

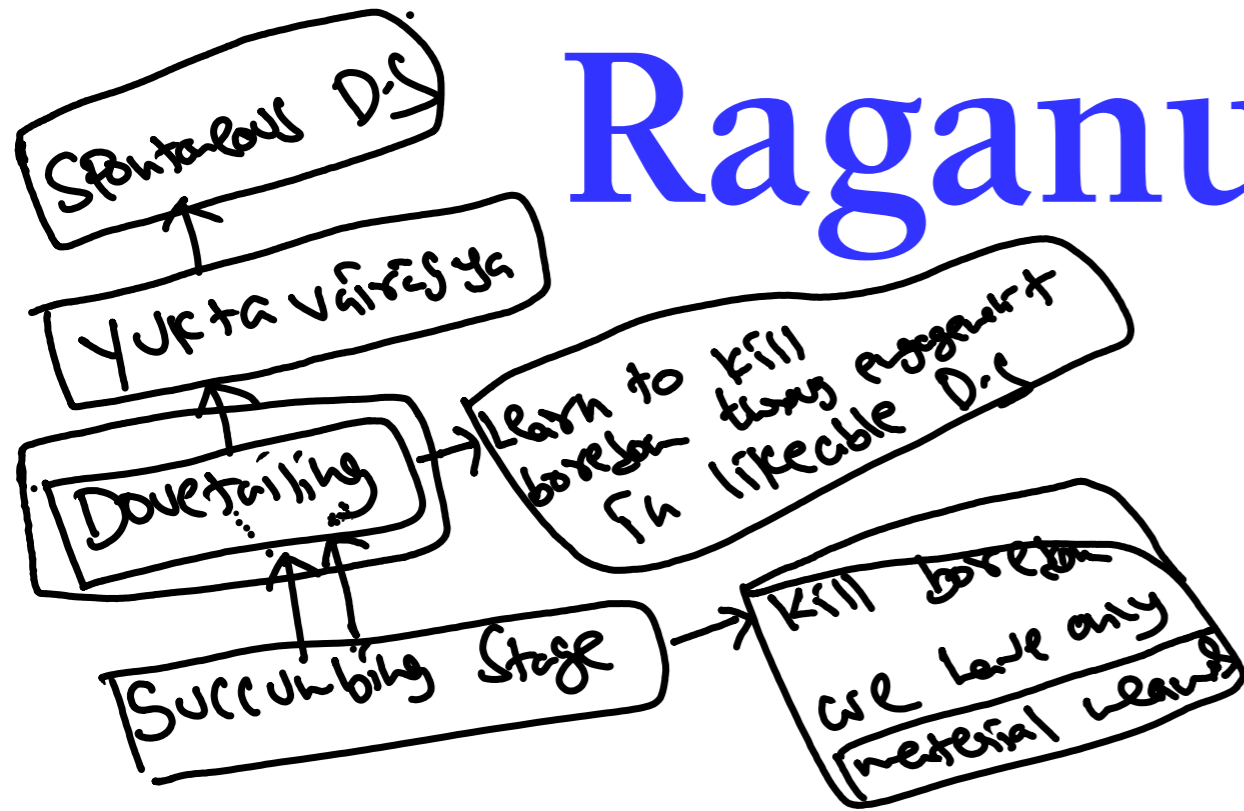
Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Chapter – 4

Raganuga Bhakti



Part-12

**Practice of Rāgānuga-
Bhakti**

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 sādḥaka 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 sādḥana.
- 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 Thākura 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 ^{Rūpānuga} (spontaneous service) follow the teachings and examples of the sādḥaka forms of the eternal residents of Vraja.

Rūpāmañjarī → eternal resident
Rūpa Gosvāmī → sādḥaka form.

- 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 Vr̥ndāvana, 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.

Part-12

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 ~~sādhaka~~ in the verse under discussion
needs to be clarified.
- 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 sādha-
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 sādḥaka-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.
- 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

Raganuga Practitioners practice the same limbs as the Vaidhi Sadhakas

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

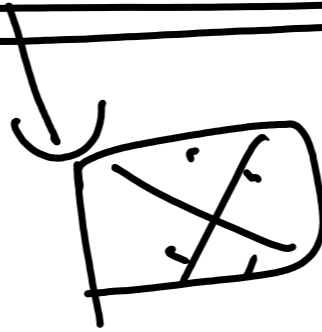
The discriminating practitioners (**vijñeyāni manīṣibhiḥ**) should accept the aṅgas (**tāny tu aṅgāni**) which were mentioned in vaidhi-bhakti (**yāny vaidha-bhakty-uditāni**) such as hearing and chanting (**śravaṇa utkīrtana ādīni**) as the aṅgas of rāgānuga-bhakti (**atra**). (BRS)

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

Niṣṭha + revelation by the HN +
confirmed it from the guru +
instructions on this
practice

- 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 anum kṛpayādyā nivedayā

“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-vallarī 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 (Rukmini), meditation of (Dvārakā), performing (mudrās) and (nyāsas).
- 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 Rukminī).

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)