

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.

## Srila Prabhupada on this verse

- The "lusty attitude" of the gopīs does not refer to any sort of sex indulgence.
- Śrīla Rūpa Gosvāmī explains that this "lusty desire" refers to the devotee's particular attitude of association with Kṛṣṇa.
- Every devotee in his perfectional stage has a spontaneous attraction to the Lord. This attraction is sometimes called the "lusty desire" of the devotee.

## Srila Prabhupada on this verse

- The lust is the devotee's excessive desire to serve the Lord in a particular capacity.
- Such a desire may seem to be a desire for enjoying the Lord, but actually the endeavor is to serve the Lord in that capacity. → कृष्णा  
सुकृत्तम  
२४
- Such a desire may seem to be a desire for enjoying the Lord, but actually the endeavor is to serve the Lord in that capacity.



## Srila Prabhupada on this verse

- For example, a devotee may be desiring to associate with the Personality of Godhead as His cowherd friend.
- He will want to serve the Lord by assisting Him in controlling the cows in the pasturing ground.
- This may appear to be a desire to enjoy the company of the Lord, but actually it is spontaneous love, serving Him by assisting in managing the transcendental cows.

# 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 Vrndavana

iyam tu vraja-devīṣu  
suprasiddhā virājate |  
āsām prema-viśeṣo 'yam  
prāptaḥ kām api mādhurīm |  
tat-tat-krīḍā-nidānatvāt  
kāma ity ucyate budhaiḥ ||

This very famous kāma-rūpa-bhakti (**iyam suprasiddhā**) appears with brilliance (**virājate**) in the women of Vraja (**vraja-devīṣu**). They have a particular type of prema (**ayam prema-viśeṣo āsām**) which has a special sweetness (**kām api mādhurīm prāptaḥ**). It is called kāma 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-bhiyaḥ**), by great sages (**munayaḥ**), 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 sthāyi-  
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.

## Srila Prabhupada on this verse

- The author of Śrī Caitanya-caritāmṛta, Kavirāja Kṛṣṇadāsa, has explained the distinction between lusty desire and the service attitude in this statement: " 'Lusty desire' refers to the desire to gratify one's personal senses, and 'transcendental desire' refers to the desire for serving the senses of the Lord."
- In the material world there is no such thing as a lover's wanting to please the senses of his beloved.

## Srila Prabhupada on this verse

- Actually, in the material world, everyone wants mainly to gratify his own personal senses.
- The gopīs, however, wanted nothing at all but to gratify the senses of the Lord, and there is no instance of this in the material world.
- Therefore the gopīs' ecstatic love for Kṛṣṇa is sometimes described by scholars as being like the "lusty desire" of the material world, but actually this should not be taken as a literal fact.
- It is simply a way of trying to understand the transcendental situation.

## Srila Prabhupada on this verse

- Great devotees up to the standard of Uddhava are very dear friends of the Lord, and they desire to follow in the footsteps of the gopīs. So the gopīs' love for Kṛṣṇa is certainly not material lusty desire.
- Otherwise, how could Uddhava aspire to follow in their footsteps?
- Another instance is Lord Caitanya Himself. After accepting the sannyāsa order of life, He was very, very strict about avoiding association with women, but still He taught that there is no better method of worshiping Kṛṣṇa than that conceived by the gopīs.

## Srila Prabhupada on this verse

- Thus the gopīs' method of worshiping the Lord as if impelled by lusty desire was praised very highly even by Śrī Caitanya Mahāprabhu.
- This very fact means that although the attraction of the gopīs for Kṛṣṇa appears to be lusty, it is not in the least bit material.
- Unless one is fully situated in the transcendental position, the relationship of the gopīs with Kṛṣṇa is very difficult to understand.



## Srila Prabhupada on this verse

- But because it appears to be just like ordinary dealings of young boys and girls, it is sometimes misinterpreted to be like the ordinary sex of this material world.
- Unfortunately, persons who cannot understand the transcendental nature of the loving affairs of the gopīs and Kṛṣṇa take it for granted that Kṛṣṇa's loving affairs with the gopīs are mundane transactions, and therefore they sometimes indulge in painting licentious pictures in some modernistic style.

# 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-prāyāḥ 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)

## Srila Prabhupada on this verse

- In the attitude of the denizens of Vṛndāvana, such as Nanda Mahārāja and Mother Yaśodā, is to be found the ideal transcendental concept of being the father and mother of Kṛṣṇa, the original Personality of Godhead.
- Factually, no one can become the father or mother of Kṛṣṇa, but a devotee's possession of such transcendental feelings is called love of Kṛṣṇa in a parental relationship.
- The Vṛṣṇis (Kṛṣṇa's relatives at Dvārakā) also felt like that.

## Srila Prabhupada on this verse

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- So spontaneous love of Kṛṣṇa in the parental relationship is found both among those denizens of Dvārakā who belonged to the dynasty of Vṛṣṇi and among the inhabitants of Vṛndāvana.
- Spontaneous love of Kṛṣṇa as exhibited by the Vṛṣṇis and the denizens of Vṛndāvana is eternally existing in them.
- In the stage of devotional service where regulative principles (are followed), there is no necessity of discussing this love, for it must develop of itself at a more advanced stage.

# 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 |  
teṣāṁ 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

Vaidhī → <sup>prāpti</sup> śāstra viśvāśamayī śraddhā  
Rāgānuga → (abhinayī śraddhā

- 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

- *keśam bhāvā pṛaye subho*
- **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).

RĀGĀNUGA  
SĀDHANĀ

## Srila Prabhupada on this verse

- Persons desiring to follow in the footsteps of such eternal devotees of the Lord as the Vṛṣṇis and Vṛndāvana denizens are called rāgānugā devotees, which means that they are trying to attain to the perfection of those devotees.
- 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. <sup>4 rags X</sup>
- There is a gradual development of the ambition to become like a particular devotee, and this activity is called rāgānugā.

# 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

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- 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

Intelligence is not dependent on scriptures

- 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]
- Vaisnava 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]

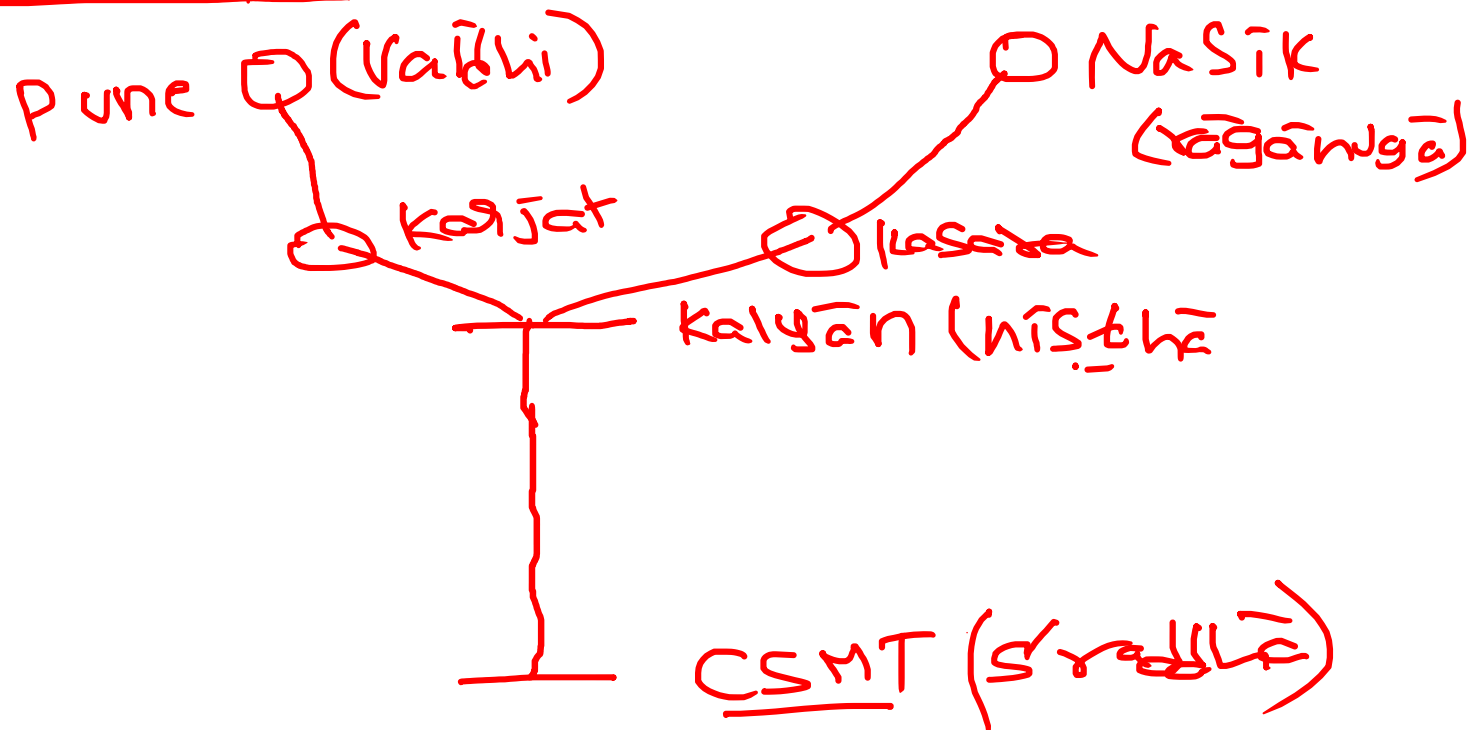
# Part-9

## 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]

## Srila Prabhupada on this Theme

- 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.
- In following the regulative principles of devotional service, there is a stage called anartha-nivṛtti, which means the disappearance of all material contamination. Sometimes someone is found imitating such devotional love, but factually he is not freed from anarthas, or unwanted habits.

## Srila Prabhupada on this Theme

- It has been seen that a so-called devotee proclaims himself a follower of Nanda, Yaśodā or the gopīs, while at the same time his abominable attraction for mundane sex life is visible.
- Such a manifestation of divine love is mere imitation and has no value.
- When one is actually spontaneously attracted to the loving principles of the gopīs, there will be found no trace of any mundane contamination in his character.

Vaidhi Sadhana

Vaidhi → ajata sūci  
& āśānugā

Āśānugā → jata sūci  
& āśānugā

Gauḍīya

Non-Gauḍīya

Goloka-bīṣā

Vaiṅkunte bīṣā

↳ matures into

vaidhi nistha,

vaidhi sei,

vaidhi bhakti

↳ vaidhi bhakti

↳ vaidhi prema

↳ vaiṅkunte

When properly followed through careful following of our ācāryas with us → it naturally blossoms into āśānugā

## Srila Prabhupada on this Theme

- Therefore, in the beginning, everyone should strictly follow the regulative principles of devotional service, ~~according to~~ the injunctions of the scriptures and the spiritual master.
- Only after the stage of liberation from material contamination can one actually aspire to follow in the footsteps of the devotees in Vṛndāvana.
- It is said by Śrī Rūpa Gosvāmī, "When one is actually liberated from material contamination, he can always remember an eternal devotee in Vṛndāvana in order to love Kṛṣṇa in the same capacity. And developing such an aptitude, one will always live in Vṛndāvana, even within his mind."

## Srila Prabhupada on this Theme

- The purport is that if it is possible one should go and physically be present at Vrajabhūmi, Vṛndāvana, and be engaged always in the service of the Lord, following the devotees in Vraja-dhāma, the spiritual realm of Vraja.
- If it is not possible, however, to be physically present at Vṛndāvana, one can meditate anywhere upon living in that situation.
- Wherever he may be, one must always think about life in Vraja-dhāma and about following in the footsteps of a particular devotee in the service of the Lord.

# Part-9

## Qualification for Rāgānuga- Bhakti

Rāgānuga → loboha

- 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 apeksate

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 apeksate) 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. *→ Bhāva bhakti*
- 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.  
→ *vaidhi is a pre-requisite*
- 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 <sup>निष्ठा</sup>Steady Devotee from  
Vaidhi to Raganuga  
Sadhana

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

- <sup>nisthā</sup> 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. → lobha has not yet manifested
- Still, they discuss them happily in the limited scope of reverential regulative devotion. → vaidhi
- 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."

① Clear symptoms of vis. the

② Genetic attraction to vrja  
Postimes & vrja.

③ Attraction to a specific vrja

④ ~~Attraction~~ to devotees & their  
activities in that vrja

⑤ Attraction to particular class of  
devotees in that vrja

⑥ They get attracted to particula vrja  
- vrja

# 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.

