

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 6

Prema Bhakti

Part-3

Chanting the name while
aspiring for prema

|| 2.1.11 ||

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

O King(**nrpa**), constant chanting of the holy name of the Lord after the ways of the great authorities (**harer nāma anukīrtanam**) is the doubtless and fearless way of success for all (**akuto-bhayam nirṇītaṁ**), including those who are free from all material desires (**nirvidyamānānām**), those who are desirous of all material enjoyment (**icchatām**), and also those who are self-satisfied by dint of transcendental knowledge (**yoginām**).

Vyasadeva attained spiritual perception through bhakti-yoga.

This samadhi is called "natural" because for the spirit soul devotion to Krsna is very easy and natural.

Because it is the eternal nature of the soul, it is called the soul's natural dharma.

The process is as follows.

Devotees finally realize that they can never attain service to Krsna, their real nature, by following the path of karma, either through the eighteen types of sacrifice or through the subtle sacrifice of astanga yoga.

↓ Devotees lose faith in the efficacy of karma
Jñāna -

They realize that they cannot attain service to Krsna through either feeble knowledge which aims at a vague spiritual substance or material knowledge gained by efforts of the mind.

Seeing no alternative, the devotees cry for the mercy of the devotees, "Oh, Krsna, deliverer of the fallen souls! I am your eternal servant; I have fallen in the material ocean, and am suffering. O Lord, be merciful and give me the shelter of the dust of your lotus feet."

At that moment the merciful Lord places the devotee at His feet and offers comfort.

→ Gradually how one elevates oneself from the fallen state through bhakti/sankirtan to perfect state.

Constantly hearing, chanting and remembering the Lord's name, with tears in the eyes, such a soul will attain the stage of bhava.

Krsna, sitting in the heart, removes all obstacles and material desires, purifies the heart, and then mercifully offers the devotees His own prema.

At this point, if they have no mood of surrender (saranagati), they may proudly make their own attempts to attain the goal and in the process dry up the heart. In this way they are deprived of prema.

The devotees should be careful to bring Krsna into their heart with humility and full surrender.

At that time, attempts at material logic become wiped out completely, the spiritual eye opens, and they see the Lord as He is.

By avoiding bad association and take good association, their minds become fixed, and following the progression from steadiness (nistha), they attain bhava.

Those with crooked hearts will go the opposite way.

Text-35-36

yo gajendram jhaṣa-grastam dhyāyantam caraṇāmbujam
krośantīnām kareṇūnām kṛcchrato 'mocayad drutam

taṁ sukhārādhyam ṛjubhir ananya-śaraṇair nṛbhiḥ
kṛtajñah ko na seveta durārādhyam asādhubhiḥ

What grateful person would not worship (**kṛtajñah ko na seveta**) the Supreme Lord who quickly rescued (**yah amocayad drutam**) the king of the elephants from the material world (**kṛcchrato gajendram**) when he was caught by the crocodile (**jhaṣa-grastam**) while his wives lamented (**krośantīnām kareṇūnām**), as he meditated on the lotus feet of the Lord (**dhyāyantam caraṇāmbujam**), and who is willingly worshipped (**taṁ sukha ārādhyam**) by the sincerely surrendered souls (**ṛjubhir ananya-śaraṇair nṛbhiḥ**) while not worshiped by the crooked (**durārādhyam asādhubhiḥ**)?

Those at the stage of attaining prema constantly and sincerely chant Krsna's name in the association of devotees.

These devotees do not have any taste for any other anga of bhakti.

Because the name quickly produces an intense concentration of the mind, all the results of yama, niyama, pranayama, dhyana, dharana and pratyahara are achieved.

Without performing the stages of astanga yoga, by the mercy of the name, the mind achieves complete stillness, which is the goal of yoga.

As the mind becomes purified, the splendors of the spiritual world gradually begin to appear.

The devotees experience such happiness that all other happiness achieved by any other process becomes just a drop in comparison with the ocean of prema.

They desire no other wealth than the mercy of Krsna.

|| 1.5.18 ||

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhīra-ramhasā

The wise man (**kovidah**) strives (**prayateta**) for that happiness (**tasya eva hetoḥ**) which is not attained (**yad na labhyate**) by jīvas wandering from Brahma-loka to the lowest species (**bhramatām upary adhaḥ**). Material happiness (**tad sukham**) is attained in all cases (**sarvatra labhyate**) without endeavor, by the law of karma (**anyataḥ**), just like distress (**duḥkhavad**), through the force of fast moving time (**gabhīra-ramhasā kālena**).

na nama sadrsam jnanam na nama sadrsam vratam
na nama sadrsam dhyanam na nama sadrsam phalam
na nama sadrsas tyago na nama sadrsah samah
na nama sadrsam punyam na nama sadrsi gatih
namaiva parama santir namaiva parama sthitih
namaiva parama bhaktir namaiva parama matih
namaiva parama pristir namaiva parama smrtih
namaiva karanam jantor namaiva prabhur eva ca
namaiva paramaradhyo namaiva paramo guruh

The name of Krsna is a spiritual substance. There is no knowledge, austerity, meditation, fruit, renunciation, sense control, pious act, or goal as great as that of the name. The name is the supreme liberation. The name is the supreme destination, the supreme peace. The name is the supreme situation. The name is supreme devotion. The name is supreme intelligence. It is supreme love and the supreme remembrance. This the devotee believes with conviction. The name is the soul's reason for existence. The name is the Lord of the soul. The name is the most worshipable object. The name is the supreme guru. Agni Purana

The Vedic scriptures describe the spiritual nature of the name and its supreme position as follows.

om asya jananto nama cid viviktena mahas te visno sumatim bhajamahe om tat sat
om padam devasya namasa vyastah sravasyavasrava apannamrttam namani cid dadhire yajniyani
bhadrayas te ranayas tam samdrstau
om tam ustotarah purvam yathavida rtasya gartam manusa pipartan asya jananto nama cid
viviktena mahas te visno sumatim bhajamahe

O Lord, we worship you, knowing your name is supreme. In worshipping the name, there are no rules.
The name is superior to all ritualistic activities. It is a spiritual substance. It is self-illuminating. From
the name of the Lord arose all the Vedas. We can perform expert worship of the name, which is none
other than the supreme Brahman. The name is easier to understand than the soul. The name is the
excellence of knowledge. It is practice (sadhana) and the goal of practice (sadhya). You and your lotus
feet are worshipable. We bow down to your lotus feet. For attaining the highest benefit the devotees
take up the name, discuss it and glorify it loudly. They know your name is completely spiritual. On
hearing your name being glorified, the devotees take up singing your name, and become purified. The
name is eternal. The name is the mother of the Vedas, a concentration of eternity, bliss and knowledge.
Oh Visnu, as we are able to glorify you by the mercy of the name, we will worship only the name.

Caitanya Mahaprabhu has glorified the name in His Sistastaka.

↓
Stress & bhajana kriya
↓
7 benefits → ↑ Faith.

The progressive steps in chanting the name are given in those verses (cetodarpaṇa marjaṇam... and namnamakāri bahudha...).

↓
(ananta nitya)

niṣṭhā

When the devotees chant the name giving up all offences, they have the symptoms described in the third verse (trnad api...).

↓
ruci

Chanting the name with unmotivated devotion is described in the next verse (na dhanam na janam na sundarim...).

Confession to the Lord is presented in the next verse (ayi nanda tanuja kinkaram...).

na yane ~ → bhāva

śakti

The last two verses indicate how the devotee as a resident of Vraja must worship as a follower of Radha in the mood of meeting and separation.

There is so much glorification of the name in the scriptures that if they were all to be included in this book, it would expand to the size of the Hari-bhakti-vilasa.

Therefore without saying more about the glories of the name, the procedure for intensive chanting the name will be described.

However, those on the stage of aspiring for prema should remember a few things before engaging in intensive chanting.

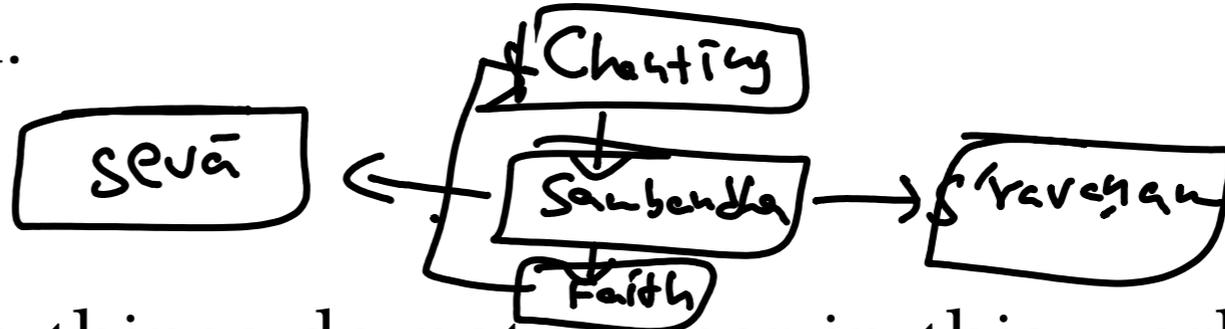
→ proper sambandh-jīva is a pre-requisite for chanting intensely

They should be convinced that Kṛṣṇa's form, His name, His service, and His associates are all eternally pure and spiritual.

Kṛṣṇa, His abode and His associates in His pastimes are all free of material energy and are completely spiritual.

There is nothing material in performing service to Kṛṣṇa. Kṛṣṇa's throne, house, garden, forest, the Yamuna, and all other objects are spiritual, non-material.

They should know that this faith is not the blind faith of the material world, but the supreme, eternal truth.



The true identities of all these things do not appear in this world, but rather reside in the heart of the pure devotee.

In this world, the result of sadhana of the name is realization of the real nature of the spiritual world (svarupa siddhi).

Whoever realizes this quickly gives up the body and by the grace of Krsna attains the spiritual world (vastu siddhi).

In this world, only a shadow of that supreme stage of existence can be experienced.

The preliminary stage is liberation, and the final stage is prema.

|| 2.10.6 ||

nirodho 'syānuśayanam
ātmanaḥ saha śaktibhiḥ |
muktir hitvānyathā rūpam
sva-rūpeṇa vyavasthiḥ ||

Nirodha refers to the merging of the jīva (**nirodho ātmanaḥ anuśayanam**) along with his material identity (**saha śaktibhiḥ**) into the Lord at the time of final devastation of the universe (**asya**). Mukti means (**muktiḥ**) the jīva's attainment of his form as pure ātmā or as an associate of the Lord (**sva-rūpeṇa vyavasthiḥ**) after giving up gross and subtle material bodies (**hitvā anyathā rūpam**).