

Bhakti Sastri Course

Bhakti Rasamrta Sindhu

Eastern Section – Wave-2 – Part-3

Bhakti-Rasāmṛta-Sindhu



Bhakti-Rasāmṛta-Sindhu

Eastern Section - Second Wave

Sadhana Bhakti – 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

lobha → greed
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

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

स्वरासिक
परमाविष्टता

अभिसक्ति

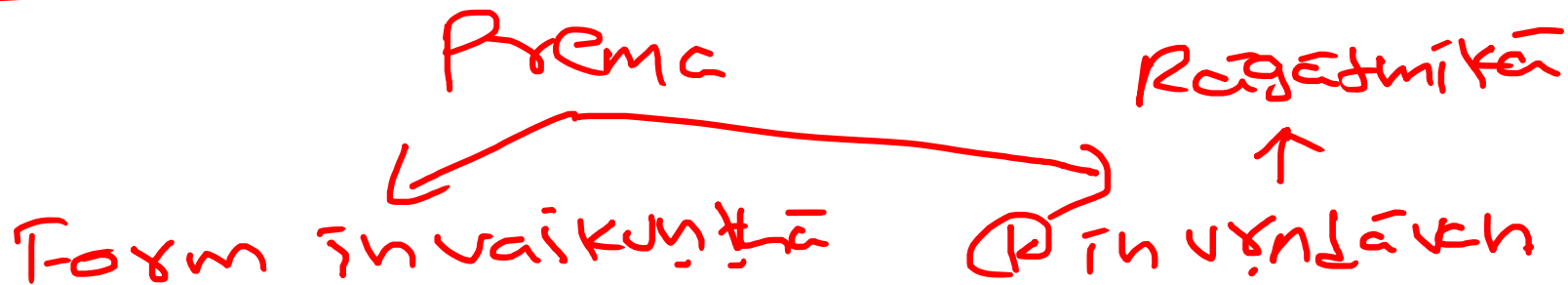
Rāga is defined as (rāgaḥ bhavet) spontaneous (svārasikī), deep thirst (parama āviṣṭatā) for the object of love (īṣṭe). Bhakti that is impelled exclusively by such a thirst (tan-mayī yā bhaved bhaktiḥ) is called rāgātmika-bhakti (sā ātra rāgātmika uditā). (BRS)

① Vaidhi → Scriptures

② Rāgānujā → Greed to follow
the VEDAVĒSTIS

③ Rāgātmikā → SPONTANEOUS LOVE
THIRST TO PLEASE

Ⓚ .



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.”

acceptance of guru

→ ekādāśī x

- There is no fault in this rāga even though it may not conform to expected rules.

↳ Gopīs worship? Kātyāyanīdevī

Srila Prabhupada on this verse

- Śrī Rūpa Gosvāmī has defined rāgātmikā-bhakti as spontaneous attraction for something while completely absorbed in thoughts in it, with an intense desire of love.
- Devotional service executed with such feelings of spontaneous love is called rāgātmikā-bhakti.
- Devotional service under the heading of rāgātmikā can be further divided into two categories: one category is called "sensual attraction," and the other is called "relationship."

Part-4

Types of Ragatmika Bhakti

1. Kama Rupa *mādhurya rasa*

2. Sambandha Rupa *dasya, sakhya & vātsalya*

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

Vaidhī

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 īśvare 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

kāma rūṭe *Pratīkūla*
(gopyaḥ kāmād) (bhayāt kamsa)
(dveṣāc caidyādayo nṛpāḥ) → *Pratīkūla*
Sambandh ← (sambandhād vṛṣṇayah) snehād
rJPa
(yūyam) bhaktyā (vayam vibho) → *N.M* → *vaidhi*
→ *Not vṛṣṇas*

My dear King Yudhiṣṭhira (**vibhoh**)! The gopīs by their conjugal desires (**gopyaḥ kāmād**), Kamsa by his fear (**bhayāt kamsah**), Śiśupāla and other kings by envy (**dveṣāt caidyah ādayo nṛpāḥ**), and the Yadus and you Pāṇḍavas (**vṛṣṇayah yūyam**) by your affectionate family relationships with Kṛṣṇa (**snehād sambandhād**), and we, by our vaidhi-bhakti, have obtained the mercy of Kṛṣṇa (**vayam 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:

(^{Śiśupāla} dviṣann api hr̥ṣīkeśam) ^(Ragatmika) 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.

Srila Prabhupada on this verse

- The gopīs may be considered to be examples of spontaneous love in sensual attraction.

īcāmc rūpa śāga ātmika

- The gopīs are young girls, and Kṛṣṇa is a young boy. Superficially it seems that the gopīs are attracted to Kṛṣṇa on grounds of sex.
- Similarly, King Kāmsa was attracted to Kṛṣṇa because of fear.
- Kāmsa was always fearful of Kṛṣṇa, because it had been foretold that his sister's son, Kṛṣṇa, would kill him.

Srila Prabhupada on this verse

- Śiśupāla was also always envious of Kṛṣṇa.
- And the descendants of King Yadu, due to their family relationship with Kṛṣṇa, were always thinking of Him as one of their members.
- All of these different kinds of devotees have a spontaneous attraction for Kṛṣṇa, in different categories, and they achieve the same desired goal of life.

Srila Prabhupada on this verse

- The attraction of the (gopīs for Kṛṣṇa) and the affection of the (members of the Yadu dynasty) are both accepted as spontaneous, or rāgātmikā.
- The attraction of Kāṁsa to Kṛṣṇa in fear and the attraction of Śiśupāla in envy are not accepted as devotional service, however, because their attitudes are not favorable. (प्रसक्तिक्रम)
- Devotional service should be executed only in a favorable frame of mind.

Srila Prabhupada on this verse

- Therefore, according to Śrīla Rūpa Gosvāmī, such attractions are not considered to be in devotional service.

- Again, he analyzes the affection of the Yadus. If it is on the platform of friendship, then it is spontaneous love, but if it is on the platform of regulative principles, then it is not.

युयुधाम → पण्डारंग & महोदय द्वैतिका यदुस

- And only when affection comes to the platform of pure devotional service.

→ रोगात्मिका (वैरा भक्ति)

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.
- Priyāṅam 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. → Pratīṣṭhā

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 ripavaḥ) 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

Proof for demons attaining Brahman

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 + usīcā} **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.

Kāmānuga } → Rāgānuga bhaktas
Sambandhānuga } who follow after
Rāgātmika bhaktas

Srila Prabhupada on this verse

- There may be some difficulty in understanding that both the gopīs and Kāmsa achieved the same goal, so this point should be clearly understood, because the attitudes of Kāmsa and Śiśupāla were different from that of the gopīs.
- Although in all these cases the focus is on the Supreme Personality of Godhead, and all of the devotees are elevated to the spiritual world, there is still a distinction between these two classes of souls.

Srila Prabhupada on this verse

- Although Brahman, Paramātmā and Bhagavān are the same-and-one Absolute Truth, devotees like Kāṁsa or Śiśupāla could attain only to the Brahman effulgence.
- They could not have realization of Paramātmā or Bhagavān.
- That is the distinction.

Srila Prabhupada on this verse

- Śrīla Rūpa Gosvāmī is trying here to describe the different achievements of the impersonalists and the personalists.
- Generally, those who are impersonalists and are inimical to the Supreme Personality of Godhead get entrance only into the impersonal Brahman, when and if they reach spiritual perfection.
- The impersonalist philosophers are in one sense like the enemies of the Lord, because the out-and-out enemies of the Lord and the impersonalists are both allowed to enter only into the impersonal effulgence of the brahma-jyoti.

Srila Prabhupada on this verse

- Actually the impersonalists are enemies of God, because they cannot tolerate the unparalleled opulence of the Lord.
- They try always to place themselves on the same level with the Lord. That is due to their envious attitude.
- The Lord is so kind, however, that even though they are His enemies, they are still allowed to enter into the spiritual kingdom and remain in the impersonal brahma-jyoti, the undifferentiated light of the Absolute.