

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

Table of Contents

Text 8.....	2
I. The Verse.....	2
II. The rules.....	2
A. Controlling the mind	2
B. Controlling the Tongue	3
C. Live in Vṛndāvana and serve an advanced devotee	3
D. Rāgānuga bhakti.....	3
III. Bhaktivinoda on Rasa	4
IV. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s commentary.....	6
A. The different stages	6
V. Some quotes about rāgānuga bhakti.....	8
VI. The Conclusion.....	18

Text 8

*tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi janānugāmī
kālaṁ nayed akhilam ity upadeśa-sāram*

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

I. The Verse

- ॐ One should utilize one's full time, 24 hours a day in *tan nāma-rūpa caritādi-sukīrtanānu*.
- ॐ Thus one should engage the tongue and mind
- ॐ One should reside in Vṛndāvana (Goloka Vṛndāvana)
- ॐ One should serve Kṛṣṇa under the care of the devotees following in the footsteps of those deeply attached to Kṛṣṇa.
- ॐ This verse is referring to the beginning of practicing *rāgānuga-bhakti*. First a devotee controls the mind and tongue (verse 1). Then he/she becomes constantly engaged. Then he/she resides in Vṛndāvana, and serves following in the care of the *rāgātmikas*.

II. The rules

A. Controlling the mind

Since the mind may be one's enemy or one's friend, one has to train the mind to become his friend. The Kṛṣṇa consciousness movement is especially meant for training the mind to be always engaged in Kṛṣṇa's business. The mind contains hundreds and thousands of impressions, not only of this life but also of many, many lives of the past. These impressions sometimes come in contact with one another and produce contradictory pictures. In this way the mind's function can become dangerous for a conditioned soul. Students of psychology are aware of the mind's various psychological changes. In Bhagavad-gītā (8.6) it is said:

*yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ*

Comment [JH1]:

- ॐ Can be friend or enemy
- ॐ Contains impressions from many past lives
- ॐ Therefore we want to train the mind to think of Kṛṣṇa all the time or “unable to remember anything other than Kṛṣṇa.”

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

At the time of death, the mind and intelligence of a living entity create the subtle form of a certain type of body for the next life. If the mind suddenly thinks of something not very congenial, one has to take a corresponding birth in the next life. On the other hand, if one can think of Kṛṣṇa at the time of death, he can be transferred to the spiritual world, Goloka Vṛndāvana. This process of transmigration is very subtle; therefore Śrīla Rūpa Gosvāmī advises devotees to train their minds in order that they will be unable to remember anything other than Kṛṣṇa. (NOI 8)

B. Controlling the Tongue

Similarly, the tongue should be trained to speak only of Kṛṣṇa and to taste only *kṛṣṇa-prasāda*. (NOI 8)

C. Live in Vṛndāvana and serve an advanced devotee

Śrīla Rūpa Gosvāmī further advises, *tiṣṭhan vraje*: one should live in Vṛndāvana or any part of Vrajabhūmi. Vrajabhūmi, or the land of Vṛndāvana, is supposed to be eighty-four *krośas* in area. One *krośa* equals two square miles. When one makes Vṛndāvana his residence, he should take shelter of an advanced devotee there. In this way one should always think of Kṛṣṇa and His pastimes. (NOI 8)

D. Rāgānuga bhakti

This is further elucidated by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.2.294):

*kṛṣṇaṁ smaran janam cāśya
preṣṭham nija-samīhitam
tat-tat-kathā-rataś cāsau
kuryād vāsaṁ vraje sadā*

"A devotee should always reside in the transcendental realm of Vraja and always engage in *kṛṣṇaṁ smaran janam cāśya preṣṭham*, the remembrance of Śrī Kṛṣṇa and His beloved associates. By following in the footsteps of such associates and by entering under their eternal guidance, one can acquire an intense desire to serve the Supreme Personality of Godhead."

Again Śrīla Rūpa Gosvāmī states in *Bhakti-rasāmṛta-sindhu* (1.2.295):

*sevā sādḥaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ*

"In the transcendental realm of Vraja [Vraja-dhāma] one should serve the Supreme Lord, Śrī Kṛṣṇa, with a feeling similar to that of His associates, and one should place himself under the direct guidance of a particular associate of Kṛṣṇa and should follow in his footsteps. This method is applicable both in the stage of sādhana [spiritual practices executed while in the stage of bondage] and in the stage of sādhya [God realization], when one is a siddha-puruṣa, or a spiritually perfect soul." (NOI 8)

III. *Bhaktivinoda on Rasa*

*gadāi gaurāṅga jaya jaya nityānanda
jaya sītānātha jaya gaura-bhakta-vṛnda*

The Lord said, "Haridāsa, by your devotion you have received all knowledge available in the universe. All the Vedas are dancing on your tongue; all the conclusions of scripture are in your speech. Now speak clearly about the rasa (sentiment or mellow) of the holy name. How does the *jīva* get qualification for the rasa of the name?"

Haridāsa, in great bliss, said, "Through Your inspiration, I will describe it.

"The highest, purest state, the perfection of the Absolute Truth, is called *rasa*. This *rasa* is not the emotions or sentiment of the material world but is the inherent nature of the Absolute Pure; it is unlimited, full of bliss and the greatest glory. The Absolute Truth reveals His variegated character through His energies, which are inseparable from His very existence (*abhinna*). His energies create the variegated spiritual world which is prerequisite to *rasa*.

"Through His spiritual energy, Kṛṣṇa reveals His form, name, *dhāma* and activities. The Supreme Truth is known as Kṛṣṇa with a Śyāmasundara form, residing in Goloka-dhāma, performing His sweet pastimes with His devotees. Thus variety and *rasa* exist in the Lord due to His spiritual energies, which cannot be separated or differentiated from the substance of the Lord (*abhinna*). In this way, the Absolute Truth remains supreme, whole (*akhaṇḍa*), beyond duality (*advaita*), and simultaneously engages in a transcendental world full of beautiful forms, activities and emotions.

"The shadow energy of the Lord's spiritual energy is called *māyā*. By the will of Kṛṣṇa, this energy creates the material world outside of the spiritual dimension. Through His *jīva-śakti*, He creates the innumerable souls situated between the material and spiritual worlds, similar in quality to Kṛṣṇa but infinitesimal in size. Because of their borderline quality, the *jīvas* are of two types, eternally bound *jīvas* and eternally liberated *jīvas*. Those who are eternally liberated are qualified as Kṛṣṇa's eternal servants in the spiritual sky, and those who are eternally bound engage and suffer in the material shadow away from Kṛṣṇa. The *jīvas* dwelling in the material world are of two types, those taking Kṛṣṇa's name and associating with devotees, who will go to the spiritual world of *rasa* by the power of the name, and those who ignore Kṛṣṇa and toil hopelessly for *rasa* in relation to inert matter.

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

"The gradual realization of *rasa* in the name is compared to the blossoming of a flower. The name is compared to a flower in bud when it is spread to the general mass of people in the world. When one realizes the beautiful form of Kṛṣṇa in Goloka Vṛndāvana through continual chanting of the name, that is compared to the partially opened flower. Continuing *sādhana* further, when Kṛṣṇa's sixty-four qualities become revealed in the name, that is compared to the fragrance from the half-opened flower. When one realizes the eternal pastimes of Kṛṣṇa in Goloka Vṛndāvana, the flower is in full bloom. Then, by the great mercy of the name, the original energies of *hlādinī* (bliss) and *samvit* (consciousness) belonging to the spiritual world, whose prime embodiment is Rādhārāṇī, unite in the form of *bhakti-devī* and descend upon the small *jīva*, who possesses only a small portion of *hlādinī* and *samvit* energy. From the transcendental realm, *bhakti-devī* reveals to the *jīva* the full *rasa* in the name, and by her mercy the *jīva* takes on his spiritual body and enters into the pastimes and tastes *rasa*.

"There are four ingredients of *rasa*: *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī* (*sañcārī*) *bhāva*. The mixture of these ingredients produces *rasa*. *Vibhāva*, the general cause for *rasa*, is divided into *ālabhana* and *uddīpana*. *Ālabhana* means the root cause, that upon which the *rasa* depends. It is divided into *āśraya*, the recipient, who is the devotee, and *viśaya*, the object, who is Kṛṣṇa. *Uddīpana*, the instigation, is composed of the form and qualities of Kṛṣṇa, which are realized through constant chanting. Thus, where there is *ālabhana* (devotee and Kṛṣṇa) and *uddīpana* (Kṛṣṇa's qualities), *līlā* and *rasa* can occur.

"When the conditions of *vibhāva* are perfected, *anubhāva* (external symptoms of internal emotions) appears. These symptoms are all based on pure spiritual love, and can in no way be compared to the symptoms of love in the material world. Gradually, as emotions deepen, *sāttvika* and *vyabhicārī bhāvas* (additional symptoms) appear. By the combination of these ingredients, the initial *stāyī-bhāva* (primary mood) of the devotee transforms to *rasa*, full spiritual flavors. The situation of tasting *rasas* in the spiritual world is the highest perfection, the ultimate goal of the *jīva*, according to the scriptures. There are four goals for man mentioned in the Vedas: *dharma*, *artha*, *kāma* and *mokṣa*. These, however, are meant to lead to the supreme goal (*parama-puruṣārtha*)—*rasa*. One who is truly liberated is qualified for *rasa*.

"The path for attaining *rasa* is as follows: The *jīva* who has attained faith in *bhakti* receives a pure Vaiṣṇava guru. That guru gives the mahā-mantra. The *jīva* will take the mantra, either in the form of *smaraṇa* (remembering the name) or *kīrtana* (chanting the name), regulating himself by counting on Tulasi beads. Gradually, as his craving for the name increases, he will increase to 3 x 64 rounds. Of the two forms of taking the name, *kīrtana* is the more powerful, for in that process are combined *śravaṇa*, *kīrtana* and *smaraṇa*, and by it the senses of the *jīva* dance in joy. By taking shelter of any of the nine processes of *bhakti*, one progresses in devotion, but of the nine processes, chanting is the best. Those who have an attraction for Deity worship will reach perfection only by also engaging in hearing and

chanting the name. But those who have exclusive attraction for the name need only engage in hearing, chanting and remembering the name. If one executes these three processes nicely, all the other nine processes of bhakti—serving the lotus feet, praying, servitude, and complete self-surrender—can also be easily accomplished.

"With faith that the name and Kṛṣṇa are nondifferent, and avoiding the ten offenses, the effects of the name will be perceived. By clear chanting and remembering of the name, one will find attraction and joy in the name. Then, one will either meditate on a form of Kṛṣṇa or constantly take *darsana* of His *mūrti* along with one's chanting, delving deeper and deeper into the name. When one has succeeded in realizing the form of Kṛṣṇa in the name, one will then meditate on Kṛṣṇa's qualities while chanting, one will meditate on a pastime of Kṛṣṇa's with the aid of a specific mantra. When all four elements become one, one will begin to perceive rasa in the name. One will perfect the rasa by meditating on the eightfold pastimes of Rādhā and Kṛṣṇa in Vṛndāvana. Gaining one's spiritual body by the mercy of the guru, one will enter into the pastimes with the associates of Rādhārāṇī, and according to the directions of the *sakhīs*, one will serve Rādhā and Kṛṣṇa in ecstasy. This service in the conjugal mood is the most brilliant thing in the spiritual world, and is obtainable by the *jīva* by the practice of *bhakti*. There are even higher stages than this, but it is not possible to describe them by mere words. These things will be revealed by the mercy of Kṛṣṇa. (HNC 15)

IV. *Ṣṛīla Bhaktisiddhānta Sarasvatī Ōhākura's* commentary

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has commented as follows upon this verse: "One who has not yet developed interest in Kṛṣṇa consciousness should give up all material motives and train his mind by following the progressive regulative principles, namely chanting and remembering Kṛṣṇa and His name, form, quality, pastimes and so forth. In this way, after developing a taste for such things, one should try to live in Vṛndāvana and pass his time constantly remembering Kṛṣṇa's name, fame, pastimes and qualities under the direction and protection of an expert devotee. This is the sum and substance of all instruction regarding the cultivation of devotional service. (NOI 8)

A. The different stages

1. *Śravaṇa*-*daśā* (recollection)

"In the neophyte stage one should always engage in hearing *kṛṣṇa-kathā*. This is called *śravaṇa-daśā*, the stage of hearing. (NOI 8)

"The specific process is now described. To receive a spiritual body in conjugal rasa one must culture eleven specific items in one's identity: one's relationship, age, name, bodily color, membership in a particular group, dress, order, residence, highest expectation in service and the protecting *gopī* under whom one serves. These items are perfected through five stages. First, one will approach a guru who has realized Kṛṣṇa's eternal pastimes and the eleven

Comment [JH2]:

☞ One who has developed an interest in Kṛṣṇa consciousness should give up material motives, control the mind by *śravaṇa kīrtana*.

☞ After developing a taste, one should live in Vṛndāvana and constantly engage in *śravaṇa kīrtana*. This is the sum and substance of all devotional service.

Comment [JH3]: This is a stage of hearing and chanting. By constant hearing and chanting one comes to the next stage.

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

items in eternal service. Upon hearing the eightfold pastimes of Rādhā and Kṛṣṇa, one inquires how to realize that state. The guru then describes the eleven items by which one can enter the pastimes. This is called *śravaṇa-dāsa*. (HNC 15)

2. *Varaṇa-daśā* (absorption)

By constantly hearing the transcendental holy name of Kṛṣṇa and hearing of His transcendental form, qualities and pastimes, one can attain to the stage of acceptance called *varaṇa-daśā*. When one attains this stage, he becomes attached to the hearing of *kṛṣṇa-kathā*. (NOI 8)

"The guru will then choose the particular spiritual identity of the disciple according to the tendency and attraction of the disciple. If the disciple does not have a natural taste in one *bhāva*, he can request another from the guru. When finally one's spiritual identity fits, he vows to the guru never to give it up. This is called *varaṇa-daśā* (the accepting stage). (HNC 15)

3. *Smaraṇa-daśā* (meditation)

When one is able to chant in ecstasy, he attains the stage of *smaraṇāvasthā*, the stage of remembering. Recollection, absorption, meditation, constant remembrance and trance are the five items of progressive *kṛṣṇa-smaraṇa*. At first, remembrance of Kṛṣṇa may be interrupted at intervals, but later remembrance proceeds uninterrupted. When remembrance is uninterrupted, it becomes concentrated and is called meditation. (NOI 8)

The disciple will then practice remembering his given identity in his heart. This *smaraṇa-daśā* (stage of remembering) is divided into five levels. First one tries to remember the eightfold pastimes, but the mind wanders. This is *smaraṇa*. (HNC 15)

1. *Dhāraṇā* (contemplation)

When one's practice becomes steady, it is called *dhāraṇā*. (HNC 15)

2. *Dhyāna* (meditation)

When one can meditate on all aspects of the desired object, it is called *dhyāna*. (HNC 15)

3. *Anusmṛti* (constant remembrance)

When meditation expands and becomes constant, it is called *anusmṛti*. (NOI 8)

When this *dhyāna* becomes continual, it is called *anusmṛti*. (HNC 15)

4. *Samādhi* (trance)

By uninterrupted and unceasing *anusmṛti* one enters the stage of *samādhi*, or spiritual trance. (NOI 8)

When this becomes perfect, it is called *samādhi*. (HNC 15)

Comment [JH4]: By constant hearing and chanting one comes to the stage of acceptance. One becomes attached to hearing *kṛṣṇa-kathā*. When one chants in ecstasy one attains the next stage.

Comment [JH5]: When one chants in ecstasy one comes to the stage of remembrance.

Comment [JH6]: At first remembrance is interrupted. At this stage it is uninterrupted.

5. **Sampatti**-*daśā* (perfection of life)

After *smaraṇa-daśā* or *samādhi* has fully developed, the soul comes to understand his original constitutional position. At that time he can perfectly and clearly understand his eternal relationship with Kṛṣṇa. That is called *sampatti-daśā*, the perfection of life. (NOI 8)

Comment [JH7]: At this stage one understands one's constitutional position and eternal relationship with Kṛṣṇa. This is the perfection of life.

V. Some quotes about *rāgānuga bhakti*

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyāpati, Caṇḍīdāsa and Jayadeva are especially reserved for persons like Śrī Rāmānanda Rāya and Svarūpa Dāmodara, who were *paramahamsas*, men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be discussed by ordinary persons imitating the activities of Lord Caitanya Mahāprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate *rāgānuga* devotional service. The songs of Caṇḍīdāsa, Vidyāpati and Jayadeva describe the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of these songs simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Rādhā and Kṛṣṇa to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Śrī Rādhā and Kṛṣṇa. (CC 1.13.42)

In all, there are sixty-four items listed for the rendering of service unto Kṛṣṇa, and these are the regulative principles enjoined in the *śāstras* and given by the spiritual master. One has to serve Kṛṣṇa according to these regulative principles, but if one develops spontaneous love for Kṛṣṇa as exhibited in the activities of those who live in Vrajabhūmi, one attains the platform of *rāgānuga-bhakti*. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhūmi. In Vrajabhūmi, there are no regulative principles set forth for Kṛṣṇa's service. Rather, everything is carried out in spontaneous, natural love for Kṛṣṇa. There is no question of following the principles of the Vedic system. Such principles are followed within this material world, and as long as one is on the material platform, he has to execute them. However, spontaneous love of Kṛṣṇa is transcendental. It may seem that the regulative principles are being violated, but the devotee is on the transcendental platform. Such service is called *guṇātīta*, or *nirguṇa*, for it is not contaminated by the three modes of material nature. (CC 2.8.221)

*ei ta sādhana-bhakti—dui ta' prakāra
eka 'vaidhī bhakti', 'rāgānugā-bhakti' āra*

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

“There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

*rāga-hīna jana bhaje śāstrera ājñāya
'vaidhī bhakti' bali' tāre sarva-śāstre gāya*

“Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called *vaidhī bhakti*.

In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. *Ahaitukī, apratihātā*. Devotional service must be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between *vaidhī bhakti* and spontaneous *bhakti*. Dormant love for Kṛṣṇa exists in everyone's heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (*nitya-siddha kṛṣṇa-prema*).

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practice hearing and chanting and follow the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending *maṅgala-ārati* and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called *vaidhī bhakti*. (CC 2.22.108-109)

*vaidhī-bhakti-sāadhanera kahiluṅ vivaraṇa
rāgānugā-bhaktira lakṣaṇa śuna, sanātana*

“My dear Sanātana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

*rāgātmikā-bhakti—‘mukhyā’ vraja-vāsi-jane
tāra anugata bhaktira ‘rāgānugā’-nāme*

“The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called rāgātmikā bhakti. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called rāgānugā bhakti.

In his Bhakti-sandarbha, Jīva Gosvāmī states:

tad evaṁ tat-tad-abhimāna-lakṣaṇa-bhāva-viśeṣeṇa svābhāvika-rāgasya vaiśiṣṭye sati tat-tad-rāga-prayuktā śravaṇa-kīrtana-smaraṇa-pāda-sevana-vandanātma-nivedana-prāyā bhaktis teṣāṁ rāgātmikā bhaktir ity ucyate. . . . tatas tadīyaṁ rāgaṁ rucyānugacchantī sā rāgānugā.

When a pure devotee follows the footsteps of a devotee in Vṛndāvana, he develops rāgānugā bhakti.

*iṣṭe svārasikī rāgaḥ
paramāviṣṭatā bhavet
tan-mayī yā bhaved bhaktiḥ
sātra rāgātmikoditā*

“When one becomes attached to the Supreme Personality of Godhead according to one’s natural inclination to love Him and is fully absorbed in thoughts of the Lord, that state is called transcendental attachment, and devotional service according to that attachment is called rāgātmikā, or spontaneous devotional service.’

This verse is found in the Bhakti-rasāmṛta-sindhu (1.2.272).

Madhya 22.151

*iṣṭe ‘gāḍha-tṛṣṇā’—rāgera svarūpa-lakṣaṇa
iṣṭe ‘āviṣṭatā’—ei taṭastha-lakṣaṇa*

“The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in thought of Him is a marginal characteristic.

*rāgamayī-bhaktira haya ‘rāgātmikā’ nāma
tāhā śuni’ lubdha haya kona bhāgyavān*

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

“Thus devotional service which consists of *rāga* [deep attachment] is called *rāgātmikā*, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

*lobhe vraja-vāsira bhāve kare anugati
śāstra-yukti nāhi māne—rāgānugāra prakṛti*

“If one follows in the footsteps of the inhabitants of *Vṛndāvana* out of such transcendental covetousness, he does not care for the injunctions or reasonings of *śāstra*. That is the way of spontaneous love.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is attracted by the service of the inhabitants of *Vṛndāvana*—namely the cowherd men, Mahārāja Nanda, mother Yaśodā, Rādhārāṇī, the *gopīs* and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called *svarūpa-upalabdhi*. This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and the spiritual master. By continuously rendering service through the process of *vaidhī bhakti*, one’s natural inclination is gradually awakened. That is called spontaneous attraction, or *rāgānugā bhakti*.

An advanced devotee situated on the platform of spontaneity is already very expert in *śāstric* instruction, logic and argument. When he comes to the point of eternal love for *Kṛṣṇa*, no one can deviate him from that position, neither by argument nor by *śāstric* evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others. Such an advanced devotee has nothing to do with the *sahajiyās*, who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the *sahajiyās* imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures. Unless one follows the six *Gosvāmīs*—Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa and Raghunātha dāsa—one cannot be a bona fide spontaneous lover of *Kṛṣṇa*. In this connection, Śrīla Narottama dāsa Ṭhākura says, *rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se yugala pīṛīti*. The *sahajiyās*’ understanding of the love affairs between Rādhā and *Kṛṣṇa* is not bona fide because they do not follow the principles laid down by the six *Gosvāmīs*. Their illicit connection and their imitation of the dress of Rūpa Gosvāmī, as well as their avoidance of the prescribed methods of revealed scriptures, will lead them to the lowest regions of hell. These imitative *sahajiyās* are cheated and unfortunate. They are not equal to advanced devotees (*paramahāṁsas*). Debauchees and *paramahāṁsas* are not on the same level.

*virājantīm abhivyaktām
vraja-vāsi-janādiṣu
rāgātmikām anusṛtā
yā sā rāgānugocyate*

“Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called rāgānugā bhakti, or devotional service following in the wake of spontaneous loving service.’

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.2.270).

*tat-tad-bhāvādi-mādhurye
śrute dhīr yad apekṣate
nātra śāstraṁ na yuktiṁ ca
tal lobhotpatti-lakṣaṇam*

“When an advanced, realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellows of śānta, dāsyā, sakhyā, vātsalya and mādhurya—he becomes inclined in one of these ways, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one’s intelligence no longer depends on the instructions of śāstra [revealed scripture] or on logic and argument.’

This verse is also found in the Bhakti-rasāmṛta-sindhu (1.2.292).

*bāhya, antara,—ihāra dui ta’ sādhana
'bāhye' sādha-ka-dehe kare śravaṇa-kīrtana
'mane' nija-siddha-deha kariyā bhāvana
rātri-dīne kare vraje kṛṣṇera sevana*

“There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially those concerning hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.

*sevā sādha-ka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ*

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

“The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa’s in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.’

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.295).

*nijābhīṣṭa kṛṣṇa-preṣṭha pācheta’ lāgiyā
nirantara sevā kare antarmanā hañā*

“Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

*kṛṣṇaṁ smaran janam cāsya
preṣṭham nija-samihitam
tat-tat-kathā-rataś cāsau
kuryād vāsaṁ vraje sadā*

“The devotee should always think of Kṛṣṇa within himself and should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship with Kṛṣṇa, and one should live in Vṛndāvana. If one is physically unable to go to Vṛndāvana, he should mentally live there.’

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.294).

*dāsa-sakhā-pitrādi-preyasīra gaṇa
rāga-mārge nija-nija-bhāvera gaṇana*

“Kṛṣṇa has many types of devotees—some are servants, some are friends, some are parents, and some are conjugal lovers. Devotees who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

*na karhicin mat-parāḥ śānta-rūpe
naṅkṣyanti no me ‘nimiṣo leḍhi hetih
yeṣāṁ ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam*

“My dear mother, Devahūti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear—for whom I am the Supersoul, son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.’

This was spoken by Kapiladeva to His mother Devahūti and is recorded in Śrīmad-Bhāgavatam (3.25.38). Kapiladeva instructed His mother in sāṅkhya-yoga, but the importance of bhakti-yoga is mentioned here. Later sāṅkhya-yoga was imitated by atheists, whose system was founded by a different Kapiladeva, Ṛṣi Kapiladeva.

*pati-putra-suhṛd-bhrātṛ-
pitr̥van mitravad dharim
ye dhyāyanti sadodyuktās
tebhyo 'pīha namo namaḥ*

“Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother, father or intimate friend.’

This verse appears in the Bhakti-rasāmṛta-sindhu (1.2.308).

*ei mata kare yebā rāgānugā-bhakti
kṛṣṇera caraṇe tāṅra upajaya 'priti'*

“If one engages in spontaneous loving service to the Lord, his affection for the lotus feet of Kṛṣṇa gradually increases.

*prīty-aṅkure 'rati', 'bhāva'—haya dui nāma
yāhā haite vaśa hana śrī-bhagavān*

“In the seed of affection, there is attachment which goes by two names, rati and bhāva. The Supreme Personality of Godhead comes under the control of such attachment.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this verse. Externally a devotee performs all the items of devotional service in nine different ways, beginning with śravaṇa and kīrtana, and within his mind he always thinks of his eternal relationship with Kṛṣṇa and follows in the footsteps of the devotees of Vṛndāvana. If one engages himself in the service of Rādhā and Kṛṣṇa in this way, he can transcend the regulative principles enjoined in the śāstras and, through his spiritual master, fully engage in rendering spontaneous love to Kṛṣṇa. In this way, he attains affection at the lotus feet of Kṛṣṇa. Kṛṣṇa actually comes under the control of such spontaneous feelings, and ultimately one can attain association with the Lord. (CC 2.22.148-165)

Śrī Caitanya Mahāprabhu has given us an authorized program for this purpose, centered around the chanting of the Hare Kṛṣṇa mantra. This chanting has so much power that it immediately attaches one to Kṛṣṇa. That is the beginning of sādhana-bhakti. Somehow or other, one has to fix his mind on Kṛṣṇa. The great saint Ambarīṣa Mahārāja, although a responsible king, fixed his mind on Kṛṣṇa, and similarly anyone who tries to fix his mind in

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

this way will very rapidly make progress in successfully reviving his original Kṛṣṇa consciousness.

Now this sādhana-bhakti, or practice of devotional service, may also be divided into two parts. The first part is called service according to regulative principles: one has to follow these different regulative principles by the order of the spiritual master or on the strength of authoritative scriptures, and there can be no question of refusal. That is called vaidhi, or regulated. One has to do it without argument. Another part of sādhana-bhakti is called rāgānugā. Rāgānugā refers to the point at which, by following the regulative principles, one becomes a little more attached to Kṛṣṇa and executes devotional service out of natural love. For example, a person engaged in devotional service may be ordered to rise early in the morning and offer āraṭi, which is a form of Deity worship. In the beginning, by the order of his spiritual master, one rises early in the morning and offers āraṭi, but then he develops real attachment. When he gets this attachment, he automatically tries to decorate the Deity and prepare different kinds of dresses and thinks of different plans to execute his devotional service nicely. Although it is within the category of practice, this offering of loving service is spontaneous. So the practice of devotional service, sādhana-bhakti, can be divided into two parts—namely, regulative and spontaneous.

Rūpa Gosvāmī defines the first part of devotional practice, or vaidhi-bhakti, as follows: "When there is no attachment or no spontaneous loving service to the Lord, and one is engaged in the service of the Lord simply out of obedience to the order of the spiritual master or in pursuance of the scriptures, such obligatory service is called vaidhi-bhakti." (NOD 2)

Persons desiring to follow in the footsteps of such eternal devotees of the Lord as the Vṛṣṇis and Vṛndāvana denizens are called rāgānugā devotees, which means that they are trying to attain to the perfection of those devotees. These rāgānugā devotees do not follow the regulative principles of devotional service very strictly, but by spontaneous nature they become attracted to some of the eternal devotees such as Nanda or Yaśodā, and they try to follow in their footsteps spontaneously. There is a gradual development of the ambition to become like a particular devotee, and this activity is called rāgānugā.

We must always remember, however, that such eagerness to follow in the footsteps of the denizens of Vraja (Vṛndāvana) is not possible unless one is freed from material contamination. In following the regulative principles of devotional service, there is a stage called anartha-nivṛtti, which means the disappearance of all material contamination. Sometimes someone is found imitating such devotional love, but factually he is not freed from anarthas, or unwanted habits. It has been seen that a so-called devotee proclaims himself a follower of Nanda, Yaśodā or the gopīs, while at the same time his abominable attraction for mundane sex life is visible. Such a manifestation of divine love is mere imitation and has no value. When one is actually spontaneously attracted to the loving

principles of the gopīs, there will be found no trace of any mundane contamination in his character.

Therefore, in the beginning, everyone should strictly follow the regulative principles of devotional service, according to the injunctions of the scriptures and the spiritual master. Only after the stage of liberation from material contamination can one actually aspire to follow in the footsteps of the devotees in Vṛndāvana.

It is said by Śrī Rūpa Gosvāmī, "When one is actually liberated from material contamination, he can always remember an eternal devotee in Vṛndāvana in order to love Kṛṣṇa in the same capacity. And developing such an aptitude, one will always live in Vṛndāvana, even within his mind." The purport is that if it is possible one should go and physically be present at Vrajabhūmi, Vṛndāvana, and be engaged always in the service of the Lord, following the devotees in Vraja-dhāma, the spiritual realm of Vraja. If it is not possible, however, to be physically present at Vṛndāvana, one can meditate anywhere upon living in that situation. Wherever he may be, one must always think about life in Vraja-dhāma and about following in the footsteps of a particular devotee in the service of the Lord.

A devotee who is actually advanced in Kṛṣṇa consciousness, who is constantly engaged in devotional service, should not manifest himself, even though he has attained perfection. The idea is that he should always continue to act as a neophyte devotee as long as his material body is there. Activities in devotional service under regulative principles must be followed even by the pure devotee. But when he realizes his actual position in relationship with the Lord, he can, along with the discharging of regulative service, think within himself of the Lord, under the guidance of a particular associate of the Lord, and develop his transcendental sentiments in following that associate.

In this connection, we should be careful about the so-called siddha-praṇālī. The siddha-praṇālī process is followed by a class of men who are not very authorized and who have manufactured their own way of devotional service. They imagine that they have become associates of the Lord simply by thinking of themselves like that. This external behavior is not at all according to the regulative principles. The so-called siddha-praṇālī process is followed by the prākṛta-sahajiyā, a pseudosect of so-called Vaiṣṇavas. In the opinion of Rūpa Gosvāmī, such activities are simply disturbances to the standard way of devotional service.

Śrī Rūpa Gosvāmī says that learned ācāryas recommend that we follow the regulative principles even after the development of spontaneous love for Kṛṣṇa. According to the regulative principles, there are nine departmental activities, as described above, and one should specifically engage himself in the type of devotional service for which he has a natural aptitude. For example, one person may have a particular interest in hearing, another may have a particular interest in chanting, and another may have a particular

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

interest in serving in the temple. So these, or any of the other six different types of devotional service (remembering, serving, praying, engaging in some particular service, being in a friendly relationship or offering everything in one's possession), should be executed in full earnestness. In this way, everyone should act according to his particular taste. (NOD 16)

We have to follow the regulative principles strictly. And aprākṛta knowledge is for the paramahansa. There is... That is called rāga-bhakti. In these stages, pratyakṣa, parokṣa, they are called viddhi-bhakti. But without viddhi-bhakti, you cannot reach to the platform of rāga-bhakti, although that is our aim. Rāgānugā, rāga-bhakti is executed following the footprints of the devotees in Vṛndāvana. That is called rāga-bhakti. Kṛṣṇa's personal associates. Not to become directly Kṛṣṇa's personal associate, but following the footprints of Kṛṣṇa's eternal associates, we can come to the stage of rāga-bhakti. (Śrīmad-Bhāgavatam 3.26.35-36 -- Bombay, January 12, 1975)

Pradyumna: (reading:) "Another part of sādhana-bhakti is called rāgānugā. Rāgānugā refers to the point at which, by following the regulative principles, one becomes a little more attached to Kṛṣṇa and executes devotional service out of natural love. For example, a person engaged in devotional service may be ordered to rise early in the morning and offer ārātrika, which is a form of Deity worship. In the beginning, by the order of the spiritual master, one rises early in the morning and offers ārātrika, but then he develops real attachment. When he gets this attachment, he automatically tries to decorate the Deity and prepare different kinds of dresses and thinks of different plans to execute his devotional service nicely. Although it is within the category of practice, this off..."

Prabhupāda: (Hindi)

Pradyumna: "Although it is within the category of practice, this offering of loving service is spontaneous. So the practice of devotion, the practice of devotional service, sādhana-bhakti, can be divided into two parts—namely, regulative and spontaneous."

Prabhupāda: Hmm. Go on.

Pradyumna: "Rūpa Gosvāmī defines the first part of devotional service, or vaidhi-bhakti, as follows: 'When there is no attachment or no spontaneous loving service to the Lord, and one is engaged in the service of the Lord simply out of obedience to the order of the spiritual master or in pursuance of the scriptures, such obligatory service is called vaidhi-bhakti.' These principles of vaidhi-bhakti..."

Prabhupāda: Neither attachment nor detachment. That is the primary stage. One has no very much attachment in the material affairs, but at the same time, he has no strong detach..., attachment for devotional service. This marginal state is called, what is that? Vaidhi-bhakti. Means he is offering devotional service under the instruction of the spiritual

master as a professional. He has not developed the spontaneous love of God, Kṛṣṇa, but he is obliged to serve under the instruction of the spiritual master. And that is the first stage of *vaidhi-bhakti*. Go on. (The Nectar of Devotion -- Vṛndāvana, November 14, 1972)

VI. The Conclusion

"*Caitanya-caritāmṛta* advises those who are neophytes to give up all kinds of motivated desires and simply engage in the regulative devotional service of the Lord according to the directions of scripture. In this way a neophyte can gradually develop attachment for Kṛṣṇa's name, fame, form, qualities and so forth. When one has developed such attachment, he can spontaneously serve the lotus feet of Kṛṣṇa even without following the regulative principles. This stage is called *rāga-bhakti*, or devotional service in spontaneous love. At that stage the devotee can follow in the footsteps of one of the eternal associates of Kṛṣṇa in Vṛndāvana. This is called *rāgānuga-bhakti*. *Rāgānuga-bhakti*, or spontaneous devotional service, can be executed in the *śānta-rasa* when one aspires to be like Kṛṣṇa's cows or the stick or flute in the hand of Kṛṣṇa, or the flowers around Kṛṣṇa's neck. In the *dāsyā-rasa* one follows in the footsteps of servants like Citraka, Patraka or Raktaka. In the friendly *sakhya-rasa* one can become a friend like Baladeva, Śrīdāmā or Sudāmā. In the *vātsalya-rasa*, characterized by parental affection, one can become like Nanda Mahārāja and Yaśodā, and in the *mādhurya-rasa*, characterized by conjugal love, one can become like Śrīmatī Rādhārāṇī or Her lady friends such as Lalitā and Her serving maids (*mañjarīs*) like Rūpa and Rati. This is the essence of all instruction in the matter of devotional service." (NOI 8)

"If these stages are followed progressively in *smaraṇa*, one will quickly come to the stage of *āpana* (possession), where the eleven items are realized as one's constitutional state. However, if one is busy making an exterior show, but does not cultivate fixing one's identity within, he cannot perfect this stage. But fixing one's identity is natural, since the *jīva* has simply forgotten his perfect stage when entering the material realm and body, desiring his own pleasure, and proportionately as one increases his practice of remembering his natural state, material designation and identification will decrease.

"One can reach *āpana-daśā* either from *rāgānuga sādhana*, where scriptural rules are minimal, or through *vaidhi-sādhana*, where relying on suitable rules from scripture is predominant. If one progresses through the stages of faith, practice, purification, steadiness, taste and attachment, in either *vaidhi* or *rāgānuga-sādhana*, one then comes to the stage of *bhāva*, preliminary *prema*. It is at this point that one attains *āpana-daśā*. At this stage, beyond the category of *sādhana-bhakti*, when scriptural rules will be discarded as troublesome to one's service, conceptions of *rāgānuga* and *vaidhi* will both be discarded.

"Here, one's identification with the material body will vanish and identification with one's spiritual body will predominate. In that spiritual body (*svarūpa-siddhi*) one will always see Vṛndāvana and serve Rādhā and Kṛṣṇa. This final stage is called *sampatti-daśā*. By Kṛṣṇa's mercy, suddenly one's material body, mind, intelligence and false ego will be cast off and

Comment [JH8]: One should give up all material attachments and develop attachment to Kṛṣṇa. When such attachment is there one can practice spontaneously (*rāgānuga bhakti*) in the five *rasas*.

Nectar of Instruction (*Upadeśāmṛta*) Verse 8

one will appear in a pure spiritual body, serving Rādhā and Kṛṣṇa along with Their eternal associates. The *jīva* can achieve this fifth stage in perfecting rasa by taking the name and becoming purified.

"Therefore, the *jīva* with faith should take up chanting of the name seriously and constantly in good association. He will take superior Vaiṣṇava association, avoid material association and reside away from material glare. By the strength of these three items, he will achieve his position of real glory."

Haridāsa said, "I am low, mean-minded and absorbed in material enjoyment, always refusing good association. Still, I am begging for causeless mercy to progress to the *rasa* stage of *bhakti*."