

Sri Caitanya-Siksämrita
Nectarean Teachings of Lord Sri Caitanya
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Chapter - 4
Raganuga Bhakti

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That person who becomes greedy to attain the emotional state in which the ragatmika devotees serve Krsna is qualified for raganuga bhakti.

Raganuga bhakti includes all the same angas as vaidhi bhakti, but the devotee of raganuga bhakti performs those activities with a spontaneous mood, rather than by rule.

Qualification to perform vaidhé bhakti - faith in scripture

Qualification for Rägänuga-Bhakti

Greedy for attaining a bhava similar to that of the inhabitants of Vraja (rägätmika-bhaktas)

Greed is of two types.

- 1. Very intense eagerness possessed at the stage of ecstatic devotion,
- love has already awakened (jätarati).**
- 2. Less intense greed possessed at the stage of practice - love has not yet awakened (ajäta-rati).**

1. Symptoms of Greed

- a) Realizes to some degree the sweetness of the love and activities of the inhabitants of Vraja through hearing from the scriptures,**
- b) The inspiration to serve and surrender no longer comes from scriptural injunction (vidhi) but from natural attachment (rāga).**
- c) Practise the basic items of devotional service such as chanting and hearing,**
- d) Do not break the rules prohibiting illicit sex or intoxication.**
- e) Naturally drawn to continue their practice of the primary limbs of devotion**
- f) Avoiding those things that hinder their association with Kāñëa.**
- g) One may also develop greed without showing symptoms of disregard for rules of scripture and logic.**

2) How does this Greed Develop?

- a) It may take millions of lifetimes to awaken it**
- b) By hearing transcendental sound praising the sweetness of the Vraja-vāsés**
- c) These narrations are found in Çrémad-Bhägavatam, NOD..**
- d) By Seeing and serving Kåñëa's beautiful deity form**

3) At what stage does this Greed Develop?

a) At the stage of Nista

b) Given up attachment to things that divert the mind from service

5 obstacles to attainment of Nistha

1. Laya (sleep)

2. Vikshepa (distraction)

3. Apratipatti (indifference or disinterest in spiritual topics)

4. Kashaya (tendency toward bad habits)

5. Rasasvada (taste for material enjoyment).

4) But a Vaidhi Sadhaka is dependant on the Sastras till he reaches Bhava

Those qualified for vaidhi-bhakti are dependent on the rules of scripture until the appearance of bhäva-bhakti . (BRS)

a. Bhäva here means rati, the devotee would not commit sin by his nature, and thus would not have to consider the rules of scripture

b. Wherever that greed has appeared, it is understood that the person must have studied the scriptures in order to attain that greed

c. It is also necessary to study the scriptures in order to understand the proper sädhana for räganuga-bhakti.

The Gradual Transition of a Steady Devotee from Vaidhi to Raganuga Sadhana

- Steady devotees diligently study ÇrémadBhägavatam and respectfully hear of the Lord's many incarnations, but when they read of Kåñëa's pastimes in Våndävana, they are especially intrigued.
- They think, "Kåñëa is the Supreme Personality of Godhead, but in Våndävana His behaviour is charmingly humanlike."
- They repeatedly hear Çréla Prabhupäda extol the unparalleled loving service of the Vraja-väsés.
- Discuss the concept of vraja-bhakti with their peers
- Study The Nectar of Devotion to increase their devotional insight.
- They read Caitanya-caritämåta with a fresh understanding of Lord Caitanya's teachings and pastimes.

ärādhyo bhagavān vrajeṣa-tanayas tad-dhāma vāndāvanaā
ramyā kācid upāsānā vraja-vadhū-vargeēa yā kalpitā
ṣrēmad-bhāgavataā pramāēam amalaā premā pum-artho mahān
ṣrē-caitanya-mahāprabhor matam idaā tatrādarāu naū paraū

• The vast majority of these devotees acknowledge the wonder and uniqueness of Kāñēa's pastimes in Vraja but are not yet moved to do more than hear about or discuss them.

A few devotees react differently.

• Heartfelt desire moves them when they hear Kāñēa's pastimes.

Devotees, drawn to vrajabhakti, reveal their minds to their spiritual masters.

They continue to perform the same duties, but their mood changes.

When the gurus are satisfied that particular disciples have this qualification, they give them suitable instructions.