

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Chapter – 4

Raganuga Bhakti

Part-6

**Kāmarūpa-Rāgātmika-
Bhakti**

Part-6

Kāmarūpa-Rāgātmika-Bhakti

- 1) Definition of Kāmarūpa-Rāgātmika-Bhakti

Definition of Kāmarūpa-Rāgātmika-Bhakti

sā kāmarūpā sambhoga-
trṣṇām yā nayati svatām |
yad asyām kṛṣṇa-saukhyārtham
eva kevalam udyamaḥ ||

That type of bhakti ^{उत्सव} (with full absorption in the beloved) ^{Ragātmikē} is called ~~kāma-rūpa bhakti~~ (sā kāmarūpā) which produces (yā nayati) an intrinsic thirst for a conjugal relationship with the Lord in the ātmā (svatām sambhoga-trṣṇām). It is called bhakti because (yad) in that condition (asyām) there is only eagerness for giving pleasure to Kṛṣṇa (kṛṣṇa-saukhyā artham eva kevalam udyamaḥ). (BRS)

Definition of Kāmarūpa-Rāgātmika-Bhakti

- Kāma should be described as a particular type of prema with full, spontaneous absorption in the beloved object.
- This has already been mentioned in the definition of rāgātmika-bhakti.
- That which is famous as prema (sā) is called kāma-rūpa in this verse. Other varieties are excluded.

Definition of Kāmarūpa-Rāgātmika-Bhakti

- The verse covers only the characteristics of kāma-rūpa.
- What is its effect?
- The thirst for conjugal enjoyment famous as kāma or lust is actually a thirst composed of prema alone, with no trace of material lust, and this thirst becomes one's essential nature (svatām).

Definition of Kāmarūpa-Rāgātmika-Bhakti

- The verse then explains the reason that this kāma is equated with prema — because (yad) in this thirst for enjoyment (asyām), there is complete eagerness of the gopīs of Vraja only for pleasing Kṛṣṇa, and not a thirst for their personal enjoyment.

Part-6

Kāmarūpa-Rāgātmika-Bhakti

2) Kāmarūpa-Rāgātmika-
Bhakti is seen in the
Gopis of Vrndavana

Kāmarūpa-Rāgātmika-Bhakti is seen in the Gopis of Vrndavana

iyam tu vraja-devīṣu
suprasiddhā virājate |
āsām prema-viśeṣo 'yam
prāptaḥ kām api mādhurīm |
tat-tat-krīḍā-nidānatvāt
kāma ity ucyate budhaiḥ ||

This very famous kāma-rūpa-bhakti (iyam suprasiddhā) appears with brilliance (virājate) in the women of Vraja (vraja-devīṣu). They have a particular type of prema (ayam prema-viśeṣo āsām) which has a special sweetness (kām api mādhurīm prāptaḥ). It is called kāma by the wise (kāma ity ucyate budhaiḥ) because it is the cause of various amorous actions (tat-tat-krīḍā-nidānatvāt). (BRS)

Kāmarūpa-Rāgātmika-Bhakti is seen in the Gopis of Vrndavana

- The author gives an example of this kāma-rūpa-
bhakti.
- Its famous nature (suprasiddha) is illustrated in
the following verse (which was spoken by the
gopīs when Kṛṣṇa left them in the midst of the
rāsa-līlā.)

Kāmarūpa-Rāgātmika-Bhakti is seen in the Gopis of Vrndavana

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaih priya dadhīmaḥi karkaṣeṣu
tenātavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ

O dearly beloved! Your lotus feet are so soft that
we place them gently on our breasts, fearing that
Your feet will be hurt. Our life rests only in You.
Our minds, therefore, are filled with anxiety that
Your tender feet might be wounded by pebbles as
You roam about on the forest path. (SB 10.31.19)

Part-6

Kāmarūpa-Rāgātmika-Bhakti

3) Kāma in Kāmarūpa-
Rāgātmika-Bhakti is
actually Prema

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

premaiva gopa-rāmāṇām
kāma ity agamat prathām ||

The kāma-rūpa-bhakti of the gopīs (gopa-
rāmāṇām kāmah) has become famous simply as
prema (premaiva ity prathām agamat). (Tantra)

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

ity uddhavādayo 'py etam
vāñchati bhagavat-priyāḥ ||

And, because it is a form of exalted prema (**ity**),
persons such as Uddhava (uddhavādayo apy), dear
to the Lord (**bhagavat-priyāḥ**), desire that aspect of
it (etad vāñchati). (BRS)

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

- The word iti indicates the reason why kāma-rūpa-bhakti is well known as prema.
- Uddhava, by expressing his desire in the following verse, makes that kāma-rūpa- bhakti famous as prema.

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

etāḥ param tanu-bhrto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūdha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya

Among all persons on earth (etāḥ bhuvi), these cowherd women, alone (gopa-vadhva eva), have actually perfected their embodied lives (param tanu-bhrto), for they have achieved the perfection of unalloyed love (rūdha-bhāvāḥ) for Lord Govinda (nikhilātmani govinda). Their pure love is hankered after (yad vāñchanti) by ~~those who fear material existence~~ (bhava-bhiyah), by ~~great sages~~ (munayah), and by ~~ourselves as well~~ (vyaṁ ca). For ~~one who has tasted the narrations of the infinite Lord~~ (ananta-kathā-rasasya), ~~what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself~~ (kiṁ brahma-janmabhir)? SB 10.47.58

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

- It should be understood that he actually did not desire the gopīs' particular type of prema, because such a desire would suggest that he is forcing conformity to the goal of kāma-rūpa-bhakti on the desirers of liberation (bhava-bhiyāḥ), the liberated (munayaḥ) and the devotees (vayam).
- Thus, there would no existence of other sthāyī-bhavas such as sakhya or dāsya.

Kāma in Kāmarūpa-Rāgātmika-Bhakti is actually Prema

- Uddhava desired the intensity of their prema but not their kāma-rūpa bhāva, which causes the intensity.
- Thus, when Uddhava says, he desires their prema, he does not desire the kāma-rūpa-bhāva.

Part-6

Kāmarūpa-Rāgātmika-Bhakti

4) But Kubja's attraction to
Krsna is only Kāma-Prāyā

But Kubja's attraction to Kṛṣṇa is only Kāma- Prāyā

kāma-prāyā ratiḥ kintu
kubjāyām eva sammatā ||

But the wise agree (kintu sammata) that the attraction to Kṛṣṇa seen in Kubjā (kubjāyām ratiḥ) is essentially due to kāma only (kāma-prāyāh eva).
(BRS)

But Kubja's attraction to Kṛṣṇa is only Kāma-Prāyā

- That Kubja had a prominence of kāma is evident in her not showing the actions of the pure prema of the gopīs.
- The pure prema is illustrated in the following verse.

But Kubja's attraction to Kṛṣṇa is only Kāma- Prāyā

yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmaḥi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusāṁ naḥ

O dearly beloved! Your lotus feet are so soft that
we place them gently on our breasts, fearing that
Your feet will be hurt. Our life rests only in You.
Our minds, therefore, are filled with anxiety that
Your tender feet might be wounded by pebbles as
You roam about on the forest path. (SB 10.31.19)

But Kubja's attraction to Kṛṣṇa is only Kāma-Prāyā

- She, on the other hand, exhibits only lusty actions:

tato rūpa-guṇaudārya-
sampannā prāha keśavam
uttariyāntam akṛṣya
smayantī jāta-hṛc-chayā

Now endowed with beauty, character, and generosity,
Trivakrā (tato rūpa-guṇaudārya-sampannā) began to
feel lusty desires for Lord Keśava (keśavam jāta-hṛc-
chayā). Taking hold of the end of His upper cloth
(uttariyāntam akṛṣya), she smiled (smayantī). (SB
10.42.9)

But Kubja's attraction to Kṛṣṇa is only Kāma-Prāyā

- However, she is said to have rati to a small degree, because the object of her attraction was Kṛṣṇa.

Part-7

Sambandharūpa-
Rāgātmika-Bhakti

Part-7

Sambandharūpa-Rāgātmika- Bhakti

1) Definition of Sambandharūpa-Rāgātmika- Bhakti

Definition of Sambandharūpa-Rāgātmika-Bhakti

sambandha-rūpā govinde
pitṛtvādy-ābhimānitā |
atropalakṣaṇatayā
vṛṣṇinām vallavā matāh |
yadaiśya-jñāna-sūnyatvād
eṣām rāge pradhānatā

Sambandha-rūpa-rāgātmika-bhakti (sambandha-rūpā) is that bhakti inspired by great absorption arising from identifying oneself as the parent, friend or servant of Govinda (govinde pitṛtvādy-ābhimānitā). This refers to the bhakti of the cowherd people, which is indicated by the word, sambandhād vṛṣṇayaḥ, quoted in verse 275 as an example of sambandha (atra upalakṣaṇatayā vṛṣṇinām vallavā matāh). This is because these other relationships in Vraja also have a predominance of intense affection (rāga) (yadā eṣām rāge pradhānatā), caused by a lack of awareness of Kṛṣṇa as God (īśya-jñāna-sūnyatvād), (BRS)

Part-8

Understanding Raganuga
Sadhana Bhakti based on
Ragatmika Bhakti

Understanding Raganuga Sadhana Bhakti based on Ragatmika Bhakti

kāma-sambandha-rūpe te
prema-mātra-svarūpake |
nitya-siddhāśrayatayā
nātra samyag vicārite

Since kāma-rūpa and sambandha-rūpa-bhakti (kāma-sambandha-rūpe te), which are caused by prema alone (prema-mātra-svarūpake), take shelter of the nitya-siddhas (nitya-siddhāśrayatayā), they have not been discussed in this section thoroughly (atra na samyag vicārite). (BRS)

Understanding Raganuga Sadhana Bhakti based on Ragatmika Bhakti

rāgātmikāyā dvaividhyād
dvidhā rāgānugā ca sā |
kāmānugā ca sambandhā
nugā ceti nigadyate

From these two types of rāgātmika-bhakti (siddha-
bhakti) (dvaividhyād rāgātmikāyā), two types of
rāgānuga-bhakti (sādhana-bhakti) (dvidhā
rāgānugā ca sā), called kāmānuga and
sambandhānuga-bhakti, are derived (kāmānugā ca
sambandhānugā ca iti nigadyate). (BRS)

Understanding Raganuga Sadhana Bhakti based on Ragatmika Bhakti

- Having described the qualities of rāgātmika-
bhakti as a secondary topic, the qualities of
rāgānuga-sādhana, the topic of this section, are
now described.

Part-13

Elements of Practice of Kāmānuga-Bhakti

Elements of Practice of Kāmānuga-Bhakti

kāmānugā bhavet tṛṣṇā
kāma-rūpānugāminī
sambhogecchā-mayī tat-tad-
bhāvecchātmeti sā dvidhā

That rāgānuga-sādhana-bhakti which is filled with longing (tṛṣṇā) and which follows after the kāma-rūpa-rāgātmika-bhakti of the siddha-bhaktas (kāma-rūpa anugāminī), is called kāmānuga-bhakti (kāmānugā bhavet). There are two types (sā dvidhā): sambhogecchā-mayī and tad-tad-bhāvecchātmā (sambhoga-icchā-mayī tat-tad-bhāva-icchātmā iti). (BRS)

Elements of Practice of Kāmānuga-Bhakti

- That bhakti which is filled with activities that follows in the footsteps of the gopīs' actions, which are inspired by prominent kāma or conjugal prema within them, and which is inspired by a similar and prominent love thirst in the sādḥaka, is called kāmānuga-bhakti.
- There are two types of activity: those in the mind—consisting of thoughts; and services—consisting of actions of the external senses.

Part-13

Elements of Practice of Kāmānuga-Bhakti

- 1) Following After VS
Imitation

Following After VS Imitation

One should not say as follows.....

- “If it is prescribed that the sādḥaka must perform activities following after the activities of the young gopīs, then, why do the pure devotees not perform worship of the sun, which is undertaken by the gopīs?”
- If the devotees perform such actions, will it harm the purity of their bhakti?

Following After VS Imitation

- The sādhakas also perform actions, such as, worship and Ekādaśī vows, which were performed by Rūpa Gosvāmī and other great devotees.
- But the gopīs did not perform these.”

Following After VS Imitation

- The word anugāmini means, “following after,”
not imitating.
- One should follow after them, in the sense of
accepting the gopīs’ sentiments.
- It does not mean one should do everything they
do.

Following After VS Imitation

- Similarly, taking support of the Vedānta, if one gives explanations with logic, with one's additional input, it is called, “following the Vedānta.”

Part-14

The Two types of
Kāmānuga-Bhakti

The Two types of Kāmānuga-Bhakti

keli-tātparyavaty eva
sambhogecchā-mayī bhavet |
tad-bhāvecchātmikā tāsām
bhāva-mādhurya-kāmitā

Sambhogecchā-mayī-bhakti is characterized (sambhoga-
icchā-mayī bhavet) by enjoying conjugally with Kṛṣṇa
(keli-tātparyavaty eva). Tad-bhāvecchātmika-bhakti is
characterized (tad-bhāvecchātmikā) by desiring the sweet
mood of love of the kāma-rūpa siddha devotees (tāsām
bhāva-mādhurya-kāmitā). (BRS)

The Two types of Kāmānuga-Bhakti

- Sambhogecchā-mayī means following those who are kāma-prāyas— having a prominence of desire of giving direct conjugal enjoyment to Kṛṣṇa. (This use of the word kāma-prāya is different from its use in describing Kubja, who had a predominance of material kāma.)
- Tad-bhāvecchātmika means that type of bhakti whose very life (ātmā) is the desire for the particular rati of a cherished women of Vraja.

The Two types of Kāmānuga-Bhakti

- This should be understood to be the main type of
kāmānuga-bhakti.
- This is illustrated in the Bhāgavatam:

The Two types of Kāmānuga-Bhakti

striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dr̥śo 'nghri-saroja-sudhāḥ

The women of Vraja (**striyah**) were attracted (**viṣakta-dhiyah**) to the arms of Kṛṣṇa resembling the lord of the serpents (**uragendra-bhoga-bhuja-daṇḍa**) and attained the nectar of His lotus feet (**aṅghri-saroja-sudhāḥ**). We (śrutis) also with similar mood, attaining similar bodies, attained His feet (**vayam api te samāḥ sama-dr̥śo**). (SB 10.87.23)

The Two types of Kāmānuga-Bhakti

- Sambhoga means conjugal enjoyment. Keli means the same thing.
- Sambhogeccchā-mayī has the aim of conjugal enjoyment with Kṛṣṇa (keli-tātparyavatī).
- Tad-tad-bhāva-icchātmika-bhakti has a desire for the sweetness of the love of the women of Vraja (tāsām bhāva-mādhurya-kāmitā).

The Two types of Kāmānuga-Bhakti

- Sambhogecchā-mayī means bhakti consisting of the two types of activities (mental and physical), inspired by the desire for a direct experience of giving conjugal enjoyment to Kṛṣṇa independently, like a leader of a group of gopīs.
- An example of a leader of a group, according to scriptures, is Candrāvalī.

The Two types of Kāmānuga-Bhakti

- Tat-tad-bhāvecchātmika means bhakti whose inspiration (ātmā) is the desire to taste the special bhāva in relation to Kṛṣṇa possessed by a particular woman of Vraja, whom one holds dear.
- This should be understood to be superior to the previous type.

The Two types of Kāmānuga-Bhakti

- Action whose goal is keli with Kṛṣṇa is called sambhogecchā-mayī-kāmānuga-bhakti.
- That bhakti which has the desire to taste the sweetness of the gopīs' love in relation to Kṛṣṇa is called tat-tad-bhavecchātmika-bhakti.