

De-Mystifying Raganuga Bhakti

Bhakti-Rasāmṛta-Sindhu

By Śrīla Rūpa Gosvāmī

Eastern Section - Second Wave

Sadhana Bhakti

“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

Raganuga Sadhana Bhakti

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)

2) Definition of Sadhana Bhakti

Definition of Sadhana Bhakti

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

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 sthāyī-bhāva which is not created (**nitya-siddhasya bhāvasya**), but simply manifests within the soul by the spiritual energy of the Lord (**hṛdi prākāṣyam**).

3) Definition of Vaidhi Sadhana Bhakti

Definition of Vaidhi Sadhana Bhakti

yatra rāgānavāptatvāt
pravṛttir upajāyate
śāsanenaiva śāstrasya
sā vaidhī bhaktir ucyate

Where the actions of bhakti arise (**yatra pravṛttir upajāyate**), not from the attainment of rāga (**rāga anavāptatvāt**), but by the teachings of scriptures (**śāstrasya śāsanena eva**), it is called vaidhi-bhakti (**sā vaidhī bhaktir ucyate**).

Part-2

Definition of Raganuga Bhakti

Definition of Raganuga Bhakti

virājantīm abhivyaktām
vraja-vāsī janādiṣu |
rāgātmikām anusṛtā
yā sā rāgānugocyate ||

Rāgānuga-bhakti is defined as (**sā rāgānuga ucyate**) that bhakti which follows after the rāgātmika-bhakti (**rāgātmikām anusṛtā yā**) found distinctively (**virājantīm abhivyaktām**) in the inhabitants of Vraja (**vraja-vāsī janādiṣu**). (**BRS**)

Definition of Raganuga Bhakti

**rāgānugā-vivekārtham
ādau rāgātmikocyate**

In order to define rāgānuga-bhakti (**rāgānugā-viveka artham**) first rāgātmika-bhakti should be discussed (**ādau rāgātmika ucyate**). (**BRS**)

Part-3

Definition of Ragatmika Bhakti

The Love of the Vrajavasis

Definition of Ragatmika Bhakti

iṣṭe svārasikī rāgaḥ
paramāviṣṭatā bhavet |
tan-mayī yā bhaved bhaktiḥ
sātra rāgātmikoditā

Rāga is defined as (**rāgaḥ bhavet**) spontaneous (**svārasikī**), deep thirst (**parama āviṣṭatā**) for the object of love (**iṣṭe**). Bhakti that is impelled exclusively by such a thirst (**tan-mayī yā bhaved bhaktiḥ**) is called rāgātmika-bhakti (**sā atra rāgātmika uditā**). (**BRS**)

Definition of Ragatmika Bhakti

- Iṣṭe refers to the person towards whom one has loving sentiments. (Kṛṣṇa)
- Svārasikī means natural or spontaneous.
- Paramāviṣṭatā (extreme engrossment) actually means “thirst intrinsic to prema,” which is the cause of being engrossed.
- Thus, rāga is defined as “spontaneous, intense thirst for one’s object of love.”

Definition of Ragatmika Bhakti

- The cause — the love thirst—is considered non-different from the effect — deep absorption—because of its extremely strong connection as the cause.
- By mentioning the effect, absorption, one should infer the cause — thirst for the object of love.
- Tan-mayī (composed only of that thirst) means “what is impelled only by that thirst.”

Definition of Ragatmika Bhakti

- Thus the complete meaning of the sentence is “That love-filled thirst, or actions inspired by it, such as stringing garlands for Kṛṣṇa, which generates complete absorption in the object of love, is called rāgātmika-bhakti.”
- There is no fault in this rāga even though it may not conform to expected rules.

Part-4

Types of Ragatmika Bhakti

1. Kama Rupa
2. Sambandha Rupa

Types of Ragatmika Bhakti

**sā kāmarūpā sambandha-
rūpā ceti bhaved dvidhā**

There are two types of rāgātmika-bhakti (**sā dvidhā bhaved**): that impelled by conjugal feelings (kāma-rūpā) and that impelled by other relationships (sambandha-rūpā) (**kāmarūpā sambandha-rūpā ca iti**). (**BRS**)

Types of Ragatmika Bhakti

- Kāma-rūpā means that bhakti which is typified (rūpyate) or impelled by conjugal feelings (kāma), a particular type of thirst.
- Sambandha-rūpā means that bhakti undertaken or impelled by thirst caused by relationship.

**Why Kama-Rupa is
Separately Labelled?**

**It is also a type of
relation!!!**

Why Kama-Rupa is Separately Labelled?

- Though kāma-rūpa-bhakti is a type of relationship, it is labeled separately, since it is the chief relationship.
- It is similar to saying, “Everyone is coming, and the king is also coming.”
- Though the word, “everyone,” includes the king, special mention is made of the king because of his importance.

Part-5

Scriptural Proofs for the Two Types of Ragatmika Bhakti

Scriptural Proofs for the Two Types of Ragatmika Bhakti

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manah
āveśya tad-aghaṁ hitvā
bahavas tad-gatiṁ gatāḥ

Just as by vaidhi-bhakti one can attain one's spiritual goals (**yathā bhaktyā**), many persons (**bahavaḥ**) have attained suitable forms (**tad-gatiṁ gatāḥ**) after absorbing their minds in the Lord (**manah īsvare āveśya**) out of lust, hatred, fear (**kāmād dveṣād bhayāt**), and family relationships filled with affection (**snehād**), and after giving up absorption in enmity of the Lord (in the case of hatred and fear) (**tad-aghaṁ hitvā**). (7.1.30)

Scriptural Proofs for the Two Types of Ragatmika Bhakti

**gopyaḥ kāmād bhayāt kaṁso
dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktyā vayaṁ vibho**

My dear King Yudhiṣṭhira (**vibho**)! The gopīs by their conjugal desires (**gopyaḥ kāmād**), Kāmsa by his fear (**bhayāt kaṁsah**), Śiśupāla and other kings by envy (**dveṣāt caidyah ādayo nṛpāḥ**), and the Yadus and you Pāṇḍavas (**vṛṣṇayaḥ yūyaṁ**) by your affectionate family relationships with Kṛṣṇa (**snehād sambandhād**), and we, by our vaidhi-bhakti, have obtained the mercy of Kṛṣṇa (**vayaṁ bhaktyā**). (7.1.32)

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- The meaning of verse SB 7.1.30 is: “Many persons, absorbing their minds in the Lord out of conjugal feelings, hatred, fear, affection and devotion, attained, according to their type of absorption (yathāvat), a suitable form (tad-gatim).”
- (Those who intensely concentrate on the Lord with hatred or fear can attain liberation, but not prema.)

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- Among those persons, those with hatred or fear gave up their sins or impurity by the power of absorbing their minds in the Lord.
- This statement however does not apply to those persons with conjugal feelings (kāma).
- (They have no sin. The kāma mentioned is not material.)

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- The supreme nature of the gopīs' kāma is shown in the following statement:

dviṣann api hr̥ṣīkeśam kim utādhokṣaja-priyāḥ

Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear gopīs? (**SB 10.29.13**)

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- This statement praises the kāma of the gopīs, showing how it is superior, even though, in verse SB 7.1.30, it is mentioned alongside fear and hatred exhibited by people opposed to Kṛṣṇa.

Part-5

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 priyāṇām ca
prāpyam ekam ivoditam |
tad brahma-kṛṣṇayor aikyāt
kīraṇārkopamā-juṣoḥ ||

When it is said that the enemies and the dear friends of the Lord attained the same end (**yad-arīṇām priyāṇām 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 (**kīraṇa-arka-upamā-juṣoḥ**). (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.
- Priyāṇām 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 hariṇa hatāḥ ||

Siddha-loka (the spiritual world) is beyond prakṛti (**siddha-lokas tu tamasaḥ pāre**). There (**yatra**), demons killed by the Lord (**daityāś ca hariṇa 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
tam 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 (**tam 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

nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hr̥di yan
munaya upāsate tad-arayo 'pi yayuḥ smaraṇāt |
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo '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 dṛḍha-yoga-yujo munayah upāsate**) by controlling their breath, mind and senses (**nibhṛta-marut-mano akṣa**). Similarly, we śrutis (**vayam api**), adopting a mood similar to the gopīs (**sama-dṛśo**), 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 (samāḥ), 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.

Part-6

Kāmarūpa-Rāgātmika-
Bhakti

Part-6

Kāmarūpa-Rāgātmika-Bhakti

1) Definition of Kāmarūpa- Rāgātmika-Bhakti

Definition of Kāmarūpa-Rāgātmika-Bhakti

sā kāmarūpā sambhoga-
trṣṇām yā nayati svatām |
yad asyām kṛṣṇa-saukhyārtham
eva kevalam udyamaḥ ||

That type of bhakti with full absorption in the beloved is called kāma-rūpa-bhakti (**sā kāmarūpā**) which produces (**yā nayati**) an intrinsic thirst for a conjugal relationship with the Lord in the ātmā (**svatām sambhoga-trṣṇām**). It is called bhakti because (**yad**) in that condition (**asyām**) there is only eagerness for giving pleasure to Kṛṣṇa (**kṛṣṇa-saukhya artham eva kevalam udyamaḥ**). (**BRS**)

Definition of Kāmarūpa-Rāgātmika-Bhakti

- Kāma should be described as a particular type of prema with full, spontaneous absorption in the beloved object.
- This has already been mentioned in the definition of rāgātmika-bhakti.
- That which is famous as prema (sā) is called kāma-rūpa in this verse. Other varieties are excluded.

Definition of Kāmarūpa-Rāgātmika-Bhakti

- The verse covers only the characteristics of kāma-rūpa.
- What is its effect?
- The thirst for conjugal enjoyment famous as kāma or lust is actually a thirst composed of prema alone, with no trace of material lust, and this thirst becomes one's essential nature (svatām).

Definition of Kāmarūpa-Rāgātmika-Bhakti

- The verse then explains the reason that this kāma is equated with prema — because (yad) in this thirst for enjoyment (asyām), there is complete eagerness of the gopīs of Vraja only for pleasing Kṛṣṇa, and not a thirst for their personal enjoyment.

Part-6

Kāmarūpa-Rāgātmika-Bhakti

- 2) Kāmarūpa-Rāgātmika-Bhakti is seen in the Gopis of Vrndavana

Kāmarūpa-Rāgātmika-Bhakti is seen in the Gopis of Vr̄ndavana

iyam̄ tu vraja-devīṣu
suprasiddhā virājate |
āsām̄ prema-viśeṣo 'yam̄
prāptaḥ kām̄ api mādhurīm̄ |
tat-tat-krīḍā-nidānatvāt
kāma ity ucyate budhaiḥ ||

This very famous kām̄a-rūpa-bhakti (**iyam̄ suprasiddhā**) appears with brilliance (**virājate**) in the women of Vraja (**vraja-devīṣu**). They have a particular type of prema (**ayam̄ prema-viśeṣo āsām̄**) which has a special sweetness (**kām̄ api mādhurīm̄ prāptaḥ**). It is called kām̄a by the wise (**kāma ity ucyate budhaiḥ**) because it is the cause of various amorous actions (**tat-tat-krīḍā-nidānatvāt**). (**BRS**)

Kāmarūpa-Rāgātmika-Bhakti is seen in the Gopis of Vrndavana

- The author gives an example of this kāma-rūpa-bhakti.
- Its famous nature (suprasiddha) is illustrated in the following verse (which was spoken by the gopīs when Kṛṣṇa left them in the midst of the rāsa-līlā.)

Kāmarūpa-Rāgātmika-Bhakti is seen in the Gopis of Vrndavana

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmaḥi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusām naḥ

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path. (SB 10.31.19)

Part-6

Kāmarūpa-Rāgātmika-Bhakti

3) Kāma in Kāmarūpa-
Rāgātmika-Bhakti is
actually Prema

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

premaiva gopa-rāmāṇām
kāma ity agamat prathām ||

The kāma-rūpa-bhakti of the gopīs (**gopa-rāmāṇām kāmah**) has become famous simply as prema (**premaiva ity prathām agamat**). (**Tantra**)

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

**ity uddhavādayo 'py etaṁ
vāñchati bhagavat-priyāḥ ||**

And, because it is a form of exalted prema (**ity**), persons such as Uddhava (**uddhavādayo apy**), dear to the Lord (**bhagavat-priyāḥ**), desire that aspect of it (**etad vāñchati**). (**BRS**)

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

- The word iti indicates the reason why kāma-rūpa-bhakti is well known as prema.
- Uddhava, by expressing his desire in the following verse, makes that kāma-rūpa- bhakti famous as prema.

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

etāḥ param tanu-bhr̥to bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya

Among all persons on earth (**etāḥ bhuvi**), these cowherd women, alone (**gopa-vadhvaḥ eva**), have actually perfected their embodied lives (**param tanu-bhr̥to**), for they have achieved the perfection of unalloyed love (**rūḍha-bhāvāḥ**) for Lord Govinda (**nikhilātmani govinda**). Their pure love is hankered after (**yad vāñchanti**) by those who fear material existence (**bhava-bhiyah**), by great sages (**munayah**), and by ourselves as well (**vyaṁ ca**). For one who has tasted the narrations of the infinite Lord (**ananta-kathā-rasasya**), what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself (**kiṁ brahma-janmabhir**)? SB 10.47.58

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

- It should be understood that he actually did not desire the gopīs' particular type of prema, because such a desire would suggest that he is forcing conformity to the goal of kāma-rūpa-bhakti on the desirers of liberation (bhava-bhiyāḥ), the liberated (munayaḥ) and the devotees (vayam).
- Thus, there would no existence of other sthāyī-bhāvas such as sakhya or dāsya.

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

- Uddhava desired the intensity of their prema but not their kāma-rūpa-bhāva, which causes the intensity.
- Thus, when Uddhava says, he desires their prema, he does not desire the kāma-rūpa-bhāva.

Part-6

Kāmarūpa-Rāgātmika-Bhakti

4) But Kubja's attraction to
Krsna is only Kāma-Prāyā

But Kubja's attraction to Kṛṣṇa is only Kāma-Prāyā

kāma-prāyā ratiḥ kintu
kubjāyām eva sammatā ||

But the wise agree (**kintu sammatā**) that the attraction to Kṛṣṇa seen in Kubjā (**kubjāyām ratiḥ**) is essentially due to kāma only (**kāma-prāyāh eva**).
(**BRS**)

But Kubja's attraction to Kṛṣṇa is only Kāma-Prāyā

- That Kubja had a prominence of kāma is evident in her not showing the actions of the pure prema of the gopīs.
- The pure prema is illustrated in the following verse.

But Kubja's attraction to Kṛṣṇa is only Kāma- Prāyā

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmaḥi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusām naḥ

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path. (SB 10.31.19)

But Kubja's attraction to Kṛṣṇa is only Kāma-Prāyā

- She, on the other hand, exhibits only lusty actions:

**tato rūpa-guṇaudārya-
sampannā prāha keśavam
uttariyāntam akṛṣya
smayantī jāta-hṛc-chayā**

Now endowed with beauty, character, and generosity, Trivakrā (**tato rūpa-guṇaudārya-sampannā**) began to feel lusty desires for Lord Keśava (**keśavam jāta-hṛc-chayā**). Taking hold of the end of His upper cloth (**uttariyāntam akṛṣya**), she smiled (**smayantī**). (SB 10.42.9)

But Kubja's attraction to Kṛṣṇa is only Kāma-Prāyā

- However, she is said to have rati to a small degree, because the object of her attraction was Kṛṣṇa.

Part-7

Sambandharūpa- Rāgātmika-Bhakti

Part-7

Sambandharūpa-Rāgātmika- Bhakti

1) Definition of Sambandharūpa-Rāgātmika- Bhakti

Definition of Sambandharūpa-Rāgātmika-Bhakti

sambandha-rūpā govinde
pitṛtvādy-ābhimānitā |
atropalakṣaṇatayā
vṛṣṇīnām vallavā matāḥ |
yadaiśya-jñāna-śūnyatvād
eṣām rāge pradhānatā

Sambandha-rūpa-rāgātmika-bhakti (**sambandha-rūpā**) is that bhakti inspired by great absorption arising from identifying oneself as the parent, friend or servant of Govinda (**govinde pitṛtvādy-ābhimānitā**). This refers to the bhakti of the cowherd people, which is indicated by the word, sambandhād vṛṣṇayaḥ, quoted in verse 275 as an example of sambandha (**atra upalakṣaṇatayā vṛṣṇīnām vallavā matāḥ**). This is because these other relationships in Vraja also have a predominance of intense affection (rāga) (**yadā eṣām rāge pradhānatā**), caused by a lack of awareness of Kṛṣṇa as God (**īśya-jñāna-śūnyatvād**). (BRS)

Part-8

Understanding Raganuga
Sadhana Bhakti based on
Ragatmika Bhakti

Understanding Raganuga Sadhana Bhakti based on Ragatmika Bhakti

kāma-sambandha-rūpe te
prema-mātra-svarūpake |
nitya-siddhāśrayatayā
nātra samyag vicārite

Since kāma-rūpa and sambandha-rūpa-bhakti (**kāma-sambandha-rūpe te**), which are caused by prema alone (**prema-mātra-svarūpake**), take shelter of the nitya-siddhas (**nitya-siddhāśrayatayā**), they have not been discussed in this section thoroughly (**atra na samyag vicārite**). (BRS)

Understanding Raganuga Sadhana Bhakti based on Ragatmika Bhakti

rāgātmikāyā dvaividhyād
dvidhā rāgānugā ca sā |
kāmānugā ca sambandhā
nugā ceti nigadyate

From these two types of rāgātmika-bhakti (siddha-
bhakti) (**dvaividhyād rāgātmikāyā**), two types of
rāgānuga-bhakti (sādhana-bhakti) (**dvidhā
rāgānugā ca sā**), called kāmānuga and
sambandhānuga-bhakti, are derived (**kāmānugā ca
sambandhānugā ca iti nigadyate**). (BRS)

Understanding Raganuga Sadhana Bhakti based on Ragatmika Bhakti

- Having described the qualities of rāgātmika-bhakti as a secondary topic, the qualities of rāgānuga-sādhana, the topic of this section, are now described.

Part-9

Qualification for Rāgānuga-Bhakti

Qualification for Rāgānuga-Bhakti

rāgātmikāika-niṣṭhā ye
vraja-vāsi-janādayaḥ |
teṣāṃ bhāvāptaye lubdho
bhaved atrādhikāravān

That person who is **greedy** for attaining a bhāva (**ye bhāva āptaye lubdhah**) similar to that of the inhabitants of Vraja (**vraja-vāsi-janādayaḥ**)—who are fixed solely in rāgātmika-bhakti (**rāgātmika eka-niṣṭhā ye**)—is qualified for rāgānuga-bhakti (**atra adhikāravān bhaved**). (**BRS**)

Qualification for Rāgānuga-Bhakti

- The qualification to perform vaidhī bhakti is faith in scripture, and the qualification to perform rāgānuga-bhakti is greed to attain spontaneous devotion.
- Unlike faith, which is based on logic and reasoning, greed is based on the heart's natural inclination.

Qualification for Rāgānuga-Bhakti

- Greed is the intense, natural desire of devotees for the service mood of the Vraja-vāsīs.
- Although greed may have varying degrees of intensity, broadly speaking, it is of two types.

Qualification for Rāgānuga-Bhakti

- One is the very intense eagerness possessed by devotees at the stage of ecstatic devotion, devotees whose love has already awakened (jāta-rati).
- The other type is the less intense greed possessed by devotees at the stage of practice, in which love has not yet awakened (ajāta-rati).

Part-9

Qualification for Rāgānuga-Bhakti

1) Symptoms of Greed

Symptoms of Greed

tat-tad-bhāvādi-mādhurye
śrute dhīr yad apekṣate |
nātra śāstram na yuktim ca
tal-lobhotpatti-lakṣaṇam

The appearance of that greed is indicated (**tad-lobha-utpatti-lakṣaṇam**) when the intelligence does not depend (**yad dhīr na apekṣate**) on rules of scripture and logic (**śāstram ca yuktim ca**), after realizing to some degree the sweetness of their (inhabitants of Vraja) love through the process of hearing from the scriptures (**tat-tad-bhāvādi-mādhurye śrute**). (**BRS**)

Symptoms of Greed

- One can infer (lakṣaṇam) that greed has arisen in the person from recognizing this symptom.
- When a person realizes to some degree the sweetness of the love and activities of the inhabitants of Vraja through hearing from the scriptures such as Bhāgavatam, which describe these siddha devotees, his intelligence may develop disregard for the injunctions of scripture (śāstram) and logic (yuktim), though logic is certainly employed.

Symptoms of Greed

- Śrīla Prabhupāda writes, “These rāgānugā devotees do not follow the regulative principles of devotional service very strictly, but by spontaneous nature they become attracted to some of the eternal devotees such as Nanda or Yaśodā, and they try to follow in their footsteps spontaneously.” [The Nectar of Devotion, chapter 16]

**But, What does it mean to
“not follow the regulative
principles of devotional
service very strictly”?**

Symptoms of Greed

- Śrīla Prabhupāda does not mean that spontaneous devotees no longer practise the basic items of devotional service such as chanting and hearing, or that they neglect or break the rules prohibiting illicit sex or intoxication.
- What it does mean is that for rāgānuga-bhaktas, the inspiration to serve and surrender no longer comes from scriptural injunction (vidhi) but from natural attachment (rāga).

Symptoms of Greed

- In this sense, these devotees strictly follow their hearts and not the “regulative principles.”
- But because they are so spontaneously drawn to Kṛṣṇa, they are naturally drawn to continue their practice of the primary limbs of devotion, and avoiding those things that hinder their association with Kṛṣṇa.

Symptoms of Greed

- To make any sense of scripture, logic must be used to understand the meaning of a statement.
- As well, where there are contradictions in scripture, logic must be used to bring about a conclusion.

Symptoms of Greed

- Nevertheless, it is not possible to say that the condition described is the real essence (svarūpa) of that greed, since that greed does not always include disregard for scriptural injunctions and logic as a necessary component.
- These are usually the by-products of greed.
- One may also develop greed without showing symptoms of disregard for rules of scripture and logic.

Part-9

Qualification for Rāgānuga- Bhakti

2) How does this Greed
Develop?

How does this Greed Develop?

- Genuine greed is not easy to come by.
- It may take millions of lifetimes to awaken it; [Padyāvali 14] it cannot be invoked artificially.
- When genuine greed does arise, however, it does so from the effect of hearing transcendental sound praising the sweetness of the Vraja-vāsīs' love, beauty, qualities, and pastimes.

How does this Greed Develop?

- Such narrations are found first and foremost in Śrīmad-Bhāgavatam.
- They are also found in books written by realized devotees. [Bhakti-rasāmṛta-sindhu 1.2.292]
- Vaiṣṇava ācāryas, including Śrīla Prabhupāda, add that seeing and serving Kṛṣṇa's beautiful deity form has a similar effect of awakening greed. [The Nectar of Devotion, chapter 16]

Part-9

Qualification for Rāgānuga- Bhakti

3) *At what stage does this
Greed Develop?*

At what stage does this Greed Develop?

- Devotees qualified to make the transition between Vaidhi and Raganuga Bhakti must be at the stage of steadiness (niṣṭhā) and must have given up attachment to things that divert the mind from service.

At what stage does this Greed Develop?

5 obstacles to attainment of Nistha

1. Laya (sleep)
2. Vikshepa (distraction)
3. Apratipatti (indifference or disinterest in spiritual topics)
4. Kashaya (tendency toward bad habits)
5. Rasasvada (taste for material enjoyment).

At what stage does this Greed Develop?

5 obstacles to attainment of Nistha

1. **Laya** refers to the tendency to sleep during kirtana, shravana and smarana (japa), in order of increasing tendency.
2. **Vikshepa** refers to distraction toward mundane topics while performing service (i.e., gossiping while doing japa).

At what stage does this Greed Develop?

5 obstacles to attainment of Nistha

3. **Apratipatti** refers to the occasional inability to perform kirtana, etc. in spite of the absence of laya or vikshepa.
4. **Kashaya** means the tendency to indulge in anger, greed, pride, etc due to past bad habit.
5. **Rasavada** refers to inability to absorb the mind in kirtana if one gets the opportunity for material sense pleasure.

At what stage does this Greed Develop?

5 obstacles to attainment of Nistha

- After the stage of anartha nivritti, when these obstacles are almost completely destroyed, one achieves steadiness.
- Thus, the symptom of nishtha is the absence of the above mentioned obstacles.

At what stage does this Greed Develop?

- One who understands this section will not be misled by the semblance of greed, whether in themselves or in others.
- Śrīla Prabhupāda writes, “We must always remember, however, that such eagerness to follow in the footsteps of the denizens of Vraja (Vṛndāvana) is not possible unless one is freed from material contamination.

At what stage does this Greed Develop?

- In the practice of devotional service there is a stage called anartha-nivṛtti, in which all material contamination gradually disappears.
- Sometimes persons are found to be imitating such devotional love before they have become free of anarthas, or unwanted habits.” [The Nectar of Devotion, chapter 16]

Part-9

Qualification for Rāgānuga- Bhakti

- 4) But a Vaidhi Sadhaka is dependant on the Sastras till he reaches Bhava

But a Vaidhi Sadhaka is dependant on the Sastras
till he reaches Bhava

vaidha-bhakty-adhikārī tu
bhāvāvirbhavanāvadhi |
atra śāstram tathā tarkam
anukūlam apekṣate

Those qualified for vaidhi-bhakti (**vaidha-bhakty-adhikārī tu**) are dependent on the rules of scripture and favorable use of logic (**atra śāstram tathā tarkam anukūlam apekṣate**) until the appearance of bhāva-bhakti (**bhāva āvirbhavana avadhi**). (BRS)

But a Vaidhi Sadhaka is dependant on the Sastras till he reaches Bhava

- Because of following after the rāgātmikas, those practicing rāgānuga-bhakti practice bhakti with no limitations.
- That means that there is no specific rule concerning the time at which they will give up dependence on the rules of scripture.

But a Vaidhi Sadhaka is dependant on the Sastras till he reaches Bhava

- Is there a limit to how long those practicing vaidhi-bhakti should depend on the rules?
- This verse answers.
- Bhāva here means rati or the stage of bhāva-bhakti after sādhana-bhakti.

But a Vaidhi Sadhaka is dependant on the Sastras till he reaches Bhava

- At the stage of rati, the devotee would not commit sin by his nature, and thus would not have to consider the rules of scripture.
- However, his vaidhi-sādhana would influence his bhāva and prema, coloring it with awareness of Kṛṣṇa as the Lord.

But a Vaidhi Sadhaka is dependant on the Sastras till he reaches Bhava

- However, as soon as the greed manifests in him (for attaining a bhava similar to that of the Vraja-vāsis), and he develops an inclination for raga-bhakti, the practitioner of rāgānuga-bhakti does not depend any longer on scriptural rules and logic.
- Thus, it is greatly superior.

But a Vaidhi Sadhaka is dependant on the Sastras till he reaches Bhava

- However, wherever that greed has appeared, it is understood that the person must have studied the scriptures in order to attain that greed.
- It is also necessary to study the scriptures in order to understand the proper sādhana for rāgānuga-bhakti.

Part-10

The Gradual Transition of
a Steady Devotee from
Vaidhi to Raganuga
Sadhana

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- Steady devotees diligently study Śrīmad-Bhāgavatam and respectfully hear of the Lord's many incarnations, but when they read of Kṛṣṇa's pastimes in Vṛndāvana, they are especially intrigued.
- They think, “Kṛṣṇa is the Supreme Personality of Godhead, but in Vṛndāvana His behaviour is charmingly humanlike.”

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- Simply to hear Śrīla Prabhupāda discourse on this phenomenon, these devotees eagerly read his Kṛṣṇa book, where they become struck by Kṛṣṇa's sweetness and charm and by the innocent love of the Vraja-vāsīs.
- They repeatedly hear Śrīla Prabhupāda extol the unparalleled loving service of the Vraja-vāsīs.

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- Sometimes such devotees discuss the concept of vraja-bhakti with their peers and hear about one another's favourite pastimes.
- At other times they study The Nectar of Devotion to increase their devotional insight.
- They read Caitanya-caritāmṛta with a fresh understanding of Lord Caitanya's teachings and pastimes.

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- While listening to Śrīla Prabhupāda's lectures, they repeatedly hear him summarize Lord Caitanya's teachings in a way that gives them new perspectives in Kṛṣṇa consciousness.

ārādhyo bhagavān vrajeśa-tanayas tad-dhāma
vṛndāvanam

ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavataṁ pramāṇam amalāṁ premā pum-
artho mahān

śrī-caitanya-mahāprabhor matam idaṁ tatrādarāḥ naḥ
paraḥ

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- The vast majority of these devotees acknowledge the wonder and uniqueness of Kṛṣṇa's pastimes in Vraja but are not yet moved to do more than hear about or discuss them.
- Still, they discuss them happily in the limited scope of reverential regulative devotion.
- Only later do they acquire inspiration to intensify their relationship with vraja-bhakti.

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- But a few devotees react differently. They do not remain neutral.
- Heartfelt desire moves them when they hear Kṛṣṇa's pastimes.
- They think, "I would also like to love and serve Kṛṣṇa like the Vraja-vāsīs."

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- Although weak at first, this desire gains strength in contact with advanced devotees who explain Kṛṣṇa consciousness in relationship to vraja-bhakti.

**kṛṣṇa-tattva, bhakti-tattva, prema-tattva sāra
bhāva-tattva, rasa-tattva, līlā-tattva āra**

- “Kṛṣṇa consciousness means understanding the truth of Kṛṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellows, and the truth of the pastimes of the Lord.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 25.265)

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- Finally these steady devotees, drawn to vraja-bhakti, reveal their minds to their spiritual masters.
- These devotees are the same servants as before, and they continue to perform the same duties, but their mood changes.

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- They now feel a genuine desire to achieve the perfection of the Vraja-vāsīs, and descriptions of the Vraja-vāsīs' service to Kṛṣṇa dominate their hearts and minds.
- Their spiritual masters are pleased to hear of their disciples' interest, because gurus know well the good judgment, sincerity, and advancement of their disciples.

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- Gurus and disciples are intimate associates in Śrīla Prabhupāda's service; still, the spiritual masters examine their disciples with questions and arguments in order to establish which disciples have real qualification for spontaneous bhakti.
- When the gurus are satisfied that particular disciples have this qualification, they give them suitable instructions.

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- In other words, even though vraja-bhakti is spontaneous, no one should enter its practice whimsically; one should always do so under the spiritual master's expert guidance.

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

1) Purpose of Descent of Krsna and Caitanya Mahaprabhu

Purpose of Descent of Kṛṣṇa and Caitanya Mahāprabhu

prema-rasa-niryāsa karite āsvādāna
rāga-mārga bhakti loke karite pracāraṇa

The Lord wanted to taste (**karite āsvādāna**) the sweet essence of the mellows of love of God (**prema-rasa-niryāsa**), and He wanted to propagate (**karite pracāraṇa**) devotional service (**bhakti**) in the world (**loke**) on the platform of spontaneous attraction (**rāga-mārga**). (CC Adi 4.15)

Purpose of Descent of Kṛṣṇa and Caitanya Mahāprabhu

rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama

The Lord's desire to appear was born from two reasons (**ei dui hetu haite icchāra udgama**): Thus He is known as supremely jubilant (**rasika-śekhara kṛṣṇa**) and as the most merciful of all (**parama-karuṇa**). (**CC Adi 4.16**)

Purpose of Descent of Kṛṣṇa and Caitanya Mahāprabhu

**aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nahi mora prīta**

[Lord Kṛṣṇa thought:] “All the universe is filled (**saba jagat miśrita**) with the conception of My majesty (**aiśvarya-jñānete**), but love weakened by that sense of majesty (**aiśvarya-śithila-preme**) does not satisfy Me (**nahi mora prīta**). (CC Adi 4.17)

Purpose of Descent of Krsna and Caitanya Mahaprabhu

**āmāre īśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna**

“If one regards Me as the Supreme Lord (**āmāre īśvara māne**) and himself as a subordinate (**āpanāke hīna**), I do not become subservient to his love (**tāra preme nā vaśa āmi**), nor can it control Me (**nā ha-i adhīna**). (CC Adi 4.18)

Purpose of Descent of Krsna and Caitanya Mahaprabhu

**mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti**

**āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna**

“If one cherishes pure loving devotion to Me (**yei more kare śuddha-bhakti**), thinking (**ei-bhāve**) of Me as his son, his friend or his beloved (**mora putra, mora sakhā, mora prāṇa-pati**), regarding himself as great (**āpanāke baḍa māne**) and considering Me his equal or inferior (**āmāre sama-hīna**), I become subordinate to him (**sei bhāve ha-i āmi tāhāra adhīna**). (**CC Adi 4.21-22**)

Purpose of Descent of Krsna and Caitanya Mahaprabhu

**ei śuddha-bhakta lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra**

**vaikuṅṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra**

“Taking these pure devotees with Me (**ei śuddha-bhakta lañā**), I shall descend (**karimu avatāra**) and sport in various wonderful ways (**kariba vividha-vidha adbhuta vihāra**), unknown even in Vaikuṅṭha (**vaikuṅṭhādye nāhi ye ye līlāra pracāra**). I shall broadcast such pastimes by which even I am amazed (**se se līlā kariba, yāte mora camatkāra**). (CC Adi 4.27-28)

Purpose of Descent of Krsna and Caitanya Mahaprabhu

**ei saba rasa-niryāsa kariba āsvāda
ei dvāre kariba saba bhaktere prasāda**

“I shall taste the essence of all these rasas (**ei saba rasa-niryāsa kariba āsvāda**), and in this way (**ei dvāre**) I shall favor all the devotees (**kariba saba bhaktere prasāda**). (CC Adi 4.32)

Purpose of Descent of Krsna and Caitanya Mahaprabhu

**vrajera nirmala rāga śuni' bhakta-gaṇa
rāga-māрге bhaje yena chāḍi' dharma-karma**

“Then, by hearing about the pure love of the residents of Vraja (**vrajera nirmala rāga śuni'**), devotees will worship Me on the path of spontaneous love (**bhakta-gaṇa rāga-māрге bhaje**), abandoning all rituals of religiosity and fruitive activity (**yena chāḍi' dharma-karma**).” (CC Adi 4.33)

Purpose of Descent of Kṛṣṇa and Caitanya Mahāprabhu

anugrahāya bhaktānām
mānuṣam deham āśritaḥ
bhajate tādrśiḥ krīḍā
yāḥ śrutvā tat-paro bhavet

“Kṛṣṇa manifests His eternal humanlike form (**mānuṣam deham āśritaḥ**) and performs His pastimes (**bhajate tādrśiḥ krīḍā**) to show mercy to the devotees (**anugrahāya bhaktānām**). Having heard such pastimes (**yāḥ śrutvā**), one should engage in service to Him (**tat-paro bhavet**).”
(CC Adi 4.34)

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

2) The Historical Criticism of Srila Bhakti Siddhanta Saraswati Thakura

The Historical Criticism of Srila Bhakti Siddhanta Saraswati Thakura

- Historically until the present day there has been a controversy regarding whether or not Srila Bhaktisiddhānta Saraswati Thakura made the rāga-mārga a core part of his teaching and practice.
- Retracing the history resolves this contradiction.

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

3) The Internal and External Paths to Raganuga Sadhana

The Internal and External Paths to Raganuga Sadhana

- “Śrī Caitanya instructed Śrīla Svarūpa Dāmodara to disseminate rasa-upāsanā, the process of bhajana inculcated with rasa.
- Accordingly, he composed his diaries on rasa-upāsanā comprising two sections:
 1. **Antaḥ-panthā** – Internal means of attainment
 2. **Bahiḥ-panthā** – External means of attainment

The Internal and External Paths to Raganuga Sadhana

- The Internal Path was taught to Śrīla Raghunātha dāsa Gosvāmī
- He compiled these teachings in his books such as Manah-Siksa
- The External Path was taught to Śrīla Vakreśvara Paṇḍita

The Internal and External Paths to Raganuga Sadhana

- Vakreśvara Paṇḍita handed it over to Śrīla Gopala Guru Goswami who handed it over to his disciple Śrīla Dhyānacandra Goswami.
- Śrīla Dhyānacandra Goswami compiled the teachings in a book called Śrī Gaura-govindārcana-smaraṇa-paddhati.

The Internal and External Paths to Raganuga Sadhana

- An examination of the overall nature of each path, along with the differences and similarities between them will help us understand this controversy better.
- The External-Path consists of a series of Mantras with corresponding meditations on various personalities such as Krsna, Radharani, Caitanya Mahaprabhu, Lalita, Vishakha etc.

The Internal and External Paths to Raganuga Sadhana

- It has specific details about when to chant which mantras, in what order, etc.
- The book is lengthy, and it would take quite some time each day to follow all the procedures, which are mostly in addition to what a practitioner would be doing already in terms of the aṅgas of bhakti.

The Internal and External Paths to Raganuga Sadhana

- The inner path of Manaḥ-śikṣā by Śrīla Raghunātha dāsa Gosvāmī describes a practitioner's internal states of desire, motivation, and emotion progressing from spiritual inclination and orientation, through increasingly deep and subtle purification, to fully realized spiritual service.
- This paddhati is very short and does not in any way prescribe a particular daily or regular routine of activities or mantras.

The Internal and External Paths to Raganuga Sadhana

- In both the internal and external paths, the qualified practitioner would have a guru or gurus, have received the holy name and mantras from a guru, be aiming toward Rādhā and Kṛṣṇa in Vṛndāvana, and be in the line of Lord Caitanya.
- Meditation on Lalita, Visakha, and Śrī Rūpa are in both.

The Internal and External Paths to Raganuga Sadhana

- The main difference is that the External path mainly emphasizes the details of what a practitioner should do, say, and think about.
- The Internal path does not elaborate on such details, being mostly about the deep inner changes of motive, drive and desire that occur within as the path is traversed.

The Internal and External Paths to Raganuga Sadhana

- It talks about giving up Prajalpa, overcoming lust, anger, illusion etc., about giving up the desire for fame, adoration, hypocrisy and other such obstacles.
- The path mainly emphasizes on inner purification

The Internal and External Paths to Raganuga Sadhana

- The External path is very open to misuse and cheap imitative travesty.
- A person could become expert at the rituals and prayers, even expert at the meditations in a superficial way, without either initial qualification or on-going purification.

The Internal and External Paths to Raganuga Sadhana

- This path is thus highly dependent on the personal presence and guidance of a guru who is both highly perceptive and scrupulously honest.
- Also, as it involves lengthy procedures, the outer path is most suitable for persons who have retired from the world.
- It cannot easily be followed in many different circumstances.

The Internal and External Paths to Raganuga Sadhana

- The inner path, by its very nature, cannot be either imitated or ritualized.
- Also, as the external behaviors prescribed for this path are very general, there is broad scope for application to time, place, and circumstances.

The Internal and External Paths to Raganuga Sadhana

- The superficial behaviors of those on the Internal path can be almost indistinguishable from persons who are practitioners of vaidhī-bhakti.
- Therefore, those who are attached to the External path, or do not know of the inner path, may then think that those who follow the inner path are not on the rāga-mārga at all!

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

4) The Historical misuse of the External Path

The Historical misuse of the External Path

- There were three specific ways in which the External path was misused in Bhaktisiddhānta's time (and still is today).

The Historical misuse of the External Path

The First Historical Misuse

- These followers laid an exclusive, emphasis on attainment of the mood of Rādhā's manjarī-gopīs.
- Even the mood of Rādhā's sakhī-gopīs is usually excluded, often with some disdain, what to speak of the mood of parental, friendly, or servant love.

The Historical misuse of the External Path

The First Historical Misuse

- Instead of a guru aiding a practitioner to unfold and nurture an individual's own spontaneously awakened mood, a pseudo guru prescribes the same generic manjarī-gopī mood to everyone.

The Historical misuse of the External Path

The Second Historical Misuse

- The second misuse was in defining rāgānuga-sādhana exclusively as solitary bhajana with specific prayers and meditation.
- Even a preacher or teacher of Kṛṣṇa consciousness would be disqualified from being a practitioner of rāgānuga-bhakti in this concept, what to speak of a householder with a job or business.

The Historical misuse of the External Path

The Third Historical Misuse

- The role of a Guru has been historically misunderstood by the practitioners of the External path to just give the disciples a siddha-praṇālī initiation.
- There are statements in various places that a rāgānuga-sādhaka should consult with guru or sādhus as revelations unfold.

The Historical misuse of the External Path

The Third Historical Misuse

- This injunction was historically rejected by both the disciple and the Pseudo-Guru giving the siddha-praṇālī initiation.

The Historical misuse of the External Path

- Unfortunately, deviant persons and groups, turned siddha-praṇālī into a farce by giving unqualified persons a generic list of the aspects of their so-called spiritual identity.
- However, meditation on a pseudo spiritual identity not only has no value, but also impedes the awakening of one's real identity.

The Historical misuse of the External Path

- Most unfortunately, over a period of time, this perverted form of the External path was only accepted to be Rāgānuga-Sādhana and the Internal Path was comfortably forgotten.

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

5) Resolving the Controversy
about Bhaktisiddhānta
Sarasvatī Thakura

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Bhaktisiddhānta Sarasvatī Thakura, taught the inner path of Raghunātha Dāsa Gosvāmī.
- He denounced the false practices that imitated the external path, resulting in much confusion as to whether he taught rāgānuga-sādhana at all.
- Most certainly, he did so.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

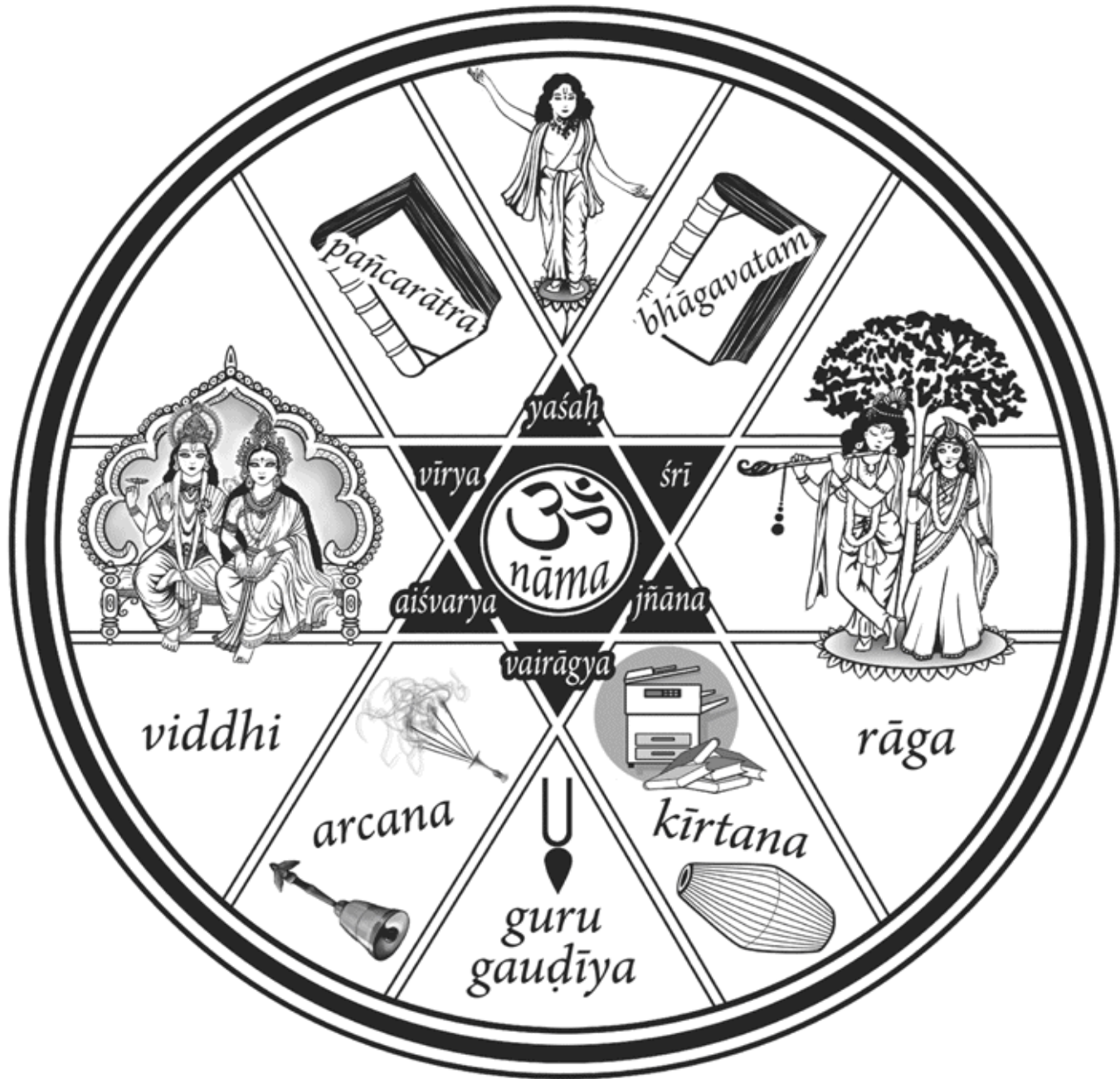
- Bhaktisiddhānta writes:
- You should not mistakenly consider anartha-nivṛtti as prayojana, for one thus surmising can never enter into artha-pravṛtti.
- Therefore, I will begin speaking about aṣṭa-kālīya-līlā...
- Let those who have chanted harināma for fifteen or twenty years hear such topics....

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Do not think that aṣṭa-kālīya-līlā is the property of prakṛta-sahajiyas; it is actually our affair.
- It has to be retrieved from the hands of those cheaters. (Gauḍīya 13.214)

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- A study of the Gauḍīya Maṭha logo which Bhaktisiddhānta designed himself and which was on every issue of his official magazine clearly indicates that he did not reject the Raganuga Path.



Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- From the logo, it is clear Bhaktisiddhānta's process of rāgānuga-sādhana bhakti is based on the holy name and on śāstra such as the Śrīmad-Bhāgavatam, with the aim of pleasing Rādhā-Kṛṣṇa and obtaining their shelter.
- Srila Prabhupada also writes about the principle behind the logo and then speaks about the logo itself in his Bhagavatam purport and class:

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Neophyte devotees worship the Lord according to pāncarātrika-vidhi, or the regulative principles enjoined in the Nārada-pancarātra.
- Rādhā-Kṛṣṇa cannot be approached by the neophyte devotees; therefore, temple worship according to regulative principles is offered to Lakṣmī-Nārāyaṇa.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Although there may be a Rādhā-Kṛṣṇa vighraha, or form, the worship of the neophyte devotees is acceptable as Lakṣmī-Nārāyaṇa worship.
- Worship according to the pāncarātrika-vidhi is called vidhi-mārga, and worship according to the bhāgavata-vidhi principles is called rāga-mārga.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- The principles of rāga-mārga are especially meant for devotees who are elevated to the Vṛndāvana platform.
- The inhabitants of Vṛndāvana...are actually on the rāga-mārga or bhāgavata-mārga platform.
- They participate in five basic rasas: dāsya, sakhya, vātsalya, mādhurya, and śānta.
(**Śrīmad-Bhāgavatam 4.24.45–46, purport**)

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- My Guru Mahārāja introduced... You have seen the, what is called? That signia?
- One side, pancarātriki-vidhi, one side bhāgavata-viddhi.
- That is... I have seen that Gauḍīya Maṭha emblem.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Yes. And, so actually, bhāgavata-mārga is very strong. That is sufficient.
- But without pancarātrika-vidhi this polluted body, polluted mind of the devotee, cannot be purified. (lecture Śrīmad-Bhāgavatam 6.2.24–25, February 13, 1971, Gorakhpur)

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Regarding his own practices, he was the disciple of Gaura Kiśora Dāsa Bābājī, who taught him the worship of Rādhā-Kṛṣṇa in vipralambha, the mood of separation.
- Bhaktisiddhānta especially liked one song of Raghunātha Dāsa Gosvāmī expressing separation from Śrīmatī Rādhārāṇī.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- He copied those songs of separation and made them the basis of his personal meditations.
- He revealed that Nayanamaṇī Manjarī is his ultimate spiritual identity.
- It is well-known that Śrī Vrajabattana was the place of his intense bhajana where he had performed the vow of chanting a billion names.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Therefore, rather than receiving formal siddha-praṇālī, we find evidence that Bhaktisiddhānta himself, under the guidance of his guru, accepted at least some of the major practices of the External path.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Bhaktisiddhānta consistently gave emphasis, as does Raghunūnātha Dāsa Gosvāmī in *Manaḥ-śikṣā*, on an internal change of motive and consciousness that must occur when traversing the path of *rāga*.
- It is on this point more than any other where we find firm evidence for Bhaktisiddhānta teaching the inner path of *rāgānuga-sādhana*.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- The following letter encapsulates Bhaktisiddhānta's teachings and view on Raganuga Sadhana:
- The aṣṭa-kālīya-līlā and related topics that you have heard about from Vaiṣṇavas in Vṛndāvana is undoubtedly worshipable.
- Yet how these pastimes are conceived in the state of infestation by anarthas is not at all worshipable.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- By repeated chanting, a special individual is capable of knowing these matters, which is the identity of the svarūpa.
- By attaining anartha-nivṛtti, one's svarūpa is automatically awakened, and the eternal mode of thinking that is innate to it manifests.
- Those who profess to teach or reveal this identity are deceitful, for it cannot be done.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- On the other hand, if a devotee receives some inspiration after sincerely chanting for a long time, he should go to the sad-guru or an advanced devotee and ask that it be confirmed and purified by him.
- The svarūpa has eleven (ekādaśa) aspects.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- There are many cases of unscrupulous gurus who artificially force-feed these topics to unqualified practitioners, yet that cannot be called a symptom of spiritual perfection.
- Those who have achieved svarūpa-siddhi gain such realization through internal revelation; the guru's only involvement is to assist his disciples' ongoing advancement.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- As a sādḥaka progresses toward siddhi, all these things are naturally revealed within the sevān-mukha heart. (**Bhaktisiddhānta's letter, 17 November 1930 Patravali 2.89–90**)
- So, by the grace of guru and advanced devotees all is revealed, but a formal siddha-praṇālī is not necessary.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- In a letter on 18 December, 1932, Bhaktisiddhānta similarly wrote:
- “Only the holy name can reveal the spiritual form of the living being and cause him to be attracted to Kṛṣṇa’s form, qualities, and pastimes.”

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- The ultimate conclusion is that Bhaktisiddhānta taught purification of anarthas through chanting the holy name, Deity worship, study of the śāstras, visiting the holy places, serving the devotees, and helping others to take up Kṛṣṇa consciousness, all under the direction of guru.
- This is also the teaching of Śrīla Raghunātha dāsa Gosvāmī in his books like Manah Siksa.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Bhaktisiddhānta Sarasvatī Thakura accepted as bonafide both the external and internal paths which Svarūpa Dāmodara had imparted to Vakreśvara Paṇḍita and Raghunātha Dāsa, respectively.
- However, in Bhaktisiddhānta's time the external path had, generally, become a mockery due to unqualified persons' imitative methods.

Resolving the Controversy about Bhaktisiddhānta Sarasvatī Thakura

- Bhaktisiddhānta and his faithful followers, therefore, emphasized the internal path of Manaḥ-śikṣā, which is almost impossible to counterfeit.

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

6) Don't let the Pendulum Swing
to the other end. The issue of
Ultra-Conservative Approach

Don't let the Pendulum Swing to the other end

- Because the Gaudiya Vaisnava history is fraught with nasty deviations due to a premature acceptance of the Raganuga Path, many may wrongly deduce that Raganuga is something from which to protect practising devotees.
- They may think, “Let devotees practise regulative devotional service and find out about spontaneous devotion when they are liberated.”

Don't let the Pendulum Swing to the other end

- This ultra-conservative attitude may appear valid to some devotees, but it is not the attitude of the Vaiṣṇava ācāryas, including Śrīla Prabhupāda.
- True, many people have been led off the path of pure devotion in the name of rāgānuga-bhakti; that phenomenon should not be ignored or allowed to grow.

Don't let the Pendulum Swing to the other end

- But Bhaktisiddhānta Sarasvatī Ṭhākura reasons that the fault is not with spontaneous devotion but with its false teachers.
- Ignoring rāgānuga-bhakti, he writes, has “not made it unimportant.”
- Indeed, he goes on to say that “preventative and discouraging methods do not offer any positive cure [for such abuse] and have, as a matter of fact, been found to be practically useless.”

Don't let the Pendulum Swing to the other end

- This comment is relevant to ISKCON, particularly in light of recent unsuccessful attempts by our leadership to restrict the study of spontaneous devotion.
- Resolutions have done nothing to stem the tide of growing interest in the subject; if anything, they have done the opposite.

Don't let the Pendulum Swing to the other end

- Bhaktisiddhānta Sarasvatī Thākura recommends “intensive counter propaganda”; we should present the right conception of spontaneous devotion and thus stem the tide of immature practice.
- He explains that spontaneous devotion is part and parcel of the soul and cannot be ignored.
- Instead it should be understood through the teachings of Rūpa Gosvāmī by devotees surrendered to the lotus feet of their spiritual masters.

Part-12

Practice of Rāgānuga- Bhakti

Part-12

Practice of Rāgānuga-Bhakti

1) Four Essential Elements of Raganuga Practice

Four Essential Elements of Raganuga Practice

**kṛṣṇam smaran janam cāsyā
preṣṭham nija-samīhitam |
tat-tat-kathā-rataś cāsau
kuryād vāsam vraje sadā**

Remembering the Vṛndāvana form of Kṛṣṇa (**kṛṣṇam smaran**) and His dear associates (**ca asya preṣṭham janam**) who have inclinations for service similar to one's own (**nija-samīhitam**), absorbing oneself in hearing topics related to them (**tat-tat-kathā-ratah**), one should always live in Vraja (**kuryād vāsam vraje sadā**). (**BRS**)

Four Essential Elements of Raganuga Practice

- Now starts the description of the method of rāgānuga-sādhana.
- One should remember the most dear form of Kṛṣṇa (preṣṭham kṛṣṇam), the son of Nanda of kaiśora age, and the devotees of that particular form of Kṛṣṇa (asya janam), who have the same type of desires (for serving Kṛṣṇa) as oneself (nija-samīhitam).

Four Essential Elements of Raganuga Practice

- Remembering such devotees, one should live in Vraja.
- If possible, one should physically live in Vṛndāvana, the place where Kṛṣṇa resided as Nanda's son.
- If one cannot do that, one should live there mentally.

Part-12

Practice of Rāgānuga-Bhakti

2) The Right kind of
Meditation for a Raganuga
Sadhaka

The Right kind of Meditation for a Raganuga Sadhaka

- The bona fide meditation is to remember the activities of the Vraja-vāsī to whom one has become attracted.
- For example, devotees attracted to the service of the cowherd boy Śrīdāmā may meditate on Śrīdāmā's beautiful features, how he jokes and plays with Kṛṣṇa, how he tends cows during the day, and so on.

The Right kind of Meditation for a Raganuga Sadhaka

- Devotees attracted to the service of Rūpa-mañjarī, the siddha-rūpa of Rūpa Gosvāmī, may meditate on how Rūpa-mañjarī accompanies Śrīmatī Rādhārāṇī to Her meetings with Kṛṣṇa, how she anoints the Divine Couple with sandalwood paste and how she fans Them with a whisk.

Part-12

Practice of Rāgānuga-Bhakti

3) How will I know which
Vraja-vāsī to follow?

How will I know which Vraja-vāsī to follow?

- The truth is that devotees qualified to cultivate such a relationship would not ask this question.
- The devotees' original relationship with Kṛṣṇa is dormant within them.
- It is not something that is whimsically adopted.

How will I know which Vraja-vāsī to follow?

- A natural and special appreciation for the pastimes of Kṛṣṇa awakens in qualified devotees as they hear Śrīmad-Bhāgavatam and chant Hare Kṛṣṇa.
- By continuously hearing and chanting, a sincere devotee is naturally drawn to a particular mood of service and to a particular Vraja-vāsī.

How will I know which Vraja-vāsī to follow?

- In this regard Śrīla Prabhupāda writes, “Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity.” [Śrī Caitanya-caritāmṛta, Ādi-līlā 4.34]

Part-12

Practice of Rāgānuga-Bhakti

4) Prerequisites for
Remembering Krsna and
the Vrajavasis

Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

- How does a devotee remember Kṛṣṇa and His associates?
- Since one cannot practise remembrance (smaraṇa) artificially, one must have two prerequisites:
 1. Purity of Heart
 2. Suitable knowledge.

Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

- Purity of heart makes the mind peaceful enough to enter thoughts of Vṛndāvana.
- Knowledge of the Vraja-vāsīs' pastimes, features, and qualities provides the subject matter in which to immerse the mind.
- In this regard Śrīla Prabhupāda was fond of quoting the following two verses from Narottama Dāsa Ṭhākura:

Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

**viṣaya chāriyā kabe śuddha ha'be mana
kabe hāma heraba śrī-vṛndāvana**

“When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vṛndāvana and the conjugal love of Rādhā and Kṛṣṇa, and then my spiritual life will be successful.”

Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

**rūpa-raghunātha-pade haibe ākūti
kabe hāma bujhaba se yugala-pirīti**

“When shall I be very much eager to study the books left by the Six Gosvāmīs, headed by Śrīla Rūpa Gosvāmī and Śrīla Raghunātha Dāsa Gosvāmī? By their instructions I shall be able to properly understand the loving affairs of Rādhā and Kṛṣṇa.” (Prārthanā 1.3–4)

Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

- Devotees must first achieve freedom from material contamination by practising the step-by-step process of regulative devotion outlined by Rūpa Gosvāmī.
- The mind then purified, they can gain knowledge of Vṛndāvana from the books of the Six Gosvāmīs and their authorized followers in the line of our founder-ācārya, Śrīla Prabhupāda.

Part-12

Practice of Rāgānuga-Bhakti

5) Development of
Attraction to Vrndavan is
Gradual

Development of Attraction to Vrndavan is Gradual

- Attraction to a resident of Vṛndāvana develops in stages.
- First, a general attraction for a particular devotional mood arises—perhaps friendship or conjugal love.
- Next, a specific attraction to devotees who render service in that mood develops.

Development of Attraction to Vrndavan is Gradual

- The last to awaken, when taste and attachment have matured, is attraction to a specific Vraja-vāsī.
- When devotees reach the stage of bhāva-bhakti, they are no longer at the stage of practice.
- Revelation confirms or modifies their spiritual identity and the particulars of who they are following in Vraja.

Part-12

Practice of Rāgānuga-Bhakti

6) Genuine Raganuga Bhakti
Cannot be Imitated

Genuine Raganuga Bhakti Cannot be Imitated

- Even after cultivating mountains of knowledge, however, devotees cannot remember Kṛṣṇa and His associates without mental purity.
- The mind plays an essential role in remembrance and hence in spontaneous practice.
- Therefore genuine rāgānuga-bhakti cannot be imitated.

Genuine Raganuga Bhakti Cannot be Imitated

- Devotees either have control of the mind or they do not.
- Mental control and meditation are pillars of the eightfold yoga system, and as such they play important roles in bhakti-yoga.

Part-12

Practice of Rāgānuga-Bhakti

7) Internal and External Practices

Internal and External Practices

sevā sādḥaka-rūpeṇa
siddha-rūpeṇa cātra hi |
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

Following after the inhabitants of Vraja (**vraja-loka anusārataḥ**), one should perform service (**sevā hi kāryā**) in one's physical body (**sādḥaka-rūpeṇa**) and in one's siddha body (**siddha-rūpeṇa ca**), with a desire for a particular bhāva (**tad-bhāva-lipsunā**).
(**BRS**)

Internal and External Practices

- Sādhaka-rūpa refers to the physical body of the practitioner.
- Siddha-rūpa refers to the body which is suitable for one's desired service, and which has been developed by internal meditation.

Internal and External Practices

- The idea here is it is simultaneous in rāgānuga-bhakti, not at the same instant, but during the same period.
- For instance, for some hours he will meditate, and the rest of the day he will chant, read, and do deity services.

Internal and External Practices

- The siddha-rūpa is given by a guru on the path of rāga-bhakti when he sees the qualification for rāgānuga-bhakti and a particular inclination in a particular disciple.
- Theoretically this would be a form of an associate of one of the prominent devotees in Vraja with a specific rasa—dāsya, sakhya, vatsala or madhura.

Internal and External Practices

- Along with the form, specific dress and service for Kṛṣṇa throughout the day would be given.
- However, forms of mañjarīs, assistants to the sakhīs of Rādhā, seem to be the most prominent forms given.
- The details are given in works by Gopālaguru Gosvāmī, Dhyānacandra Gosvāmī and Viśvanātha Cakravartī Ṭhākura.

Internal and External Practices

- One serves with a desire for the particular bhāva or rati of an associate of Kṛṣṇa situated in Vraja (tad-bhāva-lipsunā).
- One should follow in the footsteps of the dear associates of Kṛṣṇa in Vraja (vraja-lokā) and others loyal to them.

Internal and External Practices

- One should follow after the dear devotees of Kṛṣṇa such as Rādhā, Lalitā, Viśākhā, Śrī Rūpamañjarī and those following after them—persons such as Śrī Rūpa and Sanātana Gosvāmī (vrajalokānuṣārataḥ).
- Accordingly, one should perform mental service in one's siddha-rūpa, following after the examples of Śrī Rādhā, Lalitā, Viśākhā, Śrī Rūpamañjarī and others.

Internal and External Practices

- In one's physical body, one should perform services using one's body, following after persons such as Śrī Rūpa and Sanātana Gosvāmī situated in Vraja.
- By the word vraja-lokā, one should understand persons situated in Vraja — Rādhā, Candrāvalī and others.
- Following after them, one should perform service using one's physical body also.

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.

Part-12

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 Ṭhākura 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.

Part-12

Practice of Rāgānuga-Bhakti

10) Practical Application of the Internal and External Practice

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.
- 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 Vṛndāvana, 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 sādḥaka 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 sādḥaka-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

Part-12

Practice of Rāgānuga-Bhakti

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

Rāgānuga 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.

Part-12

Practice of Rāgānuga-Bhakti

13) Raganuga Sadhaka's Approach to Hearing

Raganuga Practitioners practice the same limbs as the Vaidhi Sadhakas

- 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 amuṁ kṛpayādya nivedaya

“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-vallārī 24**)

Part-12

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 Rukmiṇī, 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.

Part-12

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 Rukmiṇī).

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)

Part-12

Practice of Rāgānuga-Bhakti

16) How to decide which practices to follow and which ones to reject ?

How to decide which practices to follow and which ones to reject ?

- Viśvanātha Cakravartī Ṭhākura divides the activities of bhakti into five categories according to how they affect the spontaneous mood (bhāva):
 1. **Bhāvamaya** – things composed of one's bhāva
 2. **Bhāva-Sambandhī** – those related to one's bhāva
 3. **Bhāva-Anukūla** – things favourable to one's bhāva
 4. **Bhāva-Aviruddha** – those not incompatible with one's bhava
 5. **Bhāva-Pratikūla** – things opposed to one's bhāva

How to decide which practices to follow and which ones to reject ?

Bhāvamaya – Things composed of one's bhāva

- This refers to the four primary mellow, Dasya, Sakhya, Vatsalya and Madhurya.
- Those qualified for Raganuga Sadhana are drawn to one of these service moods, and every activity they perform is saturated with the flavour of that rasa.

How to decide which practices to follow and which ones to reject ?

Bhāva-Sambandhī – Those related to one's bhāva

- This refers to the Five most potent limbs of devotion. (Along with other important limbs such as surrendering to the Guru and serving him)
 1. Attachment to Serving the Lotus Feet of the Deity
 2. Relishing Bhāgavatam
 3. Association with like-minded, affectionate devotees
 4. Chanting the name of the Lord
 5. Residing in Mathurā
- These practices are indispensable because they help form and mature a devotee's spiritual disposition.

How to decide which practices to follow and which ones to reject ?

Bhāva-Anukūla – things favourable to one's bhāva

- These are related practices not indispensable but favourable to bhāva. One should accept these practices because they are complementary.
- For example, one should observe Ekādaśī, celebrate Janmāṣṭamī, follow Kārttika vrata, renounce sense pleasures to give Kṛṣṇa satisfaction, and worship Tulasīdevī and the banyan tree.

How to decide which practices to follow and which ones to reject ?

Bhāva-Aviruddha – Those not incompatible with one's bhava

- These are practices neither incompatible with nor favourable to cultivating bhāva.
- These practices are optional or neutral.
- Examples in this category are wearing the deity's flower garland or stamping the body with the Lord's names.

How to decide which practices to follow and which ones to reject ?

Bhāva-Pratikūla – things opposed to one's bhāva

- Finally, opposed to the spontaneous devotion of Vṛndāvana are practices such as meditating on the service of Kṛṣṇa's queens in Dvārakā or affixing the mantras worshipping various deities to one's body (nyāsa).
- Devotees cultivating bhāva should avoid such practices.

Part-12

Practice of Rāgānuga-Bhakti

17) But remember that you are
part of a World Organization

But remember that you are part of a World Organization

- Before deciding which regulative practices to continue and which to drop, however, ISKCON devotees must first consider the example such behaviour will set for newcomers.
- Since new devotees are always joining the Society, it is important that senior devotees encourage them by setting a proper example.
- If leading devotees neglect practices required of novices, double standards in the Society will result in confusion.

But remember that you are part of a World Organization

- Lord Caitanya's mercy is the most indispensable item for spontaneous practice, and that mercy showers down on those who selflessly serve His mission.
- Aspirants for rāgānuga-bhakti must carefully consider what is favourable for ISKCON and cultivate the spontaneous mood accordingly.

Part-12

Practice of Rāgānuga-Bhakti

18) Raganuga Sadhaka's
relationship with the Guru

Raganuga Sadhaka's relationship with the Guru

- Viśvanātha Cakravartī Ṭhākura adds submission to the spiritual master (viśrambheṇa guroḥ sevā) to the list of indispensable items of devotion.
- In other words, as disciples advance on the path of spontaneous devotion they never minimize or reject their preceptors' instructions.

Raganuga Sadhaka's relationship with the Guru

- In addition to seeing their gurus as servants of Lord Caitanya's mission, they begin to see them as servants of Rādhā and Kṛṣṇa, as expressed in the fifth and sixth verses of Śrī Gurv-aṣṭakam.

Raganuga Sadhaka's relationship with the Guru

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam

The spiritual master aspires to relish at every moment (**prati-kṣaṇa-āsvādana-lolupasya**) the unlimited (**apāra**) conjugal pastimes (**mādhurya-līlā**) of Rādhikā and Mādhava (**śrī-rādhikā-mādhavayor**), and Their qualities, names, and forms (**guṇa-rūpa-nāmnām**). I offer my respectful obeisances unto the lotus feet of such a spiritual master (**vande guroḥ śrī-caraṇāravindam**).

Raganuga Sadhaka's relationship with the Guru

**nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam**

The spiritual master is very dear (**ati-vallabhasya**), because he is expert in assisting the gopīs (**tatrāti-dākṣyād**), who at different times make different tasteful arrangements (**yā yālibhir yuktir apekṣaṇīyā**) for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs (**rati-keli-siddhyai**) within the groves of Vṛndāvana (**nikuñja-yūno**). I offer my most humble obeisances unto the lotus feet of such a spiritual master (**vande guroḥ śrī-caraṇāravindam**).

na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum nandīśvara-pati-sutatve guru-varam
mukunda-preṣṭhatve smara param ajasram nanu manah

Indeed (**nanu**), do not perform (**na kila kuru**) any pious acts (**dharmam**) prescribed in the Vedas and supporting literature (**śruti-gaṇa-niruktaṁ**), or sinful acts forbidden in them (**na adharmam**). Staying here in Vraja (**iha vraje**), please perform (**tanuḥ**) profuse service (**pracura-paricaryām**) to Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇa**). O mind (**manah**), unceasingly remember (**ajasram smara**) the son of Śacī (**śacī-sūnum**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varam**) as the dearest servant of Lord Mukunda (**param mukunda-preṣṭhatve**).

Part-13

Elements of Practice of Kāmānuga-Bhakti

Elements of Practice of Kāmānuga-Bhakti

kāmānugā bhavet trṣṇā
kāma-rūpānugāminī
sambhogecchā-mayī tat-tad-
bhāvecchātmeti sā dvidhā

That rāgānuga-sādhana-bhakti which is filled with longing (**trṣṇā**) and which follows after the kāma-rūpa-rāgātmika-bhakti of the siddha-bhaktas (**kāma-rūpa anugāminī**), is called kāmānuga-bhakti (**kāmānugā bhavet**). There are two types (**sā dvidhā**): sambhogecchā-mayī and tad-tad-bhāvecchātmā (**sambhoga-icchā-mayī tat-tad-bhāva-icchātmā iti**). (**BRS**)

Elements of Practice of Kāmānuga-Bhakti

- That bhakti which is filled with activities that follows in the footsteps of the gopīs' actions, which are inspired by prominent kāma or conjugal prema within them, and which is inspired by a similar and prominent love thirst in the sādḥaka, is called kāmānuga-bhakti.
- There are two types of activity: those in the mind—consisting of thoughts; and services—consisting of actions of the external senses.

Part-13

Elements of Practice of Kāmānuga-Bhakti

- 1) Following After VS
Imitation

Following After VS Imitation

One should not say as follows.....

- “If it is prescribed that the sādḥaka must perform activities following after the activities of the young gopīs, then, why do the pure devotees not perform worship of the sun, which is undertaken by the gopīs?
- If the devotees perform such actions, will it harm the purity of their bhakti?

Following After VS Imitation

- The sādhakas also perform actions, such as, worship and Ekādaśī vows, which were performed by Rūpa Gosvāmī and other great devotees.
- But the gopīs did not perform these.”

Following After VS Imitation

- The word anugāmini means, “following after,” not imitating.
- One should follow after them, in the sense of accepting the gopīs’ sentiments.
- It does not mean one should do everything they do.

Following After VS Imitation

- Similarly, taking support of the Vedānta, if one gives explanations with logic, with one's additional input, it is called, “following the Vedānta.”

Part-14

The Two types of Kāmānuga-Bhakti

The Two types of Kāmānuga-Bhakti

**keli-tātparyavaty eva
sambhogecchā-mayī bhavet |
tad-bhāvecchātmikā tāsām
bhāva-mādhurya-kāmitā**

Sambhogecchā-mayī-bhakti is characterized (**sambhoga-icchā-mayī bhavet**) by enjoying conjugally with Kṛṣṇa (**keli-tātparyavaty eva**). Tad-bhāvecchātmika-bhakti is characterized (**tad-bhāvecchātmikā**) by desiring the sweet mood of love of the kāma-rūpa-siddha devotees (**tāsām bhāva-mādhurya-kāmitā**). (BRS)

The Two types of Kāmānuga-Bhakti

- Sambhogecchā-mayī means following those who are kāma-prāyas— having a prominence of desire of giving direct conjugal enjoyment to Kṛṣṇa. (*This use of the word kāma-prāya is different from its use in describing Kubja, who had a predominance of material kāma.*)
- Tad-bhāvecchātmika means that type of bhakti whose very life (ātmā) is the desire for the particular rati of a cherished women of Vraja.

The Two types of Kāmānuga-Bhakti

- This should be understood to be the main type of kāmānuga-bhakti.
- This is illustrated in the Bhāgavatam:

The Two types of Kāmānuga-Bhakti

**striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo 'nghi-saroja-sudhāḥ**

The women of Vraja (**striyah**) were attracted (**viṣakta-dhiyah**) to the arms of Kṛṣṇa resembling the lord of the serpents (**uragendra-bhoga-bhuja-daṇḍa**) and attained the nectar of His lotus feet (**aṅghi-saroja-sudhāḥ**). We (śrutis) also with similar mood, attaining similar bodies, attained His feet (**vayam api te samāḥ sama-dṛśo**). (SB 10.87.23)

The Two types of Kāmānuga-Bhakti

- Sambhoga means conjugal enjoyment. Keli means the same thing.
- Sambhogecchā-mayī has the aim of conjugal enjoyment with Kṛṣṇa (keli-tātparyavatī).
- Tad-tad-bhāva-icchātmika-bhakti has a desire for the sweetness of the love of the women of Vraja (tāsām bhāva-mādhurya-kāmitā).

The Two types of Kāmānuga-Bhakti

- Sambhogecchā-mayī means bhakti consisting of the two types of activities (mental and physical), inspired by the desire for a direct experience of giving conjugal enjoyment to Kṛṣṇa independently, like a leader of a group of gopīs.
- An example of a leader of a group, according to scriptures, is Candrāvalī.

The Two types of Kāmānuga-Bhakti

- Tat-tad-bhāvecchātmika means bhakti whose inspiration (ātmā) is the desire to taste the special bhāva in relation to Kṛṣṇa possessed by a particular woman of Vraja, whom one holds dear.
- This should be understood to be superior to the previous type.

The Two types of Kāmānuga-Bhakti

- Action whose goal is keli with Kṛṣṇa is called sambhogecchā-mayī-kāmānuga-bhakti.
- That bhakti which has the desire to taste the sweetness of the gopīs' love in relation to Kṛṣṇa is called tat-tad-bhāvecchātmika-bhakti.

Part-15

Qualification for Kāmānuga-Bhakti

Qualification for Kāmānuga-Bhakti

śrī-mūrter mādhurīm prekṣya tat-tal-līlām niśamyā vā |
tad-bhāvākāṅkṣiṇo ye syus teṣu sādhanatānayoḥ |
purāṇe śrūyate pādme puṁsam api bhaved iyaṁ

Those who develop 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 niśamyā 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 (sādhana-tā) for these two types of sādhana (anayoḥ).

Part-16

**Even Males can aspire for
the Mood of the Gopis**

Even Males can aspire for the Mood of the Gopis

**purā maharṣayaḥ sarve daṇḍakāraṇya-vāsinaḥ |
dr̥ṣṭvā rāmaṁ harim̐ tatra bhoktum aicchan suvigraham**

**te sarve strītvam āpannāḥ samudbhūtāś ca gokule |
harim̐ samprāpya kāmēna tato muktā bhavārṇavāt**

Previously (**purā**), all the sages living in Daṇḍakāraṇya forest (**sarve daṇḍakāraṇya-vāsinaḥ maharṣayaḥ**), who after seeing Lord Rāma (**dr̥ṣṭvā rāmaṁ harim̐ 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 kāmā (**harim̐ samprāpya kāmēna**), they became liberated from the ocean of the material world (**tato muktā bhavārṇavāt**).

(**BRS**)

Even Males can aspire for the Mood of the Gopis

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

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

antar-gr̥ha-gatāḥ kāścid
gopyo 'labdha-vinirgamāḥ
kṛṣṇam 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 (**kṛṣṇam dadhyuh**) in pure love (**tad-bhāvanā-yuktā**). SB 10.29.9

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 (rīraṁsām) 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 Vṛndāvana, 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 Vṛndāvana, 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.
- 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 Vaikuṅṭha 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**)

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

- The word vaikuṅṭha in this verse means Kṛṣṇa-vaikuṅṭha-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 Vaikuṅṭha (place of majesty) belonging to Kṛṣṇa, in order to illustrate the special sweetness of Vṛndāvana 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
dadṛśur 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 dr̥ṣṭvā
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.
- 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 Vaikuṅṭha 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 Vaikuṅṭha.
- 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 Vaiṣṇava-toṣaṇī, and in Laghu-bhāgavatāmṛta 1.5.498 with the words yat tu goloka-nāma syāt tac ca gokulavaibhavam: 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 ekaṁ 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 *vaikuṅṭhād*, in this verse, means “more than majestic Goloka,” (rather than “more than *Vaikuṅṭha*”) because it is quoted by Rūpa Gosvāmī in *Laghu-bhāgavatāmṛta* to illustrate the greater position of Gokula in comparison to Goloka.

What about a Vaidhi-Sadhaka who desires Conjugal Relationship?

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

The saintly sons of Agni (**agni-putrā mahātmānah**) 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-yoniṁ**). (**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.

Part-19

Elements of Practice of Sambandhānuga-Bhakti

Elements of Practice of Sambandhānuga-Bhakti

sā sambandhānugā bhaktiḥ
procyate sadbhir ātmani |
yā pitṛtvādi-sambandha-
mananāropanātmikā

The devotees define (**sadbhir procyate**) sambandhānuga-bhakti (**sambandhānugā bhaktiḥ**) as that bhakti (**sā**) in which there is a constant contemplation of oneself (**ātmani manana**) as a parent, friend or servant of Kṛṣṇa (**pitṛtvādi-sambandha**), and identification with the role (**āropanātmikā**). (**BRS**)

Elements of Practice of Sambandhānuga-Bhakti

- That bhakti whose essence (ātmikā) is concentrated contemplation (manana) of a relationship such as parent, and furthermore, with identification of oneself in that role, is called sambandhānuga-bhakti.
- The definition of rāgānuga-bhakti has already specified that the ideal person whom one follows is an inhabitant of Vraja, and not Dvārakā.

Elements of Practice of Sambandhānuga-Bhakti

- Thus identifying oneself as a father in Dvārakā is excluded from sambandhānuga-bhakti--which is a branch of rāgānuga-bhakti.

Elements of Practice of Sambandhānuga-Bhakti

lubdhair vātsalya-sakhyādau
bhaktiḥ kāryātra sādhakaiḥ
vrajendra-subalādīnām
bhāva-ceṣṭita-mudrayā

Practicing devotees (**sādhakaiḥ**) greedy (**lubdhaiḥ**) for parental, friendly or servant relationships (**vātsalya-sakhyādau**) perform this bhakti (**bhaktiḥ kāryā atra**) with indications of the behavior and mood of Nanda (parent), Subala (friend), and others (**vrajendra-subalādīnām bhāva-ceṣṭita-mudrayā**). (**BRS**)

Elements of Practice of Sambandhānuga-Bhakti

- However, one should not think of oneself as Nanda or Subala.
- There are two types of identification: thinking oneself different from those persons, but in a similar role such as a parent; and thinking oneself to be Nanda or Subala.
- The second type is not suitable: one should not think of oneself as Nanda or Subala.

Elements of Practice of Sambandhānuga-Bhakti

- Just as worshipping the Lord thinking that one is identical to Him is not proper, similarly, worshipping His associates while thinking that one is identical to them is not proper, since it will be later explained that those forms are eternal like the Lord's form.
- One will commit offense to those associates through thinking of occupying their identities.

Elements of Practice of Sambandhānuga-Bhakti

- Though a type of identification exists, when one carries out the practice of ahaṅgrahopāsanā and thinks, “I am Kṛṣṇa,” one simply goes to hell, because this type of identification produces thoughts which are completely hostile to the inhabitants of Vraja such as Nanda (since one competes with them).

Elements of Practice of Sambandhānuga-Bhakti

- Bhakti is service, which is to be performed with the sādḥaka-rūpa and siddha-rūpa by the sādḥaka.
- It has already been explained in verse 295: sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi.

Elements of Practice of Sambandhānuga-Bhakti

- The phrase “with symptoms of the mood and behavior of Subala and Nanda” (vrajendra-subalādīnām bhāva-ceṣṭita-mudrayā) needs to be explained.
- If one does not take shelter of a guru, offer respects, observe Ekādaśī etc., using the argument that Subala and others did not perform those acts (and we should only follow after them), one goes to hell, since one commits an offense to the guru.

Elements of Practice of Sambandhānuga-Bhakti

- Therefore, the author has said that is a fault if one fails to perform the compulsory aṅgas of bhakti, such as observing Ekādaśī.

**ananuṣṭhānato doṣo
bhakty-aṅgānām prajāyate**

The person qualified for bhakti is at fault for failing to perform all of the important aṅgas of bhakti. BRS 1.2.63

Elements of Practice of Sambandhānuga-Bhakti

- Therefore, the mood and actions of Subala, Nanda and others have been described in Bhāgavatam, so that the devotee can perform similar service mentally in his siddha-deha (and, in his sādḥaka-deha, he follows the directions of the ācāryas).

Elements of Practice of Sambandhānuga-Bhakti

tathā hi śrūyate śāstre kaścit kurupurī-sthitaḥ |
nanda-sūnor adhiṣṭhānam tatra putratayā bhajan |
nāradasyopadeśena siddho 'bhūd vṛddha-var dhakiḥ

It is said in the scriptures (**tathā hi śrūyate śāstre**) that some old carpenter (**kaścit vṛddha-var dhakiḥ**) living in Hastināpura (**kurupurī-sthitaḥ**) worshipped (**bhajan**) a deity form of Kṛṣṇa (**nanda-sūnor adhiṣṭhānam**) as his son (**putratayā**), on the instructions of Nārada (**nāradasya upadeśena**), and attained the perfection of having Kṛṣṇa as his son (**siddhah abhūd**). (**BRS**)

Elements of Practice of Sambandhānuga-Bhakti

- The Skanda Purāṇa offers proof that one should perform service, following the sādḥaka-bhaktas, using one's sādḥaka-deha.
- He installed the deity form (adhiṣṭhānam) of Kṛṣṇa, the son of Nanda.
- This verse shows the first type of identity, which is approved.

Elements of Practice of Sambandhānuga-Bhakti

- His service to the deity indicates that he did not meditate on the service and mood of the Nanda (which he could do without direct deity service), but performed physical service using his sādḥaka-deha, thinking that the deity was directly Kṛṣṇa, not to a deity form.
- Therefore, the sādḥaka should perform service to the deity form, since he does not have direct contact with the Lord.

Elements of Practice of Sambandhānuga-Bhakti

- It should be understood that the aged carpenter performed service to the deity as his son, following after other great sādhakas.
- Attaining perfection means that he attained the form of an elderly cowherd parent of the Lord during the pastime in which Brahmā stole the boys and calves, and Kṛṣṇa Himself became the sons of the cowherd men.

Elements of Practice of Sambandhānuga-Bhakti

- In the Skanda Purāṇa, in the part spoken by Sanat-kumāra, there is the story of King Prabhākara.

“Though the king was without a son, he did not desire one, because he thought that was his karma. Thinking of Kṛṣṇa, the eternal lord of the universe, the soul of all, and the object of Upaniṣadic knowledge as his son, he installed Him with abhiṣeka as the king. He did not pray for a son, but the Lord became his son. ”

- Then, the Lord Himself said, “I have become your son.”

Elements of Practice of Sambandhānuga-Bhakti

pati-putra-suhṛd-bhrātr-
pitṛvan maitravād dharim |
ye dhyāyanti sadodyuktās
tebhyo'pīha namo namaḥ

I pay my respects repeatedly (**namo namaḥ**) to those (**tebhyo**) who constantly and eagerly meditate (**ye dhyāyanti sadā udyuktāḥ**) upon the Lord (**harim**) as their husband, son, well-wisher, brother, father or friend (**pati-putra-suhṛd-bhrātr-pitṛvan maitravād**). (**BRS**)

Elements of Practice of Sambandhānuga-Bhakti

- The suhṛt is one who acts for one's benefit unconditionally.
- The maitra is a person with whom one engages in play.
- That is the difference between the two words.

Elements of Practice of Sambandhānuga-Bhakti

**kṛṣṇa-tad-bhakta-kāruṇya-
mātra-lābhaika-hetukā |
puṣṭi-mārgatayā kaiścid
iyam rāgānugocyate**

The mercy of Kṛṣṇa and His devotees (**kṛṣṇa-tad-bhakta-kāruṇya-mātra**) is the only cause of attaining rāgānuga-bhakti (**lābhaika-hetukā**). Some call (**kaiścid ucyate**) this type of devotion (**iyam rāgānuga**) puṣṭi-mārga (**puṣṭi-mārgatayā**). (**BRS**)

Elements of Practice of Sambandhānuga-Bhakti

- This is the name given by the followers of Vallabhācārya.
- The use of the word mātra (only) is used in this sentence to defeat the false proposition that offering of karmas sometimes acts as a cause of vaidhi-bhakti (and thus, offering varṇāśrama karmas, certainly, cannot be a cause of rāgānuga which is indifferent to rules.)

Part-20

From Practice to Success in Raganuga Bhakti

From Practice to Success in Raganuga Bhakti

- Vaiṣṇava ācāryas delineate five stages of absorption in thoughts of Kṛṣṇa beginning with hearing (śravaṇa) and ending with the attainment of one's spiritual form (āpana), the qualification to enter Kṛṣṇa's līlā forever.
- In Raganuga Sadhana these stages of remembrance are generally cultivated while performing japa or kīrtana of the Hare Kṛṣṇa mahā-mantra.

From Practice to Success in Raganuga Bhakti

- As these abilities evolve, five main stages of absorption are distinguishable:

1. **Hearing (śravaṇa daśā)**
2. **Acceptance (varaṇa daśā)**
3. **Remembrance (smaraṇa daśā)**
4. **Achievement (āpana daśā)**
5. **Perfection (sampatti daśā)**

From Practice to Success in Raganuga Bhakti

1. Hearing (śravaṇa daśā)

- In the beginning, devotees hear philosophical truths about Kṛṣṇa, descriptions of His form, pastimes, and associates; and above all, they chant and hear Kṛṣṇa's holy names.
- This stage is called śravaṇa-daśā.

From Practice to Success in Raganuga Bhakti

1. Hearing (śravaṇa daśā)

- Fixed in service, devotees then develop a taste for Kṛṣṇa's names and pastimes, chant without offence, and accept their identity as Kṛṣṇa's eternal servants (nitya-kṛṣṇa-dāsa).

From Practice to Success in Raganuga Bhakti

2. Acceptance (varaṇa daśā)

- At that point the desire to follow the rāgātmikā residents of Vraja then awakens, and such devotees enter the stage of varaṇa-daśā.
- Genuine attachment to kṛṣṇa-kathā and pure chanting enable spontaneous devotees to remember the Vraja-vāsīs and their service to Kṛṣṇa.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

- Such fortunate devotees then enter the stage of smaraṇāvasthā, which has five subdivisions:
 1. **Smarana**: At this stage the meditation of inexperienced devotees is easily broken by wandering thoughts and external distractions.
 2. **Dhāraṇā**: With time the stage of preliminary absorption (dhāraṇā) develops, in which the mind is freed from distraction by the strength of the holy name.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smaraṇa daśā)

- Such fortunate devotees then enter the stage of smaraṇāvasthā, which has five subdivisions:
 1. **Smarāṇa**: At this stage the meditation of inexperienced devotees is easily broken by wandering thoughts and external distractions.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

2. **Dhāraṇā**: With time the stage of preliminary absorption (dhāraṇā) develops, in which the mind is freed from distraction by the strength of the holy name.

- At this stage, remembrance proceeds uninterrupted.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarāṇa daśā)

3. **Dhyāna**: When uninterrupted remembrance gains momentum and becomes strong, it is “concentrated” (dhyāna).
4. **Anusmṛti** : When such remembrance becomes an effortless flow, it is called “constant” (anusmṛti).

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smaraṇa daśā)

5. **Samādhi**: The final stage of constant remembrance is “trance” (samādhi), in which devotees, freed of all bodily designation, become fully absorbed in the object of their meditation.

- This stage of trance concludes smaraṇāvasthā, and its attainment signals the end of sādhana and all devotional activities performed in bondage.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarāṇa daśā)

- From here on, devotees are freed from all touch of matter.

From Practice to Success in Raganuga Bhakti

4. Achievement (āpana daśā)

- Achievement (āpana-daśā) takes place at the stage of ecstatic devotion (bhāva-bhakti) and is on the spiritual platform.
- At this stage spiritual practices reach perfection.
- Devotees realize their spiritual forms (siddha-svarūpa).

From Practice to Success in Raganuga Bhakti

4. Achievement (āpana daśā)

- Their spontaneous practices mature and they factually know their eternal relationship with Kṛṣṇa.
- The further stages of absorption in ecstasy culminate in loving service, the ultimate goal of life.

From Practice to Success in Raganuga Bhakti

5. Perfection (Sampatti daśā)

- Devotees then attain the perfection of life (sampatti-daśā) and go back to Godhead.
- From the above description it should be clear that spontaneous practice, although impelled by attraction of the heart, is neither a whimsical nor sentimental affair.

From Practice to Success in Raganuga Bhakti

5. Perfection (Sampatti daśā)

- It is not something to be taken lightly or artificially, nor is it something to be forced on others.
- True followers of this path know that devotees not drawn to rāgānuga-bhakti will also achieve Bhava and Prema when their Vaidhi sadhana matures, so they encourage these devotees to follow the path of Vaidhi Sadhana.

Part-21

How Vaidhi Sadhana
Transforms into
Raganuga Sadhana?

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

- Devotees may wonder how the transition from regulative devotion to spontaneous devotion takes place.
- It takes place in one of three ways:
 1. In sādhana-bhakti, as a natural consequence of practice in previous lives
 2. In sādhana-bhakti practised in the present life
 3. In bhāva-bhakti after regulative practice has matured.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

- 1. In sādhana-bhakti, as a natural consequence of practice in previous lives**
- Śrī Jīva Gosvāmī gives examples of the transition from Vaidhi to Raganuga Sadhana from one life to the next. [Bhakti-sandarbhā 321]
 - He says that both the Vṛṣṇis and the sādhanasiddha gopīs practised Vaidhi Sadhana in previous lives.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

- 1. In sādhana-bhakti, as a natural consequence of practice in previous lives**
- As a result of their pure devotion they then appeared in Kṛṣṇa's pastimes, where they developed affection (sneha) for Him, which matured into attraction (ruci).
 - In this way their regulative devotion in one life led to spontaneous devotion in the next.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

- 1. In sādhana-bhakti, as a natural consequence of practice in previous lives**
- The transition from regulative to spontaneous practice is fascinating in that it goes through the same phases whether it takes place in one life or over many.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- The transition within one lifetime takes place as follows:
- Initially, devotees at the stage of practice are under the jurisdiction of scriptural injunction.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- Then, as they hear Śrīmad-Bhāgavatam and associate with advanced devotees, an interest in spontaneous practice awakens in them.
- The pure at heart develop eagerness, which makes them fit to perform what Jīva Gosvāmī calls a mixture of spontaneous and regulative service.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- When real taste (ruci) arises, the influence of spontaneous attraction suppresses the regulative spirit and the devotees are fully imbued with the mood of rāgānuga-bhakti.
- Śrī Jīva writes: “Therefore in some situations it is appropriate to practise rāgānugā bhakti mixed with vaidhī bhakti”

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- He adds that even very advanced devotees sometimes display such mixed devotion in order to benefit and guide the general populace. [Bhakti-sandarbha 312]
- In mixed spontaneous and regulative practice, the devotees' absorption in Kṛṣṇa's pastimes is not out of attachment but out of a desire to comply with the order of the spiritual master or the injunction of scripture.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- For instance, devotees may chant the eighteen-syllable mantra, klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā, and meditate on Kṛṣṇa captivating His companions with the sound of His flute.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- Such devotees may think, “My spiritual master instructed me to chant this mantra. By following him I will become a resident of Vraja and serve Kṛṣṇa as His companions do.”
- This is an example of the transition from regulative to spontaneous devotion in the course of practice over one life.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

3. In bhāva-bhakti after regulative practice has matured.

- The third way in which the transition from regulative to spontaneous devotion takes place is without cultivation.
- It happens at the stage of ecstatic devotion in the natural course of the development of regulative practice.

Part-22

Role of Śrī Caitanya
Mahāprabhu in the
Development of
Raganuga Bhakti

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- No study of spontaneous devotional service is complete without a description of the role Śrī Caitanya Mahāprabhu plays in such service.
- It was He who brought the spontaneous devotion of the Vraja-vāsīs to this world; and it is His desire that is now making it available to all.

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Just as one cannot enjoy an inheritance without the father's blessings, devotees cannot attain spontaneous devotion without Lord Caitanya's mercy.
- Why is Lord Caitanya's mercy essential for attaining spontaneous devotional service?

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- The foremost reason is that the path to spontaneous love for Kṛṣṇa, the hidden treasure of the Vedas, is difficult to tread, especially in Kali-yuga.
- Narottama Dāsa Ṭhākura sings:

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

**preme pichala patha gamana bhela baṅka
mṛgamada-candana-kuṅkume bhela paṅka**

“The path of love for Kṛṣṇa is winding and crooked. And it is slippery, being filled with mud mixed with musk, kuṅkuma, and sandalwood paste.” (Prārthanā 53.3)

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Kṛṣṇa also confirms that among ordinary men perfect beings are rare, and among those rarest of beings hardly one knows Him in truth. [Bhagavad-gītā As It Is 7.3]
- Still, by remembering Caitanya Mahāprabhu and surrendering to Him, difficult things become easy.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Therefore it behooves all Vaiṣṇavas on the path of pure devotion to turn to Him.
- Ṭhākura Bhaktivinoda writes, “Simply by taking shelter of the lotus feet of Gaurāṅga, a person enters the path of spontaneous devotion.” [Śrī Caitanya-śikṣāmṛta, chapter 10]

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Caitanya Mahāprabhu's saṅkīrtana movement is in all ways favourable for the cultivation of spontaneous devotion.
- By speaking or singing about Him, by preaching, distributing books, and performing hari-nāma-saṅkīrtana, devotees learn to fix their minds on Kṛṣṇa.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- By attending spiritual services before the deity morning and evening in the temple or at home, devotees practise the ninefold processes of devotion.
- By visiting holy places such as Vṛndāvana and Māyāpur, devotees are in touch with the lands of Kṛṣṇa, Gaurāṅga, and Their companions.

How is it that simply by serving
Lord Caitanya one becomes
eligible for Raganuga Bhakti?

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- First, one should remember that Lord Caitanya is nondifferent from Rādhā and Kṛṣṇa (śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anyā).
- Narottama Dāsa Ṭhākura says, therefore, that devotees who surrender to Lord Caitanya are automatically counted as confidential associates of Rādhā and Kṛṣṇa.
- It is just a matter of time before their service matures and fully manifests.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

gaura-prema-rasārṇave, se tarāṅge yebāḍube,
se rādhā-mādhava-antaraṅga
gr̥he vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke,
narottama māge tāra saṅga

“Anyone who takes pleasure in sporting in the waves of the ocean of Lord Caitanya’s distribution of love of God is at once a confidential devotee of Rādhā and Mādhava. Whether he is a sannyāsī or a householder, a devotee who calls out to the Lord and serves His saṅkīrtana movement is always liberated. Narottama Dāsa aspires for his company.” (Prārthanā 39.4)

The activities of the saṅkīrtana movement are performed in the mood of reverential service to Lord Caitanya.

How can such a mood develop into the spontaneous spirit conducive to vraja-bhakti?

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Because Lord Caitanya is Kṛṣṇa in the mood of Rādhā, Lord Caitanya is pleased with those who chant and serve Kṛṣṇa's name with faith and humility.
- Pleased, He then infuses spontaneous devotion in these servants' hearts.
- Srila Bhaktivinoda Thakura says in Navadvīpa-dhāma-māhātmya:

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Although devotees serve Kṛṣṇa in one of five mellows, they worship Caitanya Mahāprabhu only in the mood of servitude.
- However, because Gaura is not different from Rādhā and Kṛṣṇa, sincere service to Him results in the awakening of one's relationship with the Divine Couple in any of the five moods.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- For example, although Rādhā and Kṛṣṇa's pastimes do not manifest themselves directly in the pastimes of Lord Caitanya or his saṅkīrtana movement, fully mature service to Him fructifies as the development of mādhurya-rasa.
- By Lord Caitanya's blessing, devotees then become fit to perform spontaneous service to Rādhā and Śyāma in Vṛndāvana.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- That is, they will externally serve Lord Caitanya's mission and internally cultivate spontaneous devotion for Rādhā and Kṛṣṇa.
- Such devotees become quickly submerged in the ocean of Rādhā and Kṛṣṇa's pastimes.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- By the grace of the Divine Couple, who combine to appear as Gaurāṅga, these devotees gain admittance to the spiritual realm to forever become the gopīs' companions.

**Srila Krsnadasa Kaviraj
Goswami Explains the Role of
Śrī Caitanya Mahāprabhu in the
Development of Raganuga Bhakti**

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.269

śraddhā kari' ei līlā śuna, bhakta-gaṇa
ihāra prasāde pāibā caitanya-carāṇa

All devotees should hear (**śuna, bhakta-gaṇa**) about Śrī Caitanya Mahāprabhu's pastimes (**ei līlā**) with faith and love (**śraddhā kari'**). By the grace of the Lord (**ihāra prasāde**), one can thus attain (**pāibā**) shelter at His lotus feet (**caitanya-carāṇa**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.270

**ihāra prasāde pāibā kṛṣṇa-tattva-sāra
sarva-śāstra-siddhāntera ihān pāibā pāra**

By understanding the pastimes of Śrī Caitanya Mahāprabhu (**ihāra prasāde**), one can understand (**pāibā**) the truth about Kṛṣṇa (**kṛṣṇa-tattva-sāra**). By understanding Kṛṣṇa (**ihān**), one can understand (**pāibā**) the limit (**pāra**) of all knowledge described in various revealed scriptures (**sarva-śāstra-siddhāntera**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.271

**kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-haṁsa carāha' tāhāte**

The pastimes of Lord Kṛṣṇa (**kṛṣṇa-līlā**) are the essence of all nectar (**amṛta-sāra**), and that nectar is flowing (**yāhā haite vahe**) in hundreds of rivers (**tāra śata śata dhāra**) in all directions (**daśa-dike**). The pastimes of Śrī Caitanya Mahāprabhu (**se caitanya-līlā**) are an eternal reservoir (**akṣaya sarovara haya**), and one is advised to let his mind swim like a swan (**mano-haṁsa carāha**) on this transcendental lake (**tāhāte**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.272

**bhakta-gaṇa, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari’,
kichu muñi karoṅ nivedana**

O Devotees (**bhakta-gaṇa**)! Please hear my humble submission (**śuna mora dainya-vacana**). Taking as ornaments on my body (**aṅge vibhūṣaṇa kari’**) the dust from your lotus feet (**tomā-sabāra pada-dhūli**), I wish to submit something (**kichu muñi karoṅ nivedana**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.273

**kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari' āsvādana
prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhr̥ṅga-gaṇa**

Devotional service to Kṛṣṇa (**kṛṣṇa-bhakti-siddhānta-gaṇa**) is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey (**yāte praphulla padma-vana**). I request everyone to taste this honey (**tāra madhu kari' āsvādana**). If all the mental speculators bring the bees of their minds (**mano-bhr̥ṅga-gaṇa**) into this forest of lotus flowers (**kumuda-vane**) and jubilantly enjoy (**praphullita tāte carāo**) ecstatic love of Kṛṣṇa (**prema-rasa**) day and night (**rātri-dine**), their mental speculation will be completely transcendently satisfied (**implied**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.274

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe' kareṇa vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,
bhakta-haṁsa karaye āhāra

The devotees who have a relationship with Kṛṣṇa (**nānā-bhāvera bhakta-jana**) are like the swans and cakravāka birds (**haṁsa-cakravāka-gaṇa**) who play in that forest of lotus flowers (**yāte sabe' kareṇa vihāra**). The buds of those lotus flowers are the pastimes of Kṛṣṇa (**kṛṣṇa-keli sumṛṇāla**), and they are edibles for the swanlike devotees (**implied**). Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes (**implied**); therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu (**bhakta-haṁsa**), can always (**sarva-kāla**) eat those lotus buds (**karaye āhāra**), for they are the pastimes of the Lord (**implied**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.275

**sei sarovare giyā, haṁsa-cakravāka hañā,
sadā tāhān karaha vilāsa
khaṇḍibe sakala duḥkha, pāibā parama sukha,
anāyāse habe premollāsa**

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu (**sei sarovare giyā**), become swans and cakravāka birds in those celestial waters (**haṁsa-cakravāka hañā**). They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually (**sadā tāhān karaha vilāsa**). In this way all miseries will be diminished (**khaṇḍibe sakala duḥkha**), the devotees will attain great happiness (**pāibā parama sukha**), and there will be jubilant love of God (**anāyāse habe premollāsa**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.276

ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara,
tāra śeṣe jīye jaga-jana

The pure devotees and saintly persons, who are compared to clouds (**sādhu mahānta-megha-gaṇa**), rain down or distribute (**kare variṣaṇa**) these nectarean pastimes of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa (**ei amṛta**) continuously (**anukṣaṇa**) in the garden of the universe (**viśva-udyāne**). Because of these showers of pastimes (**tāte**) grows (**phale**) the fruit of nectar (**amṛta-phala**), and the devotees eat such fruit continuously (**bhakta khāya nirantara**) and whatever remnants they leave are eaten by the general populace. Thus they live happily (**tāra śeṣe jīye jaga-jana**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.277

caitanya-līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,
duhe mili' haya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhurya-prācurya

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar (**caitanya-līlā-amṛta-pūra**), and the pastimes of Lord Kṛṣṇa are like camphor (**kṛṣṇa-līlā-sukarpūra**). When one mixes these, they taste very sweet (**duhe mili' haya sumādhurya**). By the mercy of the pure devotees (**sādhu-guru-prasāde**), whoever tastes them (**tāhā yei āsvāde**) can understand the depths of that sweetness (**sei jāne mādhurya-prācurya**).

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 Ṭhākura:

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 Vaikuṅṭha 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 Vṛndāvana.
- If, despite ISKCON's directing its members to Kṛṣṇa and Vṛndāvana, 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, Garuḍa, for example, is also an eternal associate of Lord Caitanya called Garuḍa 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 Varā-prema-mañjarī. [See prayer by Abhirāma Thākura in Our Merciful Mother Ganga.]

But, How can one's eternal identity change?

- And of course Bhaktisiddhānta Sarasvatī Ṭhākura 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!!!

Questions

&

Answers

Question-1

Is one who is following raganuga bhakti more important and more valuable than one who is following vaidhi sadhana bhakti because raganuga bhakti is taken up at an advanced stage?

Question-2

Is it possible for a devotee who has reached the stage of nishtha to follow both the Vaidhi and Raganuga Paths?

Can he have inclination towards both the paths?

Question-3

If we are worshipping in the bhava of Lakshmi Narayan and aspiring for Radha Krishna Bhakti it will become more confusing .

All bhajan all our Aarti are based on Radha Krishna bhakti please explain.

Question-4

Can you guide how to get PPTs of all the earlier series from your sites?

Also, would like to get Audio versions of all the series for easy and convenient hearing, please.

Question-5

If a devotee has a sincere and intense desire to serve Lord Balram or Vrnda Devi in Sri Goloka Vrndavan Dham.

Does it mean that the devotee was already serving Lord Balram or Vrnda Devi there?

Why do we feel such desire??

Question-6

In the analysis of the Gaudiya Vaisnava logo, you mentioned abt the worship of Sri Radha Krsna in the mood of Lakshmi Narayan. This means in awe and reverence?