

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 3

Vaidhi Bhakti

Part – 4

The relationship between
secondary and primary rules

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Part – 4 Avoiding obstacles in devotional service

What is the difference between karma kanda and vaidhi bhakti? There is a great difference.

→ निर्विभक्त्या ज्ञाना योगो 'सु'।

Those who develop indifference to the objects of the material world become qualified for jnana yoga and sannyasa.

→ एष अभिलक्ष्य

Those who still have material desires are qualified for karma yoga.

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Those who have developed faith in the supreme position of the Lord and have developed detachment from material life to a high degree are qualified for bhakti (Proof Below).

conviction

Liberation is the goal
Absence of attachments

JY/AY

Liberation is absolute
but presence of attachments

NKKY

SKKY

There are
material activities
material vāsānās

|| 11.20.7 ||

nirviṇṇānām jñāna-yogo
nyāsinām iha karmasu
teṣv anirviṇṇa-cittānām
karma-yogas tu kāminām

Jñāna-yoga is recommended for those who are unattached to material life
(nirviṇṇānām jñāna-yogah) and thus reject material activities (nyāsinām iha karmasu). Karma-yoga is recommended (karma-yogas tu) for those who are not disgusted with material life (teṣu anirviṇṇa-cittānām) and have great attachment to pleasures (kāminām).

Question for bhakti

|| 11.20.8 ||

yadṛcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān
na nirvinno nāti-sakto
bhakti-yogo 'sya siddhi-daḥ

→ *ajāta sukṛti*

If by unexpected association with devotees (yadṛcchayā) one develops faith
in my topics (mat-kathādau jāta-śraddhas tu yaḥ pumān), that person
(asya), being neither very disgusted with nor attached to material life (na
nirvinno nāti-sakto), is qualified for bhakti and will achieve perfection
(bhakti-yogah siddhi-daḥ).

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What is common b/w k.k & D.S ?

Maintaining the body according to qualities (svadharma), the nine stages of transformation of the body (Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine ages of the body.) and social activities are prescribed both in karma kanda and bhakti.

Difference b/w k.k & D.S

But in karma kanda there are also many elements that are contrary to the principles of bhakti, such as fulfilling sense desires by worshipping many devatas, giving material respect, some types of violence to animals, and respect to persons based on birth.

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Prominent characteristics of bhakti

Service to one Lord alone, attraction for only spiritual objects, service to Vaisnavas and brahmanas based on quality rather than caste, compassion and non-violence to all creatures are some of the prominent characteristics of bhakti.

↓? → Relation b/w VA & vaidhi bhakti?

What is the relation of varnasrama, which was previously discussed, with vaidhi bhakti?

↓ Should a vaidhi bhakta follow (or) respect the VA rules?

Should people take shelter of vaidhi bhakti and give up the rules of varnasrama dharma, or should they practice vaidhi bhakti for developing devotion, while still following the varnasrama rules and duties?

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↓ Goal of VA dharma

It was previously stated that the purport of varnasrama dharma is to maintain the body, develop the mind, perform good works for society and learn spiritual topics, all with the goal of developing pure bhakti (Proof Below).

|| 1.5.32 ||

etat samsūcitam brahmaṁs
tāpa-traya-cikitsitam
yad īśvare bhagavati
karma brahmaṇi bhāvitam

O brāhman (**brahman**)! They indirectly explained (**samsūcitam**) the destruction of the three types of miseries (**etat tāpa-traya-cikitsitam**), in which actions are offered (**yad karma bhāvitam**) to Paramātmā (**īśvare**), Bhagavān (**bhagavati**) and the impersonal brahman (**brahmaṇi**).

|| 1.5.33 ||

āmāyo yaś ca bhūtānām
jāyate yena suvrata
tad eva hy āmayam dravyam
na punāti cikitsitam

The substance (**yaś ca**) by which a living being's disease arises (**yena bhūtānām āmayo jāyate**) and which does not cure the disease (**implied**), when combined with other substances (**tad eva hy dravyam**) in a medicine (**cikitsitam**), destroys the disease (**āmāyam na punāti**).

|| 1.5.34 ||

evam nṛṇām kriyā-yogāḥ
sarve samsṛti-hetavaḥ
ta evātma-vināśāya
kalpante kalpitāḥ pare

In the same way (evam), all types of karma-yoga performed by men (nṛṇām kriyā-yogāḥ sarve), which are normally causes of continued rebirth in this world (samsṛti-hetavaḥ), are able to destroy karma (te eva ātma-vināśāya kalpante) when offered to the Supreme Lord (pare kalpitāḥ).

|| 1.5.35 ||

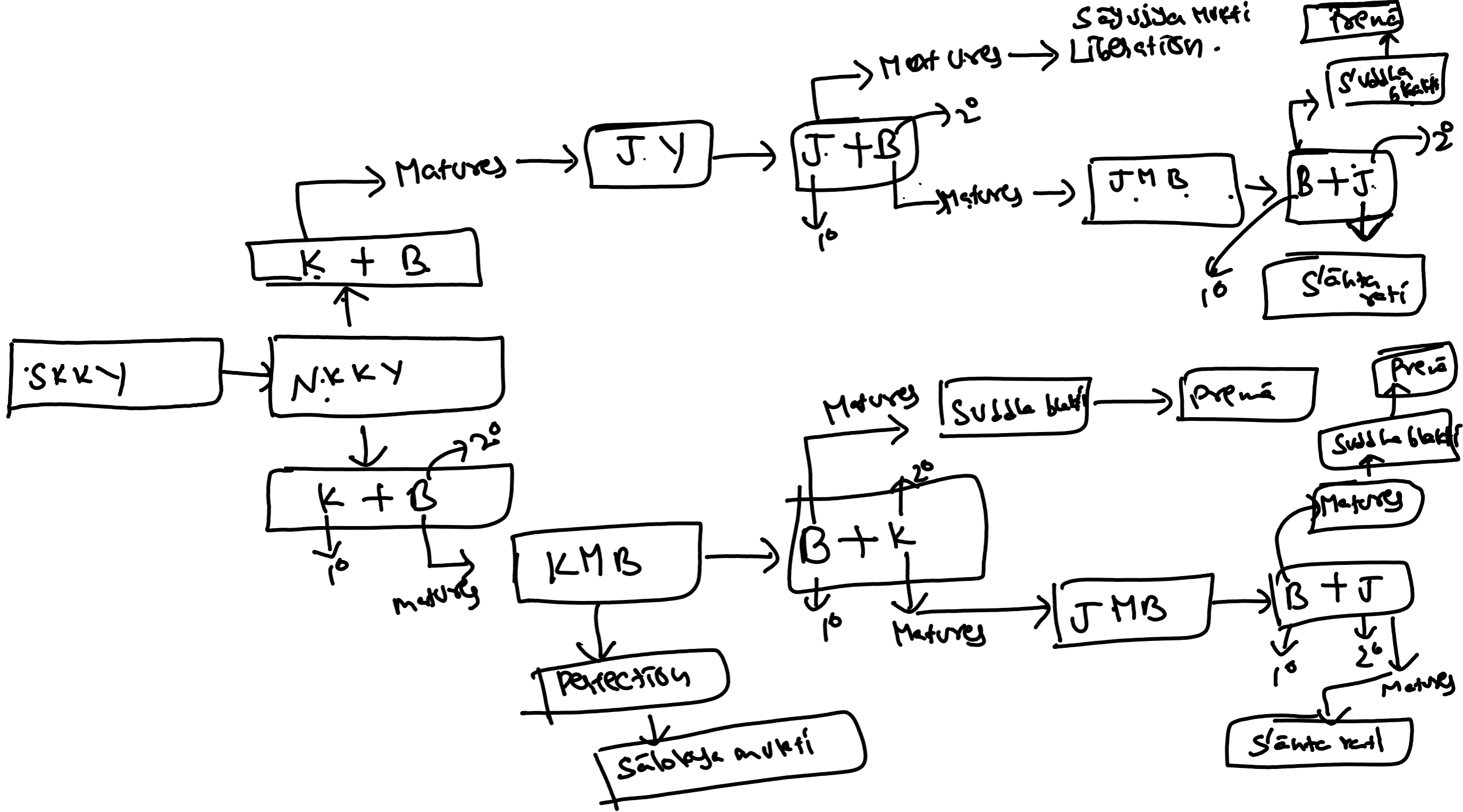
yad atra kriyate karma
bhagavat-paritoṣaṇam
jñānam yat tad adhīnam hi
bhakti-yoga-samanvitam

That jñāna (yat jñānam) which arises from karma (tad karma adhīnam), which is pleasing to the Lord (bhagavat-paritoṣaṇam) because of being offered to him (yad atra kriyate), is endowed with bhakti (bhakti-yoga-samanvitam).

|| 1.5.36 ||

kurvāṇā yatra karmāṇi
bhagavac-chikṣayāsakṛt
gṛṇanti guṇa-nāmāni
kṛṣṇasyānusmaranti ca

When those engaged in karma continuously (**asakṛt karmāṇi kurvāṇāḥ**) perform those activities according to the instruction of the Lord (**bhagavat-śikṣayā**), they also chant (**gṛṇanti**) and remember (**anusmaranti ca**) the qualities and names of Kṛṣṇa (**kṛṣṇasya guṇa-nāmāni**).



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In that humans are bound by a material body, they must follow the varnasrama rules.

That cannot be denied, for without the development of body, mind, society and spirit, human life becomes degraded.

The rules of varnasrama are suitable for this purpose, and therefore they should be followed.

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However, varnasrama is not the final goal.

With the assistance of varnasrama dharma, a person should cultivate bhakti.

It is also necessary to follow the rules of varnasrama in the cultivation of bhakti.

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But by following the rules of varnasrama, which are time-consuming, a person may not have any time left to cultivate bhakti.

|| 11.27.6 ||

śrī-bhagavān uvāca

na hy anto 'nanta-pārasya
karma-kāṇḍasya coddhava
saṅkṣiptaṁ varṇayiṣyāmi
yathāvad anupūrvaśaḥ

The Supreme Lord said: O Uddhava! There is no end to the details of deity worship; so I shall explain this topic to you briefly, one step at a time.

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Furthermore, where there is some conflict of principles, what should be done?

First, it should be said that without taking proper care of body, mind, society and spirit, a person cannot perform the more elevated activities of bhakti.

How can the seed of devotion, faith, awaken in the heart if a person dies prematurely, develops mental problems and never learns anything about spirit?

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And if people give up the rules of varnasrama and act as they please, their physical and mental actions will be like those of madmen.

They will be engaged in the worst sins, and no sign of bhakti will be visible.

Although varnasrama dharma is somewhat engaging, it must be followed as an assistant to bhakti, and, with the cultivation of bhakti, its consumption of time will decrease (**Proof Below**).

|| 18.47 ||

śreyān sva-dharmo viguṇaḥ
para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma
kurvan nāpnoti kilbiṣam

It is better to perform one duties according to nature (**śreyān sva-dharmah**) which are inferior (**viguṇaḥ**) than to perform another's duties which are superior (**para-dharmāt sv-anuṣṭhitāt**). Doing your own duties according to your nature (**svabhāva-niyataṁ karma kurvan**), you do not receive sin (**nāpnoti kilbiṣam**).

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Varnasrama dharma's various activities will transform into devotional actions.

First a person should practice the five types of devotional activities to the utmost, as directed by Lord Caitanya, while simultaneously being meticulous in observance of varnasrama duties, which may take too much time.

The person should gradually reject those varnasrama duties that are against devotional principles.

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Finally, being purified by bhakti, varnasrama duties will become the servant of sadhana bhakti.

Acting in this way, there will be no conflict between the duties of varnasrama and bhakti.

By the cultivation of bhakti, the life of a brahmana and the life of a sudra, both purified by bhakti, become equalized.

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The sudra, being illumined by his state of servitude to the Lord and to the devotees, becomes equal to the selfless brahmana.

The purity of Vaisnava brotherhood will enlighten the lives of the four varnas so much that the world will seem to be Vaikuntha.

By removal of the obstacles arising from identification with body, real equality of the souls is possible.

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Just as atheistic moral dharma merges with theistic moral life, varnasrama dharma, so theistic moral life transforms itself and becomes devoid of its previous faults in the life of a devotee.

In varnasrama dharma the worship of the Lord is only one among many rules.

When this dharma is incorporated in the life of a devotee, all the rules becomes subordinate to the worship of the Lord.

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Although this change may seem very general, when **faith** becomes strong the whole life of the person becomes transformed.

•

The lives of a **varnasrama follower** and a **devotee** are **completely different**.

According to the scriptures, every human being has a qualification for performing bhakti. (**Proof Below**)

|| 7.6.19 ||

na hy acyutaṁ prīṇayato
bahv-āyāso 'surātmajāḥ
ātmatvāt sarva-bhūtānām
siddhatvād iha sarvataḥ

O sons of demons (asura ātma jāḥ)! It takes no great endeavor (na hi bahu-āyāsaḥ) to please the Lord (prīṇayataḥ acyutaṁ) since he is within all beings (ātmatvāt sarva-bhūtānām) and since pleasing him is accomplished by many simple means (sarvataḥ siddhatvāt iha).

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As devotion is the natural propensity of the soul, all attention should be given to this.

Thus all persons in the four varnas and asramas are qualified for bhakti.

Of course, as people outside the varnas are also counted as human beings, they have a right to devotion as well, but the opportunities are less.

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Because their birth, association, actions and nature are all without proper regulation, they are extremely attached to the material modes, and live like animals.

Just to fill their stomach, they become selfish, violent towards others and devoid of compassion.

Because their hearts are hard, bhakti becomes difficult for them to appreciate (**Proof Below**).

|| 7.6.3 ||

sukham aindriyakam daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ

Dear demons (**daityāh**)! Just as all beings (yathā dehinām) attain (**daivād labhyate**) distress without endeavor (duḥkham ayatnataḥ), they attain happiness of the senses (**aindriyakam sukham labhyate**) in all species (sarvatra) just by connection with a body (**deha-yogena**).

॥ 7.6.4 ॥

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemaṁ
mukunda-caraṇāmbujam

One should not endeavor for material happiness (**tat-prayāsaḥ na kartavyo**) since it simply depletes one's life span (**yataḥ āyuh-vyayaḥ param**). By that method (**tathā**) one gains no benefit (**na vindate kṣemaṁ**). One gains benefit from worshipping the lotus feet of Mukunda (**mukunda-caraṇāmbujam**).

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Examples like Hari das Thakura, the hunter saved by Narada, and story of Jesus and Paul, show that such people do have a qualification for devotion.

By examining their lives, however, it will be found that they endured many hardships in taking up the path of devotion, so much so that their life spans were considerably shortened.

All humans have a right to practice bhakti, but those who follow the regulations of varnasrama have a much easier time.

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Although the qualification and opportunity is there, many varnasrama followers do not take to bhakti.

|| 7.6.4 ||

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemaṁ
mukunda-caraṇāmbujam

Terrified, about to die, collapsing, with faltering voice, if a person utters the holy name of the Supreme Lord, he can be freed from the chains of karma and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord.

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The reason is that a human being's life takes the form of ascending steps.

Those outside the varnasrama are on the lowest step.

Atheistic moralists are on the second step.

Theistic moralists are on the third step.

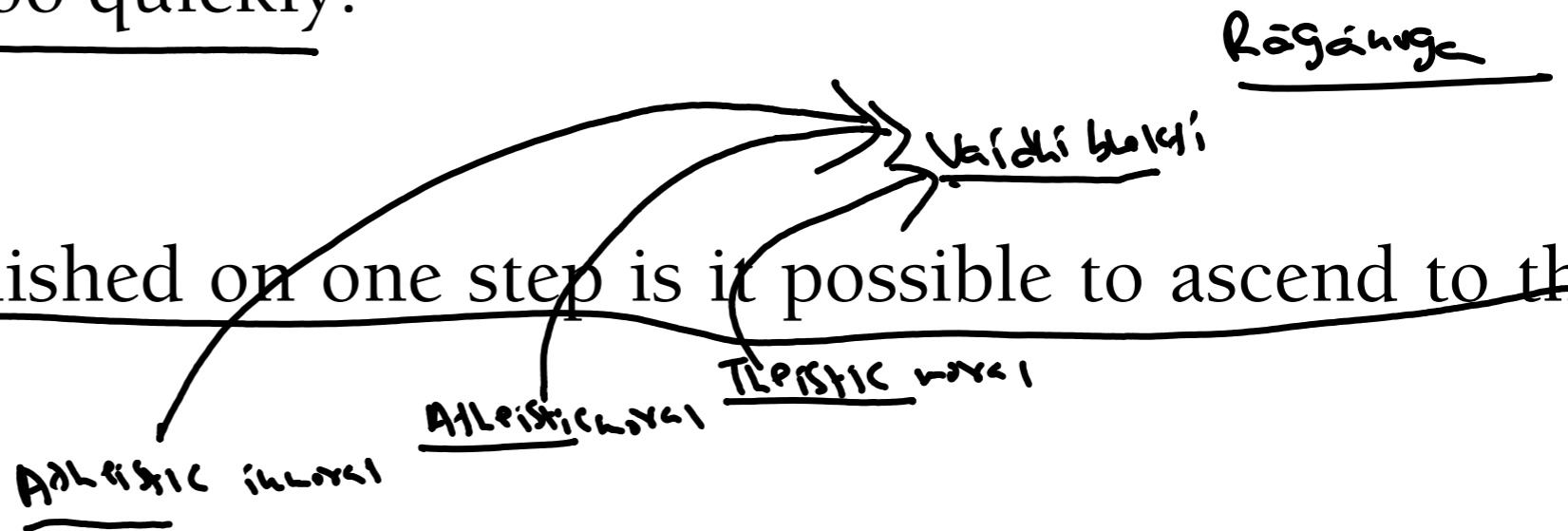
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Vaidha bhaktas are on the fourth step, and raganuga bhaktas are on the fifth step.

It is the nature of the soul to ascend to the next higher step, but it should not be ascended prematurely or too quickly.

Only after being firmly established on one step is it possible to ascend to the next step.



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That is why being qualified with steadiness on each level has been emphasized.

When people are qualified to ascend to the next step, they must also give up attachment to the old step.

The tendency to cling to the old stage is called niyamagraha, clinging to outmoded rules.

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Because of this, the outcasts have no respect for the atheistic moralists; the atheistic moralists have no respect for the pseudo-theistic moralists; the pseudo-theists have no respect for the theistic moralists; the theistic moralists have no respect for the vaidha bhaktas; and the vaidha bhaktas have no respect for ragatmika bhaktas.

Because of such habit, the followers of varnasrama often do not respect the vaidha bhaktas. (Proof Below)

|| 7.9.10 ||

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṃ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṃ punāti sa kulaṃ na tu bhūrimānaḥ

I consider (**manye**) a dog-eater (**śvapacaṃ**) who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord (**tad-arpita-mano-vacana-ihita-ārtha-prāṇaṃ**) superior (**variṣṭham**) to a brāhmaṇa who has all twelve items of the previous verse (**viprād dvi-ṣaḍ-guṇa-yutād**) but who is averse to the lotus feet of the Lord (**aravinda-nābha-pādāravinda-vimukhāt**). He purifies his whole family (**sah kulaṃ punāti**), whereas the so-called respectable person does not (**na tu bhūrimānaḥ**).

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This does not affect bhakti itself, but is a misfortune for those who do not take up interest in their own advancement.

Those at a higher stage naturally have compassion for those at a lower stage, but until the lower-situated people are fortunate, they cannot give up their stage and develop a taste for the higher stage.

↓
Brahmāṅgā
mahat sevā
gaurāṅgā bhakti
śraddhā

When the consciousness of those situated in varnasrama matures into devotional sentiment they take up the life of a devotee, but as long as they do not, they must be said to be practicing karma.

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Karma is not an integral part (anga) of bhakti.

When karma matures fully, it takes the form of devotional action, and this is called bhakti, not karma.

The moment that real faith in the Lord arises, a person transcends karma.

The sandhya rites are obligatory activities arising out of the rules of moral dharma.

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They are not activities of bhakti arising from faith.

When faith in the Lord arises, all the activities, being centered on the Lord, are given respect according to their contribution to the goal, bhakti.

Thus, if devotees are listening to a devotional lecture in the evening, they do not like to interrupt that to perform their sandhya rites.

The devotees understand that there is no necessity for giving up an activity that fulfils the goal of sandhya rites.

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Like karma, jnana and vairagya are also not integral parts of bhakti, because they make the heart hard, which is against the principle of bhakti.

Before a person takes up bhakti, jnana and vairagya may sometimes be helpful in practice.

They may also help slightly when a person first starts bhakti.

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The relationship of bhakti to jnana and vairagya will be shown separately.

In the Hari Bhakti Vilasa many angas of vaidhi bhakti are discussed.

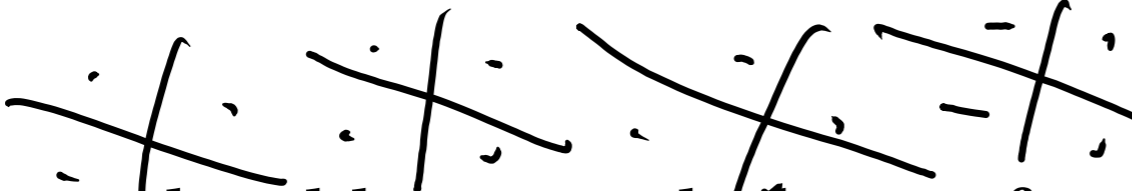
In the Bhakti Sandarbha all the angas are classified nicely into nine types of bhakti.

In the Bhakti Rasamrta Sindhu, sixty-four angas of vaidhi bhakti are mentioned.

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Among those, five angas are considered as chief: attachment to serving the Deity; relishing the meaning of Bhagavatam with devotees; affection for devotees of the same level and association (hearing and serving) with those of higher caliber; chanting the Lord's name; residing in Vraja.


Devotees should particularly perform that anga for which they have a stronger taste, but they should be careful that this does not lead to distaste for other angas.

The essence of these angas of bhakti is twofold: always remember the Lord and never forget Him.

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Whatever activity encourages their remembrance becomes a rule of engagement (vidhi), and whatever activity makes them forget the Lord is forbidden (nisedha).

By keeping these two rules in mind, the devotee may at one time follow a rule strictly, but later may give it up, being unattached to rules for rules' sake.

The vaidha bhaktas are practitioners.

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They are of three types: those with faith (faith); those with steadiness (nistha); those with taste (ruci).

Those who are faithful take shelter of a guru, take initiation, and perform devotional activities.

Performing devotional activities in association with devotees, the anarthas (unwanted material desires) disappear.

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When impurities disappear, faith becomes steadiness; this, intensified with spiritual desire, becomes taste.

This is the limit of sadhana bhakti.

Taste becomes attachment and then bhava.

This will be discussed later.