

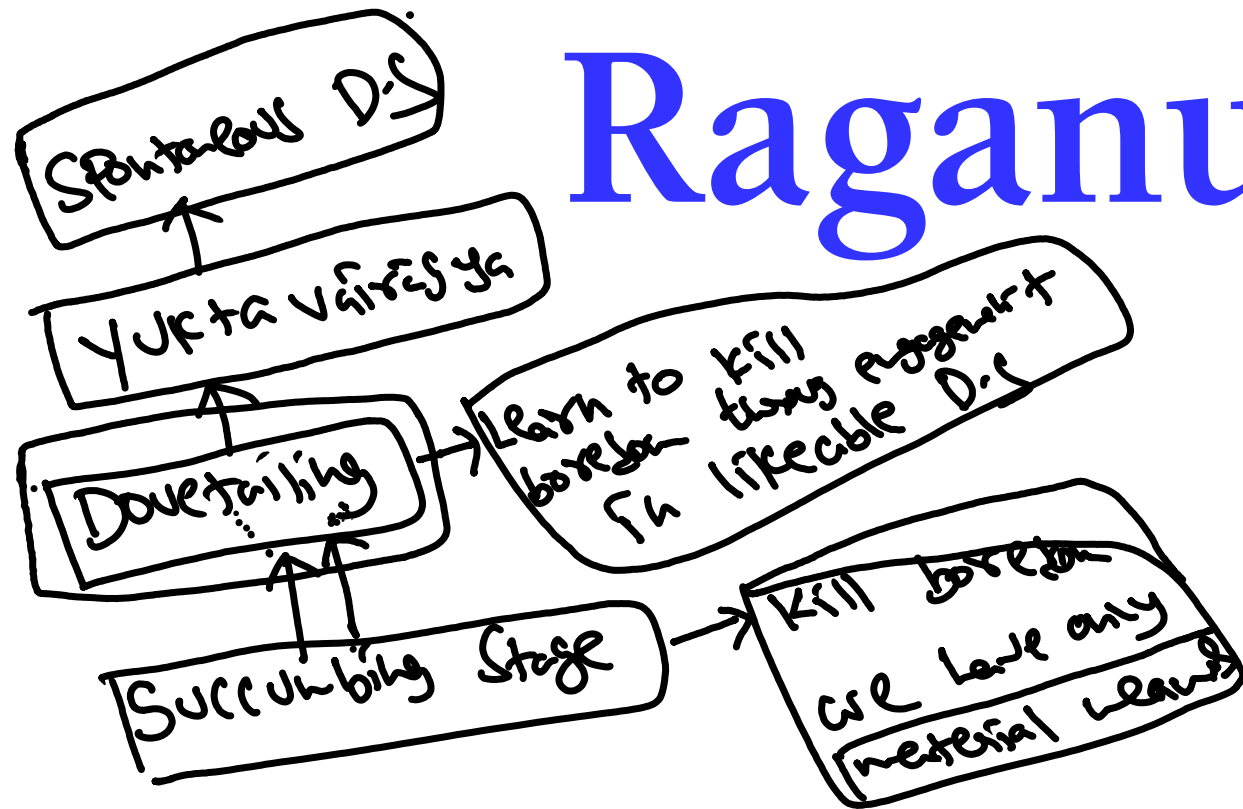
Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

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Raganuga Bhakti



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There is another type of sadhana bhakti besides vaidhi bhakti. It is called raganuga bhakti.

Uttamā bhakti

- ① sensory engagement
- ② Activities of D.S
- ③ with bhāva as the goal

Defn. of sadhana

Guru/Sādhu/Sāstra → vaidhi

Rāga/greed → Rāgānuga

Previously it was said that there are two ways of pleasing the Lord: by following rules and by attraction.

Vaidhi

Rāga

It is necessary to differentiate between these two.

śāstrenaiva śāstrasya

That system of worship of the Lord that is executed through a sense of duty is called vaidhi bhakti.

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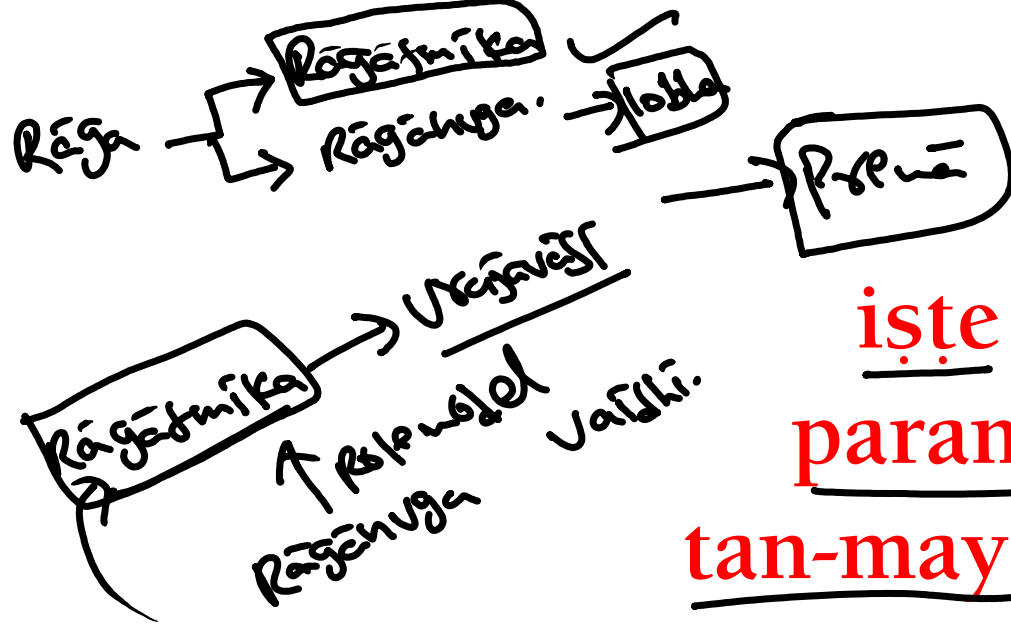
Rules that are executed through consideration of a sense of duty are called "vidhi".

The tendency that operates through a natural taste is called "raga"

↑
after another nirvṛtti

To be completely and spontaneously absorbed in some object is called "raga".

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

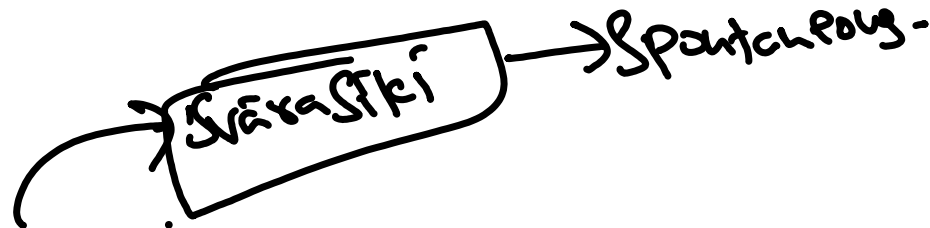
Rāga is defined as (rāgaḥ bhavet) spontaneous (svārasikī), deep thirst (parama āviṣṭatā) for the object of love (iṣṭe). Bhakti that is impelled exclusively by such a thirst (tan-mayī yā bhaved bhaktiḥ) is called rāgātmika-bhakti (sā atra rāgātmika uditā). (BRS)

Ucchvāṣṭ Kṛṣṇa.

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The object pursued by raga is called the desired object.

In the activities of raga there is no necessity of consideration or deliberation of what to do or what not do.



Raga is a natural propensity.

The raga exhibited by the soul in a conditioned state is a perversion due to false bodily identification, and the perverted raga accepts material things as its objects.

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Directing this raga towards flowers, food, drink, intoxicants, clothing, shelter, or lover, the living entities end up in a world of illusions.

For this reason the conditioned souls are situated far apart from raga directed to the Lord. Since bhakti instigated by raga is therefore very rare, it is necessary to consider carefully what is beneficial and detrimental in worshipping the Lord.

↓
vidhi bhakti

↑
From this consideration arises rules or vidhi.

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The rules monitor the state of raga.

Rules are not an opposing party to raga.

Rules may be called ritual and raga may be called spontaneous attachment.

Though they are different conceptions, in the pure state they are one.

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Vaidhi Sadhana bhakti

Rules in their pure state are assistants to raga.

Rules Mitra bhakti

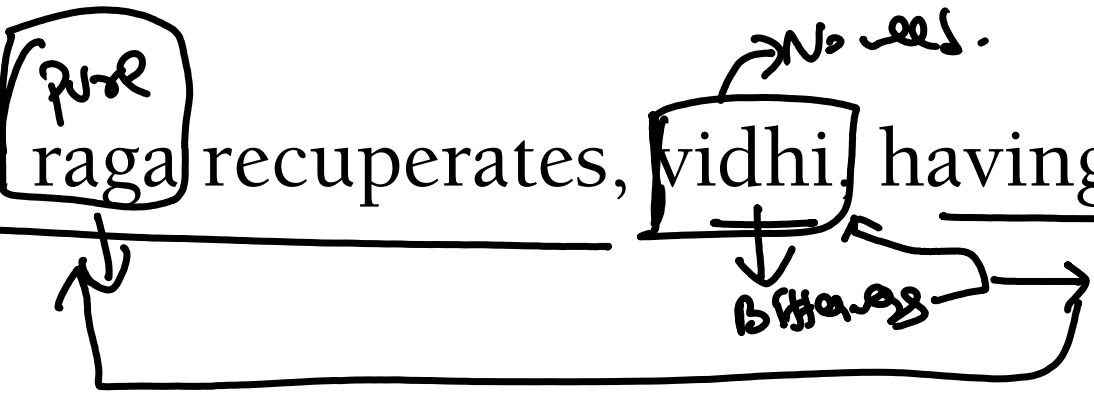
Pure raga follows the rules, which are the will of the Lord.

For the Lord, the rules predominate, and for the jivas, raga predominates.

The opposition of raga and vidhi seen in the material world is due to the unhealthy condition of raga. —> material raga

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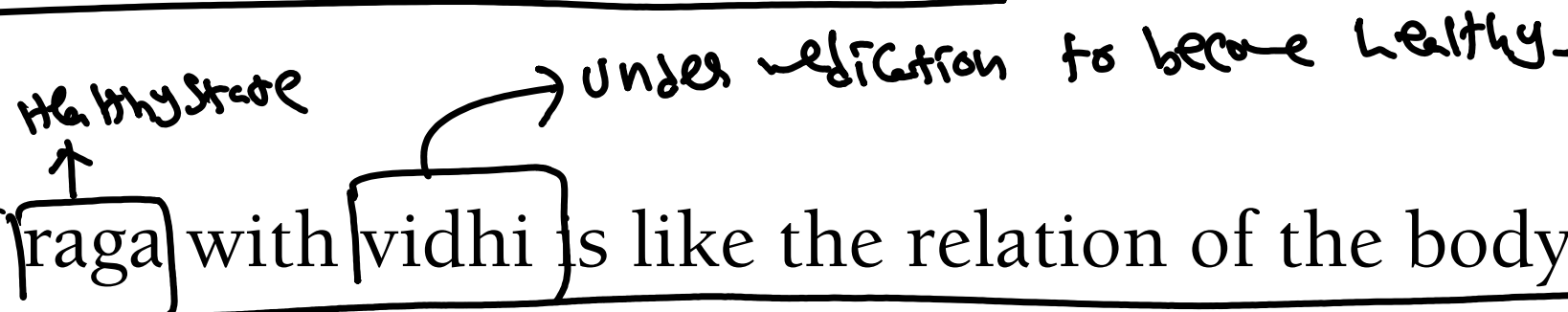
When raga recuperates, vidhi, having fulfilled its function, retreats.



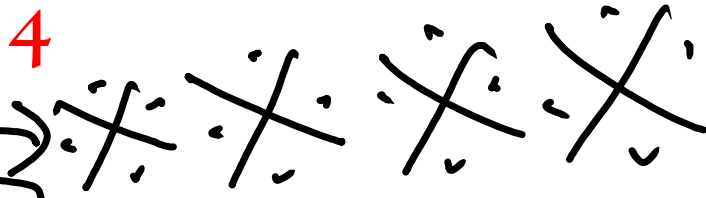
Therefore, in the healthy state raga predominates for the jiva.

As much as raga for material things leads to degradation, so raga for the Lord becomes the highest condition of existence.

The relation of raga with vidhi is like the relation of the body to medicine.



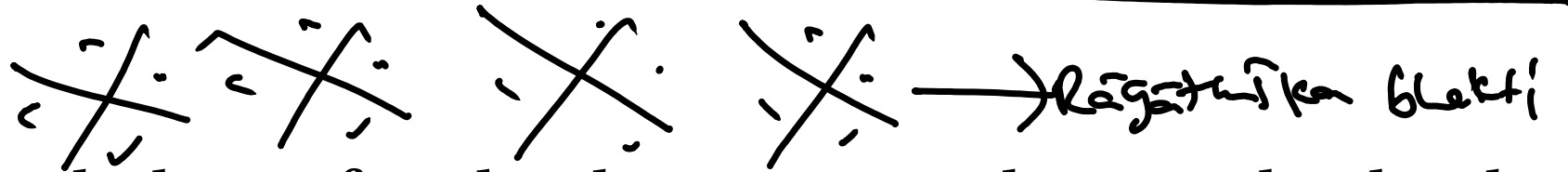
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Raga has many functions, but vidhi's function is to protect and nourish raga.

पुनर्विद्ये → सत्वियते

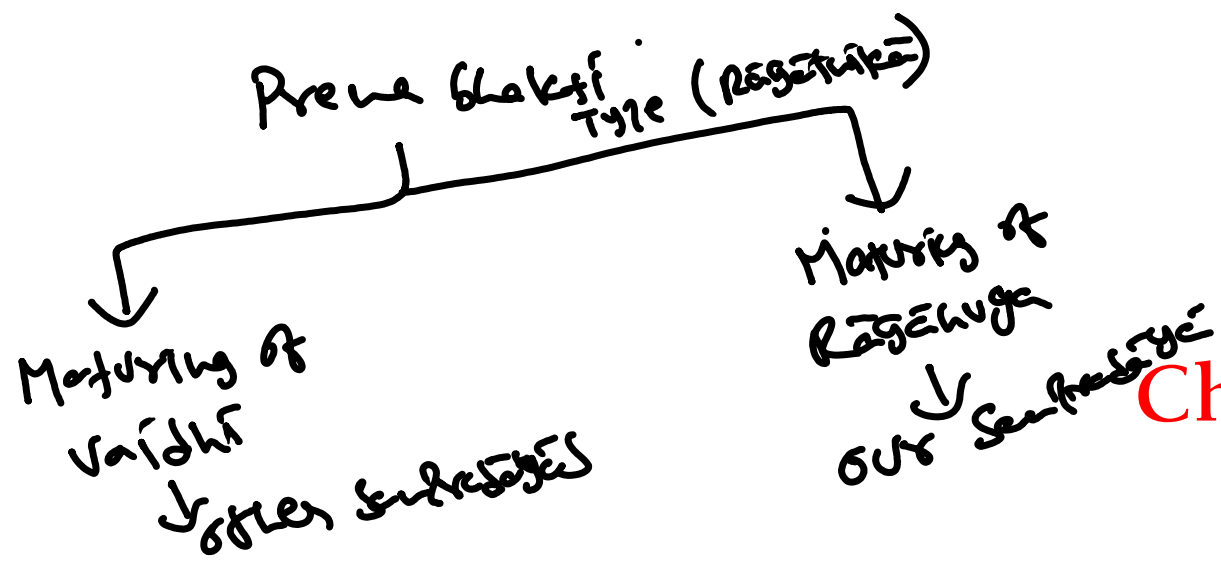
When raga is thoroughly nourished, it does not depend on vidhi any longer.



Ragatmika bhakti

Pure raga for the Lord takes shelter of only the pure soul, a soul who has been liberated from material contamination.

That pure raga is called ragatmika bhakti.



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Only pure souls, who participate in the Lord's pastimes, are qualified for ragatmika bhakti; none except the inhabitants of Vraja are qualified.

How does one become a raganuga?

① (When conditioned souls) (by hearing the descriptions in the scriptures) (develop a desire to follow after the inhabitants of Vraja who offer ragatmika bhakti to Krsna) the bhakti that results is called raganuga.

② → prefer practice of vaidhi sambandha

③

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rāgātmikāika-niṣṭhā ye
vraja-vāsi-janādayaḥ |
teṣāṃ bhāvāptaye lubdhā → *greedy*
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)

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The inspiration for this bhakti is greed for its object, not rules or scriptural guidelines.

mood of vegetika bhakta

tat-tad-bhāvādi-mādhurye
śrute dhīr yad apeksate |
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 apeksate) 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)

↓
Vaidhi Sevakē