

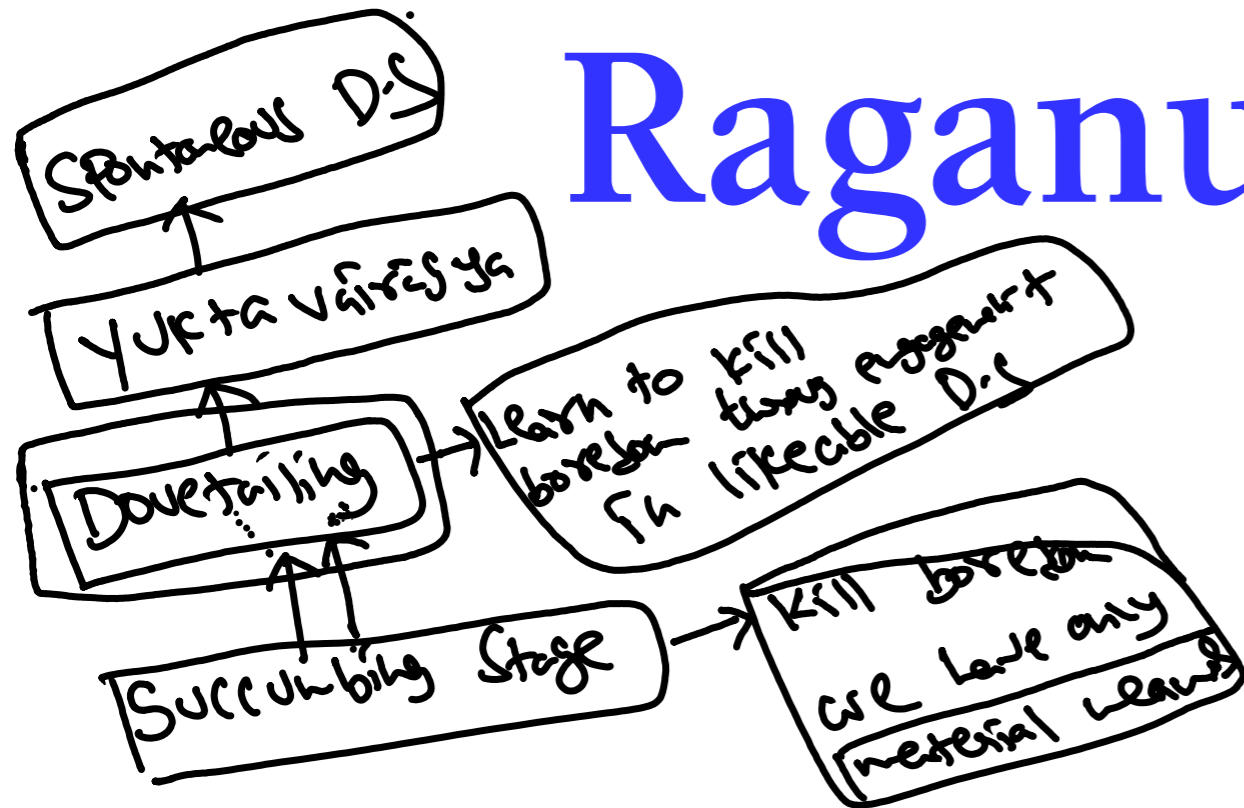
Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

by Śrīla Saccidānanda Bhaktivinoda  
Thākura

# Chapter – 4

## Raganuga Bhakti



**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

4 primary elements  
of Raganuga practice

① kṛṣṇaṁ smaran ② janam cāsyā  
preṣṭham nija-samīhitam |  
③ tat-tat-kathā-rataś cāsau  
kuryād vāsam vraje sadā  
④

Remembering the Vṛndāvana form of Kṛṣṇa (**kṛṣṇaṁ 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 Thākura:

# Prerequisites for Remembering Kṛṣṇa and the Vrajavasis

(viṣaya chāriyā kabe) (suddha 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 Krsna 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 Krsna.” (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 Vrndāvana develops in stages.

Niṣṭhā  
↑  
①

- First, a general attraction for a particular devotional mood arises—perhaps friendship or conjugal love.

②

- Next, a specific attraction to devotees who render service in that mood develops.

# Development of Attraction to Vrndavan is Gradual

③

- 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 Krsna 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 Krsna situated in Vraja (tad-bhāva-lipsunā).
- One should follow in the footsteps of the dear associates of Krsna 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 Rūpa-mañjarī and those following after them—persons such as Śrī Rūpa and Sanātana Gosvāmī (vrajalokānusārataḥ).
- Accordingly, one should perform mental service in one's siddha-rūpa, following after the examples of Śrī Rādhā, Lalitā, Viśākhā, Śrī Rūpa-mañjarī 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.