

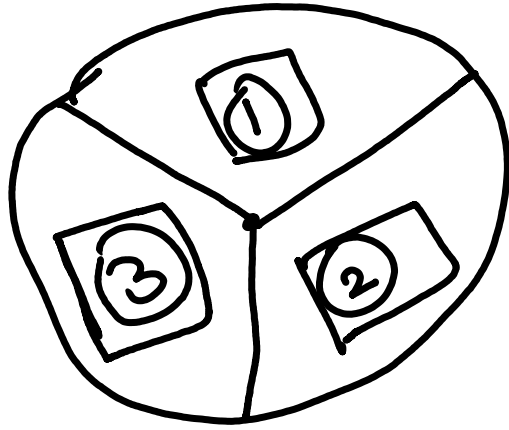
Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Chapter – 4

Raganuga Bhakti



Part-5

- ① Practice of direct limbs
- ② Planning to practice (or) enhance ones practice.
- ③ Fire fighting → Dealing with the enemies which compromise our continuous practice of D.S.

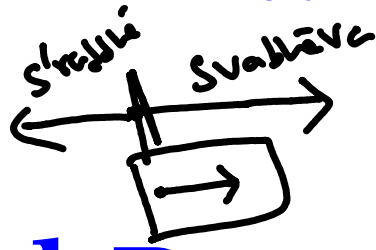
Scriptural Proofs for the Two Types of Ragatmika Bhakti

1) How can the nitya-siddha devotees such as the gopīs be described as attaining kāma ?

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- One should not say, “How can the nitya-siddha devotees such as the gopīs be described as attaining kāma and other relationships since those relations are eternal.”
- The intention is to show the state of pūrva-rāga that they experience during Kṛṣṇa’s earthly pastimes.
- The same applies to the Vṛṣṇis.

Part-5



Scriptural Proofs for the Two Types of Ragatmika Bhakti

- 2) How can the Gopis and the
Vrsnis attain the same
destination as Kamsa and
Sisupala ?

How can the Gopis and the Vrsnis attain the same destination as Kamsa and Sisupala ?

yad-arīṇām priyānām ca
prāpyam ekam ivoditam |
tad brahma-kṛṣṇayor aikyāt
kiraṇārka-upamā-juṣoh ||

When it is said that the enemies and the dear friends of the Lord attained the same end (yad-arīṇām priyānām ca ekam prāpyam iva uditam), it means the same end only in the sense that brahman and the personal form of Kṛṣṇa are one entity (tad brahma-kṛṣṇayor aikyāt), in the manner that the rays of the sun and the sun are one (kiraṇa-arka-upamā-juṣoh). (BRS)

How can the Gopis and the Vrsnis attain the same destination as Kamsa and Sisupala ?

- It was stated in verse 274, quoting from the Bhāgavatam, that those with hatred and fear attained the goal (tad-gatiṁ gatāḥ) as did those with conjugal love and affection.
- The doubt may arise how an enemy of Kṛṣṇa and a friend of Kṛṣṇa can achieve the same goal.

How can the Gopis and the Vrsnis attain the same destination as Kamsa and Sisupala ?

- This verse clears the doubt.
- Priyānām refers to the gopīs, Vṛṣṇis, Pāṇḍavas and Nārada.
- Bhagavad-gītā says brahmaṇo hi pratiṣṭhāham: I am the shelter of the impersonal brahman (BG 14.27).

How can the Gopis and the Vrsnis attain the same destination as Kamsa and Sisupala ?

- If a person becomes highly qualified, he realizes the condensed form through the appearance of the Lord as Bhagavān with form and qualities.
- Otherwise, the person realizes the diluted form, through the appearance of the Brahman, with no form and qualities.
- One should understand that the effulgence could exist only if it has a foundation.

Part-5

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- 3) Actually, those inimical to
the Lord attain only Sayujya
Mukti

Actually, those inimical to the Lord attain only Sayujya Mukti

brahmaṇy eva layam yānti
prāyeṇa ripavo hareḥ |
kecit prāpyāpi sārūpyā
bhāsam majjanti tat-sukhe ||

The enemies of the Lord (hareḥ ripavah) generally (prāyeṇa) merge into the impersonal brahman (brahmaṇy eva layam yānti). Some of them (kecit), even though they attain semblance of a form similar to the Lord's (sārūpyābhāsam) (sārūpyābhāsam prāpya api), remain absorbed in the happiness of brahman (majjanti tat-sukhe). (BRS)

Actually, those inimical to the Lord attain only Sayujya Mukti

- Among the enemies some merge into brahman.
- Others, such as Śṛgāla Vāsudeva , attain forms
somewhat resembling that of the Lord, but
remain merged in the happiness of brahman
(rather than serving the Lord).

Actually, those inimical to the Lord attain only Sayujya Mukti

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi |
siddhā brahma-sukhe magnā
daityāś ca harīṇa hatāḥ ||

→ Brahma
ज्योति
Siddha-loka (the spiritual world) is beyond prakṛti
(siddha-lokas tu tamasaḥ pāre). There (yatra),
demons killed by the Lord (daityāś ca harīṇa
hatāḥ) and some sages (siddhāḥ) dwell (vasanti
hi), merged in the happiness of brahman (brahma-
sukhe magnā). (Brahmānda Purāna)

Actually, those inimical to the Lord attain only Sayujya Mukti

- The proof that the demons merge in the brahman will be given later.
- The proof that some demons attain the planet of the Lord but still remain merged in the happiness of brahman is stated in this verse.
- The sages and the demons dwell on that planet of the Lord, merged in the happiness of brahman.

Part-5

Scriptural Proofs for the Two Types of Ragatmika Bhakti

4) But His Dear Devotees
attain His Lotus Feet

But His Dear Devotees attain His Lotus Feet

rāga-bandhena kenāpi
taṁ bhajanto vrajanty amī |
aṅghri-padma-sudhāḥ prema-
rūpās tasya priyā janāḥ ||

Those persons most devoted to the Lord (tasya priyā janāḥ), who are the very form of prema (prema-rūpāḥ) and who worship Him with intense, spontaneous absorption (taṁ bhajanto rāga-bandhena), attain the nectar of His lotus feet (vrajanty aṅghri-padma-sudhāḥ). (BRS)

But His Dear Devotees attain His Lotus Feet

- This verse describes especially the supreme position of the devoted gopīs.
- The word priyā indicates this.

But His Dear Devotees attain His Lotus Feet

nibhrta-marun-mano 'kṣa-dr̥ḍha-yoga-yujo hr̥di yan
munaya upāsate tad-arayo 'pi yayuḥ smaraṇāt |
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dr̥śo 'ṅhri-saroja-sudhāḥ ||

Simply by constantly thinking of Him (smaraṇāt), the enemies of the Lord (tad-arayah api) attained (yayuḥ) the same Brahman that sages fixed in yoga worship (yad dr̥ḍha-yoga-yujo munayah upāsate) by controlling their breath, mind and senses (nibhrta-marut-mano akṣa). Similarly, we śrutis (vayam api), adopting a mood similar to the gopīs (sama-dr̥śo), and finally attaining similar bodies (te samāḥ), will achieve the same nectar from Your lotus feet (aṅhri-saroja-sudhāḥ) that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms (uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo). (SB 10.87.23)

But His Dear Devotees attain His Lotus Feet

- The gopīs attained the nectar of Your lotus feet
— the various types of sweetness filled with
prema.
- We, the Upaniṣads, adopting a mood or emotion
similar to that of the gopīs (sama-dṛśaḥ), and
thus attaining forms like them (samāh), also
attained the nectar of Your lotus feet.

But His Dear Devotees attain His Lotus Feet

- In the previous verse, the attainment of the Lord's feet also applies, in general, to persons who act with rāga, though, it directly indicates the gopis.
- The gopīs mentioned in the Bhāgavatam verse are those kāma-rūpa-rāgātmika devotees, and the personified śrutis, who are speaking, are kāmānuga devotees (those performing rāgānuga-sādhana following after the kāma-rūpa gopīs.)

But His Dear Devotees attain His Lotus Feet

- Similarly, the Vṛṣṇis should be understood to be sambandha-rūpa-rāgātmika-bhaktas, and those who follow after them would be sambandhānuga-sādhana-bhaktas.
-