

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 6

Prema Bhakti

Part-4

System for cultivating the
name

There is a different process for those fortunate souls who have exclusive faith in the name of Krsna from the beginning of life.

By Krsna's mercy they take shelter of a guru fully experienced with the potencies of the name.



The devotee of Visnu or Krsna who bestows knowledge is guru. He is worthy of worship like Visnu Himself. Being knowledgeable of scripture, he should be worshipped by body mind and words. If he teaches just one verse about the Lord, His spiritual name, qualities and pastimes, he is worshipable.

Narada Pancaratra, Bhakti Sandarbha 710

Caitanya Mahaprabhu has defined the qualities of such a guru.

Madhya 8.128

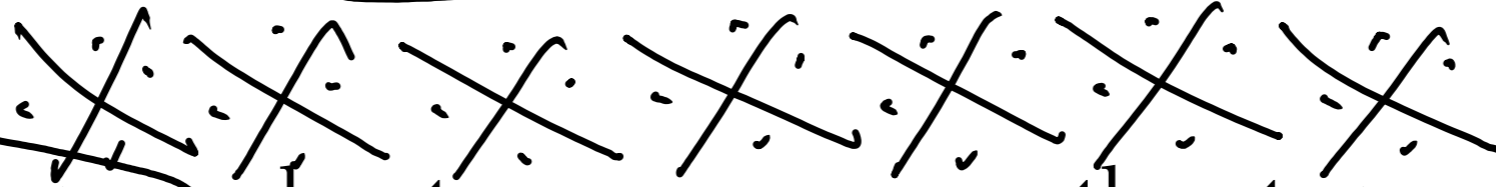
kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya

“Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.”

Although there is no absolute necessity of a diksa guru for learning about the name, having some one who can teach the name is also natural.



The syllables of the name can be obtained from anywhere, but the deep truths about the name are revealed by the mercy of a pure devotee guru.



By the mercy of guru, devotees can surpass the stage of namabhasa and protect themselves from offences.



Devotees who take up chanting seriously are, from the beginning, a madhyama adhikari, as they have understood the real spiritual nature of the name.

They practically have no namabhasa, and may be considered an aspirant for prema.

They express prema to Krsna, friendship with the pure devotees, mercy to the new devotees, and indifference to those who are inimical to the Lord or His Deity form.

*Love
↓
affection*

Because the kanistha adhikaris cannot judge the comparative qualification of devotees, they are in a pitiable condition.

The madhyama adhikari aspiring for prema, by treating three types of Vaisnavas in three different ways, very quickly comes to the stage of having achieved prema (premarudha).

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|| 11.2.46 ||

īśvare tad-adhīneṣu
bālīṣeṣu dviṣatsu ca
prema-maitrī-kr̥popekṣā
yaḥ karoti sa madhyamaḥ

An intermediate or second-class devotee, called madhyama-adhikārī (**madhyamaḥ**), offers his love to the Supreme Lord (**yaḥ karoti īśvare prema**), is a sincere friend to all the devotees of the Lord (**tad-adhīneṣu maitrī**), shows mercy to ignorant people who are innocent (**bālīṣeṣu kr̥pā**), and disregards those who are envious of the Lord (**dviṣatsu upekṣā**).

Kaniṣṭha Gṛhikari → does not have P.D faith. X
|| 11.2.47 ||

arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhaktesu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

A devotee who faithfully engages in the worship (yaḥ śraddhayā
pūjām ihate) of the deity in the temple (haraye arcāyām eva) but
does not behave properly toward other devotees (na tad-bhaktesu)
or people in general (ca anyeṣu) is called an unrefined devotee (sa
bhaktaḥ prākṛtaḥ smṛtaḥ).

|| NOI 5 ||

kṛṣṇeti yasya giri taṁ manasādriyeta
dīksāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [dīkṣā] and is engaged in worshiping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

The madhyama adhikari is worthy of association.

The madhyama adhikaris increase their chanting day and night till they chant
174 rounds a day.

The chanting gives them such bliss that they cannot exist without it.

Although they cannot count their rounds while sleeping and performing
other bodily functions, they chant at those times without counting.

They meditate on the meaning of the names as described by Gopala Guru Goswami, and gradually all the sinful tendencies of a person becomes subdued.

- ① Try to ↑ young
- ② Chant in association
- ③ Try to avoid offenses
- ④ ~~Have~~ Mantra in the circle
- ⑤ Dealing with other devotees.
- ⑥ Prayers
- ⑦ Chant with attention.

Then they experience the name's true nature, filled with supreme bliss.



The devotee realizes through the name by the voice etc., whatever he realizes of the Lord in the form of the Deity with his eyes. The name and Krsna are understood to be the same. **Bhakti Sandarbha 101**

When the name's nature becomes clear, Krsna's spiritual form appears along with the name.

निष्कला

With the presence of the pure name in their chanting, along with Krsna's presence, the material modes are vanquished and pure sattva, that is, all Krsna's non-material qualities appear.

↓ यथाशक्ति भक्ति - - - -

According to the purity of the chanting, and the appearance of Krsna's form and quantities, together with the name, the Lord's pastimes will appear by the Lord's mercy in the pure heart of the devotee who has awakened their natural spiritual vision.

→ शुचि

→ आशक्ति

When the tongue glorifies the Lord with counted or uncounted names, the mind sees Kṛṣṇa's form, the heart perceives Kṛṣṇa's qualities and the soul in trance sees Kṛṣṇa's pastimes.

Proof

First one must purify the heart by hearing the name. After purification, there will arise the form of the Lord by hearing of the form of Kṛṣṇa. When the form manifests itself, then qualities of Kṛṣṇa manifest. After the name, form and qualities have manifested, the pastimes of the Lord also manifest.

Bhakti Sandarbha 256

There are five states of advancement for the practitioner of the name: sravana
dasa, varana dasa, smarana dasa, apana dasa and prapana dasa.

Shravana → hearing from a bonafide guru.

Rāgaṅga Sēkhā

The learned person who chants the name following the stages beginning with
sravana dasa, eventually attains vastu siddhi by the mercy of the Lord and the
devotees. The stage of sravana refers to hearing the truth about practice
(chanting the name) and the goal of practice (prema) from a qualified guru.
The stage of varana refers to complete surrender at the feet of the guru after
hearing everything about chanting the name and the goal. The five stages in
smarana or remembrance of the name, qualities, and pastimes of the Lord are
smṛti, dhyana, dharana, dhruvanusmṛti and samadhi. Attaining ones spiritual
form through remembrance, while maintaining a material body is called
apana dasa. When the devotee gives up the material body by the will of
Kṛṣṇa, he attains vastu siddhi or sampatti dasa.

Dhyanaandra

Sravana dasa is that blissful stage when devotees hear from a qualified guru about sadhana and sadhya.

At that time, devotees hear about how to chant without offence, how to chant for achieving perfection, and how to become qualified for the name.

At this stage, the devotees develop continuous chanting of the name.

|| 11.14.26 ||

yathā yathātmā parimrjyate 'sau
mat-puṇya-gāthā-śravanābhidhānaiḥ
tathā tathā paśyati vastu sūkṣmam
cakṣur yathaiivāñjana-samprayuktam

To the degree that the ātmā becomes purified by hearing and chanting my glories, a person is able to perceive my real form and qualities and experience their sweetness, just as the eye when smeared with special ointment is able to see finer objects.

When the devotees become qualified to receive the set of beads strung with prema derived from chanting the name, when the disciples with great satisfaction receive from the lotus feet of the guru the pure process of chanting and worshipping, and when the guru imparts his spiritual energy into them, the devotees have come to the varana dasa.

③ Smarana dasa

The activities of remembering the name are five: smarana (remembering, dhyana (concentration); dharana (meditation); dhruvanusmrti (absorption); and samadhi (trance). This constitutes smarana dasa.

When remembrance of the name, concentration on the form, meditation on the qualities, absorption in the pastimes and, finally, entrance into the pastimes with taste of Krsna rasa in a trance-like state are all accomplished the person reaches apana dasa (stage of attainment of spiritual form).

blāṣaṁ kriyē bhāva → *blāve* *hiṣṭhē* *ruṣi*
āśeṣi *blāve*

In the stages of smarana and apana, the devotees practice remembrance of Krsna's pastimes that occur daily in eight parts of the day.

↓ अष्टा वेदिका विना स्मरणे

When they become deeply absorbed in this, they attain svarupa siddhi, attainment of their spiritual form.

These devotees are called natural paramahamsas.

By the mercy of Krsna, when devotees leave their material body they become associates in Vraja pastimes in their spiritual body.

That is called vastu siddhi.

This is the final result of chanting the name.

Sa-letti
It is called prapana dasa.

Should all the aspirants for prema (premaruruksu) leave family life and take sannyasa?

People should accept whatever asrama they judge as favorable for practice leading to prema—it may be grhastha, vanaprastha or sannaysa asrama.

If one asrama is unfavorable, they should give that up.

|| 5.1.16 ||

mukto 'pi tāvad bibhryāt sva-deham
ārabdham aśnann abhimāna-śūnyah
yathānubhūtaṁ pratiyāta-nidrah
kiṁ tv anya-dehāya guṇān na vṛikte

As long as, (**tāvad**) the prārabdha-karmas remain (**ārabdham**), even the liberated person (**muktah api**) maintains his body obtained by karma (**bibhryāt sva-deham**) and enjoys without false identity (**aśnann abhimāna-śūnyah**), just as a person who awakes from a dream (**yathā pratiyāta-nidrah**) remembers what he experienced in the dream (**anubhūtaṁ**) without false identity (**implied**). But he does not accept (**kiṁ tu na vṛikte**) the guṇas, actions and desires for attaining another body (**anya-dehāya guṇān**).

Examples of householders among Lord Caitanya's associates are Srivasa Pandita, Pundarika Vidyanidhi, and Ramananda Raya.

At the same time, they were natural paramahamsas.

In more ancient times also, there are many examples of householders, such as Rbhu, who were paramahamsas.

However, Ramanuja Acarya, Svarupa Damodara Goswami, Madhavendra Puri, Hari Dasa Thakura, Sanatana Goswami and Raghunatha dasa Goswami, finding grhastha asrama unfavorable for chanting, gave it up and accepted sannyasa asrama.