

Sri Caitanya-Siksāmāta
Nectarean Teachings of Lord Çré Caitanya
by Srila Saccidānanda Bhaktivinoda Thākura
Chapter - 4
Raganuga Bhakti
Part-12
Practice of RāgānugaBhakti

**18)Raganuga Sadhaka's
relationship with the Guru**

As disciples advance on the path of spontaneous devotion they never minimize
or
reject their preceptors' instructions.

Sri-rādhikā-mādhavayor apāra
mādhurya-lélā guēa-rūpa-nāmnām
prati-kñāēāsvādana-lolupasya
vande guroù sri-caraēāravindam

The spiritual master aspires to relish at every moment the
unlimited conjugal pastimes of Rādhikā and Mādhava

nikuija-yūno rati-keli-siddhyai
yā yālibhir yuktir apekñāēyā
tatrāti-dākñyād ati-vallabhasya
vande guroù sri-caraēāravindam

He is expert in assisting the gopés, who at different times
make different tasteful arrangements for the perfection of
Rādhā and Kāñēa's conjugal loving affairs

na dharmaà nādharmaà çruti-gaēa-niruktaà kila kuru
vraje rādhā-kāñēa-pracura-paricaryām iha tanuù
çacé-sūnuà nandéçvara-pati-sutatve guru-varaà
mukunda-preñōhatve smara param ajasraà nanu manaù

Śrī Guru as the dearest servant of Lord Mukunda

The History of Raganuga Sadhana in Gaudiya Vaisnavism
1) Purpose of Descent of Krsna and Caitanya Mahaprabhu

prema-rasa-niryäsa karite äsvädana
räga-märga bhakti loka karite pracäraëa

aiçvarya-jïänete saba jagat miçrita
aiçvarya-çithila-preme nahi mora präta

ämäre éçvara mäne, äpanäke héna
tära preme vaça ämi nä ha-i adhéna

mora putra, mora sakhä, mora präëa-pati
ei-bhäve yei more kare çuddha-bhakti
äpanäke baòa mäne, ämäre sama-héna
sei bhäve ha-i ämi tähära adhéna

ei çuddha-bhakta laiä karimu avatära
kariba vividha-vidha adbhuta vihära
vaikuëöhädye nähi ye ye lélära pracära
se se lélä kariba, yäte mora camatkära

ei saba rasa-niryäsa kariba äsväda
ei dväre kariba saba bhaktere prasäda

vrajera nirmala räga çuni' bhakta-gaëa
räga-mäрге bhaje yena chäòì' dharma-karma

anugrahäya bhaktänäa
mänuñaà deham açritaù
bhajate tädâçéù kréòä
yäu çrutvä tat-paro bhavet

2) The Historical Criticism of Srila Bhakti Siddhanta Saraswati Thakura

- Whether or not He made the rāga-mārga a core part of his teaching and practice.

3) The Internal and External Paths to Raganuga Sadhana

- LCM instructed Svarūpa Dāmodara to disseminate the process of bhajana inculcated with rasa.

1. Antaù-panthä - Internal means of attainment
2. Bahiù-panthä - External means of attainment

- The Internal Path was taught to Srila Raghunātha dāsa Gosvāmé - Manah Siksha
- The External Path was taught to Srila Vakreçvara Paëòita - Srila Gopala Guru Goswami - Srila Dhyānacandra Goswami. - Śrī Gauragovindārcana-smaraṇa-paddhati.

• In both the internal and external paths, the qualified practitioner

1. Would have a guru or gurus,
2. Have received the holy name and mantras from a guru,
3. Be aiming toward Rādhā and Kṛṣṇa in Vṛndāvana,
4. Be in the line of Lord Caitanya.
5. Meditate on Lalita, Visakha, and Śrī Rūpa

• The Internal path mostly deals about

1. The deep inner changes of motive, drive
2. Desire that occur within as the path is traversed.
3. It talks about giving up Prajalpa, overcoming lust, anger, illusion etc.,
4. Giving up the desire for fame, adoration, hypocrisy
5. The path mainly emphasizes on inner purification
6. Cannot be either imitated or ritualized.

The superficial behaviors of those on the Internal path can be almost indistinguishable

• The External path

1. Has specific details about when to chant which mantras, in what order, etc
 2. This path is thus highly dependent on the personal presence and guidance of a guru who is both highly perceptive and scrupulously honest.
 3. It is very open to misuse and cheap imitative travesty.
 4. A person could become expert at the rituals and prayers,
 5. Even expert at the meditations in a superficial way, without either initial qualification or on-going purification.
 6. It involves lengthy procedures
 7. It is most suitable for persons who have retired from the world.
- It cannot easily be followed in many different circumstances.