

Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī
Caitanya

by Śrīla Saccidānanda Bhaktivinoda
Thākura

Chapter – 4

Raganuga Bhakti

Part-19

Elements of Practice of Sambandhānuga-Bhakti

Elements of Practice of Sambandhānuga-Bhakti

sā sambandhānugā bhaktiḥ
procyate sadbhir ātmani |
yā pitṛtvādi-sambandha-
mananāropanātmikā

The devotees define (sadbhir procyate) sambandhānuga-bhakti (sambandhānugā bhaktiḥ) as that bhakti (sā) in which there is a constant contemplation of oneself (ātmani manana) as a parent, friend or servant of Kṛṣṇa (pitṛtvādi-sambandha), and identification with the role (āropanātmikā). (BRS)

Elements of Practice of Sambandhānuga-Bhakti

- ① Uttamē bhakti
- ② Sādhanē bhakti
- ③ Rāgānuga-sādhanē
- ④ Sambandhānuga

- That bhakti whose essence (ātmikā) is concentrated contemplation (manana) of a relationship such as parent, and furthermore, with identification of oneself in that role, is called sambandhānuga-bhakti.
- The definition of rāgānuga-bhakti has already specified that the ideal person whom one follows is an inhabitant of Vraja, and not Dvārakā.

Elements of Practice of Sambandhānuga-Bhakti

- Thus identifying oneself as a father in Dvārakā is excluded from sambandhānuga-bhakti--which is a branch of rāgānuga-bhakti.

Elements of Practice of Sambandhānuga-Bhakti

lubdhair vātsalya-sakhyādau
bhaktiḥ kāryātra sādhakaiḥ
vrajendra-subalādīnām
bhāva-ceṣṭita-mudrayā

Practicing devotees (sādhakaiḥ) greedy (lubdhaiḥ) for parental, friendly or servant relationships (vātsalya-sakhyādau) perform this bhakti (bhaktiḥ kāryā atra) with indications of the behavior and mood of Nanda (parent), Subala (friend), and others (vrajendra-subalādīnām bhāva-ceṣṭita-mudrayā). (BRS)

Elements of Practice of Sambandhānuga-Bhakti

- However, one should not think of oneself as Nanda or Subala.
- There are two types of identification: thinking oneself different from those persons, but in a similar role such as a parent; and thinking oneself to be Nanda or Subala.
- The second type is not suitable: one should not think of oneself as Nanda or Subala.

Elements of Practice of Sambandhānuga-Bhakti

- Just as worshipping the Lord thinking that one is identical to Him is not proper, similarly, worshipping His associates while thinking that one is identical to them is not proper, since it will be later explained that those forms are eternal like the Lord's form.
- One will commit offense to those associates through thinking of occupying their identities.

Elements of Practice of Sambandhānuga-Bhakti

- Though a type of identification exists, when one carries out the practice of ahaṅgrahopāsanā and thinks, “I am Kṛṣṇa,” one simply goes to hell, because this type of identification produces thoughts which are completely hostile to the inhabitants of Vraja such as Nanda (since one competes with them).

Elements of Practice of Sambandhānuga-Bhakti

- Bhakti is service, which is to be performed with the (sādhaka-rūpa) and (siddha-rūpa) by the sādhaika.
 - ↓
External service
 - ↓
Gāṅgā
 - ↓
Following the vṛjāśāstra
 - ↓
Internal meditation.
 - ↓
Based on the form of the Gokā
 - ↓
Following the vṛjāśāstra.
- It has already been explained in verse 295: sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi.

Elements of Practice of Sambandhānuga-Bhakti

- The phrase “with symptoms of the mood and behavior of Subala and Nanda” (vrajendra-subalādīnām bhāva-cestita-mudrayā) needs to be explained.
- If one does not take shelter of a guru, offer respects, observe Ekādaśī etc., using the argument that Subala and others did not perform those acts (and we should only follow after them), one goes to hell, since one commits an offense to the guru.

Elements of Practice of Sambandhānuga-Bhakti

- Therefore, the author has said that is a fault if one fails to perform the compulsory āngas of bhakti, such as observing Ekādaśī.

ananuṣṭhānato doṣo
bhakty-āṅgānām prajāyate

The person qualified for bhakti is at fault for failing to perform all of the important āngas of bhakti.

BRS 1.2.63

Elements of Practice of Sambandhānuga-Bhakti

- Therefore, the mood and actions of Subala, Nanda and others have been described in Bhāgavatam, so that the devotee can perform similar service mentally in his siddha-deha (and, in his sādḥaka-deha, he follows the directions of the ācāryas).

Elements of Practice of Sambandhānuga-Bhakti

tathā hi śrūyate śāstre kaścit kurupurī-sthitaḥ |
nanda-sūnor adhiṣṭhānam tatra putratayā bhajan |
nāradasyopadeśena siddho 'bhūd vṛddha-varadhakiḥ

→ sambandhānuga bhakte. → vātselye

It is said in the scriptures (tathā hi śrūyate śāstre) that some [old carpenter] (kaścit vṛddha-varadhakiḥ) living in Hastināpura (kurupurī-sthitaḥ) worshipped (bhajan) a deity form of Kṛṣṇa (nanda-sūnor adhiṣṭhānam) as his son (putratayā), on the instructions of [Nārada] (nāradasya upadeśena), and attained the perfection of having [Kṛṣṇa] as his son (siddhah abhūd). (BRS)

Elements of Practice of Sambandhānuga-Bhakti

- The Skanda Purāṇa offers proof that one should perform service, following the sādḥaka-bhaktas,
using one's sādḥaka-deha. ↓
अर्चयति & सेवायति
↓ physical form.
- He installed the deity form (adhiṣṭhānam) of Kṛṣṇa, the son of Nanda.
- This verse shows the first type of identity, which is approved.

Elements of Practice of Sambandhānuga-Bhakti

- His service to the deity indicates that he did not meditate on the service and mood of the Nanda (which he could do without direct deity service), but performed physical service using his sādḥaka-deha, thinking that the deity was directly Kṛṣṇa, not to a deity form.
- Therefore, the sādḥaka should perform service to the deity form, since he does not have direct contact with the Lord.

Elements of Practice of Sambandhānuga-Bhakti

- It should be understood that the aged carpenter performed service to the deity as his son, following after other great sādhakas.
- Attaining perfection means that he attained the form of an elderly cowherd parent of the Lord during the pastime in which Brahmā stole the boys and calves, and Kṛṣṇa Himself became the sons of the cowherd men.

Elements of Practice of Sambandhānuga-Bhakti

- In the Skanda Purāṇa, in the part spoken by Sanat-kumāra, there is the story of King Prabhākara.

“Though the king was without a son, he did not desire one, because he thought that was his karma. Thinking of Kṛṣṇa, the eternal lord of the universe, the soul of all, and the object of Upaniṣadic knowledge as his son, he installed Him with abhiṣeka as the king. He did not pray for a son, but the Lord became his son.”

- Then, the Lord Himself said, “I have become your son.”

Elements of Practice of Sambandhānuga-Bhakti

pati-putra-suhṛd-bhrātr-
pitṛvan maitravād dharim |
ye dhyāyanti sadodyuktās
tebhyo'pīha namo namaḥ

I pay my respects repeatedly (namo namaḥ) to those (tebhyo) who constantly and eagerly meditate (ye dhyāyanti sadā udyuktāḥ) upon the Lord (harim) as their husband, son, well-wisher, brother, father or friend (pati-putra-suhṛd-bhrātr-pitṛvan maitravād). (BRS)

Elements of Practice of Sambandhānuga-Bhakti

- The suhrt is one who acts for one's benefit unconditionally.
- The maitra is a person with whom one engages in play.
- That is the difference between the two words.

Elements of Practice of Sambandhānuga-Bhakti

kṛṣṇa-tad-bhakta-kāruṇya-
mātra-lābhaika-hetukā |
puṣṭi-mārgatayā kaiścid
iyam rāgānugocyate

The mercy of Kṛṣṇa and His devotees (kṛṣṇa-tad-
bhakta-kāruṇya-mātra) is the only cause of
attaining rāgānuga-bhakti (lābhaika-hetukā). Some
call (kaiścid ucyate) this type of devotion (iyam
rāgānuga) puṣṭi-mārga (puṣṭi-mārgatayā). (BRS)

Elements of Practice of Sambandhānuga-Bhakti

- This is the name given by the followers of Vallabhācārya.
- The use of the word mātra (only) is used in this sentence to defeat the false proposition that offering of karmas sometimes acts as a cause of vaidhi-bhakti (and thus, offering varṇāśrama karmas, certainly, cannot be a cause of rāgānuga which is indifferent to rules.)

Part-20

From Practice to Success in Raganuga Bhakti

From Practice to Success in Raganuga Bhakti

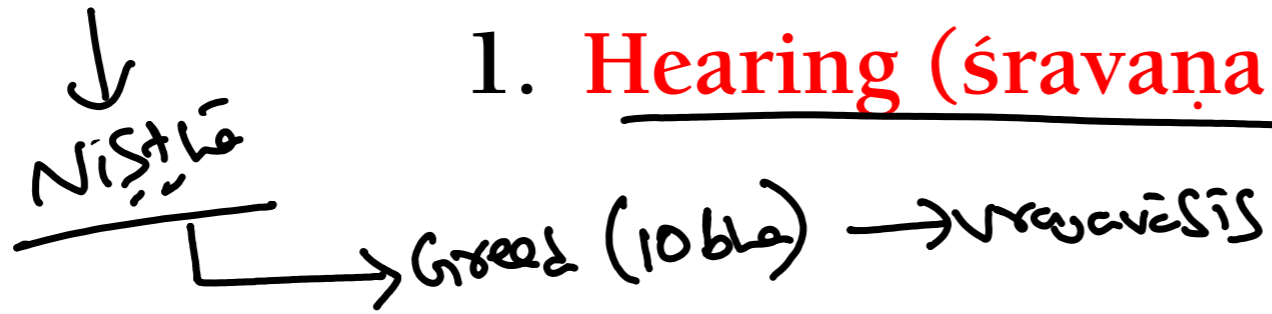
- Vaiṣṇava ācāryas delineate five stages of absorption in thoughts of Kṛṣṇa beginning with hearing (śravaṇa) and ending with the attainment of one's spiritual form (āpana), the qualification to enter Kṛṣṇa's līlā forever.
- In Raganuga Sadhana these stages of remembrance are generally cultivated while performing japa or kīrtana of the Hare Kṛṣṇa mahā-mantra.

From Practice to Success in Raganuga Bhakti

- As these abilities evolve, five main stages of absorption are distinguishable:

1. **Hearing (śravaṇa daśā)**
2. **Acceptance (varaṇa daśā)**
3. **Remembrance (smaraṇa daśā)**
4. **Achievement (āpana daśā)** → *प्राप्ति*
5. **Perfection (sampatti daśā)** → *परम*

From Practice to Success in Raganuga Bhakti



1. Hearing (śravaṇa daśā)

- In the beginning, devotees hear philosophical truths about Kṛṣṇa, descriptions of His form, pastimes, and associates; and above all, they chant and hear Kṛṣṇa's holy names.
- This stage is called śravaṇa-daśā.

From Practice to Success in Raganuga Bhakti

1. Hearing (śravaṇa daśā)

- Fixed in service, devotees then develop a taste for Kṛṣṇa's names and pastimes, chant without offence, and accept their identity as Kṛṣṇa's eternal servants (nitya-kṛṣṇa-dāsa).

From Practice to Success in Raganuga Bhakti

2. Acceptance (varaṇa daśā)

- At that point the desire to follow the rāgātmikā residents of Vraja then awakens, and such devotees enter the stage of varaṇa-daśā.
- Genuine attachment to kṛṣṇa-kathā and pure chanting enable spontaneous devotees to remember the Vraja-vāsīs and their service to Kṛṣṇa.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

- Such fortunate devotees then enter the stage of smaraṇāvasthā, which has five subdivisions:

1. **Smarana**: At this stage the meditation of inexperienced devotees is easily broken by wandering thoughts and external distractions.

2. **Dhāraṇā**: With time the stage of preliminary absorption (dhāraṇā) develops, in which the mind is freed from distraction by the strength of the holy name.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

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From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

2. Dhāraṇā: With time the stage of preliminary absorption (dhāraṇā) develops, in which the mind is freed from distraction by the strength of the holy name.

- At this stage, remembrance proceeds uninterrupted.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

3. **Dhyāna**: When uninterrupted remembrance gains momentum and becomes strong, it is “concentrated” (dhyāna).

4. **Anusmṛti**: When such remembrance becomes an effortless flow, it is called “constant” (anusmṛti).

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

5. Samādhi: The final stage of constant remembrance is “trance” (samādhi), in which devotees, freed of all bodily designation, become fully absorbed in the object of their meditation.

Border of SEṬhānā / Bhāva
↓
īśakti

- This stage of trance concludes smaranāvasthā, and its attainment signals the end of sādhana and all devotional activities performed in bondage.

From Practice to Success in Raganuga Bhakti

3. Remembrance (Smarana daśā)

- From here on, devotees are freed from all touch of matter.

From Practice to Success in Raganuga Bhakti

Bhāva

4. Achievement (āpana daśā)

- Achievement (āpana-daśā) takes place at the stage of ecstatic devotion (bhāva-bhakti) and is on the spiritual platform.
↓ samvit - sandhī — Hīdini bhakti
of (K).
- At this stage spiritual practices reach perfection.
- Devotees realize their spiritual forms (siddha-svarūpa).

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4. Achievement (āpana daśā)

- Their spontaneous practices mature and they factually know their eternal relationship with Kṛṣṇa.
- The further stages of absorption in ecstasy culminate in loving service, the ultimate goal of life.
↓
pre-ē

From Practice to Success in Raganuga Bhakti

5. Perfection (Sampatti daśā)

↓
prana bhakti

- Devotees then attain the perfection of life (sampatti-daśā) and go back to Godhead.
- From the above description it should be clear that spontaneous practice, although impelled by attraction of the heart, is neither a whimsical nor sentimental affair.

From Practice to Success in Raganuga Bhakti

5. Perfection (Sampatti daśā)

- It is not something to be taken lightly or artificially, nor is it something to be forced on others.
- True followers of this path know that devotees not drawn to rāgānuga-bhakti will also achieve Bhava and Prema when their Vaidhi sadhana matures, so they encourage these devotees to follow the path of Vaidhi Sadhana.

Part-21

Sad
7
—
Sradhe

How Vaidhi Sadhana

Transforms into

Raganuga Sadhana?

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

- Devotees may wonder how the transition from regulative devotion to spontaneous devotion takes place.
- It takes place in one of three ways:
 1. In sādhana-bhakti, as a natural consequence of practice in previous lives
 2. In sādhana-bhakti practised in the present life
 3. In bhāva-bhakti after regulative practice has matured.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

1. In sādhana-bhakti, as a natural consequence of practice in previous lives

- Śrī Jīva Gosvāmī gives examples of the transition from Vaidhi to Raganuga Sadhana from one life to the next. [Bhakti-sandarbha 321]

↓
Example

- He says that both the Vṛṣṇis and the sādhana-siddha gopīs practised Vaidhi Sadhana in previous lives.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

1. In sādhana-bhakti, as a natural consequence of practice in previous lives

- As a result of their pure devotion they then appeared in Kṛṣṇa's pastimes, where they developed affection (sneha) for Him, which matured into attraction (ruci).
- In this way their regulative devotion in one life led to spontaneous devotion in the next.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

1. In sādhana-bhakti, as a natural consequence of practice in previous lives
- The transition from regulative to spontaneous practice is fascinating in that it goes through the same phases whether it takes place in one life or over many.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- The transition within one lifetime takes place as follows:
- Initially, devotees at the stage of practice are under the jurisdiction of scriptural injunction.

→ Vaidhi

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

100% V 0% R → 90% V - 10% R → 80-20
70-30
60-40

- Then, as they hear Śrīmad-Bhāgavatam and associate with advanced devotees, an interest in spontaneous practice awakens in them. 50-50
40-60
30-70
10-90
100
- The pure at heart develop eagerness, which makes them fit to perform what Jīva Gosvāmī calls a mixture of spontaneous and regulative service.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- When real taste (ruci) arises, the influence of spontaneous attraction suppresses the regulative spirit and the devotees are fully imbued with the mood of rāgānuga-bhakti.

100 - 10
90 - 10
80 - 20
70 - 30

- Śrī Jīva writes: “Therefore in some situations it is appropriate to practise rāgānugā bhakti mixed with vaidhī bhakti”

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- He adds that even very advanced devotees sometimes display such mixed devotion in order to benefit and guide the general populace. [Bhakti-sandarbha 312]

✓ 'loka-saṅgraha'

- In mixed spontaneous and regulative practice, the devotees' absorption in Kṛṣṇa's pastimes is not out of attachment but out of a desire to comply with the order of the spiritual master or the injunction of scripture.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- For instance, devotees may chant the eighteen-syllable mantra, klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā, and meditate on Kṛṣṇa captivating His companions with the sound of His flute.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

2. In sādhana-bhakti practised in the present life

- Such devotees may think, “My spiritual master instructed me to chant this mantra. By following him I will become a resident of Vraja and serve Kṛṣṇa as His companions do.”
- This is an example of the transition from regulative to spontaneous devotion in the course of practice over one life.

How Vaidhi Sadhana Transforms into Raganuga Sadhana?

3. In **bhāva-bhakti** after regulative practice has matured.

- The third way in which the transition from regulative to spontaneous devotion takes place is without cultivation.
- It happens at the stage of ecstatic devotion in the natural course of the development of regulative practice.

Part-22

Role of Śrī Caitanya
Mahāprabhu in the
Development of
Raganuga Bhakti

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- No study of spontaneous devotional service is complete without a description of the role Śrī Caitanya Mahāprabhu plays in such service.
- It was He who brought the spontaneous devotion of the Vraja-vāsīs to this world; and it is His desire that is now making it available to all.

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Just as one cannot enjoy an inheritance without the father's blessings, devotees cannot attain spontaneous devotion without Lord Caitanya's mercy.
- Why is Lord Caitanya's mercy essential for attaining spontaneous devotional service?

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- The foremost reason is that the path to spontaneous love for Kṛṣṇa, the hidden treasure of the Vedas, is difficult to tread, especially in Kali-yuga.
- Narottama Dāsa Ṭhākura sings:

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

preme pichala patha gamana bhela bañka
mṛgamada-candana-kuñkume bhela pañka

“The path of love for Kṛṣṇa is winding and
crooked. And it is slippery, being filled with mud
mixed with musk, kuñkuma, and sandalwood
paste.” (Prārthanā 53.3)

Role of Srī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Kṛṣṇa also confirms that among ordinary men perfect beings are rare, and among those rarest of beings hardly one knows Him in truth.
[Bhagavad-gītā As It Is 7.3]

- Still, by remembering Caitanya Mahāprabhu and surrendering to Him, difficult things become easy.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Therefore it behooves all Vaiṣṇavas on the path of pure devotion to turn to Him.
- Thākura Bhaktivinoda writes, “Simply by taking shelter of the lotus feet of Gaurāṅga, a person enters the path of spontaneous devotion.” [Śrī Caitanya-śikṣāmṛta, chapter (10)]

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Caitanya Mahāprabhu's saṅkīrtana movement is in all ways favourable for the cultivation of spontaneous devotion.
- By speaking or singing about Him, by preaching, distributing books, and performing hari-nāma-saṅkīrtana, devotees learn to fix their minds on Kṛṣṇa.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- By attending spiritual services before the deity morning and evening in the temple or at home, devotees practise the ninefold processes of devotion.
- By visiting holy places such as Vṛndāvana and Māyāpur, devotees are in touch with the lands of Kṛṣṇa, Gaurāṅga, and Their companions.

How is it that simply by serving
Lord Caitanya one becomes
eligible for Raganuga Bhakti?

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- First, one should remember that Lord Caitanya is nondifferent from Rādhā and Kṛṣṇa (śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anyā).
- Narottama Dāsa Thākura says, therefore, that devotees who surrender to Lord Caitanya are automatically counted as confidential associates of Rādhā and Kṛṣṇa.
- It is just a matter of time before their service matures and fully manifests.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

gaura-prema-rasārṇave, se taraṅge yebāḍube,
se rādhā-mādhava-antaraṅga
gr̥he vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke,
narottama māge tāra saṅga

“Anyone who takes pleasure in sporting in the waves of
the ocean of Lord Caitanya’s distribution of love of God is
at once a confidential devotee of Rādhā and Mādhava.
Whether he is a sannyāsī or a householder, a devotee who
calls out to the Lord and serves His saṅkīrtana movement
is always liberated. Narottama Dāsa aspires for his
company.” (Prārthanā 39.4)

The activities of the saṅkīrtana
movement are performed in the
mood of reverential service to
Lord Caitanya.

How can such a mood develop
into the spontaneous spirit
conducive to vraja-bhakti?

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Because Lord Caitanya is Kṛṣṇa in the mood of Rādhā, Lord Caitanya is pleased with those who chant and serve Kṛṣṇa's name with faith and humility.
- Pleased, He then infuses spontaneous devotion in these servants' hearts.
- Srila Bhaktivinoda Thakura says in Navadvīpa-dhāma-māhātmya:

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- Although devotees serve Kṛṣṇa in one of five mellows, they worship Caitanya Mahāprabhu only in the mood of servitude.
- However, because Gaura is not different from Rādhā and Kṛṣṇa, sincere service to Him results in the awakening of one's relationship with the Divine Couple in any of the five moods.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- For example, although Rādhā and Kṛṣṇa's pastimes do not manifest themselves directly in the pastimes of Lord Caitanya or his saṅkīrtana movement, fully mature service to Him fructifies as the development of mādhurya-rasa.
- By Lord Caitanya's blessing, devotees then become fit to perform spontaneous service to Rādhā and Śyāma in Vṛndāvana.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- That is, they will externally serve Lord Caitanya's mission and internally cultivate spontaneous devotion for Rādhā and Kṛṣṇa.
- Such devotees become quickly submerged in the ocean of Rādhā and Kṛṣṇa's pastimes.

Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

- By the grace of the Divine Couple, who combine to appear as Gaurāṅga, these devotees gain admittance to the spiritual realm to forever become the gopīs' companions.

Srila Krsnadasa Kaviraj
Goswami Explains the Role of
Śrī Caitanya Mahāprabhu in the
Development of Raganuga Bhakti

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.269

śraddhā kari' ei līlā śuna, bhakta-gaṇa
ihāra prasāde pāibā caitanya-carāṇa

All devotees should hear (**śuna, bhakta-gaṇa**) about Śrī Caitanya Mahāprabhu's pastimes (**ei līlā**) with faith and love (**śraddhā kari'**). By the grace of the Lord (**ihāra prasāde**), one can thus attain (**pāibā**) shelter at His lotus feet (**caitanya-carāṇa**).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.270

ihāra prasāde pāibā kṛṣṇa-tattva-sāra
sarva-śāstra-siddhāntera ihān pāibā pāra

By understanding the pastimes of Śrī Caitanya Mahāprabhu (ihāra prasāde), one can understand (pāibā) the truth about Kṛṣṇa (kṛṣṇa-tattva-sāra). By understanding Kṛṣṇa (ihān), one can understand (pāibā) the limit (pāra) of all knowledge described in various revealed scriptures (sarva-śāstra-siddhāntera).

Srila Kṛṣṇadāsa Kavirāḥ Goswāmī Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Rāgānuga Bhakti

CC Madhya 25.271

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-hamsa carāha' tāhāte

The pastimes of Lord Kṛṣṇa (kṛṣṇa-līlā) are the essence of all nectar (amṛta-sāra), and that nectar is flowing (yāhā haite vahe) in hundreds of rivers (tāra śata śata dhāra) in all directions (daśa-dike). The pastimes of Śrī Caitanya Mahāprabhu (se caitanya-līlā) are an eternal reservoir (akṣaya sarovara haya), and one is advised to let his mind swim like a swan (mano-hamsa carāha) on this transcendental lake (tāhāte).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.272

bhakta-gana, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',
kichu muñi karoṅ nivedana

O Devotees (bhakta-gaṇa)! Please hear my humble submission (śuna mora dainya-vacana). Taking as ornaments on my body (aṅge vibhūṣaṇa kari') the dust from your lotus feet (tomā-sabāra pada-dhūli), I wish to submit something (kichu muñi karoṅ nivedana).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.273

kr̥ṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari' āsvādana
prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhṛṅga-gaṇa

Devotional service to Kṛṣṇa (kr̥ṣṇa-bhakti-siddhānta-gaṇa) is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey (yāte praphulla padma-vana). I request everyone to taste this honey (tāra madhu kari' āsvādana). If all the mental speculators bring the bees of their minds (mano-bhṛṅga-gaṇa) into this forest of lotus flowers (kumuda-vane) and jubilantly enjoy (praphullita tāte carāo) ecstatic love of Kṛṣṇa (prema-rasa) day and night (rātri-dine), their mental speculation will be completely transcendently satisfied (implied).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.274

nānā-bhāvera bhakta-jana, hamsa-cakravāka-gaṇa,
yāte sabe' kareṇa vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,
bhakta-hamsa karaye āhāra

The devotees who have a relationship with Kṛṣṇa (nānā-bhāvera bhakta-jana) are like the swans and cakravāka birds (hamsa-cakravāka-gaṇa) who play in that forest of lotus flowers (yāte sabe' kareṇa vihāra). The buds of those lotus flowers are the pastimes of Kṛṣṇa (kṛṣṇa-keli sumṛṇāla), and they are edibles for the swanlike devotees (implied). Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes (implied); therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu (bhakta-hamsa), can always (sarva-kāla) eat those lotus buds (karaye āhāra), for they are the pastimes of the Lord (implied).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.275

sei sarovare giyā, haṁsa-cakravāka hañā,
sadā tāhān karaha vilāsa
(khaṇḍibe sakala duḥkha), (pāibā parama sukha)
(anāyāse habe premollāsa)

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu (sei sarovare giyā), become swans and cakravāka birds in those celestial waters (haṁsa-cakravāka hañā). They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually (sadā tāhān karaha vilāsa). In this way all miseries will be diminished (khaṇḍibe sakala duḥkha), the devotees will attain great happiness (pāibā parama sukha), and there will be jubilant love of God (anāyāse habe premollāsa).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.276

ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare varisana
tāte phale amṛta-phala, bhakta khāya nirantara,
tāra śeṣe jīye jaga-jana

The pure devotees and saintly persons, who are compared to clouds (sādhu mahānta-megha-gaṇa), rain down or distribute (kare varisana) these nectarean pastimes of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa (ei amṛta) continuously (anukṣaṇa) in the garden of the universe (viśva-udyāne). Because of these showers of pastimes (tāte) grows (phale) the fruit of nectar (amṛta-phala), and the devotees eat such fruit continuously (bhakta khāya nirantara) and whatever remnants they leave are eaten by the general populace. Thus they live happily (tāra śeṣe jīye jaga-jana).

Srila Krsnadasa Kaviraj Goswami Explains the Role of Śrī Caitanya Mahāprabhu in the Development of Raganuga Bhakti

CC Madhya 25.277

(caitanya-līlā-amṛta-pūra) (kṛṣṇa-līlā-sukarpūra,
(duhe mili' haya sumādhurya)
(sādhu-guru-prasāde), (tāhā yei āsvāde.)
(sei jāne mādhurya-prācurya)

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar (**caitanya-līlā-amṛta-pūra**), and the pastimes of Lord Kṛṣṇa are like camphor (**kṛṣṇa-līlā-sukarpūra**). When one mixes these, they taste very sweet (**duhe mili' haya sumādhurya**). By the mercy of the pure devotees (**sādhu-guru-prasāde**), whoever tastes them (**tāhā yei āsvāde**) can understand the depths of that sweetness (**sei jāne mādhurya-prācurya**).