

# Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

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Thākura

# Chapter – 6

## Prema Bhakti

# Part-5

The goal of the devotee  
aspiring for Prema

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The devotees performing sadhana or practice plant the seed of bhakti in their own hearts. Their hearts are described as a field.

Before planting a seed in the field, it is necessary to first plough the field to make it suitable for sowing and raising the plant.

The fortunate soul receives from the true guru instructions to give up the quest for material enjoyment, liberation and yoga siddhi.

By following the instructions carefully, devotees clean the field. This results from association of devotees.

They will consider themselves lower than a blade of grass and become more tolerant than a tree.

Without pride, they will give respect to all living entities.

Having developed this nature, they are qualified for the name. (Siksastakam-3)

This practice is like preparing the field for planting.

As if subduing a wild horse, the devotees must trick the mind into submission.

|| 11.20.19 ||

dhāryamāṇam mano yarhi  
bhrāmyad āśv anavasthitam  
atandrito 'nurodhena  
mārgenātma-vaśam nayet

When the mind (yarhi manah) which attempts to concentrate (dhāryamāṇam) becomes doubly agitated and suddenly deviates (āśv anavasthitam), one should carefully (atandritah) bring the mind under control (ātma-vaśam nayet), giving some regard for its expectations (anurodhena mārgena).

This is called yukta vairagya.

This is helpful in gaining advancement in chanting; dry renunciation is not useful.

The creeper of devotion gradually grows by the watering process of hearing, chanting, remembering and other devotional activities.

The spiritual nature of the creeper is that it cannot be limited to the material world.

In an instant, the creeper transcends the fourteen material realms, crosses the Viraja, pierces the effulgence of Brahman and arrives in the spiritual world.

The nature of a spiritual substance is that it transcends the material realm.

When the devotee achieves real knowledge of the spiritual world and their own identity by overall effort and eagerness, that knowledge leads the soul and the creeper to the spiritual realm beyond matter, and then to Goloka Vrndavana, in the upper portion of the spiritual sky.

Attaining the desire tree of Krsna's lotus feet, the creeper spreads out and bears the fruits of prema.



In this place the gardener continuously waters the plant with hearing and chanting.

Once the creeper has crossed over the Viraja there is no fear of it decaying.

As long as the creeper is bound in the material world made of prakrti, mahat tattva, ahankara, form, taste, smell, touch, sound, the five knowledge gathering senses, the five senses of action, the mind, earth, water, fire air ether, goodness, passion and ignorance, there are obstacles to its growth.

When it attains the spiritual world, by the strength of its own nature, it cannot be broken or cut, and it ascends higher.

As long as it is in the material realm, the gardener must be careful of two things.

First, offences to the Vaisnavas must be avoided, for like an elephant in the garden, it will squash the creeper.

dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair  
na prākṛtatvam iha bhakta janasya paśyēt  
gaṅgāmbhasām na khalu budbuda-phena-paṅkair  
brahma-dravatvam apagacchati nīra-dharmaiḥ

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

To prevent this, the gardener must build a wall made of strong chanting apart from the worldly people and shelter of devotees.

This menace will be prevented by association of pure devotees.

Second, the bigger the plant grows, the more the likelihood that due to bad association weeds will spring up along with the creeper.

Desire for enjoyment, desire for liberation, committing sinful activities, duplicity, deceit, cheating, violence, self acquisition, desire for respect, desire for position and many other weeds may grow in the garden.

By the water of hearing and chanting, these weeds may grow in size and stunt the growth of the creeper of devotion.

All these weeds start from association with people inclined to material enjoyment and liberation.

It is commonly seen that the devotee falls from his position due to bad association.

Therefore the gardener, according to the instructions of the guru, must cut down all such weeds as soon as they grow up.

By doing this the main plant, the creeper of bhakti will quickly grow and enter the spiritual world Vrndavana.

There the fruit of prema ripens, and there the gardener remains and relishes the fruit.

Taking support of this creeper the particle spirit soul gardener attains the desire tree of the lotus feet of Krsna.

Serving that desire tree, the gardener tastes the fruit of prema, the goal of human life.

The aspirant for prema following the above method of chanting, hearing and remembering the name, becomes pure in heart and attains bhava.

Along with the appearance of bhava, the devotee becomes qualified for rasa (sweetness of loving relationship).

In Krsna's pastimes all rasas are supremely sweet.

Santa, dasya, sakhya and vatsalya all have their particular excellence.

Corresponding to their different qualities, the devotees enter a particular rasa.

According to Mahaprabhu, madhura rasa is most worshipable.

For this rasa, there must be loyalty to Radha; otherwise there will be no taste.

The form of eternity, knowledge and bliss is the supreme entity.

Krsna is the form of eternity and knowledge and Radha is the form bliss.

Radha and Krsna are thus one entity, but to distribute rasa they take two forms. Radha and Candravali are the best among all the gopis and Radha is the best of all.



It was observed in the discussion about raganuga sadhana bhakti that those persons who are greedy for the mood of the inhabitants of Vraja perform their sadhana following after them with devotion.

Thus the aspirants for prema must learn the process for gaining entrance to the eternal pastimes of Radha and Krsna by the mercy of their guru.

The devotees aspiring for madhura rasa, by meditating on their identity as gopis, attain entrance to the entourage of Radha.

One should not think that it is impossible that a person performing sadhana with a male body can be a gopi in his meditation.

All souls are the marginal energy of Krsna.

Male and female of the gross body are illusory conceptions, which originate in the subtle body.

The eternal pure body of the soul is spiritual, without a distinction of male or female.

This spiritual body has free will, and is impelled by pure desire.



When a particular spiritual sentiment arises in relation to Krsna, it produces a male or female body for the soul.

In santa rasa, the body is neuter.

In madhura rasa all the souls have pure female forms, who worship one male, Krsna.

Which rasa souls have is determined by the souls' innermost tendency of taste.

When faith in the chanting process arises, according to their taste, they will gravitate to their own rasa.

Determining that rasa, the guru will give the devotees suitable initiation for carrying out their worship.

↓ Siddha Prema

Prema predominated by madhura rasa is described in the Brhad Aranyaka Upanisad.

tad yatha priyaya striya samparisvaktō na bahyam kincana veda nantaram  
evayam purusah  
prajnanenatmana samparisvaktō na bahyam kinca veda nantaram

As a man embraced by a woman loses consciousness of outside and inside, so a person embraced by the Lord loses consciousness of outside and inside.

**Brhad Aranyaka**

Krsna is the all in all of madhura rasa, but only by the mercy of Radha can a person attain a relationship with Krsna in this rasa.

Having attained the mercy of guru, if the devotee remembers the pastimes of Radha and Krsna while recollecting the mood of Caitanya Mahaprabhu, the feeling of madhurya will appear.

Even though the continuous sadhakas dwell in a material body in the material world, by internal process they will meditate on their eternal spiritual body by the mercy of guru.

Through continuous meditation on serving Radha Krsna in their daily eightfold pastimes, they will finally identify completely with that spiritual body.

That is called svarupa siddhi, attainment of spiritual body.

The aspirant should meditate as follows: I am a follower of Lalita in the entourage of Radha; I am the follower of Rupa Manjari; I live in Yavat grama, with a wonderful body full of knowledge and bliss, impelled by strong desire, overflowing with rasa; my complexion is bright gold; a youthful servant of Radha and Krsna.

For practicing this meditation on a spiritual form there are eleven items of identity: name, form, age, cloth, relationship, entourage, order, service, parakastha, palyadasi, and abode.

One should take the name of a manjari, following after Sri Rupa Manjari. One should take a form that is suitable for serving Radha, that is an attractive body of a gopi that excites the desire of Krsna. The age may vary, but the gopis during the kaisora age, thirteen years, are the most outstanding among all of the women of Vraja. According to the body, the gopi should have attractive colored cloth such as blue and various ornaments. The relationship is that of the served and the servitor. The manjari always thinks she is the servant, even in times of great danger to life. Just as the group is subservient to the group leader, the manjari is also subservient. The gopi is always subservient to the group she identifies with. The manjari is submissive to the orders of the group leader, which bring about the loving exchanges of Radha and Krsna. The manjari thinks that she has attained eternal form as friend of Rupa Manjari and others who are servants of Radha and Krsna. That is parakastha As a palyadasi she thinks of herself as a constant servant by attitude and affectionate words. The place is a joyous location in Vraja where Radha and Krsna are situated, such as Vamsivata or Nandisvara. The name, form and all other particulars of the manjari are given by the guru. The person should worship Krsna, the lord of Radha, daily, considering these items, while chanting and remembering the name. Thinking oneself as an associate of the sakhis, the devotee should serve their Lordships in eight parts of the day. **Bhajana**

**Paddhati Dhyanaandra**

The devotees should continuously meditate on their spiritual form endowed with these eleven particular details, until they achieve complete identity with it.

From this identity will arise a clear realization of their eternal service.

Living in the material world continues only by habit, and only until death.

Such devotees will consider protection, maintenance and nourishment of their body only in so far as such considerations are favorable for their practice.



When the devotees have a greed for practicing raganuga, they should request their guru.

The guru, after examining the devotees' taste, will determine their particular type of worship and instruct them all about their spiritual bodies.

According to this revelation, the devotees aspiring for prema should live near the guru in order to obtain all knowledge of the subject, and then, residing in their own home, they should practice their worship with great effort and eagerness.

By continuously remembering the identity equipped with name and form given by the guru, they will attain identity with it.

This identity is called svarupa siddhi or atma jnana.

The stages of glorifying and remembering Krsna's name, form, qualities and pastimes that were mentioned become at this time fully manifest.

The purpose of all these practices is enter into the eternal name, form, qualities and pastimes of Radha and Krsna by forming a relationship with Them, through meditation on individual spiritual identity.

When the creeper of devotion crosses the Viraja, pierces the Brahman and ascends to the lotus feet of Krsna in Goloka Vrndavana at the top of the spiritual world, the devotee, gardener, climbing that creeper of bhakti also enters into the spiritual world.

Some devotee writers have said that svarupa siddhi means taking birth in the house of a cowherd in Vraja, before the completion of sadhana.

This is not untrue.

This is understood to be the second birth before the final attainment of vastu siddhi by the devotee.

Attaining in this way a body of a gopi, the devotee attains pure second birth, or apana dasa.

When the devotee at this stage gives up the material body, the devotee progresses from svarupa siddhi to vastu siddhi.

With the full blossoming of remembrance of Krsna's name, form, qualities and pastimes, the devotee attains eternal Vrndavana.

The subtle difference between the manifest Vrndavana on earth and Goloka Vrndavana can be understood from Sanatana Gosvami's Brhad Bhagavatamrta.

It has been described that in the transcendental world there are no modes of passion or ignorance, or goodness mixed with them.

There is no passage of time. There is no influence of maya.

Krsna and His associates live there eternally.

How can this be?

We see that although Krsna's abode is situated above Brahman, it is the place  
of eternal pastimes taking place during eight parts of the day.

Distinctions, place and time are present there. How astounding!

From the Vedas and Puranas, it is understood that whatever exists in the material world exists as well eternally in the spiritual world, but without any blemish.

The material world is but a reflection of the spiritual world.

In this world everything is contaminated by the touch of maya.

But in the spiritual world, because maya and the modes of nature do not exist, everything is faultless.

Everything there is in the pure mode of goodness.

Time and place have this quality.

Krsna's activities are beyond maya, beyond the three modes of nature—nirguna.

To nourish the rasa of the pastimes, there is faultless time, place, space, water and other elements.

Thus in that spiritual time, without the influence of material time, Krsna performs pastimes in eight periods of the day: at the end of night, in the early morning, in late morning, at noon, in the afternoon, at dusk, in the evening, and in the night. (*Meditating on Radha and Krsna situated on a lotus, the person should meditate on service in eight parts of the day: end of night, early morning, forenoon, noon, afternoon, evening, early night and deep night. Noon and midnight are both six muhurtas long, and nisanta (end of night) and other periods are three muhurtas long. A muhurta is forty-eight minutes.*)

The succession of Krsna's pastimes taking place during periods of day and night nourish the unbroken rasa.

Whatever pastimes occur by Krsna's eternal will in Gokula Vrndavana (on earth) also occur in Goloka Vrndavana.

In the Padma Purana, it is written that Narada asked his guru Sadasiva: "O Lord, I have heard everything that I wanted to know, but now I wish to hear about the supreme path of bhava."



Lord Siva said: "O Narada, all of Krsna's servants, friends, mother and father, and his beloved gopis possess all good qualities. They are all eternal. Whatever pastimes of the spiritual world have been described in the Puranas are also present eternally in Vrndavana on earth within the cycle of material time. Going to and coming from the forests or pastures and herding cows with His friends are the same in both places. But the killing of demons that occurs in the earthly pastimes is present in the spiritual world only as a conception for nourishing the rasas. That thought takes an active form of killing demons in the pastimes of the material world. Krsna's gopis give pleasure to Krsna in secret with the belief that they are the wives of someone else. Those who want to serve Krsna as the gopis do must think of themselves as having similar form and qualities."

Narada said: " How do those who have not realized the spiritual pastimes serve the Lord in that mood?"

Sadasiva replied, " O Narada, in truth, I do not know those pastimes. My conception of having a male body is an obstacle. If you go to Vrnda devi, she will tell you. Vrnda devi lives near Kesi tirtha along with many gopi servants of Krsna."

Narada went to her and asked, "O Devi, if I am qualified, please tell me about Krsna's daily pastimes."

Siva has here taught how the practitioner should meditate daily.