization non-attractive.

By performance of devotional activities, spiritual bliss will appear in their
heart. Brahma jnana, a realization of pure spirit, is not attractive to them,
because there is absence of pleasure derived from spiritual entities and
spiritual activities.

|| 4.9.10 ||

yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmani sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt

The bliss for your servant (yā nirvṛtis tanu-bhṛtām) that is available from meditating on your lotus feet (tava pāda-padma-dhyānād) or from hearing about your pastimes from the devotees (bhavaj-jana-kathā-śravaṇena vā syāt) is not available (sā api mā bhūt) in your form of greatness (sva-mahimani) known as Brahman (brahmani), what to speak of (kim tv) the happiness for those who fall from the pleasures of Svarga (antakāsi-lulitāt patatām vimānāt).

Daska muk fadda

① The Vedas, the incarnation of the Lord for delivering the fallen people of Kali-yuga, are considered to be proof (pramana).

In the Vedas, nine topics are presented as fact (prameya).

This subject has been elaborated in the Bhagavatam.

It is stated conclusively in the Vedas that the soul is a spiritual particle, like a particle of sunlight in relation to the sun, the Supreme Lord.

yathagneh ksudra visphlinga vyuccaranti evam evasmad atmanah
sarvani bhutani vyuccaranti. tasya va etasya purusasya dve eva
sthane bhavatah, idam ca paraloka sthanam ca sandhyam tritiam
svapna sthanam.

As small sparks emanate from a fire, so all the souls emanate from
the Supreme Soul. The souls have two places, this world and the
spiritual world, and a third place, the border between them. Brhad
Aranyaka Upanisad 2.1.20

Krsna and the soul are both spiritual, but Krsna is the independent being,
like the sun, and the soul is His dependent, like the particle of light.

②nd mJla tattva

Krsna is the Supreme Lord.

The soul is his eternal servant.

Krsna lives in the spiritual world, Goloka, which is purely spiritual.

This spiritual world is called Vaikuntha.

In the Vajasaneya Upanisad, the pure spiritual quality of Krsna's form is shown.

③^{yl} tattva is P is all powerful → seva saktimā
P roots for the transcendental nature of P's Svāyā.

Such a person must factually know the greatest of all, who is unembodied, omniscient, beyond reproach, without veins, pure and uncontaminated, the self-sufficient philosopher who has been fulfilling everyone's desire since time immemorial. **Isopanisad 8**

nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman

He is the eternal among all eternal; He is the chief consciousness among all consciousnesses. He is the chief among many, who fulfills the desires of the living entities. **Katha Upanisad**

symamam prapadye

I surrender to Syama.

Chandogya Upanisad

That the Supreme Lord or Supreme Brahman Krsna is endowed with energies or powers (sakti) is described in the Svetasvatara Upanisad.

parasya saktir vividhaiva sruyate svabhaviki jnana bala kriya ca

There are various natural energies of the Supreme Lord such as jnana, bala and kriya. **Svetasvatara Upanisad 6.8**

Nature of bhakti

Bhakti as the spiritual taste has been described in the Mundaka Upanisad.

There it states that those who understand Krsna as the life of all entities give up dry speculation and pursuit of knowledge and enjoy the pastimes of God (atmakrida).

prano hy esa yah sarva bhutair vibhati vijanan vidvan bhavate
nativadi
atma krida atma ratih kriyavan esa brahma vidam varisthah

The Lord is the life of all living beings. The wise man who knows this Lord does not speak of other things. he is absorbed in the pastimes of the Lord. He is the best among the knowers of Brahman.

Mundaka Upanisad 3.1.4

Knowing the Lord by pure knowledge, the wise man cultivates pure bhakti (prajnam).

↓
Sambandha jñāne about (K) is very essential to practice prajna bhakti

Whoever acts in this manner is called a brahmana.

Whoever does not know this and dies is worthy of lamentation.

Whoever knows this is a brahmana, or in other words, a Krsna bhakta or vaisnava.

tam eva dhiro vijnaya prajnam kurvita brahmanah etad aksaram
gargy avidiva'smal lokat praiti sa krpano' tha ya etad aksaram gargi
viditva'smal lokat praiti sa brahmanah

The wise man, having this prajnam, is a brahmanah. Not knowing
the indestructible Lord, if a person passes from this world, he is a
miser. If he passes from the world knowing this, he is a brahmana.

Brhad Aranyaka 3.8.4

The real nature of bhakti has been described in this way.

Real nature of Bhakti?
↓

Oh, Maitreya, the atma is to be seen, heard, meditated on, concentrated on. When the atma is seen, heard, meditated on and realized, all else is known. This atma or Krsna is dearer than sons and wealth because this Lord is dwelling within all beings. However attachment we hold for material objects, whatever they may be, we do not hold affection for them in themselves. All objects are dear only because of attachment to the spirit, the Lord, within them.

Brhad Aranyaka 4.5. 6; 8

The real nature of bhakti has been described in this way.

atma va are drastavyah srotavya mantavyo nididhyasitavyo maitreyy atmani khandare
drste srute mate vijnate idam sarvam viditam.

tad etat preyah putrat sreya vittat preyo' dyasmat sarvasmat antararam yad ayam
atma

na va are sarvasya kamaya sarvam priyam bhavati. atamanas tu kamaya sarvam priyah
bhavati

{ Oh, Maitreya, the 'atma is to be seen, heard, meditated on, concentrated on. When the atma is seen, heard, meditated on and realized, all else is known. This atma or Krsna is dearer than sons and wealth because this Lord is dwelling within all beings. However attachment we hold for material objects, whatever they may be, we do not hold affection for them in themselves. All objects are dear only because of attachment to the spirit, the Lord, within them. **Brhad Aranyaka 4.5. 6; 8**

The eternal relationship of the soul with atma, Krsna, is called prema, love.

Prema is a pure spiritual reality.

Prema is eternal
↓
But prema's conditional
particular manifestation in a
soul happens at a
point of time.

What is the relationship of the spiritual reality (prema) with this phenomenal world?

Sambandha Jñāna is very critical.

If there is proper knowledge of relationship, then true knowledge in the form of devotion arises.

But often, by trying to search out the true nature of spirit,
humankind goes astray.

↓ Many times we try to find the true nature of spirit through other means & we get distracted.

By a particular process of logic, someone may conclude that the
spiritual realm must be exactly the opposite of the material world.

↓ BUT is establishing how dry logic cannot help one understand spiritual subject matter.

By further use of logic, rejecting spiritual form, a person may
imagine that the supreme is some ambiguous, imperfect semi-
spiritual substance.

This Brahman, without form, without change, without motion, without qualities, without love, is an indescribable substance, like a flower in the sky.

Unable to know the name, form, activities and qualities of this spiritual thing, a person then becomes inactive.

In this way, dry speculative knowledge has created a great obstacle for the souls.

This is known from the discussion between Vyasa and Narada in the Bhagavatam.

|| 1.5.12 ||

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īsvare
na cārpitam karma yad apy akāraṇam

Even the stage of jñāna without the bondage of karma (naiṣkarmyam jñānam apy) is not glorious (na śobhate) if it is devoid of bhakti to the Supreme Lord (acyuta-bhāva-varjitam). What is the use of having destroyed ignorance (alam nirañjanam)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (kutaḥ punaḥ śaśvad abhadram), and niṣkāma-karma (yad apy akāraṇam karma), when not offered to the Lord (īsvare na ca arpitam)?