

Sri Caitanya-Siksämrita
Nectarean Teachings of Lord Çré Caitanya
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Chapter - 4
Raganuga Bhakti Part-12

Post RGS ,the subsequent writings primarily presented on BRS.

It is the bible of Gudiya Vaishnavism.

Even CC has so many direct quotes of BRS.

VCT's work also are based on BRS.

First 2 chapters of Caitanya Siksamrita are like Bhakti Pravesh.

CSM is completely BRS. 3 - vaidhi Sadhana Bhakti, 4 - raganuga bhakti, 5 - bhava bhakti 6 - Prema 7 - Rasa

Gudiya Vaishnava sampradaya uniqueness is emphasis on PDS

8) One Cannot Imagine a Siddha-Deha

- Spiritual life is a matter of revelation, No one is going to tell, clarify with Guru.

- Imagining a spiritual form can never invoke love for Kåñëa;

it is offensive to devotion,

it further covers a person's dormant prema.

Ex: Gaura Kiçora Däsa Bäbäjä -

you cannot bring forth pure love for Kåñëa by imitating the sounds of ecstasy."

- Devotees must make themselves fit for Kåñëa's mercy by service and surrender if they wish to receive knowledge of their spiritual identity.

9) Beware of the Sahajiya Misinterpretation of this Verse

- Certain pseudo-Vaishnava follow the activities of the Vraja-vāsés externally as well as internally.
- Other pseudo-Vaishnava remain in the dress of practitioners but neglect the sacred activities of sādhana-bhakti.

No Guru, Ekādaṣé, worship either sālagrāma-silā or Tulasidevi,

- A disciple of Hemalatā Thākuraëé, Rūpa Kavirāja, propagated this deviation.

They reject Jiva Goswami.

10) Practical Application of the Internal and External Practice

- Externally, devotees in spontaneous service follow the teachings and examples of the sādḥaka forms of the eternal residents of Vraja.
- Gauḍeya Vaiṣṇavas follow the example of Rūpa Gosvāmī, and are known as Rūpānugas.
- Devotees should meditate on and emulate the traits and services of Rūpa Gosvāmī
 - Understanding the heart of his mission
 - Try to assist him in spreading Kāṣṇa consciousness
 - To be a member of ISKCON means
 - to be absorbed in Prabhupāda's personal qualities,
 - compassion, preaching spirit,
 - unparalleled achievements
 - literary masterpieces.

11) Clarification on the Terminologies Sadhaka Rupa and Siddha Rupa

The sādḥaka forms of Lord Caitanya's associates in this world are projections of their eternal identities in the Çvetadvépa portion of Goloka.

- 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.

gaurāṅgera saṅgi-gaṛḇe, nitya-siddha kari' māne, se yāya vrajendra-suta pāça
çré-gauḍa-maḇḇala-bhūmi, yebā jāne cintāmaḇi tāra haya vraja-bhūme vāsa

12)Raganuga Practitioners practice the same limbs as the Vaidhi Sadhakas

**The discriminating practitioners should accept the aigas which were mentioned in vaidhi-bhakti such as hearing and chanting as the aigas of raganuga-bhakti.
(BRS)**

13) Raganuga Sadhaka's Approach to Hearing

- They do not give up hearing, but spend more time hearing the particular topics that nourish their serving mood.
- Devotees rejoice in hearing Kåñëa's pastimes with all the Vraja-väsés, despite their own aspirations to become followers of a particular associate of the Lord.
- Ex: RGS - Subala:

14)Raganuga Sadhaka's Approach to Deity Worship

- They naturally give up activities of deity worship such as worshipping Rukmiëé, meditation of Dväarakä, performing mudräs and nyäsas.**
- Their mood in worship changes along with their increasing absorption in vraja-bhakti.**
- They dress Them while thinking about how the Vraja-väsés do it, Not according to the rules**

15) It is alright for the Raganuga Sadhakas to omit some limbs which may be contrary to their Sentiments

Ex (procedures such as meditation on Rukmiëé).

O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall