

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Chapter – 4

Raganuga Bhakti

Part-1

Revisiting Old Concepts

1) Definition of Uttama Bhakti

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-śūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

2) Definition of Sadhana Bhakti

Definition of Sadhana Bhakti

**kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya
prākāṣyam hr̥di sādhyatā ||**

Action of the senses (**kṛti-sādhyā**), which produces the stage of bhāva (**sādhyā-bhāvā bhavet**), is called sādhana-bhakti (**sā sādhanābhidhā**). This attained state of bhāva-bhakti (**sādhyatā**) is an eternal sthāyī-bhāva which is not created (**nitya-siddhasya bhāvasya**), but simply manifests within the soul by the spiritual energy of the Lord (**hr̥di prākāṣyam**).

3) Definition of Vaidhi Sadhana Bhakti

Definition of Vaidhi Sadhana Bhakti

yatra rāgānavāptatvāt
pravṛttir upajāyate
śāsanenaiva śāstrasya
sā vaidhī bhaktir ucyate

Where the actions of bhakti arise (**yatra pravṛttir upajāyate**), not from the attainment of rāga (**rāga anavāptatvāt**), but by the teachings of scriptures (**śāstrasya śāsanena eva**), it is called vaidhi-bhakti (**sā vaidhī bhaktir ucyate**).

Part-2

**Definition of Raganuga
Bhakti**

Definition of Raganuga Bhakti

virājantīm abhivyaktām
vraja-vāsī janādiṣu |
rāgātmikām anusṛtā
yā sā rāgānugocyate ||

Rāgānuga-bhakti is defined as (**sā rāgānuga ucyate**) that bhakti which follows after the rāgātmika-bhakti (**rāgātmikām anusṛtā yā**) found distinctively (**virājantīm abhivyaktām**) in the inhabitants of Vraja (**vraja-vāsī janādiṣu**). (**BRS**)

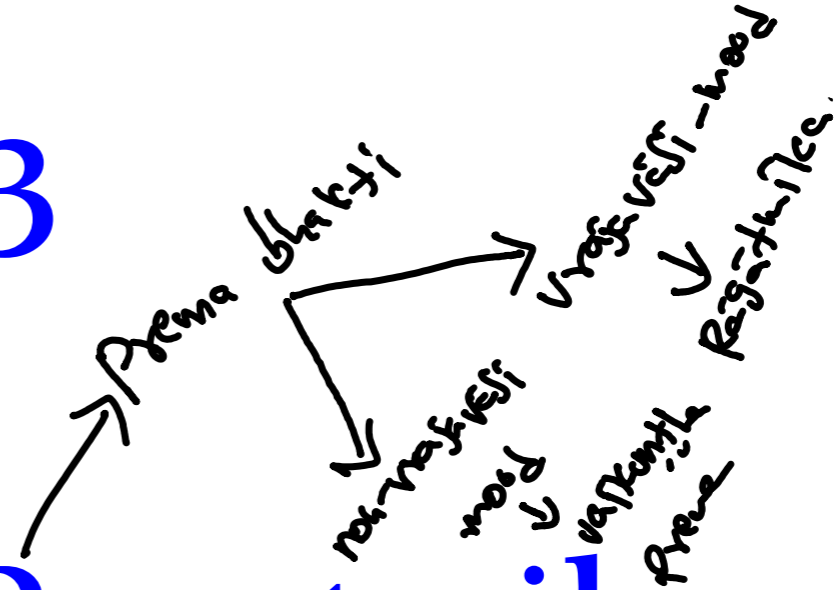
Definition of Raganuga Bhakti

**rāgānugā-vivekārtham
ādau rāgātmikocyate**

In order to define rāgānuga-bhakti (**rāgānugā-viveka artham**) first rāgātmika-bhakti should be discussed (**ādau rāgātmika ucyate**). (**BRS**)

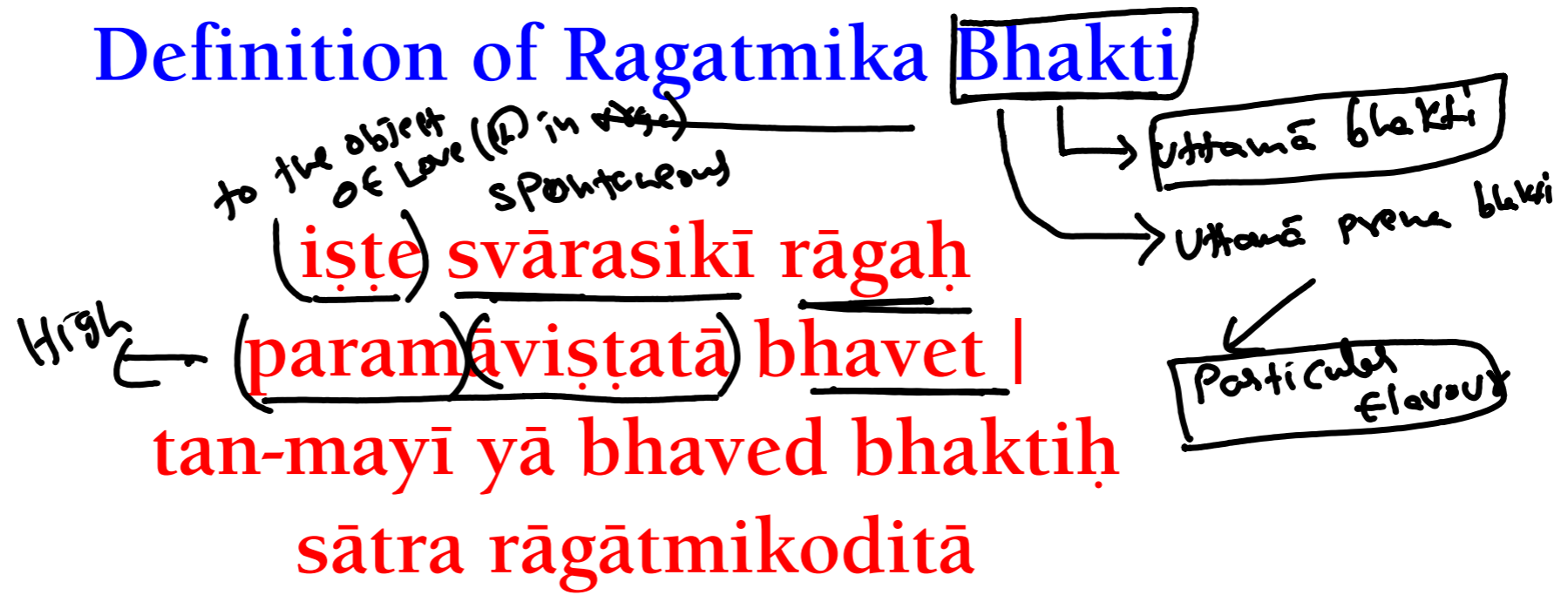
Part-3

Definition of Ragatmika Bhakti



The Love of the Vrajavasis

Definition of Ragatmika Bhakti



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**)

Definition of Ragatmika Bhakti

- Iṣṭe refers to the person towards whom one has loving sentiments. (Kṛṣṇa) → वृन्दा.
- Svārasikī means natural or spontaneous.
- Paramāviṣṭatā (extreme engrossment) actually means “thirst intrinsic to prema,” which is the cause of being engrossed.
- Thus, rāga is defined as “spontaneous, intense thirst for one’s object of love.”

Definition of Ragatmika Bhakti

- The cause — the love thirst—is considered non-
different from the effect — deep absorption—
because of its extremely strong connection as the
cause.
- By mentioning the effect, absorption, one should
infer the cause — thirst for the object of love.
- Tan-mayī (composed only of that thirst) means
“what is impelled only by that thirst.”


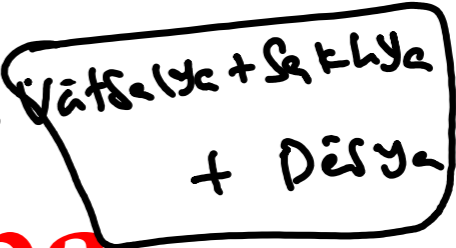
Definition of Ragatmika Bhakti

- Thus the complete meaning of the sentence is
“That love-filled thirst, or actions inspired by it,
such as stringing garlands for Kṛṣṇa, which
generates complete absorption in the object of
love, is called rāgātmika-bhakti.”

- There is no fault in this rāga even though it may
not conform to expected rules.

Part-4

Types of Ragatmika Bhakti

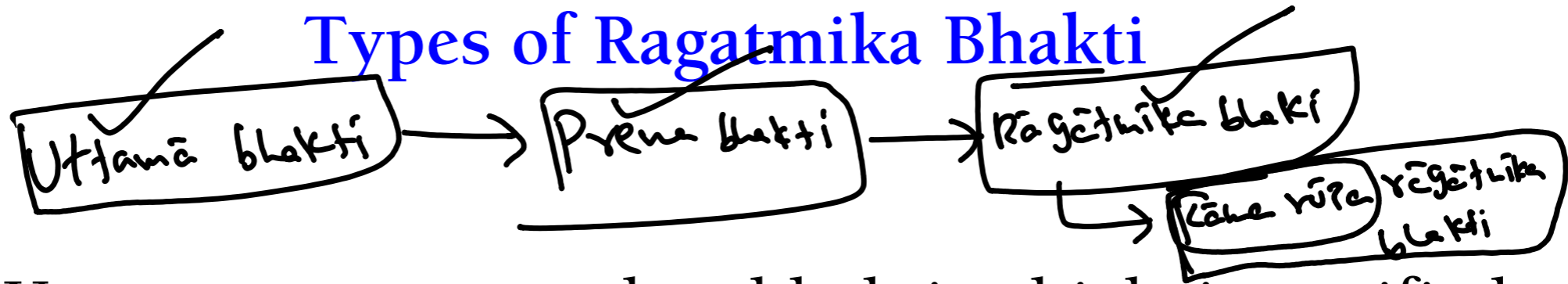
1. Kama Rupa 
2. Sambandha Rupa 

Types of Ragatmika Bhakti

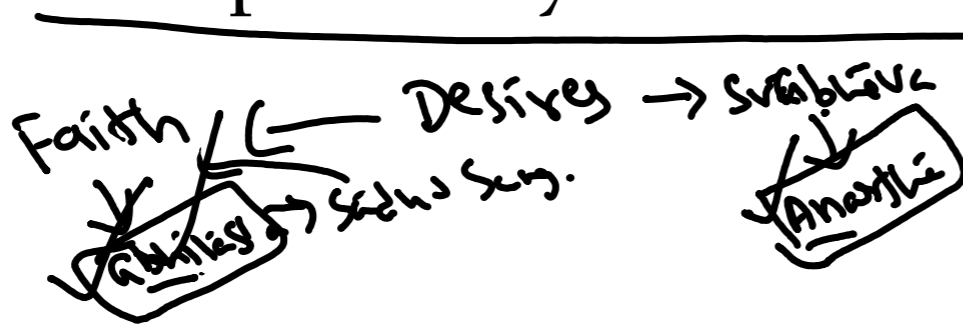
sā kāmārūpā sambandha-
rūpā ceti bhaved dvidhā

There are two types of rāgātmika-bhakti (sā dvidhā bhaved): that impelled by conjugal feelings (kāmārūpā) and that impelled by other relationships (sambandha-rūpā) (kāmārūpā sambandha-rūpā ca iti). (BRS)

Types of Ragatmika Bhakti



- Kāma-rūpā means that bhakti which is typified (rūpyate) or impelled by conjugal feelings (kāma), a particular type of thirst.
- Sambandha-rūpā means that bhakti undertaken or impelled by thirst caused by relationship.



↓
Sakha, Sakhya, vatsalya

**Why Kama-Rupa is
Separately Labelled?**

**It is also a type of
relation!!!**

Why Kama-Rupa is Separately Labelled?

- Though kāma-rūpa-bhakti is a type of relationship, it is labeled separately, since it is the chief relationship.
- It is similar to saying, “Everyone is coming, and the king is also coming.”
- Though the word, “everyone,” includes the king, special mention is made of the king because of his importance.

Part-5

Scriptural Proofs for the Two Types of Ragatmika Bhakti

Scriptural Proofs for the Two Types of Ragatmika Bhakti

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manah
āveśya tad-agham hitvā
bahavas tad-gatiṁ gatāḥ

Just as by vaidhi-bhakti one can attain one's spiritual goals (yathā bhaktyā), many persons (bahavaḥ) have attained suitable forms (tad-gatiṁ gatāḥ) after absorbing their minds in the Lord (manah īśvare āveśya) out of lust, hatred, fear (kāmād dveṣād bhayāt), and family relationships filled with affection (snehād), and after giving up absorption in enmity of the Lord (in the case of hatred and fear) (tad-agham hitvā). (7.1.30)

Scriptural Proofs for the Two Types of Ragatmika Bhakti

gopyaḥ kāmād bhayāt kāmsa
dveṣāt caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktiyā vayaṁ vibho

My dear King Yudhiṣṭhira (**vibhoh**)! The gopīs by their conjugal desires (**gopyaḥ** **kāmād**), Kāmsa by his fear (**bhayāt** **kāmsaḥ**), Śiśupāla and other kings by envy (**dveṣāt** **caidyah** **ādayo** **nṛpāḥ**), and the Yadus and you Pāṇḍavas (**vṛṣṇayaḥ** **yūyaṁ**) by your affectionate family relationships with Kṛṣṇa (**snehād** **sambandhād**), and we, by our vaidhi-bhakti, have obtained the mercy of Kṛṣṇa (**vayaṁ bhaktiyā**). (7.1.32)

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- The meaning of verse SB 7.1.30 is: “Many persons, absorbing their minds in the Lord out of conjugal feelings, hatred, fear, affection and devotion, attained, according to their type of absorption (yathāvat), a suitable form (tad-gatim).”

- (Those who intensely concentrate on the Lord with hatred or fear can attain liberation, but not prema.)

↓
ऽऽयुया

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- Among those persons, those with hatred or fear gave up their sins or impurity by the power of absorbing their minds in the Lord.
- This statement however does not apply to those persons with conjugal feelings (kāma).
- (They have no sin. The kāma mentioned is not material.)

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- The supreme nature of the gopīs' kāma is shown in the following statement:

dviṣann api hr̥ṣīkeśam kim utādhokṣaja-priyāḥ

Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear gopīs? (SB 10.29.13)

Scriptural Proofs for the Two Types of Ragatmika Bhakti

- This statement praises the kāma of the gopīs, showing how it is superior, even though, in verse SB 7.1.30, it is mentioned alongside fear and hatred exhibited by people opposed to Kṛṣṇa.
-