

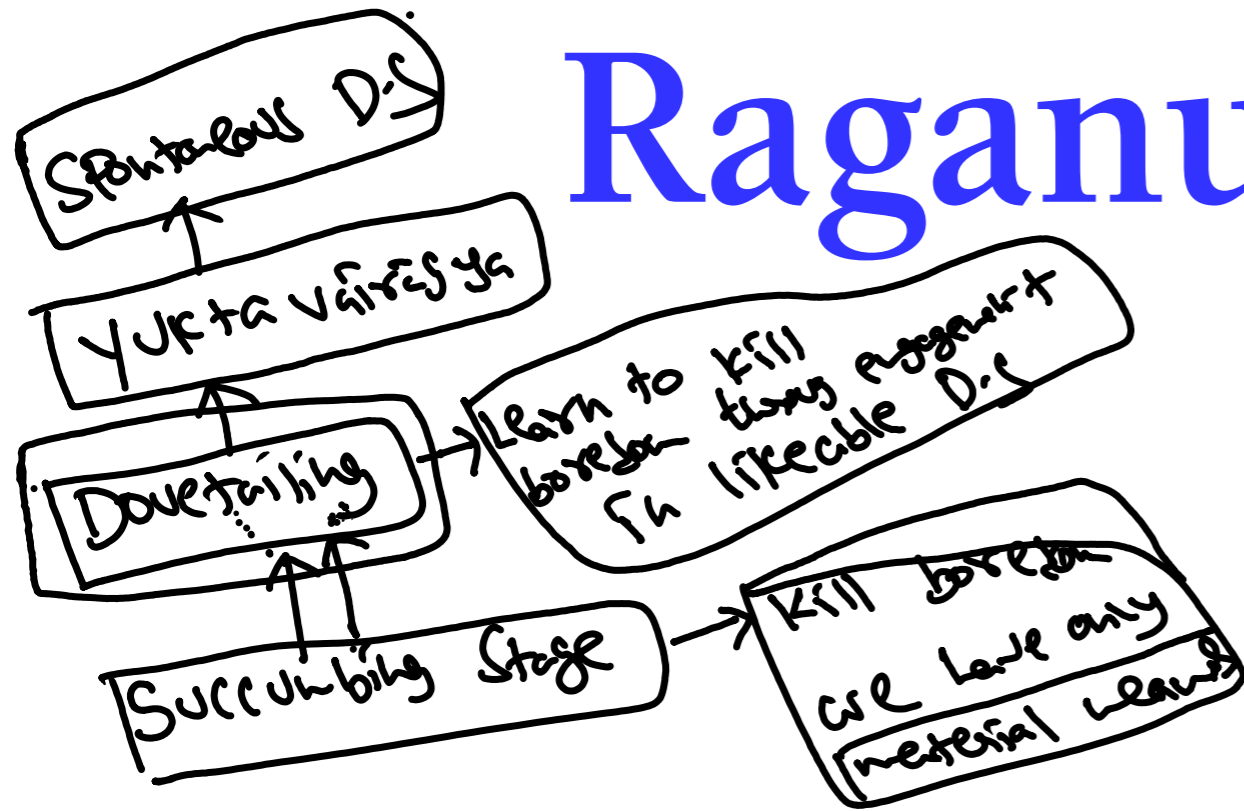
Śrī Caitanya-Śikṣāmṛta

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

18) Raganuga Sadhaka's
relationship with the Guru

Raganuga Sadhaka's relationship with the Guru

- Viśvanātha Cakravartī Thākura adds submission to the spiritual master (viśrambheṇa guroḥ sevā) to the list of indispensable items of devotion.
- In other words, as disciples advance on the path of spontaneous devotion they never minimize or reject their preceptors' instructions.

Raganuga Sadhaka's relationship with the Guru

- In addition to seeing their gurus as servants of Lord Caitanya's mission, they begin to see them as servants of Rādhā and Kṛṣṇa, as expressed in the fifth and sixth verses of Śrī Gurv-aṣṭakam.

Raganuga Sadhaka's relationship with the Guru

śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam

The spiritual master aspires to relish at every moment (prati-kṣaṇa-āsvādana-lolupasya) the unlimited (apāra) conjugal pastimes (mādhurya-līlā) of Rādhikā and Mādhava (śrī-rādhikā-mādhavayor), and Their qualities, names, and forms (guṇa-rūpa-nāmnām). I offer my respectful obeisances unto the lotus feet of such a spiritual master (vande guroḥ śrī-caraṇāravindam).

Raganuga Sadhaka's relationship with the Guru

nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam

The spiritual master is very dear (ati-vallabhasya), because he is expert in assisting the gopīs (tatrāti-dākṣyād), who at different times make different tasteful arrangements (yā yālibhir yuktir apekṣaṇīyā) for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs (rati-keli-siddhyai) within the groves of Vṛndāvana (nikuñja-yūno). I offer my most humble obeisances unto the lotus feet of such a spiritual master (vande guroḥ śrī-caraṇāravindam).

na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum nandīśvara-pati-sutatve guru-varam
mukunda-preṣṭhatve smara param ajasram nanu manah

Indeed (**nanu**), do not perform (**na kila kuru**) any pious acts (**dharmam**) prescribed in the Vedas and supporting literature (**śruti-gaṇa-niruktaṁ**), or sinful acts forbidden in them (**na adharmaṁ**). Staying here in Vraja (**iha vraje**), please perform (**tanuḥ**) profuse service (**pracura-paricaryām**) to Śrī Śrī Rādhā-Kṛṣṇa (**rādhā-kṛṣṇa**). O mind (**manah**), unceasingly remember (**ajasram smara**) the son of Śacī (**śacī-sūnum**) as the son of Nanda Mahārāja (**nandīśvara-pati-sutatve**), and Śrī Guru (**guru-varam**) as the dearest servant of Lord Mukunda (**param mukunda-preṣṭhatve**).

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

- 1) Purpose of Descent of Krsna
and Caitanya Mahaprabhu

Purpose of Descent of Kṛṣṇa and Caitanya Mahāprabhu

(prema-rasa-niryāsa) (karite āsvādana)
(rāga-mārga bhakti loke) (karite pracāraṇa)

The Lord wanted to taste (**karite āsvādana**) the sweet essence of the mellows of love of God (**prema-rasa-niryāsa**), and He wanted to propagate (**karite pracāraṇa**) devotional service (**bhakti**) in the world (**loke**) on the platform of spontaneous attraction (**rāga-mārga**). (CC Adi 4.15)

Purpose of Descent of Kṛṣṇa and Caitanya Mahāprabhu

rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama

The Lord's desire to appear was born from two reasons (ei dui hetu haite icchāra udgama): Thus He is known as supremely jubilant (rasika-śekhara kṛṣṇa) and as the most merciful of all (parama-karuṇa). (CC Adi 4.16)

Purpose of Descent of Kṛṣṇa and Caitanya Mahāprabhu

aiśvarya-jñānete saba (jagat miśrita)
(aiśvarya-śithila-preme) nahi mora prīta

[Lord Kṛṣṇa thought:] “All the universe is filled (saba jagat miśrita) with the conception of My majesty (aiśvarya-jñānete), but love weakened by that sense of majesty (aiśvarya-śithila-preme) does not satisfy Me (nahi mora prīta). (CC Adi 4.17)

Purpose of Descent of Krsna and Caitanya Mahaprabhu

āmāre īśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna

“If one regards Me as the Supreme Lord (**āmāre īśvara māne**) and himself as a subordinate (**āpanāke hīna**), I do not become subservient to his love (**tāra preme nā vaśa āmi**), nor can it control Me (**nā ha-i adhīna**). (CC Adi 4.18)

Purpose of Descent of Kṛṣṇa and Caitanya Mahāprabhu

mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti

āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna

“If one cherishes pure loving devotion to Me (**yei more kare śuddha-bhakti**), thinking (**ei-bhāve**) of Me as his son, his friend or his beloved (**mora putra, mora sakhā, mora prāṇa-pati**), regarding himself as great (**āpanāke baḍa māne**) and considering Me his equal or inferior (**āmāre sama-hīna**), I become subordinate to him (**sei bhāve ha-i āmi tāhāra adhīna**). (CC Adi 4.21-22)

Purpose of Descent of Krsna and Caitanya Mahaprabhu

ei śuddha-bhakta lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra

vaikuṅṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra

“Taking these pure devotees with Me (**ei śuddha-bhakta lañā**), I shall descend (**karimu avatāra**) and sport in various wonderful ways (**kariba vividha-vidha adbhuta vihāra**), unknown even in Vaikuṅṭha (**vaikuṅṭhādye nāhi ye ye līlāra pracāra**). I shall broadcast such pastimes by which even I am amazed (**se se līlā kariba, yāte mora camatkāra**). (CC Adi 4.27-28)

Purpose of Descent of Krsna and Caitanya Mahaprabhu

ei saba rasa-niryāsa kariba āsvāda
ei dvāre kariba saba bhaktere prasāda

“I shall taste the essence of all these rasas (ei saba rasa-niryāsa kariba āsvāda), and in this way (ei dvāre) I shall favor all the devotees (kariba saba bhaktere prasāda). (CC Adi 4.32)

Purpose of Descent of Krsna and Caitanya Mahaprabhu

(vrajera nirmala rāga) (śuni' bhakta-gaṇa)
(rāga-mārge bhaje) (yena chāḍi' dharma-karma)

“Then, by hearing about the pure love of the residents of Vraja (**vrajera nirmala rāga śuni'**), devotees will worship Me on the path of spontaneous love (**bhakta-gaṇa rāga-mārge bhaje**), abandoning all rituals of religiosity and fruitive activity (**yena chāḍi' dharma-karma**).” (CC Adi 4.33)

Purpose of Descent of Kṛṣṇa and Caitanya Mahāprabhu

anugrahāya bhaktānām
mānuṣam deham āśritaḥ
bhajate tādrśiḥ krīḍā
yāḥ śrutvā tat-paro bhavet

“Kṛṣṇa manifests His eternal humanlike form (**mānuṣam deham āśritaḥ**) and performs His pastimes (**bhajate tādrśiḥ krīḍā**) to show mercy to the devotees (**anugrahāya bhaktānām**). Having heard such pastimes (**yāḥ śrutvā**), one should engage in service to Him (**tat-paro bhavet**).”
(CC Adi 4.34)

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

- 2) The Historical Criticism of
Srila Bhakti Siddhanta
Saraswati Thakura

The Historical Criticism of Srila Bhakti Siddhanta Saraswati Thakura

- Historically until the present day there has been a controversy regarding whether or not Srila Bhaktisiddhānta Saraswati Thakura made the rāga-mārga a core part of his teaching and practice.

Part-11

The History of Raganuga Sadhana in Gaudiya Vaisnavism

3) The Internal and External Paths to Raganuga Sadhana

The Internal and External Paths to Raganuga Sadhana

- “Śrī Caitanya instructed Śrīla Svarūpa Dāmodara to disseminate rasa-upāsanā, the process of bhajana inculcated with rasa.
- Accordingly, he composed his diaries on rasa-upāsanā comprising two sections:
 1. Antah-panthā Internal means of attainment
 2. Bahih-panthā External means of attainment

The Internal and External Paths to Raganuga Sadhana

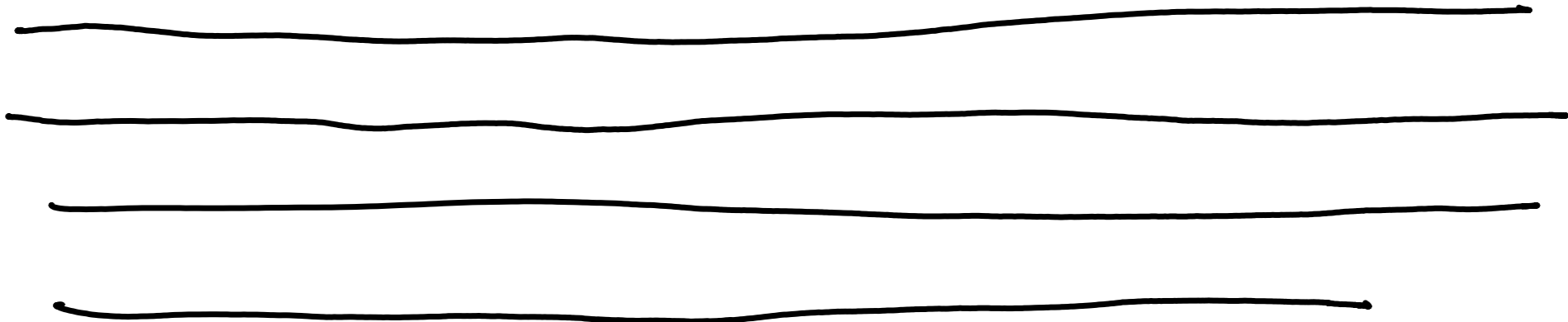
- The Internal Path was taught to Śrīla Raghunātha dāsa Gosvāmī
Internal Path was discussed.
- He compiled these teachings in his books such as Manah
- The External Path was taught to Śrīla Vakreśvara Paṇḍita

The Internal and External Paths to Raganuga Sadhana

- Vakreśvara Paṇḍita handed it over to Śrīla Gopala Guru Goswami who handed it over to his disciple Śrīla Dhyānacandra Goswami.
- Śrīla Dhyānacandra Goswami compiled the teachings in a book called Śrī Gauragovindārcana-smaraṇa-paddhati.

The Internal and External Paths to Raganuga Sadhana

- An examination of the overall nature of each path, along with the differences and similarities between them will help us understand this controversy better.



The Internal and External Paths to Raganuga Sadhana

- It has specific details about when to chant
which mantras, in what order, etc.



The Internal and External Paths to Raganuga Sadhana

- The inner path of Manaḥ śikṣā by Śrīla Raghunātha dāsa Gosvāmī describes a practitioner's internal states of desire, motivation, and emotion progressing from spiritual inclination and orientation, through increasingly deep and subtle purification, to fully realized spiritual service.
- This paddhati is very short and does not in any way prescribe a particular daily or regular routine of activities or mantras.

The Internal and External Paths to Raganuga Sadhana

- In both the internal and external paths, the qualified practitioner would have a guru or gurus, have received the holy name and mantras from a guru, be aiming toward Rādhā and Kṛṣṇa in Vṛndāvana, and be in the line of Lord Caitanya.
- Meditation on Lalita, Visakha, and Śrī Rūpa are in both.

The Internal and External Paths to Raganuga Sadhana

- The main difference is that the External path mainly emphasizes the details of what a practitioner should do, say, and think about.
- The Internal path does not elaborate on such details, being mostly about the deep inner changes of motive, drive and desire that occur within as the path is traversed.

The Internal and External Paths to Raganuga Sadhana

- It talks about giving up Prajalpa, overcoming lust, anger, illusion etc., about giving up the desire for fame, adoration, hypocrisy and other such obstacles.
- The path mainly emphasizes on inner purification

The Internal and External Paths to Raganuga Sadhana

- The External path is very open to misuse and cheap imitative travesty.
- A person could become expert at the rituals and prayers, even expert at the meditations in a superficial way, without either initial qualification or on-going purification.

The Internal and External Paths to Raganuga Sadhana

- This path is thus highly dependent on the personal presence and guidance of a guru who is both highly perceptive and scrupulously honest.
- Also, as it involves lengthy procedures, the outer path is most suitable for persons who have retired from the world.
- It cannot easily be followed in many different circumstances.

The Internal and External Paths to Raganuga Sadhana

- The inner path, by its very nature, cannot be either imitated or ritualized.
- Also, as the external behaviors prescribed for this path are very general, there is broad scope for application to time, place, and circumstances.

The Internal and External Paths to Raganuga Sadhana

- The superficial behaviors of those on the Internal path can be almost indistinguishable from persons who are practitioners of vaidhī-bhakti.
- Therefore, those who are attached to the External path, or do not know of the inner path, may then think that those who follow the inner path are not on the rāga-mārga at all!