

Chapter 1 part 6
Sadhana bhakti

Vaidhi sadhana bhakti

5 most potent angas of devotional
service

1. having faith and great affection for serving the deity
2. Relishing Bhāgavatam in association of devotees
3. Associating with like-minded, affectionate, superior devotees
4. **Nāma-sankirtana**
5. **Living in the area of Mathura**

➔ If there is just a little relationship with these items , persons who are devoid of offenses can attain the level of bhāva.

➔ As sadhana bhakti becomes mature, the last five items become the most important to observe.

The secret on the path of Bhakti

Spiritual realization or knowledge, devotion, and detachment from everything material - these three increase equally with progress.

**bhaktiḥ pareśānubhavo viraktir
anyatra caīṣa trika eka-kālah
SB 11.2.42**

Bhakti and pasesanubhava- are not easy to point out. But we can find out our spiritual progress through detachment!

If we are getting detached from material things, gross and subtle things (puja, labha, pratistha), then it is a definite measure of our progress.

One achieves perfection in bhakti by practicing one limb predominantly or by practicing many limbs

Practitioners of single items of bhakti:

Pariksit Maharaja- hearing
Sukadeva Goswami- chanting
Prahlada Maharaja - remembering
Laksmi devi - serving the lotus feet
Prthu Maharaja - arcana
Akrura -offering prayers
Hanuman- servant
Arjuna - friend
Bali Maharaja- surrendering his soul

Ambarisha Maharaja is famous for performing many items.

One who practices pure devotional service is free from all debts

For practitioners of anya abhilashita sunya, jnana karmadi anavrta bhakti - they are free from all kinds of debts.

Because they are watering the root of the tree.

(devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ... SB 11.5.41)

No atonement is required for a practitioner of pure devotional service

No atonement is required for a devotee who happens to commit a sin due to his conditioning.

The Supreme Lord takes away the reaction of that sin.

Bhakti itself is the best atonement. There is no need to separately perform any other atonement.

Bhakti is an independent process

Jnana and vairagya are natural by-products of bhakti. One need not independently cultivate them.

Non-violence, sense control and other good qualities automatically and gradually appear in a devotee.

Raganuga sadhana bhakti

Ragatmika bhakti

Raga : very strong spontaneous attachment to Krishna which leads to intense absorption in the activities (like cooking for Lord, stringing garlands for Lord, singing kirtan, dancing for Lord etc).

That bhakti which is performed solely due to raga, is called ragatmika bhakti.

iṣṭe 'gāḍha-tṛṣṇā' — rāgera svarūpa-lakṣaṇa
iṣṭe 'āviṣṭatā' — ei taṭastha-lakṣaṇa

The internal thirst is the primary characteristic of raga. External absorption may or may not be seen all the time so it is secondary characteristic.

Raganuga bhakta

Ragatmika bhakti is practiced by vrajavasis. When a devotee follows the footsteps of vrajavasis, his devotional service is called raganuga sadhana bhakti.

A devotee who is greedy to attain the position of a ragatmika bhakta is most fortunate. That most fortunate devotee is called **raganuga bhakta**.

Nature of a Raganuga bhakta

Greedy for the mood of the vrajavasis
Tries to follow the vrajavasis
Their prime impetus for practicing bhakti no longer comes from shastra.

A raganuga bhakta is a sadhaka and not a siddha

A ragatmika bhakta has spontaneous attraction towards Krishna whereas a raganuga bhakta does not still have that spontaneous attraction.

But he has some sort of spontaneous greed to follow the vrajavasis.

Characteristic of that greed (How do I know if I have that greed?)



must have crossed anartha nivrtti stage and have a very clean heart

Hearing about the devotees of Vrindavan, he becomes inclined towards one of the 5 rasas.

His intelligence becomes attracted and he becomes to covet that particular type of devotion.

Only in a very clean heart, genuine greed can arise.

Sadhana of a raganuga sadhaka

External sadhana : like a vaidhi sadhaka (chanting 16 rounds, hearing SB, doing various services etc)

Internal sadhana : One reveals one's attraction to his guru, then the guru suggests a particular form (and 11 details). The devotee internally meditates on serving Krishna in that form.

External sadhana is performed in one's sadhaka rupa.
And internal sadhana is performed in one's siddha rupa.

