

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 4

Raganuga Bhakti



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 iyaṁ

Those who develop ^{② hearing their pastimes} 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 iyaṁ 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 (sādhanatā) for these two types of sādhana (anayoḥ).

Part-16

Even Males can aspire for
the Mood of the Gopis

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purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinah |
dr̥ṣṭvā rāmaṁ hariṁ tatra bhoktum aicchan suvigraham

te sarve strītvam āpannāḥ samudbhūtāś ca gokule |
hariṁ samprāpya kāmena tato muktā bhavāṇavāt

Previously (purā), all the sages living in Daṇḍakāraṇya forest (sarve daṇḍakāraṇya-vāsinah maharṣayaḥ), who after seeing Lord Rāma (dr̥ṣṭvā rāmaṁ hariṁ 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 (hariṁ samprāpya kāmena), they became liberated from the ocean of the material world (tato muktā bhavāṇavāt).

(BRS)

Even Males can aspire for the Mood of the Gopis

- The sages refer to all those sages who had desires following the gopis 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

↑ KRṢṢĀYĀ SEḤĀKĀS

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

antar-gr̥ha-gatāḥ kāścid
gopyo 'labdha-vinirgamāḥ
kr̥ṣṇam 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 (kr̥ṣṇam dadhyuh) in pure love (tad-bhāvanā-yuktā). SB

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.

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 (riraṁsām) 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?

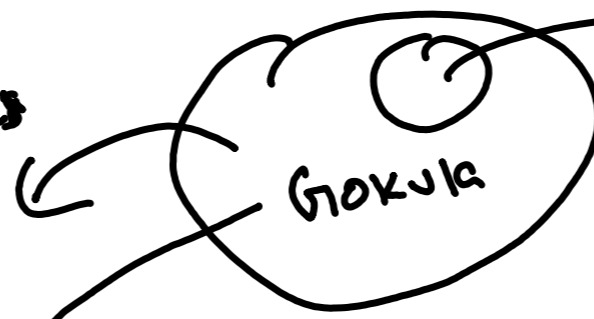
Destination of a Vaidhi Sadhaka who worships Vr̥ndavana Kṛṣṇa in Conjugal Love?

- Those who have a desire to taste the sweetness of Rādhā and Kṛṣṇa in Vr̥ndāvana, 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 Vr̥ndāvana, 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.

Rāgānuga Sādhane Siddhiḥ
Worshippers of R & K



aiśvarya/vidhi
Goloka
Vaidhi Sādhane Siddhiḥ
Worshippers of R & K.

- It is understood that they do not attain the Vṛndāvana of pure sweetness.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- Śrī Rūpa Gosvāmī has praised this Goloka as a portion of Vṛndāvana in Stava-mālā:
 - After thoroughly showing Vaikunṭha 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)
- Handwritten notes:*
An arrow points from the word "Vaikunṭha" in the second bullet to a handwritten note in a bubble: "Kṛṣṇa Goloka".

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

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

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

iti sañcintya bhagavān
mahā-kāruṇiko hariḥ
darśayām āsa lokam svam
gopānām (tamasah 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
dadrśur 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 drstvā
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.
aṅghriya goloka.
- 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 Vaikunṭha 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 Vaikunṭha.
- 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 Vaisnava-tosani, 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 ekam 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 vaikunthād, in this verse, means “more than majestic Goloka,” (rather than “more than Vaikunṭha”) because it is quoted by Rūpa Gosvāmī in Laghu-bhāgavatāmṛta to illustrate the greater position of Gokula in comparison to Goloka.
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What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

Proof for
Vaidhi Sadhakas as living for
Conjugal Relationship with
Galokas

कर्मणो विदुषुर्वचः

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

The saintly sons of Agni (agni-putrā mahātmānas) 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-yonim). (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.