

Chapter 1 part 7

Prayojana- the goal of life (Bhava and Prema)

Yukta-vairāgya: the way to Prema

Practical definition of yukta-vairagya

1. carry on the household duties without attachment
2. worship the Lord with inner steadiness

By doing so, gradually the material world will fall away.

1. carry on the household duties without attachment

Perform those duties with no desire
for any material result.

Don't refer to any dharma shastras.

Be clear to work only for the purpose
of attaining a relationship with the
Lord.

2. worship the Lord with inner steadiness

Worshipping the Lord is important
otherwise the household duties
performed are śrama eva hi kevalam.

The body, house and objects meant for worship can all be used in yukta vairagya.

If there is internal devotion and steadiness, very quickly the bondage of the material world will disappear.



internal steadiness : starts with right conviction (conviction based on pure devotional faith)

When one slowly starts acting according to that conviction, the heart starts getting purified and the devotee becomes steady in his spiritual practices also.

What happens if you reject the gradual process of Yukta Vairagya and become a false renunciate?

- Sahajiyas mostly do so.

-This just leads to degradation of the soul.

Our practice is vaidhi in form only. It is actually raganuga in substance. If someone tries to skip vaidhi and jump directly to raganuga, then he cheats himself and gets degraded more.

They will read the esoteric pastimes of Krishna but since their heart is still not purified, such reading or hearing just increase their lust and other anarthas instead of purifying their hearts.

The Way to Prema: Chanting

Chanting Lord's names is
the ultimate practice of a
devotee

bhajanera madhye śreṣṭha nava-vidhā bhakti
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti

tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana

Chaitanya
Mahaprabhu to
Sanatan Goswami

O King, constant chanting of the holy name of
the Lord after the ways of the great authorities
is the doubtless and fearless way of success for
all.

SB 2.1.11

The devotees should:

1. Follow yukta-vairagya.
2. Chant Lord's names in association of the devotees.
3. Reject karma and jnana

There should be no over-endeavour in performing secondary limbs

Over-endeavour in performing secondary limbs:

Those secondary limbs become detrimental in performing primary limbs.

In maintaining body, house and society through yukta-vairagya, devotees should not over endeavour. There should be no prayasa.

Primary endeavour should be for the primary limb.
Endeavour for secondary limb is only to support the primary limb.

For example : taking bath assists our bhajan.
But one should not spend 3-4 hours taking bath.

Working and earning is secondary limb. Because it helps to maintain our body and our families peacefully.
But if one works for 18 hours and sleep for 6 hours, then the whole purpose is defeated.

What kind of food should one eat?

One should not indulge in pleasurable objects or delicious food, but maintain their bodies on sattvika food so that the senses, mind and internal mental faculties will not be disturbed or destroyed.

A learned sage should take his satisfaction with the actions of his prana and should not seek satisfaction through the sense objects.

SB
11.7.39

Food that is wholesome, pure and obtained without difficulty is in the mode of goodness, food that gives immediate pleasure to the senses is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance.

SB
11.25.28

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam

Eat simple and healthy food.

What kind of residence should we choose?

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam

Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental.

SB
11.25.25

Even Brahmaloaka should not be accepted as a residence if there are no rivers of sweet topics about the Lord , no devotees who take shelter of those topics, and no great festivals or sacrifices of chanting the name of the Lord .

SB
5.19.24

Reside in a place which is free from material distractions. Stay in association with those who can nurture devotion.

Reject association of women, womanizers and materialists.

Who is capable of chanting constantly?

tr̥ṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ
(CC Adi 17.31)

What should one do if they have some other desires in the heart?

If there is some desire in the heart, then the devotees should continue their chanting humbly recognizing it, yet detesting it.

In a short time the Lord will come into the heart, purify it of all desire, and accept the devotees' love.

Two essential concepts in Lord Chaitanya's teachings

naam ruchi

jiva daya

A person is a devotee to the extent these two qualities are present.

It is not necessary to labor for any other qualities.

The qualities of the devotee spontaneously appear, and the devotee naturally relishes acting for the benefit of all.

No sorrow exists for a devotee

For sadhakas - sorrow given by karma does not exist

For siddhas- no material sorrow at all

The devotee is careful to associate with the guru and others of the same category (sajātīyāśaye) at the appropriate time.