

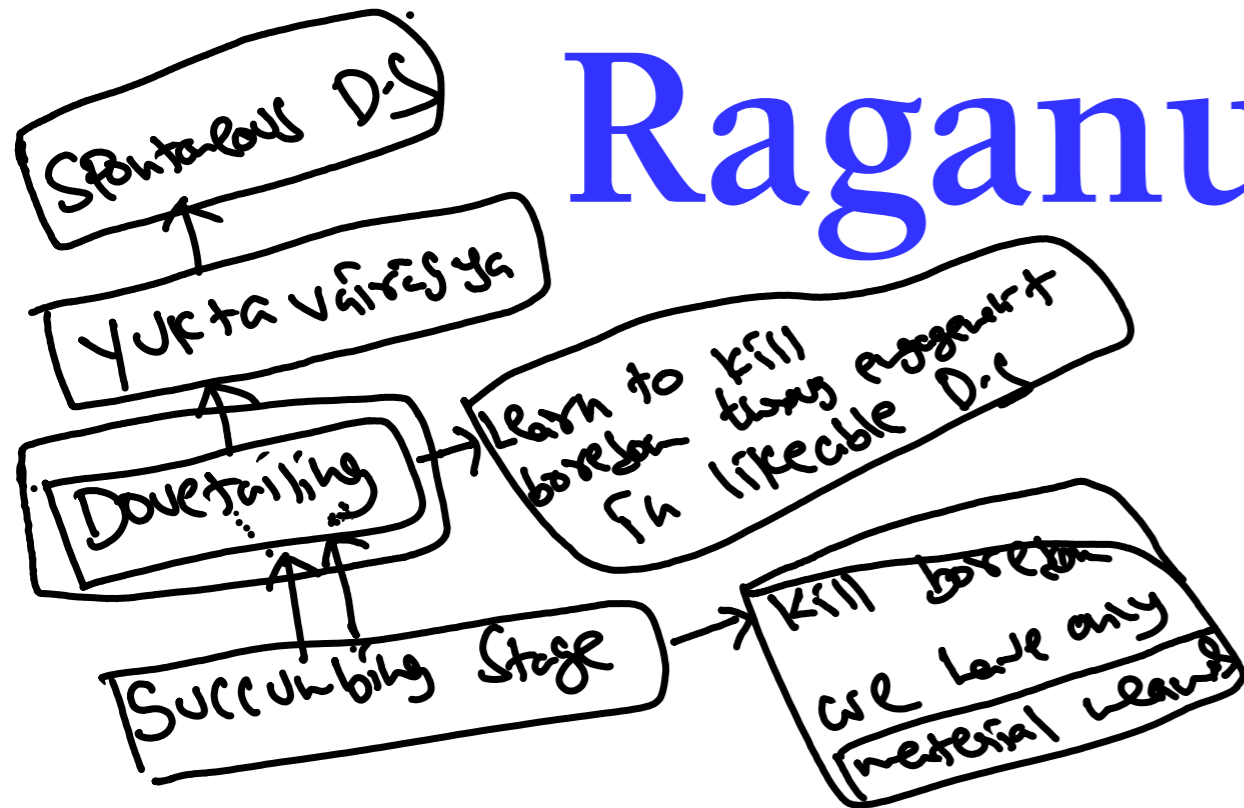
Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

by Śrīla Saccidānanda Bhaktivinoda  
Thākura

# Chapter – 4

## Raganuga Bhakti



Qualification for Raganuga bhakti

Chapter - 4

That person who becomes greedy to attain the emotional state in which the ragatmika devotees serve Krsna is qualified for raganuga bhakti.

Raganuga bhakti includes all the same angas as vaidhi bhakti, but the devotee of raganuga bhakti performs those activities with a spontaneous mood, rather than by rule.

## Chapter – 4

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)

# Part-9

## Qualification for Rāgānuga-Bhakti

# Qualification for Rāgānuga-Bhakti

Qualification  
Greed

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

- 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

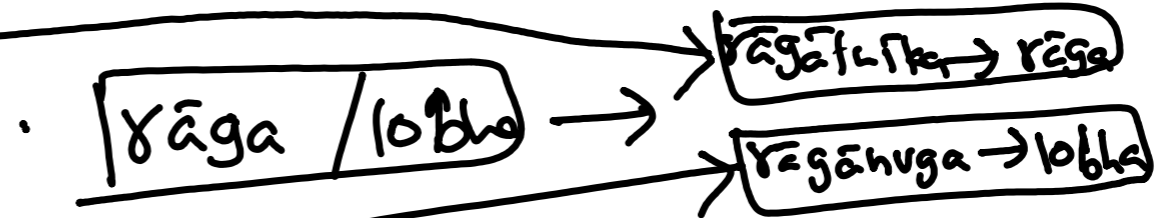
- Greed is the intense, natural desire of devotees for the (service mood) of the Vraja-vāsīs.
- Although greed may have varying degrees of intensity, broadly speaking, it is of two types.

2 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 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)

# 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]

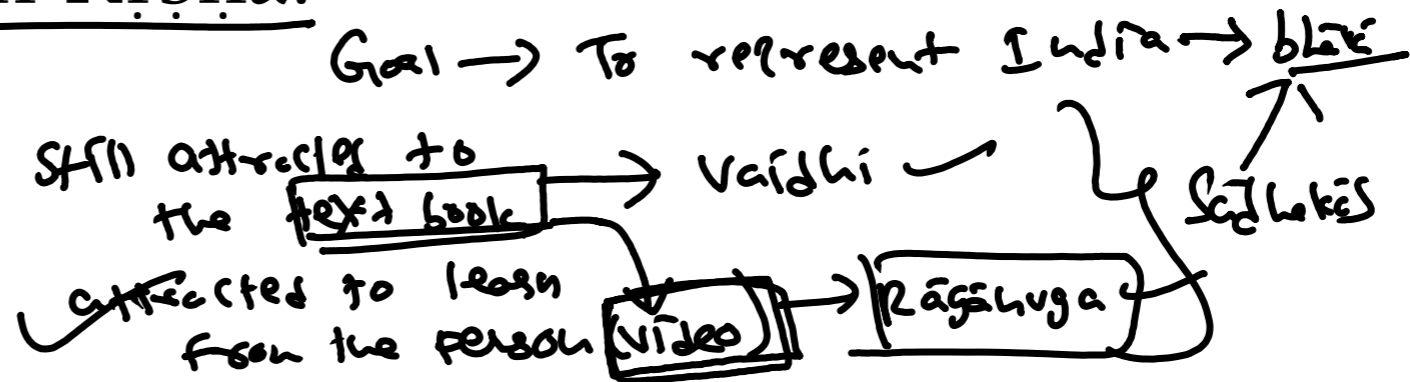
**But, What does it mean to  
“not follow the regulative  
principles of devotional  
service very strictly”?**

## 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 (nisthā) 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, shrayana 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** <sup>→ Lack of taste.</sup> refers to the occasional inability to perform kirtana, etc. in spite of the absence of laya or vikshepa. → मोप/मोऽ
4. **Kashaya** means the tendency to indulge in anger, greed, pride, etc due to past bad habit.
5. **Rasavyada** 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 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.

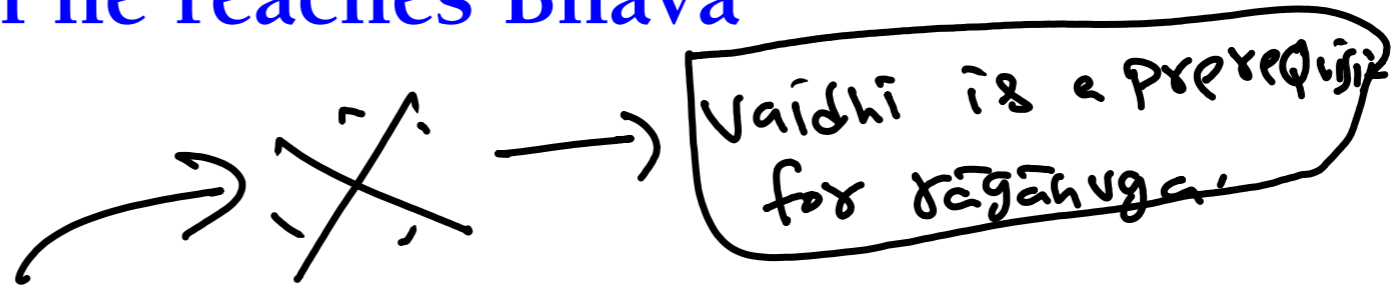
## But a Vaidhi Sadhaka is dependant on the Sastras till he reaches Bhava

- 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.
- 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 <sup>NISTH</sup> Steady Devotee from  
Vaidhi to Raganuga  
Sadhana

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

- <sup>Nr̥ṣ̥ṇe</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 pramānam amalāṁ premā pum-artho  
mahān  
śrī-caitanya-mahāprabhor matam idaṁ tatrādarāḥ nah  
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.  
↓ 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."

# 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.