

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

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Thākura

Chapter – 4

Raganuga Bhakti

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 Gauḍīya 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 Vaikuntha 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 Vrndāvana.
- If, despite ISKCON's directing its members to Kṛṣṇa and Vrndāvana, 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, Garuda, for example, is also an eternal associate of Lord Caitanya called Garuda Paṇḍita [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 Varāprema-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.

Thank You Very Much!!!

**The Royal Road Ahead:
Bhava and Prema Bhakti**

Bhakti-Rasāmṛta-Sindhu



“Obsessed by a desire to benefit all the devotees of the Lord, the esteemed author, Śrīla Rūpa Gosvāmī, compiled this remarkable work, the scripture called *Bhakti-Rasāmṛta-Sindhu*, using the rasa presented in *Śrīmad-Bhāgavatam*, which appeared within the lotus bud of his heart.”

Śrīla Jīva Goswami

Part-1

Revisiting Old Concepts

1) Definition of Uttama Bhakti

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-śūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

1. Cesta rupa anuśīlanam

- Indicates continuous actions using mind, body and words without any spiritual emotions (Bhava)
- Generally refers to devotional service at the sadhana bhakti stage

2. Bhava rupa anuśīlanam

- Indicates continuous actions using mind, body and words with spiritual emotions
- Generally refers to devotional service in Bhava and Prema bhakti stages

2) Definition of Sadhana Bhakti

Definition of Sadhana Bhakti

**kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya
prākāṣyam hr̥di sādhyatā ||**

*stāya, dṛṣya, bhāvya
sāffalya & māhāt*

Action of the senses (**kṛti-sādhyā**), which produces
the stage of bhāva (**sādhyā-bhāvā bhavet**), is called
sādhana-bhakti (**sā sādhanābhidhā**). This attained
state of bhāva-bhakti (**sādhyatā**) is an eternal sthāyi-
bhāva which is not created (**nitya-siddhasya**
bhāvasya), but simply manifests within the soul by
the spiritual energy of the Lord (**hr̥di prākāṣyam**).

Part-2

**What is Bhava
Bhakti?**

What is Bhāva Bhakti?

Bhāva (Fragrant flower) + Emotions (sesame seeds) → Fragrant oil
(oil)

- Moreover, by the profuse release of its fragrances, the flower of bhava is able to invite Madhusudana and make him appear there.

Smears in
the body of
Ⓟ.

- In short, scented by those fragrances, all the emotions of the heart, like a cluster of sesame seeds, liquify into a perfumed oil, and become immediately fit to be smeared on all the limbs of the Lord.

What is Bhāva Bhakti?

- At the appearance of bhava, its receptacle the body of even a candala becomes worthy of the respect that is due to Lord Brahma and other devatas.

Part-3

Definition of Bhāva- Bhakti

(śuddha-sattva-viśeṣātmā) ① ✓
 (prema-sūryāṁśu-sāmya-bhāk) ②
 rucibhiḥ citta-māsṛṇya-
 kṛd asau bhāva ucyate ③
 That part of bhakti is called bhāva (asau bhāva ucyate), whose essence is saṁvit and hlādinī śakti (śuddha-sattva-viśeṣātmā) [which is one ray of the sun of prema which will soon rise in the heart (prema-sūryāṁśu-sāmya-bhāk)] and which softens the heart (citta-māsṛṇya-kṛd) with desires to meet, serve, and exchange love with the Lord (rucibhiḥ).
 (BRS)

Uffanā bhakti
 71
 possessive
 hlādinī
 saṁvit

①

śuddha-sattva-
viśeṣātmā

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- Now, this verse describes bhāva, also called rati,
which is the general form of the sthāyi-bhāva,
and the bud of the sthāyi-bhāva which continues
to exist in the higher stages such as praṇaya and
mahā-bhāva.

sakhyā rati → sakhye rati →
(bhāva) (prema)

- By using the phrase śuddha-sattva-viśeṣātmā, the
author indicates that, in the future, this bhāva
will transform into more elevated states,
culminating in mahā-bhāva.

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- Here śuddha-sattva refers to saṁvit, which is a transformation of the Lord's svarūpa-śakti. ^{knowledge}
- ~~Samvit means knowledge~~—whose intrinsic nature is that it is self-revealing.
- Śuddha-sattva, here, does not indicate the mode of goodness, which is also called sattva, but which belongs to material nature.

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- As well, the combination of śuddha-sattva with the word (viśeṣa), to form the word śuddha-sattva-viśeṣa (excellent part of śud-dha-sattva), refers to another transformation of the svarūpa-śakti called hlādinī.
- This śakti is described in the Viṣṇu Purāṇa:

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

hlādinī sandhinī saṁvit
tvayy ekā sarva-saṁśraye |
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite ||

The hlādinī, sandhinī and saṁvit śaktis are one energy (hlādinī sandhinī saṁvit ekā), which resides in You (tvayy), the shelter of all things (sarva-saṁśraye). The mixture of happiness and distress found in the material world (hlāda-tāpa-karī miśrā) does not exist in You (na tvayi), who are beyond the gunas (guṇa-varjite). [Viṣṇu Purāṇa 1.12.69](#)

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- Following from this statement, it should be understood that this hlādinī is the greatest energy of the Lord, and should be understood to be the very essence of all the combined, concentrated transformations of His svarūpa-śakti.
- Furthermore, the power of the combination of hlādinī and saṁvit causes the most intense state of desiring to please the Lord.

Definition of Bhāva-Bhakti

śuddha-sattva-viśeṣātmā

- This intense desire resides within the Lord's eternal associates.
- Further, concentration of this condensed hlādinī will transform bhāva into the highest state of mahā-bhāva called modana.

Uttanē bhakti
↑
That bhakti
↑
asau bhāva ucyate

Grid of

Definition of Bhāva-Bhakti

asau bhāva ucyate

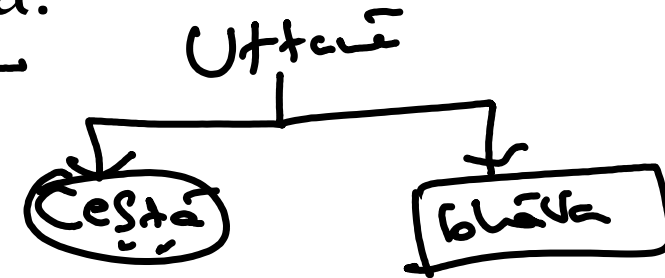
- The word asau, in the text verse, indicates the general form of bhakti, which is indicated as continual service to Kṛṣṇa with favorable intentions (ānukūlyena kṛṣṇānuśīlanam).

Definition of Bhāva-Bhakti

asau bhāva ucyate

- Even though the general form of bhakti was indicated to have two forms (ceṣṭā and bhāva), in this verse, ceṣṭā-rūpa-bhakti should not be accepted as the meaning in this verse, since the subject under discussion is bhāva.

Distinguishing characteristic



- The characteristic of bhāva will be described as feelings. (rather than action).

↓ emotions.

Definition of Bhāva-Bhakti

asau bhāva ucyate

śarīrendriya-vargasya
vikāraṇām vidhāyakāḥ |
bhāvāvirbhāva-janitāś
citta-vṛttaya īritāḥ ||

śānti-vīra bhāvaḥ
śānti-vīra bhāvaḥ
anvāśāna-

→ śānti bhāva

→ Emotions -

vīra-bhāva.

(devotee) → kṛpā

Bhāvas are defined as (bhāva īritāḥ) a variety of conditions of the mind (citta-vṛttayah), produced through a relation between a subject and an object of love (āvīrabhāva-janitāḥ), which produces transformations (vikāraṇām vidhāyakāḥ) of the body and senses (śarīra indriya-vargasya). BRS 2.4.251

Definition of Bhāva-Bhakti

asau bhāva ucyate

- That general bhakti (asau), which was defined as favorable service to the Lord, is called bhāva when referring to one particular portion of it called bhāva-rūpa-bhakti.
- What is the essential nature of that bhāva?
- Bhāva has, as its svarūpa or essence (ātmā), Kṛṣṇa's svarūpa-śakti, in the form of hlādinī and saṁvit (śuddha-sattva-viśeṣa).

Definition of Bhāva-Bhakti

asau bhāva ucyate

- This svarūpa is an eternal object, an eternal manifestation (nitya-siddha), situated within the eternal dear associates of the Lord.

- The ^{hlādinī} emotional and ^{saṁvit} perceptual functions of the jīva for perceiving the Lord are accomplished by the eternal saṁvit and hlādinī śaktis.

rucibhiś citta-
māsrṇya-kṛd

Definition of Bhāva-Bhakti

rucibhiś citta-māsrnya-krd

↓
desires to
serve, wet
& love (P)

↓
Heart

↓
soft

↓
makes

- Furthermore, this bhāva softens the heart (mind) with its desires (rucibhiḥ) for meeting the Lord, serving the Lord favorably, and attaining the friendship of the Lord.
- This bhāva is also the sprout, which will become prema, and which will be described later.

prema-sūryāṁśu-
sāmya-bhāk

Definition of Bhāva-Bhakti

prema-sūryāṁśu-sāmya-bhāk

- By comparing prema to the sun, there is the suggestion that, just as the sun will appear soon after the light of dawn, prema will appear very soon after the appearance of bhāva.
- As well, it is like a ray of the sun (prema-sūryāṁśu-sāmya-bhāk); it is the first glow of the sun of prema.

Definition of Bhāva-Bhakti

prema-sūryāṁśu-sāmya-bhāk

- It will be explained later that prema is the condensed form of bhāva: bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate (BRS 1.4.1)

3 reasons → bhāva is spiritual.

- This bhāva, whose very form is the essence of the hlādinī function of the Lord, should also be understood to be non-material, since it makes the happiness of liberation insignificant, brings about the Lord's appearance, and produces bliss.

②

③

Definition of Bhāva-Bhakti

prema-sūryāṁśu-sāmya-bhāk

- Though this bhāva is seen in the eternal associates of the Lord, the mental conditions of the devotees within this world become similar, by the mercy of the Lord and His devotees.
- By this mercy alone it shall appear.