

Part-12

Practice of Rāgānuga-Bhakti

8) One Cannot Imagine a
Siddha-Deha

One Cannot Imagine a Siddha-Deha

- The dangers of imagining one's spiritual form (siddha-deha) cannot be overstated.
- Spiritual life is a matter of revelation, something that comes gradually through prolonged, unceasing effort.
- Such effort must be made in line with the authorized disciplic succession.

One Cannot Imagine a Siddha-Deha

- If bhāva has not awakened in a devotee, neither has awareness of his or her spiritual form.
- Imagining a spiritual form can never invoke love for Kṛṣṇa; rather, because such an artificial attempt is offensive to devotion, it further covers a person's dormant prema.
- Here is a nice example to elucidate this point.

One Cannot Imagine a Siddha-Deha

- Once, a pseudo-devotee took up residence near Gaura Kiśora Dāsa Bābājī, and to impress visiting pilgrims, loudly imitated the sounds of a person in ecstasy.
- Bābājī Mahārāja told the man, “Just as a barren woman cannot give birth by imitating the sounds of labour, you cannot bring forth pure love for Kṛṣṇa by imitating the sounds of ecstasy.”

One Cannot Imagine a Siddha-Deha

- In other words, no amount of imagination can cause the fruit of perfection to ripen.
- Only Kṛṣṇa's mercy can do that.
- Devotees must make themselves fit for Kṛṣṇa's mercy by service and surrender if they wish to receive knowledge of their spiritual identity.

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Practice of Rāgānuga-Bhakti

- 9) Beware of the Sahajiya
Misinterpretation of this
Verse

Beware of the Sahajiya Misinterpretation of this Verse

- Certain pseudo-Vaiṣṇavas interpret the verse under discussion to mean that a sādhaka should follow the activities of the Vraja-vāsīs externally as well as internally.
- For example, a man will dress as a gopī and feign the voice and mannerisms of a young girl, thinking his activities to be sādhana.
- Nothing more need be said of such a sham in the name of devotion.

Beware of the Sahajiya Misinterpretation of this Verse

- Other pseudo-Vaiṣṇavas remain in the dress of practitioners but neglect the sacred activities of sādhana-bhakti.
- During Viśvanātha Cakravartī Ṭhākura's time, a disciple of Hemalatā Thākuraṇī, Rūpa Kavirāja, propagated this deviation.
- He reasoned that since the gopīs did not accept spiritual masters, observe Ekādaśī, or worship either śālagrāma-śilā or Tulasīdevī, it was not necessary for sādhakas to do so.

Beware of the Sahajiya Misinterpretation of this Verse

- Viśvanātha Cakravartī Ṭhākura denounced this divergence from the truth and drove Rūpa Kavirāja out of Vraja.
- Some time later Rūpa Kavirāja left his body, suffering from leprosy.

Beware of the Sahajiya Misinterpretation of this Verse

- Jīva Gosvāmī in his commentary has explained this with the words **vraja-lokās tv atra kṛṣṇa-preṣṭha-janās tad-anugatās ca tad-anusārataḥ**: vraja-lokā means those dear to Kṛṣṇa (like Śrī Rādhā etc.) and persons following after them (like Śrī Rūpa etc.); one should follow in their footsteps.

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Practice of Rāgānuga-Bhakti

10) Practical Application of the Internal and External Practice

Practical Application of the Internal and External Practice

- Externally, devotees in spontaneous service follow the teachings and examples of the sādḥaka forms of the eternal residents of Vraja.
- Gauḍīya Vaiṣṇavas follow the example of Rūpa Gosvāmī, the sādḥaka form of Rūpa-mañjarī.
- Thus they are known as Rūpānugas.

Practical Application of the Internal and External Practice

- Caitanya-caritāmṛta describes Rūpa Gosvāmī's character, literary achievements, dedication to Lord Caitanya, and excavation of many of Kṛṣṇa's pastime places. [Śrī Caitanya-caritāmṛta, Madhya-līlā 19.115–134]
- Devotees should meditate on and emulate the traits and services of Rūpa Gosvāmī by understanding the heart of his mission and then trying to assist him in spreading Kṛṣṇa consciousness (Śrī-caitanya-mano 'bhīṣṭam sthāpitaṁ yena bhū-tale). [Śrī Prema-bhakti-candrikā, Maṅgalācaraṇa 2]

Practical Application of the Internal and External Practice

- Members of ISKCON accept that Śrīla Prabhupāda is also an eternal resident of Vṛndāvana, and his example is even more relevant to us.
- To be a member of ISKCON means to be absorbed in Prabhupāda's personal qualities, compassion, preaching spirit, unparalleled achievements, and literary masterpieces.

Practical Application of the Internal and External Practice

- Śrīla Prabhupāda's disciples have written many books to help devotees absorb their minds in Śrīla Prabhupāda, and Śrīla Prabhupāda himself left an ocean of instructions in his writings, lectures, conversations, and correspondence.
- His followers may hear these instructions to remain fully connected to him and in order to cultivate their desire to follow in his footsteps.

Practical Application of the Internal and External Practice

- In this way, ISKCON's members can practise remembering one of Lord Caitanya's confidential associates.

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Practice of Rāgānuga-Bhakti

11) Clarification on the
Terminologies Sadhaka
Rupa and Siddha Rupa

Clarification on the Terminologies Sadhaka Rupa and Siddha Rupa

- The term sādḥaka in the verse under discussion needs to be clarified.

Sādḥakā

- It generally refers to devotees who are not yet completely mature but who are trying to achieve perfection through devotional service in practice.
- In this verse, however, the meaning of sādḥaka-rūpa should be understood in another sense—in the context of Lord Caitanya's mission.

Clarification on the Terminologies Sadhaka Rupa and Siddha Rupa

- Lord Caitanya and His associates like Rūpa Gosvāmī appear as practising Vaiṣṇavas in order to taste the bliss of service in separation.
- Moreover, the sādḥaka forms of Lord Caitanya's associates in this world are projections of their eternal identities in the Śvetadvīpa portion of Goloka.

Clarification on the Terminologies Sadhaka Rupa and Siddha Rupa

- In other words, both the sādhaka-rūpas and the siddha-rūpas of Lord Caitanya's eternal companions are perfected forms that represent two different moods of devotion, one of aspiration for perfection, the other of engagement in perfection.

↓
Rūpa mañjarī

→ Rūpa Gosvāmī

- Both are perfect. The term siddha-rūpa, when used, for example, to refer to Rūpa-mañjarī, does not imply that Rūpa Gosvāmī's sādḥaka form is imperfect and temporary.

Clarification on the Terminologies Sadhaka Rupa and Siddha Rupa

- The eternal companions of Lord Caitanya are fully mature in devotion, and their forms are perfect and eternal, as are those of their counterparts in Vraja.

gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendra-suta pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi
tāra haya vraja-bhūme vāsa

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Practice of Rāgānuga-Bhakti

12) Raganuga Practitioners
practice the same limbs as
the Vaidhi Sadhakas

Rāgānuga Practitioners practice the same limbs as the Vaidhi Sadhakas

śravaṇotkīrtanādīni
vaidha-bhakty-uditāni tu
yāny aṅgāni ca tāny atra
vijñeyāni manīṣibhiḥ

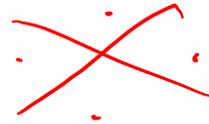
The discriminating practitioners (**vijñeyāni manīṣibhiḥ**) should accept the aṅgas (**tāny tu aṅgāni**) which were mentioned in vaidhi-bhakti (**yāny vaidha-bhakty-uditāni**) such as hearing and chanting (**śravaṇa utkīrtana ādīni**) as the aṅgas of rāgānuga-bhakti (**atra**). (**BRS**)

Raganuga Practitioners practice the same limbs as the Vaidhi Sadhakas

- Along with hearing and chanting, items such as surrendering to the lotus feet of guru should be understood as favorable.
- Without those favorable items how can one accomplish following after the eternal inhabitants of Vraja?

Raganuga Practitioners practice the same limbs as the Vaidhi Sadhakas

- After considering with intelligence, one should select activities conducive to one's own sentiments for Kṛṣṇa, and not those activities which are contrary to one's sentiments.



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Practice of Rāgānuga-Bhakti

13) Raganuga Sadhaka's Approach to Hearing

Raganuga Practitioners practice the same limbs as the Vaidhi Sadhakas

- They do not give up hearing, but spend more time hearing the particular topics that nourish their serving mood.
- Devotees attracted to the loving exchanges between Kṛṣṇa and the cowherd boys read books describing the gopas.
- Devotees following the goddesses of Vraja read about the gopīs' special love, services, and moods.

Raganuga Practitioners practice the same limbs as the Vaidhi Sadhakas

- At the same time, devotees rejoice in hearing Kṛṣṇa's pastimes with all the Vraja-vāsīs, despite their own aspirations to become followers of a particular associate of the Lord.
- For instance, followers of the gopīs eagerly take shelter of the gopas, as Rūpa Gosvāmī does of Subala:

Raganuga Practitioners practice the same limbs as the Vaidhi Sadhakas

subala ballava-varya-kumārayor
dayita-narma-sakhas tvam asi vraje
iti tayoh purato vidhuraṁ janam
kṣaṇam amuṁ kṛpayādya nivedaya

“O Subala, you are the intimate friend of the son and daughter of the best of the gopas in Vraja. Please be merciful and introduce this unhappy person to your two friends.” (**Utkalikā-vallārī 24**)

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Practice of Rāgānuga-Bhakti

14) Raganuga Sadhaka's Approach to Deity Worship

Raganuga Sadhaka's Approach to Deity Worship

- Though prescribed in the scriptures, they naturally give up activities of deity worship such as worshipping Rukmiṇī, meditation of Dvārakā, performing mudrās and nyāsas.
↳ Pāncarātrikī worship?
- Their mood in worship changes along with their increasing absorption in vraja-bhakti.

Raganuga Sadhaka's Approach to Deity Worship

- Instead of thinking of how to dress the deities of Rādhā and Kṛṣṇa according to the rules of arcana, they dress Them while thinking about how the Vraja-vāsīs do it.
- This does not mean that they concoct new modes of dress for Rādhā and Kṛṣṇa, however.

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Practice of Rāgānuga-Bhakti

15) It is alright for the Raganuga Sadhakas to omit some limbs which may be contrary to their Sentiments

It is alright for the Raganuga Sadhakas to omit some limbs which may be contrary to their Sentiments

- The scriptures also say that, on the path of bhakti, there is no fault in omitting some of the procedures (procedures such as meditation on Rukmiṇī).

It is alright for the Raganuga Sadhakas to omit some limbs which may be contrary to their Sentiments

yān āsthāya naro rājan
na pramādyeta karhicit
dhāvan nimīlya vā netre
na skhalen na pated iha

O King (**rājan**), one who accepts this process of devotional service to the Supreme Personality of Godhead (**yān āsthāya narah**) will never blunder on his path (**na pramādyeta karhicit**) in this world (**iha**). Even while running with eyes closed (**dhāvan nimīlya vā netre**), he will never trip or fall (**na skhalen na pated iha**). (SB 11.2.35)

It is alright for the Raganuga Sadhakas to omit some limbs which may be contrary to their Sentiments

na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyaṅ
nirguṇatvād anāśiṣaḥ

My dear Uddhava (**aṅga uddhava**), because I have personally established it (**mayā vyavasitaḥ samyak**), this process of devotional service unto Me (**mad-dharmasya**) is transcendental and free from any material motivation (**nirguṇatvād anāśiṣaḥ**). Certainly a devotee never suffers even the slightest loss (**na hy aṅu api dhvaṁso**) by adopting this process (**mad-dharmasya upakrame**). (SB 11.29.20)

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Practice of Rāgānuga-Bhakti

16) How to decide which practices to follow and which ones to reject ?

How to decide which practices to follow and which ones to reject ?

- Viśvanātha Cakravartī Ṭhākura divides the activities of bhakti into five categories according to how they affect the spontaneous mood (bhāva):

1. **Bhāvamaya** – things composed of one's bhāva
2. **Bhāva-Sambandhī** – those related to one's bhāva
3. **Bhāva-Anukūla** – things favourable to one's bhāva
4. **Bhāva-Aviruddha** – those not incompatible with one's bhava
5. **Bhāva-Pratikūla** – things opposed to one's bhāva

How to decide which practices to follow and which ones to reject ?

Bhāvamaya – Things composed of one's bhāva

- This refers to the four primary mellow, Dasya, Sakhya, Vatsalya and Madhurya.
- Those qualified for Raganuga Sadhana are drawn to one of these service moods, and every activity they perform is saturated with the flavour of that rasa.

How to decide which practices to follow and which ones to reject ?

(1st 5 limbs & last 5 limbs)

Bhāva-Sambandhī – Those related to one's bhāva

- This refers to the Five most potent limbs of devotion.
(Along with other important limbs such as surrendering to the Guru and serving him)
 1. Attachment to Serving the Lotus Feet of the Deity
 2. Relishing Bhāgavatam
 3. Association with like-minded, affectionate devotees
 4. Chanting the name of the Lord
 5. Residing in Mathurā
- These practices are indispensable because they help form and mature a devotee's spiritual disposition.

How to decide which practices to follow and which ones to reject ?

Bhāva-Anukūla – things favourable to one's bhāva

- These are related practices not indispensable but favourable to bhāva. One should accept these practices because they are complementary.
- For example, one should observe Ekādaśī, celebrate Janmāṣṭamī, follow Kārttika vrata, renounce sense pleasures to give Kṛṣṇa satisfaction, and worship Tulasīdevī and the banyan tree.

(1st 20 limbs)
↓
15 limbs

How to decide which practices to follow and which ones to reject ?

Bhāva-Aviruddha – Those not incompatible with one's bhava

- These are practices neither incompatible with nor favourable to cultivating bhāva.
- These practices are optional or neutral.
- Examples in this category are wearing the deity's flower garland or stamping the body with the Lord's names.

middle 39 limbs

How to decide which practices to follow and which ones to reject ?

Bhāva-Pratikūla – things opposed to one's bhāva

- Finally, opposed to the spontaneous devotion of Vṛndāvana are practices such as meditating on the service of Kṛṣṇa's queens in Dvārakā or affixing the mantras worshipping various deities to one's body (nyāsa).
- Devotees cultivating bhāva should avoid such practices.

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Practice of Rāgānuga-Bhakti

17) But remember that you are
part of a World Organization

But remember that you are part of a World Organization

- Before deciding which regulative practices to continue and which to drop, however, ISKCON devotees must first consider the example such behaviour will set for newcomers.
- Since new devotees are always joining the Society, it is important that senior devotees encourage them by setting a proper example.
- If leading devotees neglect practices required of novices, double standards in the Society will result in confusion.

But remember that you are part of a World Organization

- Lord Caitanya's mercy is the most indispensable item for spontaneous practice, and that mercy showers down on those who selflessly serve His mission.
- Aspirants for rāgānuga-bhakti must carefully consider what is favourable for ISKCON and cultivate the spontaneous mood accordingly.

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Practice of Rāgānuga-Bhakti

18) Raganuga Sadhaka's
relationship with the Guru

Raganuga Sadhaka's relationship with the Guru

- Viśvanātha Cakravartī Thākura adds submission to the spiritual master (viśrambheṇa guroḥ sevā) to the list of indispensable items of devotion.
- In other words, as disciples advance on the path of spontaneous devotion they never minimize or reject their preceptors' instructions.

Raganuga Sadhaka's relationship with the Guru

- In addition to seeing their gurus as servants of Lord Caitanya's mission, they begin to see them as servants of Rādhā and Kṛṣṇa, as expressed in the fifth and sixth verses of Śrī Gurv-aṣṭakam.

Raganuga Sadhaka's relationship with the Guru

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam

The spiritual master aspires to relish at every moment (**prati-kṣaṇa-āsvādana-lolupasya**) the unlimited (**apāra**) conjugal pastimes (**mādhurya-līlā**) of Rādhikā and Mādhava (**śrī-rādhikā-mādhavayor**), and Their qualities, names, and forms (**guṇa-rūpa-nāmnām**). I offer my respectful obeisances unto the lotus feet of such a spiritual master (**vande guroḥ śrī-caraṇāravindam**).

Raganuga Sadhaka's relationship with the Guru

**nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam**

The spiritual master is very dear (**ati-vallabhasya**), because he is expert in assisting the gopīs (**tatrāti-dākṣyād**), who at different times make different tasteful arrangements (**yā yālibhir yuktir apekṣaṇīyā**) for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs (**rati-keli-siddhyai**) within the groves of Vṛndāvana (**nikuñja-yūno**). I offer my most humble obeisances unto the lotus feet of such a spiritual master (**vande guroḥ śrī-caraṇāravindam**).

na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum nandīśvara-pati-sutatve guru-varam
mukunda-preṣṭhatve smara param ajasram nanu manah

Indeed (**nanu**), do not perform (**na kila kuru**) any pious acts (**dharmam**) prescribed in the Vedas and supporting literature (**śruti-gaṇa-niruktaṁ**), or sinful acts forbidden in them (**na adharmam**). Staying here in Vraja (**iha vraje**), please perform (**tanuḥ**) profuse service (**pracura-paricaryām**) to Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇa**). O mind (**manah**), unceasingly remember (**ajasram smara**) the son of Śacī (**śacī-sūnum**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varam**) as the dearest servant of Lord Mukunda (**param mukunda-preṣṭhatve**).

Srila Prabhupada on this Topic

- A devotee who is actually advanced in Kṛṣṇa consciousness, who is constantly engaged in devotional service, should not manifest himself, even though he has attained perfection.
- The idea is that he should always continue to act as a neophyte devotee as long as his material body is there.
- Activities in devotional service under regulative principles must be followed even by the pure devotee.

Srila Prabhupada on this Topic

- But (when he realizes his actual position) in relationship with the Lord, he can, along with (the discharging of regulative service,) think within himself of serving the Lord under the guidance of a particular associate of the Lord and develop his transcendental sentiments in following that associate.
- In this connection, we should be careful about the so-called siddha-praṇālī.

Srila Prabhupada on this Topic

- The siddha-praṇālī process is followed by a class of men who are not very authorized and who have manufactured their own way of devotional service.
- They imagine that they have become associates of the Lord simply by thinking of themselves like that.

Srila Prabhupada on this Topic

- This external behavior is not at all according to the regulative principles.
- The so-called siddha-praṇālī process is followed by the prākṛta-sahajiyā, a pseudosect of so-called Vaiṣṇavas.
- In the opinion of Rūpa Gosvāmī, such activities are simply disturbances to the standard way of devotional service.

Srila Prabhupada on this Topic

- Śrī Rūpa Gosvāmī says that learned ācāryas recommend that we follow the regulative principles even after the development of spontaneous love for Kṛṣṇa.
- According to the regulative principles, there are nine departmental activities, as described above, and one should specifically engage himself in the type of devotional service for which he has a natural aptitude.

Srila Prabhupada on this Topic

- For example, one person may have a particular interest in hearing, another may have a particular interest in chanting, and another may have a particular interest in serving in the temple.
- So these, or any of the other six different types of devotional service (remembering, serving, praying, engaging in some particular service, being in a friendly relationship or offering everything in one's possession), should be executed in full earnestness.
- In this way, everyone should act according to his particular taste.

Pure Devotional Service

① Detailing ones inclination.

② Yukta vairāgya →

③ Spontaneous D.S

Part-13

Elements of Practice of Kāmānuga-Bhakti

Elements of Practice of Kāmānuga-Bhakti

kāmānugā bhavet trṣṇā
kāma-rūpānugāminī
sambhogecchā-mayī tat-tad-
bhāvecchātmeti sā dvidhā

That rāgānuga-sādhana-bhakti which is filled with longing (**trṣṇā**) and which follows after the kāma-rūpa-rāgātmika-bhakti of the siddha-bhaktas (**kāma-rūpa anugāminī**), is called kāmānuga-bhakti (**kāmānugā bhavet**). There are two types (**sā dvidhā**): sambhogecchā-mayī and tad-tad-bhāvecchātmā (**sambhoga-icchā-mayī tat-tad-bhāva-icchātmā iti**). (**BRS**)

Elements of Practice of Kāmānuga-Bhakti

- That bhakti which is filled with activities that follows in the footsteps of the gopīs' actions, which are inspired by prominent kāma or conjugal prema within them, and which is inspired by a similar and prominent love thirst in the sādḥaka, is called kāmānuga-bhakti.
- There are two types of activity: those in the mind—consisting of thoughts; and services—consisting of actions of the external senses.

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Elements of Practice of Kāmānuga-Bhakti

- 1) Following After VS
Imitation

Following After VS Imitation

One should not say as follows.....

- “If it is prescribed that the sādḥaka must perform activities following after the activities of the young gopīs, then, why do the pure devotees not perform worship of the sun, which is undertaken by the gopīs?”
- If the devotees perform such actions, will it harm the purity of their bhakti?

Following After VS Imitation

- The sādhakas also perform actions, such as, worship and Ekādaśī vows, which were performed by Rūpa Gosvāmī and other great devotees.
- But the gopīs did not perform these.”

Following After VS Imitation

- The word anugāmini means, “following after,”
not imitating.
- One should follow after them, in the sense of
accepting the gopīs’ sentiments.
- It does not mean one should do everything they
do.

Following After VS Imitation

- Similarly, taking support of the Vedānta, if one gives explanations with logic, with one's additional input, it is called, "following the Vedānta."

a) Sambhoga icc hāwayī → ASPIRATION
for service

b) tad-tad bhāva icc lātmā

Part-14

↓
ASPIRATION FOR
the mood of
SERVICE

The Two types of Kāmānuga-Bhakti

The Two types of Kāmānuga-Bhakti

keli-tātparyavaty eva
sambhogecchā-mayī bhavet |
tad-bhāvecchātmikā tāsām
bhāva-mādhurya-kāmitā

Sambhogecchā-mayī-bhakti is characterized (sambhoga-icchā-mayī bhavet) by enjoying conjugally with Kṛṣṇa (keli-tātparyavaty eva). Tad-bhāvecchātmika-bhakti is characterized (tad-bhāvecchātmikā) by desiring the sweet mood of love of the kāma-rūpa-siddha devotees (tāsām bhāva-mādhurya-kāmitā). (BRS)

The Two types of Kāmānuga-Bhakti

- Sambhogecchā-mayī means following those who are kāma-prāyas— having a prominence of desire of giving direct conjugal enjoyment to Kṛṣṇa. (*This use of the word kāma-prāya is different from its use in describing Kubja, who had a predominance of material kāma.*)
- Tad-bhāvecchātmika means that type of bhakti whose very life (ātmā) is the desire for the particular rati of a cherished women of Vraja.

The Two types of Kāmānuga-Bhakti

- This should be understood to be the main type of kāmānuga-bhakti.

- This is illustrated in the Bhāgavatam:

The Two types of Kāmānuga-Bhakti

**striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo 'nghi-saroja-sudhāḥ**

The women of Vraja (**striyah**) were attracted (**viṣakta-dhiyah**) to the arms of Kṛṣṇa resembling the lord of the serpents (**uragendra-bhoga-bhuja-daṇḍa**) and attained the nectar of His lotus feet (**aṅghi-saroja-sudhāḥ**). We (śrutis) also with similar mood, attaining similar bodies, attained His feet (**vayam api te samāḥ sama-dṛśo**). (SB 10.87.23)

The Two types of Kāmānuga-Bhakti

- Sambhoga means conjugal enjoyment. Keli means the same thing.
- Sambhogeccchā-mayī has the aim of conjugal enjoyment with Kṛṣṇa (keli-tātparyavatī).
- Tad-tad-bhāva-icchātmika-bhakti has a desire for the sweetness of the love of the women of Vraja (tāsām bhāva-mādhurya-kāmitā).

The Two types of Kāmānuga-Bhakti

- Sambhogecchā-mayī means bhakti consisting of the two types of activities (mental and physical), inspired by the desire for a direct experience of giving conjugal enjoyment to Kṛṣṇa independently, like a leader of a group of gopīs.
- An example of a leader of a group, according to scriptures, is Candrāvalī.

The Two types of Kāmānuga-Bhakti

- Tat-tad-bhāvecchātmika means bhakti whose inspiration (ātmā) is the desire to taste the special bhāva in relation to Kṛṣṇa possessed by a particular woman of Vraja, whom one holds dear.
- This should be understood to be superior to the previous type.

The Two types of Kāmānuga-Bhakti

- Action whose goal is keli with Kṛṣṇa is called sambhogecchā-mayī-kāmānuga-bhakti.
- That bhakti which has the desire to taste the sweetness of the gopīs' love in relation to Kṛṣṇa is called tat-tad-bhāvecchātmika-bhakti.

Srila Prabhupada on this Topic

- Devotional service following in the footsteps of the gopīs of Vṛndāvana or the queens at Dvārakā is called devotional service in conjugal love.
- This devotional service in conjugal love can be divided into two categories.
- One is indirect conjugal love, the other direct.
- In both of these categories, one has to follow the particular gopī who is engaged in such service in Goloka Vṛndāvana.

Srila Prabhupada on this Topic

- To be directly attached to the Supreme Personality of Godhead in conjugal love is technically called keli.
- This keli performance means to directly join with the Supreme Personality of Godhead.
- There are other devotees who do not wish direct contact with the Supreme Person, but who relish the conjugal loving affairs of the Lord with the gopīs.
- Such devotees enjoy simply by hearing of the activities of the Lord with the gopīs.

Part-15

Qualification for Kāmānuga-Bhakti

Qualification for Kāmānuga-Bhakti

śrī-mūrter mādhurīm prekṣya tat-tal-līlām niśamya vā |
tad-bhāvākāṅkṣiṇo ye syus teṣu sādhanatānayoḥ |
purāṇe śrūyate pādme puṁsam api bhaved iyam

Those who develop longing for the bhāva of the gopīs (tad-bhāva ākāṅkṣiṇo ye) after seeing the sweetness in the deity of Kṛṣṇa and the gopīs (śrī-mūrter mādhurīm prekṣya), or after hearing about His pastimes with the gopīs (tat-tal-līlām niśamya vā), are qualified for sādhana of either of these types of kāmānuga-bhakti (teṣu sādhanatānayoḥ syuh). In the Padma Purāṇa, it is said (pādme purāṇe śrūyate) that even men can attain this bhakti (puṁsam api iyam bhaved). (BRS)

Qualification for Kāmānuga-Bhakti

- Devotees should see the particular sweetness of pastimes through the deity forms of Kṛṣṇa and His consorts (gopīs), or hear about the sweetness of their love and pastimes.
- Previously only hearing (and remembering, after hearing) was mentioned.
- The intention is to show that, in the act of seeing, the assistance of hearing is also necessary.

Qualification for Kāmānuga-Bhakti

- Without hearing, there will be no manifestation of their basic forms and pastimes.
- Hearing about Kṛṣṇa and the gopīs, even without seeing, is also effective.
- These persons develop longing for the bhāva of the gopīs, and thus become qualified (sādhana-tā) for these two types of sādhana (anayoḥ).

Srila Prabhupada on this Topic

- This development of conjugal love can be possible only with those who are already engaged in following the regulative principles of devotional service, specifically in the worship of Rādhā and Kṛṣṇa in the temple.
- Such devotees gradually develop a spontaneous love for the Deity, and by hearing of the Lord's exchange of loving affairs with the gopīs, they gradually become attracted to these pastimes.
- After this spontaneous attraction becomes highly developed, the devotee is placed in either of the above-mentioned categories.

Part-16

**Even Males can aspire for
the Mood of the Gopis**

Even Males can aspire for the Mood of the Gopis

**purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinaḥ |
dr̥ṣṭvā rāmaṁ harim̐ tatra bhoktum aicchan suvigraham**

**te sarve strītvam āpannāḥ samudbhūtāś ca gokule |
harim̐ samprāpya kāmena tato muktā bhavārṇavāt**

Previously (**purā**), all the sages living in Daṇḍakāraṇya forest (**sarve daṇḍakāraṇya-vāsinaḥ maharṣayaḥ**), who after seeing Lord Rāma (**dr̥ṣṭvā rāmaṁ harim̐ tatra**), desired enjoyment with His form (**bhoktum aicchan suvigraham**), attained forms of women (**te sarve strītvam āpannāḥ**) and appeared in Gokula (**samudbhūtāś ca gokule**). Attaining the Lord by that kāma (**harim̐ samprāpya kāmena**), they became liberated from the ocean of the material world (**tato muktā bhavārṇavāt**).

(**BRS**)

Even Males can aspire for the Mood of the Gopis

- The sages refer to all those sages who had desires following the gopīs of Kṛṣṇa in Gokula.
- Seeing Rāma, they desired to enjoy with Him, when He would appear in the future, in the beautiful form of Kṛṣṇa.
- They thus asked for this boon in their minds.

Even Males can aspire for the Mood of the Gopis

- Kṛṣṇa's future appearance was well known to the learned from the scriptures.
- After obtaining a silent boon from Rāma, who acts as a desire tree, they attained bodies of women in the wombs of gopīs in a different region.

Even Males can aspire for the Mood of the Gopis

- They were then born from these gopīs, who then moved to Nanda Gokula, famous everywhere as Gokula.
- Due to their kāma alone, they attained the Lord in the form of attractive Kṛṣṇa, and later, attained liberation from the material ocean.

Even Males can aspire for the Mood of the Gopis

- Those gopīs became freed from the material ocean.
- That means that they became free from the material portions of their bodies.
- At the time of the rāsa dance when they were locked in their houses, they burned up the material portion of their bodies by the separation from Kṛṣṇa caused by their being locked up.

Even Males can aspire for the Mood of the Gopis

- These gopīs (sādhana-siddhas) are indicated in the following verse.

antar-gr̥ha-gatāḥ kāścid
gopyo 'labdha-vinirgamāḥ
kṛṣṇam tad-bhāvanā-yuktā
dadhyur mīlita-locanāḥ

Some of the gopīs, however (**kāścid gopyah**), could not manage to get out of their houses (**alabdha-vinirgamāḥ**), and instead they remained at home (**antar-gr̥ha-gatāḥ**) with eyes closed (**mīlita-locanāḥ**), meditating upon Him (**kṛṣṇam dadhyuh**) in pure love (**tad-bhāvanā-yuktā**). SB 10.29.9

Even Males can aspire for the Mood of the Gopis

- These gopīs, meditating in separation, became completely purified and attained full spiritual bodies.
- With these bodies, they attained Kṛṣṇa's association in the rasa-līlā.

Srila Prabhupada on this Topic

- This development of conjugal love for Kṛṣṇa is not manifested in women only.
- The material body has nothing to do with spiritual loving affairs.
- A woman may develop an attitude for becoming a friend of Kṛṣṇa, and, similarly, a man may develop the feature of becoming a gopī in Vṛndāvana.
- How a devotee in the form of a man can desire to become a gopī is stated in the Padma Purāṇa as follows:
In days gone by there were many sages in Dandakāranya.

Srila Prabhupada on this Topic

- Daṇḍakāraṇya is the name of the forest where Lord Rāmacandra lived after being banished by His father for fourteen years.
- At that time there were many advanced sages who were captivated by the beauty of Lord Rāmacandra and who desired to become women in order to embrace the Lord.
- Later on, these sages appeared in Gokula Vṛndāvana when Kṛṣṇa advented Himself there, and they were born as gopīs, or girlfriends of Kṛṣṇa. In this way they attained the perfection of spiritual life.

Srila Prabhupada on this Topic

- The story of the sages of Daṇḍakāraṇya can be explained as follows.
- When Lord Rāmacandra was residing in Daṇḍakāraṇya, the sages who were engaged in devotional service there became attracted by His beauty and immediately thought of the gopīs at Vṛndāvana, who enjoyed conjugal loving affection with Kṛṣṇa.
- In this instance it is clear that the sages of Daṇḍakāraṇya desired conjugal love in the manner of the gopīs, although they were well aware of the Supreme Lord as both Kṛṣṇa and Lord Rāmacandra.

Srila Prabhupada on this Topic

- They knew that although Rāmacandra was an ideal king and could not accept more than one wife, Lord Kṛṣṇa, being the full-fledged Personality of Godhead, could fulfill the desires of all of them in Vṛndāvana.
- These sages also concluded that the form of Lord Kṛṣṇa is more attractive than that of Lord Rāmacandra, and so they prayed to become gopīs in their future lives to be associated with Kṛṣṇa.

Srila Prabhupada on this Topic

- Lord Rāmacandra remained silent, and His silence shows that He accepted the prayers of the sages.
- Thus they were blessed by Lord Rāmacandra to have association with Lord Kṛṣṇa in their future lives.
- As a result of this benediction, they all took birth as women in the wombs of gopīs at Gokula, and as they had desired in their previous lives, they enjoyed the company of Lord Kṛṣṇa, who was present at that time in Gokula Vṛndāvana.

Srila Prabhupada on this Topic

- The perfection of their human form of life was thus achieved by their generating a transcendental sentiment to share conjugal love with Lord Kṛṣṇa.

Part-17

**What about a Vaidhi-
Sadhaka who desires
Conjugal Relationship?**

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

**riraṁsām suṣṭhu kurvan
yo vidhi-mārgeṇa sevate |
kevalenaiva sa tadā
mahiṣītvam iyāt pure**

A person who serves on the path of vaidhi-bhakti (**yah vidhi-mārgeṇa sevate**) with a desire for a conjugal relationship with the Lord (**riraṁsām**) and a high position (**suṣṭhu kurvan**), but without desire for the gopis' type of love (**kevalenaiva**), after some time (**sah tadā**) becomes a queen in Dvārakā (**mahiṣītvam iyāt pure**). (BRS)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Even though a person develops a strong desire for a conjugal relationship with Kṛṣṇa, if that person thinks that giving up all the rules in the scripture is improper, and unfavorable for nourishing his sentiments, then he attains the position of being an associate of the queens in Dvārakā.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- This person serves according to the path of vaidhi, with the desire for an amorous relation (riramsām) with Kṛṣṇa, but not with the quality of the gopīs' love.
- The word suṣṭhu (excellent) indicates that the desire is tinged with the bhāva like that of a queen of Dvārakā, rather than with the conjugal bhāva of a maidservant.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Serving according to vaidhi-bhakti, though using mantras for meditating on the love of the gopīs, and of course, using mantras and procedures for meditating on the love of the queens of Dvārakā, they will achieve the bhāva of the queens rather than the gopīs’.
- Kevalena means they execute this service without having desires for a relationship in Vraja.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- He completely follows the rules of vaidhi-bhakti—without rejecting any portions, such as, meditation on Dvārakā and worship of the queens, as being unfavorable for his bhāva.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Thus, when they perform service in vaidhi-bhakti, desiring a conjugal relationship like the queens (suṣṭhu), but without the desire for a relationship like that of the gopīs (kevalena), they attain the status of a follower of the queens in Dvārakā.
- This is because of the great respect they have for the queens of Dvārakā in the āvaraṇa pūja (secondary worship after worshipping Kṛṣṇa) using the ten syllable mantra.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- They attain this status some time in the future, after some delay (tadā), but not as quickly as in rāgānuga-bhakti.



Part-18

Destination of a Vaidhi
Sadhaka who worships
Vrndavana Krsna in
Conjugal Love?

Destination of a Vaidhi Sadhaka who worships Vṛndavana Kṛṣṇa in Conjugal Love?

- Those who have a desire to taste the sweetness of Rādhā and Kṛṣṇa in Vṛndāvana, but worship according to vaidhi-bhakti, using nyāsas and mudrās, do not attain Kṛṣṇa in Dvārakā with Rukmiṇī, because they do not have that aspiration.
- Nor can they attain Rādhā and Kṛṣṇa in Vṛndāvana, because they lack the worship on the path of rāga.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Therefore, since they have a predominance of awareness of Kṛṣṇa as the Lord (āiśvarya-jñāna) in worship according to the path of rules (vidhi), they attain Rādhā and Kṛṣṇa in a portion of Vṛndāvana called Goloka, in correspondence to that worship. (Aīśvarya Goloka)
- It is understood that they do not attain the Vṛndāvana of pure sweetness.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

गोलका

- Śrī Rūpa Gosvāmī has praised this Goloka as a portion of Vṛndāvana in Stava-mālā:
- After thoroughly showing Vaikuṅṭha to His friends and relatives, with ease He brought them back to Vṛndāvana, since that place did not have pleasant inhabitants or a Vṛndāvana. May that Mukunda protect you! (**Stava-mālā**)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- The word vaikunṭha in this verse means Kṛṣṇa-vaikunṭha-goloka, the place where Kṛṣṇa resides with majesty. *→ vaikuṇṭha Goloka*
- In the Tenth Canto it is described how Kṛṣṇa took all the cowherd men to Goloka, a Vaikunṭha (place of majesty) belonging to Kṛṣṇa, in order to illustrate the special sweetness of Vṛndāvana to them.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

iti sañcintya bhagavān
mahā-kāruṇiko hariḥ
darśayām āsa lokam svam
gopānām | tamasaḥ param

Thus, deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His own abode, which is beyond material darkness. (SB 10.28.14)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

te tu brahma-hradam nītā
magnāḥ kṛṣṇena coddhṛtāḥ
dadṛśur brahmaṇo lokam
yatrākrūro 'dhyagāt purā

The cowherd men were brought by Lord Kṛṣṇa to the Brahma-hrada — where Akrura had gone prior to the Bhāgavatam narration — and were submerged in the water, and then lifted up. The cowherd men then saw the abode of the Lord. (SB 10.28.16)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

nandādayas tu taṁ dr̥ṣṭvā
paramānanda-nivṛtāḥ
kṛṣṇaṁ ca tatra cchandobhiḥ
stūyamānaṁ su-vismitāḥ

Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified Vedas, who were offering Him prayers. (SB 10.28.17)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Brahmano lokam (planet of brahman) described in SB 10.28.16 is Goloka, the planet of Kṛṣṇa, who is the Supreme Brahman in human form.
- It is not the Vaikuṅṭha planet with Lakṣmī.
- The Bhāgavatam verse 10.28.14 says that Kṛṣṇa showed them svam lokam, His own planet.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Kṛṣṇa does not have a planet of Vaikuṅṭha with Lakṣmī.
- Verse 10.28.17 describes Kṛṣṇa being praised by the Vedas.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- It is impossible that there would be pastimes of Kṛṣṇa in Lakṣmī's Vaikuṅṭha.
- Thus, brahmano lokam refers to a planet of Kṛṣṇa (not Viṣṇu) called Goloka (with majesty).

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- This is explained in Vaiṣṇava-toṣaṇī, and in Laghu-bhāgavatāmṛta 1.5.498 with the words yat tu goloka-nāma syāt tac ca gokula-vaibhavam: what is called Goloka is Gokula with a majestic aspect (aiśvarya-goloka).
- Also in that book, it is said tad-ātma-vaibhavatvaṁ ca tasya tan-mahimonnateḥ: Gokula's form of majesty (Goloka) arises from showing greater powers. (1.5.502)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Though it is a divergence from the topic, the meaning is this.
- What is called Goloka (yad-goloka-nāma) is but the majesty of Gokula (gokula-vaibhavam).
- Gokula is known for its supreme sweetness.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Goloka is a portion of Gokula which displays
majesty.
- Thus, tad-ātma-vaibhavatvam means “Gokula’s
majestic aspect.”

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

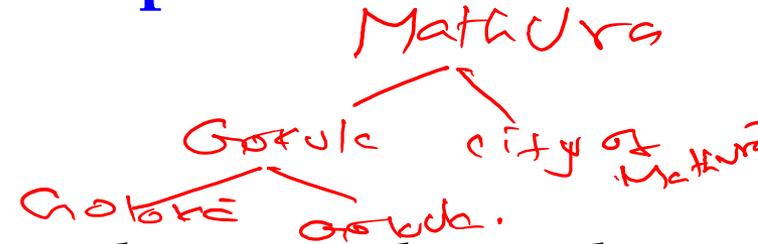
- Goloka is but the majestic aspect of Gokula because Gokula displays a superior position (tan-mahimonnateḥ).
- In the Pātāla-khaṇḍa of Padma Purāṇa it is said:

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

aho madhupurī dhanyā
vaikuṅṭhād api garīyasī |
dinam ekaṁ nivāsenā
harau bhaktiḥ prajāyate

Auspicious Gokula (madhupurī) is superior to Goloka (vaikuṅṭhāt). By staying there, for only one day, devotion to the Lord arises.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?



- Laghu-bhāgavatāmṛta explains that Mathurā has two parts: Gokula and the city of Mathurā.
- Gokula has a majestic part called Goloka.
- Thus, Madhupurī refers to Gokula as well as the city of Mathurā.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- The word *vaikuṅṭhād*, in this verse, means “more than majestic Goloka,” (rather than “more than *Vaikuṅṭha*”) because it is quoted by Rūpa Gosvāmī in *Laghu-bhāgavatāmṛta* to illustrate the greater position of Gokula in comparison to Goloka.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

agni-putrā mahātmānas
tapasā strītvam āpire |
bhartāram ca jagad-yoniṁ
vāsudevam ajam vibhum

The saintly sons of Agni (**agni-putrā mahātmānah**) attained bodies of women (**strītvam āpire**) by the path of vaidhi-bhakti (**tapasā**), and attained as their husband (not lover) (**bhartāram**), the unborn, powerful Vāsudeva (**vāsudevam ajam vibhum**), source of the universe (**jagad-yoniṁ**). (**Mahā-kurma Purāṇa**)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Tapasā means by vaidhi-bhakti.
- A different type of desire from that of the rāgānuga-bhaktas is also indicated by mentioning vaidhi-bhakti.
- The word bhartāram (husband) confirms that such persons attained a status like the queens of Dvārakā, as mentioned previously.

Srila Prabhupada on this Topic

- Conjugal love is divided into two classifications—
namely, conjugal love as husband and wife and conjugal
love as lover and beloved.
↓ *Rāgānuga* ↓ *Vaidhi*
- One who develops conjugal love for Kṛṣṇa as a wife is promoted to Dvārakā, where the devotee becomes the queen of the Lord.
- One who develops conjugal love for Kṛṣṇa as a lover is promoted to Goloka Vṛndāvana, to associate with the gopīs and enjoy loving affairs with Kṛṣṇa there.

Srila Prabhupada on this Topic

- We should note carefully, however, that this conjugal love for Kṛṣṇa, either as gopī or as queen, is not limited only to women.
- Even men can develop such sentiments, as was evidenced by the sages of Daṇḍakāraṇya.
- If someone simply desires conjugal love, but does not follow in the footsteps of the gopīs, he is promoted to association with the Lord at Dvārakā.

Part-19

Elements of Practice of Sambandhānuga-Bhakti

Elements of Practice of Sambandhānuga-Bhakti

sā sambandhānugā bhaktiḥ
procyate sadbhir ātmani |
yā pitṛtvādi-sambandha-
mananāropanātmikā

The devotees define (**sadbhir procyate**) sambandhānuga-bhakti (**sambandhānugā bhaktiḥ**) as that bhakti (**sā**) in which there is a constant contemplation of oneself (**ātmani manana**) as a parent, friend or servant of Kṛṣṇa (**pitṛtvādi-sambandha**), and identification with the role (**āropanātmikā**). (**BRS**)

Elements of Practice of Sambandhānuga-Bhakti

- That bhakti whose essence (ātmikā) is concentrated contemplation (manana) of a relationship such as parent, and furthermore, with identification of oneself in that role, is called sambandhānuga-bhakti.
- The definition of rāgānuga-bhakti has already specified that the ideal person whom one follows is an inhabitant of Vraja, and not Dvārakā.

Elements of Practice of Sambandhānuga-Bhakti

- Thus identifying oneself as a father in Dvārakā is excluded from sambandhānuga-bhakti--which is a branch of rāgānuga-bhakti.

Elements of Practice of Sambandhānuga-Bhakti

lubdhair vātsalya-sakhyādau
bhaktiḥ kāryātra sādhakaiḥ
vrajendra-subalādīnām
bhāva-ceṣṭita-mudrayā

④
Sambandha
रूप

②
सद्भाव
भाव
bhakti

③
लुब्धुः
①
व्यक्त

Practicing devotees (sādhakaiḥ) greedy (lubdhaiḥ) for parental, friendly or servant relationships (vātsalya-sakhyādau) perform this bhakti (bhaktiḥ kāryā atra) with indications of the behavior and mood of Nanda (parent), Subala (friend), and others (vrajendra-subalādīnām bhāva-ceṣṭita-mudrayā). (BRS)

Elements of Practice of Sambandhānuga-Bhakti

- However, one should not think of oneself as Nanda or Subala.
- There are two types of identification: thinking oneself different from those persons, but in a similar role such as a parent; and thinking oneself to be Nanda or Subala.
- ~~The second type is not suitable: one should not think of oneself as Nanda or Subala.~~

Elements of Practice of Sambandhānuga-Bhakti

- Just as worshipping the Lord thinking that one is identical to Him is not proper, similarly, worshipping His associates while thinking that one is identical to them is not proper, since it will be later explained that those forms are eternal like the Lord's form.
- One will commit offense to those associates through thinking of occupying their identities.

Elements of Practice of Sambandhānuga-Bhakti

- Though a type of identification exists, when one carries out the practice of ahaṅgrahopāsanā and thinks, “I am Kṛṣṇa,” one simply goes to hell, because this type of identification produces thoughts which are completely hostile to the inhabitants of Vraja such as Nanda (since one competes with them).

Elements of Practice of Sambandhānuga-Bhakti

- Bhakti is service, which is to be performed with the sādḥaka-rūpa and siddha-rūpa by the sādḥaka.
- It has already been explained in verse 295: sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi.

Elements of Practice of Sambandhānuga-Bhakti

- The phrase “with symptoms of the mood and behavior of Subala and Nanda” (vrajendra-subalādīnām bhāva-ceṣṭita-mudrayā) needs to be explained.
- If one does not take shelter of a guru, offer respects, observe Ekādaśī etc., using the argument that Subala and others did not perform those acts (and we should only follow after them), one goes to hell, since one commits an offense to the guru.

Elements of Practice of Sambandhānuga-Bhakti

- Therefore, the author has said that is a fault if one fails to perform the compulsory aṅgas of bhakti, such as observing Ekādaśī.

**ananuṣṭhānato doṣo
bhakty-aṅgānām prajāyate**

The person qualified for bhakti is at fault for failing to perform all of the important aṅgas of bhakti. BRS 1.2.63

Elements of Practice of Sambandhānuga-Bhakti

- Therefore, the mood and actions of Subala, Nanda and others have been described in Bhāgavatam, so that the devotee can perform similar service mentally in his siddha-deha (and, in his sādḥaka-deha, he follows the directions of the ācāryas).

Srila Prabhupada on this Topic

- Devotees who are attracted to Kṛṣṇa as parents or as friends should follow in the footsteps of Nanda Mahārāja or Subala, respectively.
- Nanda Mahārāja is the foster father of Kṛṣṇa, and out of all of the friends of Kṛṣṇa, Subala is the most intimate in Vrajabhūmi.
- In the development of becoming either the father or friend of the Lord, there are two varieties.

Srila Prabhupada on this Topic

- One method is that one may try to become the father of the Lord directly, and the other is that one may follow Nanda Mahārāja and cherish the ideal of being Kṛṣṇa's father.
- Out of these two, the attempt to directly become the father of Kṛṣṇa is not recommended.
- Such a development can become polluted with Māyāvāda (impersonal) philosophy.

Srila Prabhupada on this Topic

- The Māyāvādīs, or monists, think that they themselves are Kṛṣṇa, and if one thinks that he himself has become Nanda Mahārāja, then his parental love will become contaminated with the Māyāvāda philosophy.
- The Māyāvāda philosophical way of thinking is offensive, and no offender can enter into the kingdom of God to associate with Kṛṣṇa.

Elements of Practice of Sambandhānuga-Bhakti

tathā hi śrūyate śāstre kaścit kurupurī-sthitaḥ |
nanda-sūnor adhiṣṭhānam tatra putratayā bhajan |
nāradasyopadeśena siddho 'bhūd vṛddha-var dhakiḥ

It is said in the scriptures (tathā hi śrūyate śāstre) that some old carpenter (kaścit) (vṛddha-var dhakiḥ) living in Hastināpura (kurupurī-sthitaḥ) worshipped (bhajan) a deity form of Kṛṣṇa (nanda-sūnor adhiṣṭhānam) as his son (putratayā), on the instructions of Nārada (nāradasya upadeśena), and attained the perfection of having Kṛṣṇa as his son (siddhah abhūd). (BRS)

Elements of Practice of Sambandhānuga-Bhakti

- The Skanda Purāṇa offers proof that one should perform service, following the sādḥaka-bhaktas, using one's sādḥaka-deha.
- He installed the deity form (adhiṣṭhānam) of Kṛṣṇa, the son of Nanda.
- This verse shows the first type of identity, which is approved.

Elements of Practice of Sambandhānuga-Bhakti

- His service to the deity indicates that he did not meditate on the service and mood of the Nanda (which he could do without direct deity service), but performed physical service using his sādḥaka-deha, thinking that the deity was directly Kṛṣṇa, not to a deity form.
- Therefore, the sādḥaka should perform service to the deity form, since he does not have direct contact with the Lord.

Elements of Practice of Sambandhānuga-Bhakti

- It should be understood that the aged carpenter performed service to the deity as his son, following after other great sādhakas.
- Attaining perfection means that he attained the form of an elderly cowherd parent of the Lord during the pastime in which Brahmā stole the boys and calves, and Kṛṣṇa Himself became the sons of the cowherd men.

Elements of Practice of Sambandhānuga-Bhakti

- In the Skanda Purāṇa, in the part spoken by Sanat-kumāra, there is the story of King Prabhākara.

“Though the king was without a son, he did not desire one, because he thought that was his karma. Thinking of Kṛṣṇa, the eternal lord of the universe, the soul of all, and the object of Upaniṣadic knowledge as his son, he installed Him with abhiṣeka as the king. He did not pray for a son, but the Lord became his son.”

- Then, the Lord Himself said, “I have become your son.”

Elements of Practice of Sambandhānuga-Bhakti

pati-putra-suhṛd-bhrātr-
pitṛvan maitravād dharim |
ye dhyāyanti sadodyuktās
tebhyo'pīha namo namaḥ

I pay my respects repeatedly (**namo namaḥ**) to those (**tebhyo**) who constantly and eagerly meditate (**ye dhyāyanti sadā udyuktāḥ**) upon the Lord (**harim**) as their husband, son, well-wisher, brother, father or friend (**pati-putra-suhṛd-bhrātr-pitṛvan maitravād**). (**BRS**)

Elements of Practice of Sambandhānuga-Bhakti

- The suhṛt is one who acts for one's benefit unconditionally.
- The maitra is a person with whom one engages in play.
- That is the difference between the two words.

Elements of Practice of Sambandhānuga-Bhakti

kṛṣṇa-tad-bhakta-kāruṇya-
mātra-lābhaika-hetukā |
puṣṭi-mārgatayā kaiścid
iyaṁ rāgānugocyate

The mercy of Kṛṣṇa and His devotees (kṛṣṇa-tad-bhakta-kāruṇya-mātra) is the only cause of attaining rāgānuga-bhakti (lābhaika-hetukā). Some call (kaiścid ucyate) this type of devotion (iyaṁ rāgānuga) puṣṭi-mārga (puṣṭi-mārgatayā). (BRS)

Elements of Practice of Sambandhānuga-Bhakti

- This is the name given by the followers of Vallabhācārya.
- The use of the word mātra (only) is used in this sentence to defeat the false proposition that offering of karmas sometimes acts as a cause of vaidhi-bhakti (and thus, offering varṇāśrama karmas, certainly, cannot be a cause of rāgānuga which is indifferent to rules.)

Srila Prabhupada on this Topic

- There is a statement in the Nārāyaṇa-vyūha-stava prayers that persons who are always engaged in thinking of the Lord as their husband, friend, father or well-wisher are always worshipable by everyone.
- This spontaneous love for Kṛṣṇa can be developed only by the special mercy of Kṛṣṇa or His pure devotee.
- This process of devotional service is sometimes called pusti-mārga.

Srila Prabhupada on this Topic

- Puṣṭi means "nourishing," and mār̥ga means "path." Such development of sentiment nourishes devotional service to the highest standard.
- Thus it is called the path of nourishment, or puṣṭi-mār̥ga.
- The Vallabha-sampradāya, which belongs to the Viṣṇu Svāmī sect of Vaiṣṇava religion, worships Kṛṣṇa in this puṣṭi-mār̥ga.
- Generally devotees in Gujarat worship Bāla Kṛṣṇa, under this heading of puṣṭi-mār̥ga.

Part-20

From Practice to Success in Raganuga Bhakti

From Practice to Success in Raganuga Bhakti

- Vaiṣṇava ācāryas delineate five stages of absorption in thoughts of Kṛṣṇa beginning with hearing (śravaṇa) and ending with the attainment of one's spiritual form (āpana), the qualification to enter Kṛṣṇa's līlā forever.
- In Raganuga Sadhana these stages of remembrance are generally cultivated while performing japa or kīrtana of the Hare Kṛṣṇa mahā-mantra.

From Practice to Success in Raganuga Bhakti

- As these abilities evolve, five main stages of absorption are distinguishable:

1. ~~Hearing~~ (śravaṇa daśā)
2. ~~Acceptance~~ (varaṇa daśā)
3. ~~Remembrance~~ (smaraṇa daśā)
4. ~~Achievement~~ (āpana daśā)
5. ~~Perfection~~ (sampatti daśā)

From Practice to Success in Raganuga Bhakti

1. Hearing (śravaṇa daśā)

- In the beginning, devotees hear philosophical truths about Kṛṣṇa, descriptions of His form, pastimes, and associates; and above all, they chant and hear Kṛṣṇa's holy names.
- This stage is called śravaṇa-daśā.

From Practice to Success in Raganuga Bhakti

1. Hearing (śravaṇa daśā)

- Fixed in service, devotees then develop a taste for Kṛṣṇa's names and pastimes, chant without offence, and accept their identity as Kṛṣṇa's eternal servants (nitya-kṛṣṇa-dāsa).



From Practice to Success in Raganuga Bhakti

2. Acceptance (varaṇa daśā)

- At that point the desire to follow the rāgātmikā residents of Vraja then awakens, and such devotees enter the stage of varaṇa-daśā.
jobha
↳ *varaṇa*
- Genuine attachment to kṛṣṇa-kathā and pure chanting enable spontaneous devotees to remember the Vraja-vāsīs and their service to Kṛṣṇa.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smaraṇa daśā)

- Such fortunate devotees then enter the stage of smaraṇāvasthā, which has five subdivisions:

1. ✓ **Smaraṇa:** At this stage the meditation of inexperienced devotees is easily broken by wandering thoughts and external distractions.

2. ✓ **Dhāraṇā:** With time the stage of preliminary absorption (dhāraṇā) develops, in which the mind is freed from distraction by the strength of the holy name.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarāṇa daśā)

- Such fortunate devotees then enter the stage of smaraṇāvasthā, which has five subdivisions:
 1. **Smarāṇa**: At this stage the meditation of inexperienced devotees is easily broken by wandering thoughts and external distractions.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

2. **Dhāraṇā**: With time the stage of preliminary absorption (dhāraṇā) develops, in which the mind is freed from distraction by the strength of the holy name.

- At this stage, remembrance proceeds uninterrupted.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

3. **Dhyāna**: When uninterrupted remembrance gains momentum and becomes strong, it is “concentrated” (dhyāna).

4. **Anusmṛti** : When such remembrance becomes an effortless flow, it is called “constant” (anusmṛti).

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

5. **Samādhi**: The final stage of constant remembrance is “trance” (samādhi), in which devotees, freed of all bodily designation, become fully absorbed in the object of their meditation.

- This stage of trance concludes smaranāvasthā, and its attainment signals the end of sādhana and all devotional activities performed in bondage.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

- From here on, devotees are freed from all touch of matter.

From Practice to Success in Raganuga Bhakti

4. Achievement (āpana daśā)

- Achievement (āpana-daśā) takes place at the stage of ecstatic devotion (bhāva-bhakti) and is on the spiritual platform.
- At this stage spiritual practices reach perfection.
- Devotees realize their spiritual forms (siddha-svarūpa).

From Practice to Success in Raganuga Bhakti

4. Achievement (āpana daśā)

Rāsaṅga Sādhā

- Their spontaneous practices mature and they factually know their eternal relationship with Kṛṣṇa.
- The further stages of absorption in ecstasy culminate in loving service, the ultimate goal of life.
↓
Preme

From Practice to Success in Raganuga Bhakti

5. Perfection (Sampatti daśā)

- Devotees then attain the perfection of life (sampatti-daśā) and go back to Godhead.
- From the above description it should be clear that spontaneous practice, although impelled by attraction of the heart, is neither a whimsical nor sentimental affair.

From Practice to Success in Raganuga Bhakti

5. Perfection (Sampatti daśā)

- It is not something to be taken lightly or artificially, nor is it something to be forced on others.
- True followers of this path know that devotees not drawn to rāgānuga-bhakti will also achieve Bhava and Prema when their Vaidhi sadhana matures, so they encourage these devotees to follow the path of Vaidhi Sadhana.

Part-21

How Vaidhi Sadhana
Transforms into
Raganuga Sadhana?

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

- Devotees may wonder how the transition from regulative devotion to spontaneous devotion takes place.
- It takes place in one of three ways:
 1. In sādhana-bhakti, as a natural consequence of practice in previous lives
 2. In sādhana-bhakti practised in the present life
 3. In bhāva-bhakti after regulative practice has matured.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

1. In sādhana-bhakti, as a natural consequence of practice in previous lives
- Śrī Jīva Gosvāmī gives examples of the transition from Vaidhi to Raganuga Sadhana from one life to the next. [Bhakti-sandarbha 321]
 - He says that both the Vṛṣṇis and the sādhanasiddha gopīs practised Vaidhi Sadhana in previous lives.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

1. **In sādhana-bhakti, as a natural consequence of practice in previous lives**
- As a result of their pure devotion they then appeared in Kṛṣṇa's pastimes, where they developed affection (sneha) for Him, which matured into attraction (ruci).
 - In this way their regulative devotion in one life led to spontaneous devotion in the next.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

1. In sādhana-bhakti, as a natural consequence of practice in previous lives
- The transition from regulative to spontaneous practice is fascinating in that it goes through the same phases whether it takes place in one life or over many.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- The transition within one lifetime takes place as follows:
- Initially, devotees at the stage of practice are under the jurisdiction of scriptural injunction.  *vaidhi*

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- Then, as they hear Śrīmad-Bhāgavatam and associate with advanced devotees, an interest in spontaneous practice awakens in them.
- The pure at heart develop eagerness, which makes them fit to perform what Jīva Gosvāmī calls a mixture of spontaneous and regulative service. 

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- When real taste (ruci) arises, the influence of spontaneous attraction suppresses the regulative spirit and the devotees are fully imbued with the mood of rāgānuga-bhakti.
- Śrī Jīva writes: “Therefore in some situations it is appropriate to practise rāgānugā bhakti mixed with vaidhī bhakti”

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- He adds that even very advanced devotees sometimes display such mixed devotion in order to benefit and guide the general populace. [Bhakti-sandarbhā 312]

↓ Loka Sangraham

- In mixed spontaneous and regulative practice, the devotees' absorption in Kṛṣṇa's pastimes is not out of attachment but out of a desire to comply with the order of the spiritual master or the injunction of scripture.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- For instance, devotees may chant the eighteen-syllable mantra, klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā, and meditate on Kṛṣṇa captivating His companions with the sound of His flute.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- Such devotees may think, “My spiritual master instructed me to chant this mantra. By following him I will become a resident of Vraja and serve Kṛṣṇa as His companions do.”
- This is an example of the transition from regulative to spontaneous devotion in the course of practice over one life.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

3. In bhāva-bhakti after regulative practice has matured.

- The third way in which the transition from regulative to spontaneous devotion takes place is without cultivation.
- It happens at the stage of ecstatic devotion in the natural course of the development of regulative practice.

Bhāva

Part-22

Role of Śrī Caitanya
Mahāprabhu in the
Development of
Raganuga Bhakti

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- No study of spontaneous devotional service is complete without a description of the role Śrī Caitanya Mahāprabhu plays in such service.
- It was He who brought the spontaneous devotion of the Vraja-vāsīs to this world; and it is His desire that is now making it available to all.

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Just as one cannot enjoy an inheritance without the father's blessings, devotees cannot attain spontaneous devotion without Lord Caitanya's mercy.
- Why is Lord Caitanya's mercy essential for attaining spontaneous devotional service?

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- The foremost reason is that the path to spontaneous love for Kṛṣṇa, the hidden treasure of the Vedas, is difficult to tread, especially in Kali-yuga.
- Narottama Dāsa Ṭhākura sings:

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

preme pichala patha gamana bhela baṅka
mṛgamada-candana-kuṅkume bhela paṅka

“The path of love for Kṛṣṇa is winding and crooked. And it is slippery, being filled with mud mixed with musk, kuṅkuma, and sandalwood paste.” (Prārthanā 53.3)

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Kṛṣṇa also confirms that among ordinary men perfect beings are rare, and among those rarest of beings hardly one knows Him in truth.
[Bhagavad-gītā As It Is 7.3]
- Still, by remembering Caitanya Mahāprabhu and surrendering to Him, difficult things become easy.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Therefore it behooves all Vaiṣṇavas on the path of pure devotion to turn to Him.
- Ṭhākura Bhaktivinoda writes, “Simply by taking shelter of the lotus feet of Gaurāṅga, a person enters the path of spontaneous devotion.” [Śrī Caitanya-śikṣāmṛta, chapter 10]

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Caitanya Mahāprabhu's saṅkīrtana movement is in all ways favourable for the cultivation of spontaneous devotion.
- By speaking or singing about Him, by preaching, distributing books, and performing hari-nāma-saṅkīrtana, devotees learn to fix their minds on Kṛṣṇa.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- By attending spiritual services before the deity morning and evening in the temple or at home, devotees practise the ninefold processes of devotion.
- By visiting holy places such as Vṛndāvana and Māyāpur, devotees are in touch with the lands of Kṛṣṇa, Gaurāṅga, and Their companions.

How is it that simply by serving
Lord Caitanya one becomes
eligible for Raganuga Bhakti?

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- First, one should remember that Lord Caitanya is nondifferent from Rādhā and Kṛṣṇa (śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anyā).
- Narottama Dāsa Ṭhākura says, therefore, that devotees who surrender to Lord Caitanya are automatically counted as confidential associates of Rādhā and Kṛṣṇa.
- It is just a matter of time before their service matures and fully manifests.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

gaura-prema-rasārṇave, se tarāṅge yebāḍube,
se rādhā-mādhava-antaraṅga
gr̥he vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke,
narottama māge tāra saṅga

“Anyone who takes pleasure in sporting in the waves of the ocean of Lord Caitanya’s distribution of love of God is at once a confidential devotee of Rādhā and Mādhava. Whether he is a sannyāsī or a householder, a devotee who calls out to the Lord and serves His saṅkīrtana movement is always liberated. Narottama Dāsa aspires for his company.” (Prārthanā 39.4)

The activities of the saṅkīrtana movement are performed in the mood of reverential service to Lord Caitanya.

How can such a mood develop into the spontaneous spirit conducive to vraja-bhakti?

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Because Lord Caitanya is Kṛṣṇa in the mood of Rādhā, Lord Caitanya is pleased with those who chant and serve Kṛṣṇa's name with faith and humility.
- Pleased, He then infuses spontaneous devotion in these servants' hearts.
- Srila Bhaktivinoda Thakura says in Navadvīpa-dhāma-māhātmya:

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Although devotees serve Kṛṣṇa in one of five mellows, they worship Caitanya Mahāprabhu only in the mood of servitude.
- However, because Gaura is not different from Rādhā and Kṛṣṇa, sincere service to Him results in the awakening of one's relationship with the Divine Couple in any of the five moods.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- For example, although Rādhā and Kṛṣṇa's pastimes do not manifest themselves directly in the pastimes of Lord Caitanya or his saṅkīrtana movement, fully mature service to Him fructifies as the development of mādhurya-rasa.
- By Lord Caitanya's blessing, devotees then become fit to perform spontaneous service to Rādhā and Śyāma in Vṛndāvana.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- That is, they will externally serve Lord Caitanya's mission and internally cultivate spontaneous devotion for Rādhā and Kṛṣṇa.
- Such devotees become quickly submerged in the ocean of Rādhā and Kṛṣṇa's pastimes.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- By the grace of the Divine Couple, who combine to appear as Gaurāṅga, these devotees gain admittance to the spiritual realm to forever become the gopīs' companions.

**Srila Krsnadasa Kaviraj
Goswami Explains the Role of
Śrī Caitanya Mahāprabhu in the
Development of Raganuga Bhakti**

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.269

śraddhā kari' ei līlā śuna, bhakta-gaṇa
ihāra prasāde pāibā caitanya-carāṇa

All devotees should hear (**śuna, bhakta-gaṇa**) about Śrī Caitanya Mahāprabhu's pastimes (**ei līlā**) with faith and love (**śraddhā kari'**). By the grace of the Lord (**ihāra prasāde**), one can thus attain (**pāibā**) shelter at His lotus feet (**caitanya-carāṇa**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.270

**ihāra prasāde pāibā kṛṣṇa-tattva-sāra
sarva-śāstra-siddhāntera ihān pāibā pāra**

By understanding the pastimes of Śrī Caitanya Mahāprabhu (ihāra prasāde), one can understand (pāibā) the truth about Kṛṣṇa (kṛṣṇa-tattva-sāra). By understanding Kṛṣṇa (ihān), one can understand (pāibā) the limit (pāra) of all knowledge described in various revealed scriptures (sarva-śāstra-siddhāntera).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Sri Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.271

kr̥ṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-hamsa carāha' tāhāte

The pastimes of Lord Kṛṣṇa (kr̥ṣṇa-līlā) are the essence of all nectar (amṛta-sāra), and that nectar is flowing (yāhā haite vahe) in hundreds of rivers (tāra śata śata dhāra) in all directions (daśa-dike). The pastimes of Śrī Caitanya Mahāprabhu (se caitanya-līlā) are an eternal reservoir (akṣaya sarovara haya), and one is advised to let his mind swim like a swan (mano-hamsa carāha) on this transcendental lake (tāhāte).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.272

**bhakta-gaṇa, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari’,
kichu muñi karoṅ nivedana**

O Devotees (**bhakta-gaṇa**)! Please hear my humble submission (**śuna mora dainya-vacana**). Taking as ornaments on my body (**aṅge vibhūṣaṇa kari’**) the dust from your lotus feet (**tomā-sabāra pada-dhūli**), I wish to submit something (**kichu muñi karoṅ nivedana**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.273

kr̥ṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari' āsvādana
prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhr̥ṅga-gaṇa

Devotional service to Kṛṣṇa (kr̥ṣṇa-bhakti-siddhānta-gaṇa) is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey (yāte praphulla padma-vana). I request everyone to taste this honey (tāra madhu kari' āsvādana). If all the mental speculators bring the bees of their minds (mano-bhr̥ṅga-gaṇa) into this forest of lotus flowers (kumuda-vane) and jubilantly enjoy (praphullita tāte carāo) ecstatic love of Kṛṣṇa (prema-rasa) day and night (rātri-dine), their mental speculation will be completely transcendently satisfied (implied).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.274

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe' kareṇa vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,
bhakta-haṁsa karaye āhāra

The devotees who have a relationship with Kṛṣṇa (nānā-bhāvera bhakta-jana) are like the swans and cakravāka birds (haṁsa-cakravāka-gaṇa) who play in that forest of lotus flowers (yāte sabe' kareṇa vihāra). The buds of those lotus flowers are the pastimes of Kṛṣṇa (kṛṣṇa-keli sumṛṇāla), and they are edibles for the swanlike devotees (implied). Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes (implied); therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu (bhakta-haṁsa), can always (sarva-kāla) eat those lotus buds (karaye āhāra), for they are the pastimes of the Lord (implied).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.275

sei sarovare giyā, haṁsa-cakravāka hañā,
sadā tāhān karaha vilāsa
khaṇḍibe sakala duḥkha, pāibā parama sukha,
anāyāse habe premollāsa

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu (sei sarovare giyā), become swans and cakravāka birds in those celestial waters (haṁsa-cakravāka hañā). They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually (sadā tāhān karaha vilāsa). In this way all miseries will be diminished (khaṇḍibe sakala duḥkha), the devotees will attain great happiness (pāibā parama sukha), and there will be jubilant love of God (anāyāse habe premollāsa).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.276

ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara,
tāra śeṣe jīye jaga-jana

The pure devotees and saintly persons, who are compared to clouds (sādhu mahānta-megha-gaṇa), rain down or distribute (kare variṣaṇa) these nectarean pastimes of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa (ei amṛta) continuously (anukṣaṇa) in the garden of the universe (viśva-udyāne). Because of these showers of pastimes (tāte) grows (phale) the fruit of nectar (amṛta-phala), and the devotees eat such fruit continuously (bhakta khāya nirantara) and whatever remnants they leave are eaten by the general populace. Thus they live happily (tāra śeṣe jīye jaga-jana).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.277

caitanya-līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,
duhe mili' haya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhurya-prācurya

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar (**caitanya-līlā-amṛta-pūra**), and the pastimes of Lord Kṛṣṇa are like camphor (**kṛṣṇa-līlā-sukarpūra**). When one mixes these, they taste very sweet (**duhe mili' haya sumādhurya**). By the mercy of the pure devotees (**sādhu-guru-prasāde**), whoever tastes them (**tāhā yei āsvāde**) can understand the depths of that sweetness (**sei jāne mādhurya-prācurya**).

Part-23

Is Vraja Bhakti for Everyone?

What about someone whose eternal form is in Vaikuntha?

Is Vraja Bhakti for Everyone?

- Is Vraja-bhakti is for everyone?
- What about someone whose eternal relationship is with one of Kṛṣṇa's expansions?
- Doesn't Kṛṣṇa consciousness revive that service attitude with the Lord and nothing more?
- No.

Is Vraja Bhakti for Everyone?

- The followers of Caitanya Mahāprabhu who understand and have faith in the pre-eminence of vraja-bhakti may be servants of the Nārāyaṇa form of the Lord, but the grace of Lord Gaurāṅga awards them the devotion, residence, and form of Vraja-vāsīs.
- Śrī Caitanya Mahāprabhu explains this while speaking to an assembly of devotees, including Advaita Ācārya and Śrīvāsa Thākura:

Is Vraja Bhakti for Everyone?

- “So be it. I will go to Vṛndāvana and there I will accept you as My associates, and with My sweet pastimes I will fill your hearts with bliss.
- To you who have faith in Vṛndāvana I will give splendid spiritual forms like My own.
- That is what I will do for you.

Is Vraja Bhakti for Everyone?

- Those of you whose hearts are bound to Me in this form of Śrī Caitanya Mahāprabhu, even if your rasas are friendship or servitude to Śrī Rādhā-Mādhava or Lord Dvārakādiśa, or if your rasas are friendship or servitude to any of My other incarnations, I will make you into My eternally liberated associates in Goloka Vṛndāvana.” [Śrī Caitanya-candrodaya-nāṭaka 10.280–81]

Is Vraja Bhakti for Everyone?

- The conclusion drawn from this and other such statements by the Gaudīya Vaiṣṇava ācāryas is that the Kṛṣṇa consciousness movement provides for its followers a place in Goloka Vṛndāvana.
- Whatever their constitutional position, devotees are promoted to the topmost abode to relish the topmost mellows of love.

Is Vraja Bhakti for Everyone?

- This is the essence of Lord Caitanya's mission: to give love specifically for Kṛṣṇa (kṛṣṇa-prema pradāya te). [Śrī Caitanya-caritāmṛta, Madhya-līlā 19.53]
- Of course, if devotees have no knowledge of or faith in vraja-bhakti, if their firm devotion is reposed in a Vaikunṭha form of Lord Kṛṣṇa, then their destination will accord with their desires.

Is Vraja Bhakti for Everyone?

- Lord Caitanya implies this in the above quote, which states that He awards devotees vraja-bhakti on the condition that they have faith in Vṛndāvana.
- If, despite ISKCON's directing its members to Kṛṣṇa and Vṛndāvana, some devotees remain firmly attached to another destination, then surely Lord Caitanya will fulfil their desire in that regard. However this would be the exception rather than the rule.

But, How can one's
eternal identity change?

But, How can one's eternal identity change?

- Another frequently asked question: How can one's eternal identity change?
- In addition to the prime consideration that anything and everything is possible by Lord Caitanya's inconceivable grace, the transcendental desires of devotees to serve in a particular relationship, or more than one relationship, are also considerations.

But, How can one's eternal identity change?

- The Lord may promote devotees to exclusive service in Vraja or to serve }simultaneously} in multiple destinations, including Vraja.
- In this way they attain other identities while retaining their original ones. [Bṛhad-bhāgavatāmṛta 2.5.52–5 and 2.6.202–206]

But, How can one's eternal identity change?

- Lord Viṣṇu's eternal carrier, Garuḍa, for example, is also an eternal associate of Lord Caitanya called Garuḍa Pandita [Gaura-gaṇoddeśa-dīpikā 117] and is present in Vraja as Śrīdāmā.
- Similarly, the everlasting Ganges River that flows from the Causal Ocean throughout the universe is also present in Goloka as the gopī named Varā-prema-mañjarī. [See prayer by Abhirāma Thākura in Our Merciful Mother Ganga.]

But, How can one's eternal identity change?

- And of course Bhaktisiddhānta Sarasvatī Thākura
states that Lord Caitanya's followers may acquire
eternal forms in Vraja as Vraja-vāsīs and in
Śvetadvīpa as sādhakas. [Śrī Brahma-saṁhitā 5.5,
purport] 
- There is also another way in which the Lord's
associates have multiple identities, and that is in
their services in Vṛndāvana.

But, How can one's eternal identity change?

- For instance, Lord Baladeva serves Kṛṣṇa in a conjugal relationship as Śrīmatī Rādhārāṇīs younger sister, Anaṅga-mañjarī, as well as in a fraternal relationship as Kṛṣṇa's elder brother.
[Appreciating Śrī Vṛndāvana Dhāma]
- These are but a few of the many variations śāstra describes of perfected or eternally perfect devotees serving the Lord in multiple mellows and multiple forms.

But, How can one's eternal identity change?

- The essence of the above is that Lord Caitanya invites everyone to enter into the most treasured, most elevated, and most perfect relationship with Kṛṣṇa.